

THE NORTHWESTERN

Lutheran

March 6, 1966

[PART ONE OF TWO PARTS]



BRIEFS by the Editor

1. The Development of Life
2. Man Versus Animal
3. The Creation of Man According to Genesis.
Note: Articles 2 and 3 will appear in the same issue.
4. Fossilized Man
5. Darwinism and Man

AN ADDITIONAL 100,000 COPIES OF "MEDITATIONS" were printed for this quarter. This was done so that the seven-week series of devotions on personal evangelism which the booklet contains might go into every home. The Synod's Commission on Evangelism tied these devotions in with a program of daily catechetical presentations on evangelism being carried out in our Christian day schools during the same period, February 28 to April 15. The 100,000 mentioned were in addition to the normal run of 49,000. The cost of the MEDITATIONS being distributed without charge is being borne by the budget of the Synod's Evangelism Commission and by Northwestern Publishing House.

It is hoped, of course, that many families who will be using our devotional booklet for the first time will decide that they ought to establish the family altar permanently and to this end will feel that this is the time for entering their subscription (which is made convenient for them by the subscription envelope enclosed in their copy of MEDITATIONS).

AN OPEN LETTER to the members of our Synod is brought to a close in this issue. You will find the third installment heart-warming and instructive as you read how God graciously led the writer out of a period of severe trial. Her closing paragraphs contain a winsome plea that we do not take for granted, but value highly, what God in His grace has put into our unworthy hands.

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LETTERS OF GRATITUDE from servicemen for materials, including The Northwestern Lutheran, which you send them through your Lutheran Spiritual Welfare Commission are reprinted in this issue. You will find them on page 77.

* * * *

THE ANTI-EVOLUTIONISM ARTICLES have been appearing in every other issue. We will step up the pace somewhat in order to complete the series before the end of May. You may be interested in the titles of the articles still to come. They are:

ARE YOU LOOKING FOR IDEAS to promote circulation of The Northwestern Lutheran? Perhaps your congregation cannot at the present time see its way clear to entering a blanket subscription, which means that our churchpaper then goes into every home. But you can do something on a smaller scale. For instance, one such method is indicated by the letter reproduced below.

Dear Member of Good Shepherd,

In order to introduce our congregation to The Northwestern Lutheran, the official news and information publication of our Wisconsin Synod, the Board of Elders is giving a year's free subscription every month to one of our families.

You have been selected this month, and soon you should be receiving your first copy from Northwestern Publishing House in Milwaukee, Wisconsin.

We hope that you find this paper to be of informative and inspirational value to you to the extent that you yourself will want to renew the

(Continued on page 79)

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. I Kings 8:57

The Northwestern Lutheran

Volume 53, Number 5

March 6, 1966

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208

Subscription rates, payable in advance:

One year	\$2.00
Three years	\$5.00
Five years	\$8.00

A 20% discount is allowed on the one year rate if 25 or more unaddressed copies are sent in a bundle to one address.

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Editorials

The Historical Jesus In the days of Jesus the scribes and Pharisees were the recognized professional theologians. It was they who said to Jesus: "Thou bearest record of thyself, thy record is not true." They could not deny that He had become a figure of importance in the land. They could not deny that the common people heard Him gladly, nor that He had done some remarkable deeds, although they insisted that He must be in league with the devil in order to be able to do anything contrary to the laws of nature. His popularity was so great that the Pharisees were at a loss how to stop His activity and were much disturbed that "the whole world is gone after him." His presence and His hold on the people were simple facts plain to see. So much they were forced to admit, but they did deny vehemently that He was what He claimed to be: the promised Messiah, the Son of God, the Light of the world, the Bread come down from heaven. If Jesus had been content to preach only the Sermon on the Mount, to teach people to pray, to feed the poor and heal the sick, then the scribes and Pharisees and high priests would not have laid a hand on Him. They would have accepted the "historical Jesus," but when He claimed to be the Son of God, they crucified Him.

The modern scribes, the philosophical theologians, are largely engaged in trying to discover what they call the "historical Jesus." They maintain that the Jesus of the Gospels and Epistles was built up into an object of worship after His death by His apostles and other disciples. Without producing a shred of evidence for their contention, they strip the Biblical account of all miracles, of the virgin birth, and of the resurrection from the dead. What is left, say they, is the historical, the real Jesus. They admit that He really lived and made a great stir in the land for a time, but they maintain that all those parts of the New Testament that make Him a supernatural Being and an object of worship were the product of the imagination of men who were interested in creating a religion and making a name for themselves and their hero.

This kind of theology will have its day of popularity, but it contains its own seeds of decay and will bring about its own collapse. Signs of that decay are already appearing. One such sign is the solemn suggestion made by one of the modern-day scribes that Jesus deliberately angered the Jews with many of His claims, but that He miscalculated. He never expected that they would actually put Him to death and He had never intended to risk death. That, says this scribe, was not a part of His program. He went a little too far and His scheme didn't work. All this is obviously malicious guesswork, and much of the search for the "historical Jesus" is no more than just that.

ERWIN E. KOWALKE

The Daughter of Doubt "Tolerance is the daughter of doubt." Whoever contributed this epigram exercised a kind of perception which is rather uncommon in our time.

The word tolerance is frequently given a new twist in meaning nowadays, and one almost hesitates to use it for fear of being misunderstood. In its tortured application to religion it has become so sacred that to be against it is, in the minds of many, akin to coming out in favor of sin.

Tolerance, correctly understood and correctly applied, is without doubt a virtue. As the opposite of oppression, discrimination, and persecution we could not be more heartily in favor of it. But the term, as applied today to religious views which differ from one's own, frequently takes on a different meaning. In this meaning you are called upon to take a neutral position as to what is true and right, and by all means to refrain from branding as false any beliefs and doctrines held and taught by others.

This kind of tolerance, falsely so called, is based on one of two false premises: Either that all religions are equally true, or that no one can determine what the truth is.

The first premise makes no sense at all. If two people hold contradictory beliefs on a given question, both of them cannot possibly be right. As for the second, it is our conviction that the Holy Scriptures are the inspired revelations of God and that from His revelations we can learn the truth. We believe, consequently, that religious doctrines and beliefs which are contrary to the Scriptures are false.

We would not deny to others the right to hold religious views that differ from our own, and we certainly would oppose efforts to silence them by force. But we cannot give equal honor and respect to beliefs and doctrines which we are convinced are not true.

This false tolerance, which is popularly held in such high esteem today, is indeed the daughter of doubt. And, it might be added, the doubt from which it proceeds has all but established itself as another religious cult.

IMMANUEL G. FREY

* * * *

Sensitive Indicators "In my first semester at, there was no class, except physical education, where the Gospel was not discussed. It was debated, compared, contrasted, and literally destroyed in some cases. I often wondered how many out of the [thousands of] students believe in God as directed through His Word."

This is the comment one of our Wisconsin Synod Lutherans made about his courses at a state university. He found the university not merely indifferent or inhospitable to the Gospel; it was hostile to it. He knew that as far as his faith was concerned, he was in enemy country, an Israelite among Philistines, a Peter in the courtyard of the high priest.

His assertion will be questioned. Other university students will insist that their courses weren't as anti-Christian as all that. In science or philosophy, yes, but

(Continued on page 74)

Epiphany Mission Seminar - 1966

Wisconsin Lutheran Seminary



SNOW-LADEN TREES AND GROUND provided the exterior setting for the Epiphany Mission Seminar at our Seminary.

The seventh annual Mission Seminar was conducted during the week of January 23. The week was the coldest of the winter thus far with a heavy fall of fresh snow on the ground. The Seminary campus was a winter wonderland, woolly snow flocking the dark evergreens and nestling on the bare branches and twigs of the other trees and shrubs.

Still, the minus 20 temperature failed to chill the enthusiasm. Rather, the seminar seemed to gain interest and come to a climax on the last day when the study groups urged accelerated action in communicating the Gospel to the world of our day.

The theme of this year's Mission Seminar was

"MISSION WORK IS COMMUNICATING THE GOSPEL"

This theme was divided into five general daily topics:

1. As God has communicated to us through His Word, so He has also instructed and enabled us as His witnesses to communicate with saving effect to our fellow men by His Spirit.
2. This is done under God's providence through written and spoken language and many assisting media, all of which are gifts from Him to transmit the Word faithfully and universally.
3. Communication presents great problems and requires, above all, a clear understanding of the original Bible languages and a mastery of the language and consideration of the culture of the people to whom the Word is communicated.
4. In view of the growing number of young people in the world the Church must place great importance on communicating the Word understandably to the young, and through the young to others of the new generations both at home and abroad.

5. Studies of population shifts and explosions will lead to developing effective mission strategies. Aggressive action and full confidence in the Lord's promise must attend the Church's program to accelerate and intensify her communication of the Word through universal missions.

Professor Carl Leyrer of Northwestern College gave the 1966 Epiphany Seminar a stimulating send-off on the basis of Acts 4:19: "For we cannot but speak the things which we have seen and heard."

Presentations Impressive

The treatment and presentation of the various topics gave evidence of the good training of the seminarians in the attitudes and aptitudes of true witnessing, faithful communication of God's holy Word. Their grasp, their development, and the scope of their presentation regarding the material involved was most impressive.

On some topics essays were read by student-selected spokesmen of the Senior and Middler classes; on others the material was treated through free panel discussions and by means of graphs, charts, and overlay maps.

Again it became clear that the scope of the agenda was too extensive. The presentation did justice to the topics, but the debate and discussion were unfortunately too brief to give an opportunity for all who wished to speak from the floor.

"Communicating to Our Youth" a Highlight

Among the highlights of the week's discussions was that on "Communicating to our Youth and through our Youth." The group reporting on this topic had conducted a survey in our Synod to determine the actual loss in the congregations of the confirmed youth as to its extent, the age at which it occurs, and the circumstances and causes which most probably occasioned it. The conclusions and suggestions would be of value for wider consideration of this vexing problem and the finding of a solution, since we are nearing the day when almost one-half of our population will be of school age.



THE VARIOUS MEDIA for communicating the Gospel of Christ are indicated in this display at the Epiphany Seminar.

Population Trends Discussed

The study of "population trends, shifts and explosions" brought out some valuable and arresting facts. The question as to whether our Synod is working at home and abroad where it ought to be was answered affirmatively.

However, it was also noted that we ought to be in many places where we have not gone with the Gospel, although the need in many areas at home and abroad is pitifully acute.

Of the world's 3.2 billion people today only 950 million are nominally Christians! The Christian churches are still losing the race against unbelief and idolatry because of the population explosion and the sad lack of true missionary zeal on the part of so many Christians.

Our "Money's Worth"?

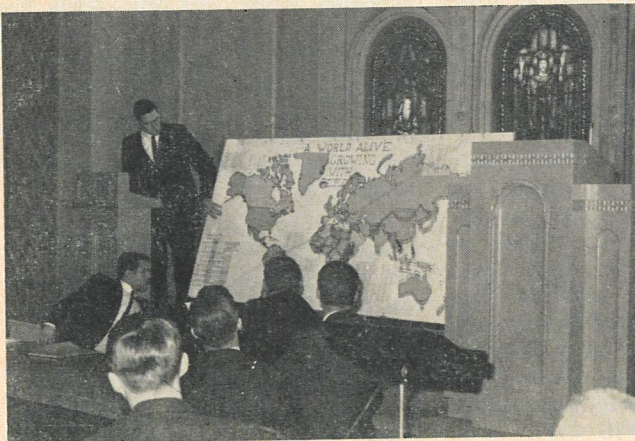
Are we getting our "money's worth" out of our mission dollar in the Wisconsin Synod? The question was answered with a comparative chart, showing how many souls and dollars are required in the various Lutheran church bodies to open one new mission.

1964 New Domestic Missions	LCA	TALC	LC-MS	WELS
	73	44	83	24
Souls needed to open 1 new mission	45,000	58,000	34,000	15,000

It is to be noted that with the same "overhead" we could have opened more missions, if our contributions had equaled those of the other Lutheran churches. In 1964 the average per communicant contribution in the Missouri Synod was \$103, while in our Synod it was only \$80.

Go in the Spirit of David

One of the student speakers closed the Seminar for the seminarians by comparing our Synod and its task with that of little David as he faced Goliath. Appealing to the faith of our people in Him who has sent, enabled, and prospered us in the work of the Gospel done in His name, he said, "Goliath never had a chance, because David came in the name of the Lord of hosts. Thus it



THE HEARTS OF THE SEMINARIANS WERE WARMED by presentations in word, picture, and chart which showed the many opportunities for home and world mission work.

will be with us, if we but accept our full assignment and the Lord's promise of success with simple confidence.

Foreign Missionaries Present — on Tape

The missionaries of all our foreign fields were drawn into the seminar this year by means of tape recordings on which they presented a message in English and in the vernacular they are using, briefly stated some of their problems and the means which they are employing to overcome them in communicating the Word faithfully. It was encouraging to note that our men are speaking in seven languages the wonderful works of the Lord in Christ, that they are already active on four continents and are about to enter the fifth.

Professors Schuetze and Lawrenz Speak

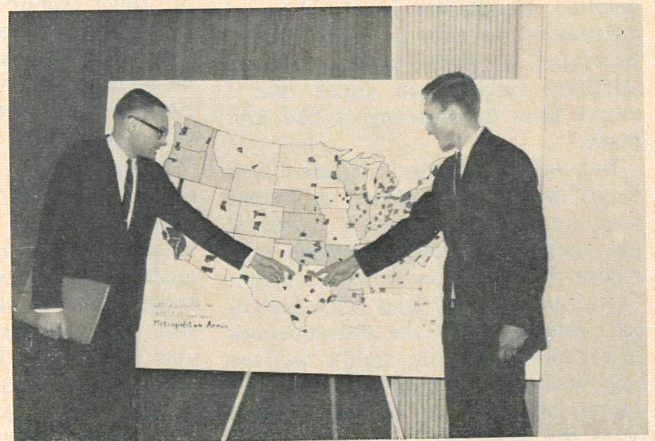
Professor Armin Schuetze, the faculty member of the planning committee, stated, "We are not to be islands, set apart, and aloof. We must make contact. But making contact is not enough; in making contact we must communicate, share, in its fullest meaning that which has been communicated to us, God's pure Word. We are to be salt and light. Salt simply has to be salt, and light simply has to illuminate, if they are true to their natures."

The closing words were spoken by President Carl Lawrenz of the Seminary. He briefly applied the thoughts concerning the Lord's Epiphany to our work of missions in which we reveal the very heart of a gracious God in Christ to a world in darkness and doubt. To let the Glory of the Lord in Christ shine through our words and actions, to this we are to dedicate all our efforts.

Material to Be Available

The material will again be made available to those who are interested, our mission boards, our faculty and students, and our foreign missionaries through the cooperation of the Juniors of the Seminary. The maps and charts which graphically present the result of thorough studies may also be presented by the student panels to those who will write to the Seminary for the same.

EDGAR HOENECKE



HOW TO COMMUNICATE THE GOSPEL EFFECTIVELY in missions already established and those of the future, was the topic studied intensively at the Mission Seminar.

Then said Jesus again unto them, "I go my way, and ye shall seek me, and shall die in your sins. Whither I go, ye cannot come." Then said the Jews, "Will he kill himself? because he saith, 'Whither I go, ye cannot come.'" And he said unto them, "Ye are from beneath; I am from above. Ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins."

Then said they unto him, "Who art thou?" And Jesus saith unto them, "Even the same that I said unto you from the beginning. . . . When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me. The Father hath not left me alone; for I do always those things that please him." As he spoke these words, many believed on him (John 8:12-25, 28-30).

What is it that leads someone to take a stand and then to hold that position steadfastly in the face of persuasion, threats, and opposition? It might be sinful pride: "I'll do anything rather than admit that I might have been wrong in the first place."

But other motives can also lead to an inflexible position. A parent may consider the dangers involved, the age of his child, and then may refuse to be shaken from his stand: "Son, you may not play with matches!" Knowledge of the consequences and concern for his child's welfare may well prompt him to hold to his course of action in the face of all tears and pleading.

When the Lord Jesus held to His course and went His way it was because it simply was true that this

was the best way — the best warning to unbelievers, the greatest blessing for the faithful.

Unbelievers, Beware!

A critical, fault-finding, hostile crowd surrounded Jesus in the Temple. Public opinion demanded of Jesus that He begin acknowledging some of the "obvious merit" of these honest, upright, Temple-going people; it also demanded that He cease claiming that His help is needed by all, that He is in any sense the divine Son of God. Otherwise, they made it clear, they would find it necessary to get Him out of the way, to get rid of Him.

To this opposition and hatred Jesus gave a crisp, clear answer. Do they want Him out of the way? Indeed, He will go. But not by their design, not at the hour of their choosing! Not to be discarded and forgotten, but to lay down His life as a precious ransom for all — thus will He go. And when He is gone they will seek the gifts He had offered. Yes, men need life and salvation. They seek these gifts intensively. But when they have rejected the only source of these blessings then all their searchings must always be in vain. Then all the Messiahs they discover will be false Messiahs, then all their frantic zeal will be fruitless. Without Jesus they will die in their sins. Eternity will be for them an eternal banishment from God and life and bliss. Others will be taken to be with Him, but not they.

These blunt declarations were spoken by Jesus not just once, but over and over again. No circumstances forced Him to retract or modify them. Even to keep these truths quiet, to keep them to Himself, was unthinkable. For then sinners would not have been warned! Then they would not have been turned, by the gracious intervention of God, from their evil ways.

We need to remember the faithfulness with which Jesus held to His course. For it has become the

fad of our day to think that adjustments and compromises ought to be made in every position, especially also in the teachings of the church. But it is not prejudice, intolerance, or any other kind of malice that leads that father we mentioned earlier to continue refusing to let his son play with those matches! The danger is real; the warning is needed. Even so let us continue with Jesus to insist that all have sinned and come short of the glory of God, that there is none other name under heaven given among men, whereby we must be saved.

Believers, Rejoice!

The comfort of believers also led Jesus to hold to the way He had chosen. From the beginning of His ministry He had said that He would be lifted up to bear the pain and shame and scorn of sin. From the very beginning of sin the Father had said that He would accept the sacrifice of the great Substitute. Throughout His ministry Jesus spoke and acted in perfect unity with His Father. Not even in Gethsemane could the bitter prospect of that cup of sorrow move our Lord to desire anything contrary to the will of the Father.

How we may rejoice at such unchanging grace! For this Jesus has proclaimed the unalterable will of God in this fashion: "This is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day" (John 6:40).

When the burden of sin weighs heavily upon us, when the forces of evil in this life threaten to squeeze all hope out of us, when death stalks our homes and disaster threatens our land, then we still have a Savior. He is and will be the same Redeemer, strong to save, that He has always been; for He is "Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8).

PAUL H. WILDE

**Topic: Should We Pray for
Help in Games?**



A Lantern to Our Footsteps

Answers Based on Holy Writ

"We see or read from time to time that athletes pray before a game or during one, e.g., before a crucial free throw. Or, this situation recently confronted one of our members. She attended a bingo game (legal in our state) with a friend. Her friend prayed, 'Jesus, help me,' before each number was called. What is wrong with prayers of this kind? Does our Lord give us specific instructions concerning the content of prayer which rules out prayers like the above?"

Make a Public Display of Prayer?

Our Savior tells His disciples that they should not pray "in the corners of the streets, that they may be seen of men." He goes on to say: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:5, 6). In view of this, one cannot but react against a public display of prayer at an athletic contest. And to utter a prayer aloud before others at a bingo game would lead to the same reaction.

Let Faith, not the Flesh Do the Asking!

However, there are more serious concerns to be noted about the prayers mentioned by the reader quoted above. These involve the nature and content of prayer. Prayer is the believing child of God speaking to his heavenly Father. Our faith, not our flesh, move us to God-pleasing prayer. Without faith no acceptable prayer can be spoken. Faith, instructed by the Word of God, will determine the content of our prayers. Sometimes our flesh also forces itself into our prayers. It moves us to ask for that which is not according to God's Word. It can inject into our prayers a spirit foreign to Christianity. All of this a Christian will strive to avoid.

It may well be that a Christian athlete will want to pray to the Lord about his athletic activities. The Lord bids us come to Him at all times, about everything that concerns us in life. But the Christian's great concern in this matter may be expressed in a prayer something like this: "Lord, help me to conduct myself as a true Christian to Thy honor and glory. If I win, keep me humble; if I lose, preserve me from envy and bitterness." Simply to pray: "Lord, help me win," or, "Lord, help me make this free throw," may well be a prayer of our flesh. We don't want to forget that we ever pray with the thought that the Lord's will be done. Let it not

be a prayer of the flesh, but let it be a prayer that flows out of faith and breathes the spirit of Christ.

Pray at Bingo?

What about the woman praying at bingo? One wonders about praying when engaged in games of chance. It is difficult to imagine a Christian praying when he puts a coin into the slot machine at Las Vegas asking God for the jackpot. It is hard to believe that such a prayer would proceed out of faith in Christ and be to His glory. When a person engages in a game of chance, whether that is playing a slot machine or participating in bingo, he is in serious danger of encouraging covetousness, greed, and envy in his heart. We don't want to forget that Scripture calls covetousness idolatry (Eph. 5:5). It warns us that the love of money is the root of all evil (I Tim. 6:10). Envy is hardly a Christian virtue. The only way the prayer, "Jesus, help me," could have proper Christian content is if it meant to say: "Jesus, help me to avoid covetousness; help me so that I don't become greedy. If my neighbor wins instead of me, help me so that I am happy for her and don't become envious. In fact, Jesus, it might be better for me not to be doing this at all." That, however, hardly appears to be the significance of the prayer as repeated with each number called in a bingo game.

No Mechanical Repetitions!

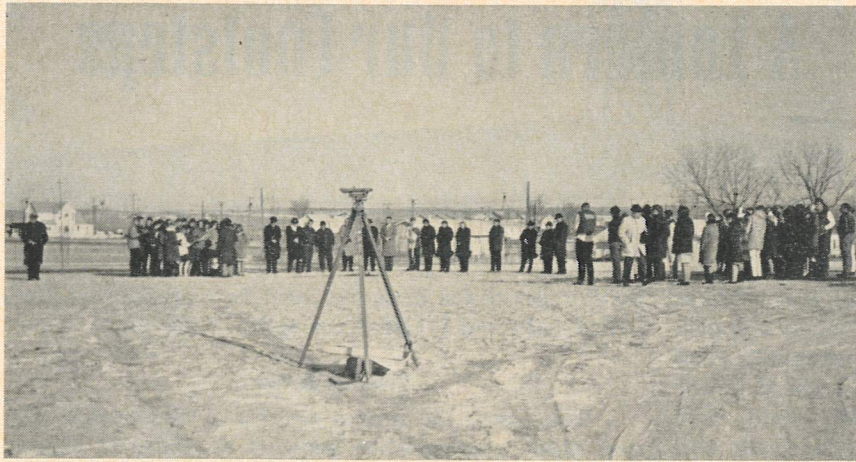
What is more, doesn't such a repeating of the prayer with each number remind us of the words of Jesus: "But when ye pray, use not vain repetitions, as the heathens do" (Matt. 6:7). Doesn't one gain the impression that the prayer is only a mechanical repetition without thought about the content of what is said? Isn't that taking the Lord's name in vain?

In fact, one gains the impression that the prayer is used as a kind of magic formula that somehow is to bring good luck. This makes of the whole prayer a superstitious practice.

It is true, the Lord would have us come to Him in all things. He bids us pray at all times. Nothing is too insignificant for us to take to the Lord in prayer. But let our prayer be one that proceeds from our faith in Christ. Let it not be the product of our flesh and its desires. Let its great concern be the glory of Christ and our and our neighbor's good according to the will of God.

ARMIN SCHUETZE

NW LUTHERAN ACADEMY BREAKS GROUND New Refectory Construction Begun



A GENERAL VIEW OF THE GROUND-BREAKING CEREMONY



A MEMORABLE DAY FOR NORTHWESTERN LUTHERAN ACADEMY! President R. A. Fenske turned the first shovelful of earth. The group at the left is a part of the student choir. The two men in hats closest to Prof. Fenske are Pastor C. W. Spaude, chairman of the Board of Control, and Synod President O. J. Naumann.



PASTOR C. W. SPAUDE READS THE RITE for the ground-breaking. With the chairman of the Board are Pastor E. J. Werner, Prof. R. A. Fenske, Pastor O. J. Naumann, and Mr. Paul Arndt, a member of the Board.

"This is the day which the Lord hath made; we will rejoice and be glad in it." Where can we find words better than these to express our feeling and thought when, on the afternoon of January 12, students, faculty, board, and visitors gathered on our campus to break ground for our new refectory! It was a great day for Northwestern Lutheran Academy. What we had hoped and worked for finally was to become a reality.

Several years ago, in fact shortly after the Synod's educational consultants had rendered their report, we began the planning of this building to replace the old White Building. It was not difficult to convince anyone that that structure, erected for the city of Moberge in 1910 to serve as a grade school, and in later years used by the Academy as a multi-purpose unit, had seen its day. So the 1963 Synod convention voted that a refectory be built at Moberge. Plans were drawn, but a suggested relocation and subsequent revision of the plans caused delays. Now, at long last, we received notice that all was ready for construction to begin. With rejoicing we moved quickly to sanctify the occasion with the Word of God and prayer.

The service itself was led by the Rev. C. W. Spaude, chairman of our Board of Control. Others that participated were the Rev. Oscar Naumann, president of the Synod, the Rev. Walter A. Schumann, Jr., president of the Dakota-Montana District, and the undersigned, president of the Academy. Our visitors spoke briefly on the importance of the Academy and expressed their joy at being able to be present on this joyous occasion. We, too, were glad that they could be with us. Before and after the actual ground-breaking by Pastors Spaude, Naumann, and the undersigned, a select student choir, under the direction of Professor W. Birsching, sang hymns of praise, voicing what was in the hearts of all.

The new structure will serve as a multipurpose unit, having been designed to provide for dining room, kitchen, apartments, student union, student publications workshop, laundry, and storage. Weather permitting, building operations will continue without interruption, and it is hoped that the new refectory will be completed by September.

R. A. FENSKE

The Christian's Response To Evolutionism

The Seventh in a Series of Articles on Evolutionism

BIBLICAL CHRONOLOGY

[This article is a follow-up to the one entitled "The Age of the Earth" (Dec. 26, 1965, issue). The thrust of that article was to show that even scientifically the methods used to prove an old earth, old in the sense of the evolutionists, cannot stand.

Since the author of that article, Luther O. Spaude, was limited by space, perhaps his brief treatment of Biblical chronology could have given an impression that was not intended. He wishes to say this by way of clarification: "The final paragraph of 'the Age of the Earth,' does not leave the door open for an interpretation of millions of years or even of 100,000 years as the age of the earth. This possibility was meant to be eliminated by the words: 'Scripture . . . gives the impression of an earth younger than the estimates of some scientists.' Perhaps the words 'much younger' should have been used to remove any doubt. I certainly did not wish to question in the least the Scriptural evidence for the age of the earth."

We of the Editorial Board felt that more should be said on the question of Biblical chronology. We therefore arranged to have the following article prepared by Dr. Siegbert Becker of Milwaukee Lutheran Teachers College.]

The topic of the age of the earth, which was treated in an earlier article of this series, raises the whole question of Biblical chronology. At the top of every page of many English Bibles we find a date given which indicates either the time when the material on the page was first written or the time when the events spoken of on that page occurred. This system of dates, which has been part of our printed Bibles for only a few hundred years, is the work of James Ussher, and it is known as the Ussher chronology.

Ussher Chronology not Inspired

Just as the other Bible helps which are printed either in the margin or as appendices to our Bibles are not part of the inspired text, so the Ussher chronology, too, can make no claim to infallibility. True Biblical scholarship which is bound only by God's Word will never make the Ussher chronology a test of orthodoxy. Where God has spoken the issue is settled, but where God has not spoken we must allow for a difference of opinion. In such cases, decisions must be made on the basis of the best available evidence, and these human opinions must never be equated with the doctrines of God's Word. As new evidence is uncovered we ought not to hesitate to change opinions which are based solely upon human research and study.

Data for Precise Chronology not Given

The Bible does not furnish us with the information necessary to establish a precise chronology. It does not even give us a complete history of the Jewish people. The Old Testament is not primarily a history of the world nor even a history of the chosen people. It is the history of the Messianic Promise. Many details that would be of interest and use in determining chronology are

omitted because they are of no significance for the purpose for which the Bible was written.

The New Testament contains very few explicit chronological notices and these few are found in the Gospel of Luke and the Book of Acts. But because the whole period of the New Testament is a hundred years or less, the lack of such notices is not very significant in determining chronology and has little bearing on the age of the earth.

An Example: the Chronology of the Kings

The Old Testament, on the other hand, abounds in statements which would, at first glance, seem to make it relatively easy to construct an accurate chronology. But closer attention to the actual words of the Bible will show that this is not the case. For example, the Bible tells us how many years each of the kings of Judah and Israel reigned. One cannot, however, simply add the figures given and obtain the number of years that passed between the division of the Kingdom and the destruction of Jerusalem by Nebuchadnezzar. If we add the figures given for the Northern Kingdom we obtain a sum which is about 20 years less than that yielded by the number of years ruled by the kings of the Southern Kingdom. *This does not mean that the figures cannot be trusted or are in error.* We know that sometimes father and son ruled together for a number of years, and the years of coregency are counted as belonging to the reign of both kings. This would mean that the total elapsed time from the accession of the father to the death of the son would be somewhat less than the figures given for both reigns.

The Chronology of the Judges

The same sort of difficulty faces us when we try to establish a chronology for the period of the Judges. The Bible tells us that the Temple was built in the fourth year of Solomon, 480 years after the Exodus from Egypt. If we add the number of years given in the Book of Judges for the reigns of the various judges, we get a figure which would seem to indicate that the period between the Exodus and the building of the Temple is close to 600 years. *But again we must not charge the Bible with an error.* Nowhere in the Book of Judges are we told that the judges exercised authority over all the Twelve Tribes. In many instances it is made clear that their authority extended over only a small section of the country. It is therefore more than likely that several judges were ruling at the same time. Jephthah was one of the last of the judges and he believed that the children of Israel had reached the promised land about 300 years before his time. This figure of 300 years agrees very well with the 480 years of First Kings, and it demonstrates once more that we should be careful not to read more into the text of the Bible than it actually says.

From Abraham to the Exodus: How Many Years?

Another difficulty faces us when we seek to establish the chronology of the period from Abraham to the Exodus.

The number of years that passed between the arrival of Abraham in Palestine and the entry of Jacob into Egypt can be fixed with confidence at 215 years. However, the length of the period between Joseph and the Exodus cannot be determined beyond question. The Bible tells us that the chosen people sojourned in Egypt for 430 years. On the basis of that figure the present writer is of the opinion that Jacob came to Egypt about 1876 B.C. However, there are believers in the inerrancy of Scripture who hold that since Palestine was very likely a part of the Egyptian empire in 1876 B.C. and earlier, the sojourn in Egypt should really be dated from the time of Abraham's arrival in Palestine, and the 430 years of Exodus 12:40 should include the 215 years between the call of Abraham and the descent of Jacob into Egypt. All of this adds greatly to the difficulty of establishing any exact chronology for the time of Abraham.

From Adam to Abraham: A Problem Here

When we come to the period before Abraham it seems at first that we are once more on solid ground. In Genesis 5 and 11 we have two detailed genealogical tables covering the whole period from Adam to Abraham. In each case the age of the father at the time of the birth of his son is given. It would seem that all we need to do is to add these figures and we should have the total number of years that passed between the time of creation and Abraham. But again, closer study of the Biblical text shows clearly that we cannot use the figures in this way with confidence. The standard formula used in these genealogies is "A lived x number of years and begat B." Our first impulse is to say that this means that A was so-and-so many years old when his son B was born, since "beget" means "to have a son." However, Biblical usage makes it crystal clear that the word "beget" has a much broader meaning. In Matthew 1, we are told that Jehoram begat Uzziah. However, Uzziah is the great-grandson of Jehoram. The formula, "A lived x number of years and begat B" could, therefore, be understood to mean, "A lived x number of years when he became the ancestor of B," and B may be a grandson or even a great-grandson.

The Christian Is not Careless in This Matter

All this does not mean that a Bible-believing Christian may adopt any chronological system. There are dates for Biblical events that a believer ought not to forget. For example, a well-known archaeologist, hailed widely as a conservative scholar, dates the Exodus from Egypt in 1290 B.C., but says that Jericho fell sometime between 1350 and 1300 B.C. According to this system of chronology, Jericho fell as much as 50 or 60 years before the children of Israel left Egypt. Such dates can only mean that this archaeologist looks upon the Biblical account of the Exodus and the Conquest of Canaan as hopelessly confused.

"Created in Six Days" Is Decisive

Our inability to fix precise and accurate dates for Old Testament events also does not mean that the Bible has nothing to say that bears on the age of the earth. The clear teaching of Scripture that the world was created in six days stands as a firm refutation to the claim that it developed by a long process of evolution over a period of billions of years. Once evolutionary views are surrendered, any need for billions and billions of years to account for the evidence in nature disappears,

and even though we cannot determine the exact age of the earth, yet Biblically based estimates will not stray into astronomical figures. When archaeologists, who study the remains of man's works in this world, estimate the age of human habitation on our planet, they seldom go beyond 10,000 years ago. These estimates are far closer to the actual age of the earth, as indicated in Scripture, than the billions and billions of years given by evolutionary anthropologists and geologists.

Clear Statements of Scripture Abide

Any system of dating that can be harmonized with the actual statements of the Bible may be adopted and used by us, but every system must be subject to revision as new evidence is discovered. Opinions about dates will vary, but the clear statements of God's Word will abide. We would do well to imitate the attitude of Martin Luther, who drew up a chronology from Adam to his own time. He said in the introduction to this work, "I have not completely despised the writers of history, but I have given the Scriptures preference over them. I make such use of the historians as will not compel me to contradict the Holy Scriptures. For I believe that the true God speaks in the Scriptures, but in the history books good people, who were only human, have demonstrated their diligence and faithfulness."

SIEGBERT BECKER

Editorials

(Continued from page 67)

not in the majority of the courses (incidentally, however, the writer quoted above is not a science or philosophy major). To many such students the judgment appears to be too sweeping, too critical.

It may be granted that there are courses where little or nothing that is inimical to the Gospel can be detected, but one has questions about those who fail to recognize the menace that the typical secular college represents for Christian faith and sanctification. Before accepting their judgment, we need to be assured that they are Christians who score higher than a C- in confession and a D- in doctrine, or even that they do not have an F in the fundamentals of Christian perception and understanding. Far too many church-affiliated university students, and among them are also supposedly indoctrinated Lutherans, can hardly distinguish between Christ and Confucius, or between Paul and Bishop Pike. They are scarcely competent to tell the difference between the Methodist preacher's address at a Boy Scout rally and one of our pastor's sermons at a reunion of his confirmands, not to speak of identifying the frequently sophisticated and subtle brainwashing in university halls.

With only a foggy notion of the difference between Christianity and mere morality, between Scripture and literature, between philosophy and the wisdom of the Gospel; and with their moral sensitivity dulled by exposure to popular pornography and by the pressure of public approval of compromises, generally in standards and behavior, such students do not have the spiritual indicator or the moral gauge to detect that the educational air they are breathing is a miasma that can unnerve or even poison spiritual life.

The informed and spiritually alert Christian student will not only detect it; he will be shocked to see how pervasive it is and how deliberate it is.

CARLETON TOPPE

THE CHRISTMAS MESSAGE IN SONG

(Report on the Tour of the Seminary Octet)

Eight weary but happy young men returned to the Seminary in Mequon, Wisconsin, after traveling nearly 7000 miles during the three weeks of the Christmas recess. They toured the Southwest to proclaim the Christmas message in song. Traveling by auto, they left the Seminary on December 16. The schedule of 21 separate appearances in 18 days started in Dallas, Texas, and ended in Grand Island, Nebraska. The presentations varied from place to place. Typical of the programs which covered every aspect would have been a discussion of the purpose of the tour, an introduction of the Octet members, a slide lecture showing the educational institutions, a recruitment talk for the young people, a Christmas concert of 8 to 12 songs, followed by a short devotion. Many of the host congregations were missions using community buildings, schools, auditoriums, or even the fifth floor of a savings and loan building.

With the Spanish Mission in Tucson

The exciting trip had many highlights which left indelible impressions with the Octet. A few of these might help the reader share the thrill of this trip. The greatest joys were not seeing Mexico, Disneyland, and the Pacific, nor riding the cable cars of San Francisco, nor crossing the snowencased Sierra Nevada. Even the unexpected Christmas gift from a host was not the greatest thrill. More memorable would be the few minutes spent at our Spanish mission in Tucson, Arizona, where we sang several Christmas carols and then the Spanish children sang one for us. Mingling with the children in the classroom brought them into our hearts.

A Memorable Visit at East Fork

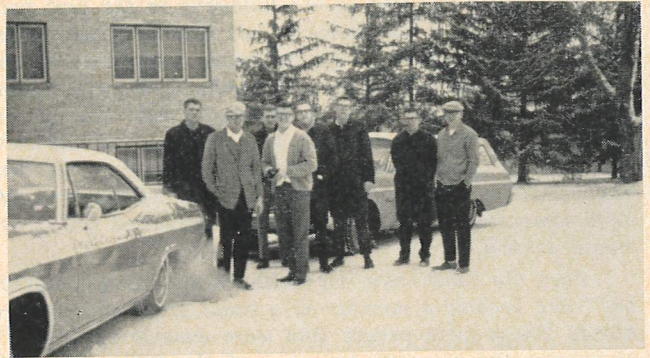
None of us will forget that rainy day that we traveled through the Salt River Canyon to present our slides and songs to 240 Apache youngsters. Individuals of the Octet would list their own most impressive incidents. One joy they all shared was the time spent after each program chatting with the young people who up to that time had never really given much thought to what a seminary student is like. The young people who expressed their strong desire to come to the Midwestern Synodical schools in fall made this tour a real success.

Joy Over the Gospel in Mission Churches

Christmas Eve was the real highlight of the tour. The children's message, "Yes, we know the story well; Listen now and we shall tell," shows that it does not take 12 years of school to know the meaning of the Gospel message. Perhaps never before had the words of John 3:16 meant as much as when the Octet concluded the Christmas Eve service with a devotion and chorale entitled, "God so Loved the World." It was the joy and appreciation of the Gospel message in these mission churches of the Southwest that gave us the type of inspiration that even seminarians cannot get in the classroom.

The Need for Our Work in the Southwest

Yet no lesson was more important than the need for our Synod to be there. In California alone our church has only 11 pastors among 18,000,000 people. There,



THE EIGHT SEMINARIANS ABOUT TO LEAVE on their 7,000-mile tour during the Christmas recess.

22,000 people are pouring into this state very week. They enter a way of life that has closed its eyes to spiritual needs. The members of our missions expressed their concern for these souls, and they wanted the Wisconsin Synod as a whole to hear of this great need. They were also concerned about the doctrinal position of the Synod's Seminary. It was their concern for conservative Christianity in its historic Lutheran terms that has made us value more highly our training in the Synodical schools. The needs of our Southwest missions and the appreciation of those who have the Gospel message goad us into action.

Made Generous by the Gospel

The power of the Gospel to comfort and warm man's heart was evident in the generosity of the members who were so generous that their gifts provided a surplus which will go into the "Mission of God" offering. Christians opened their homes to us, although strangers. The ladies spent much time preparing dinners and packing lunches. Many expressed appreciation for "Stille Nacht" and the other Christ-centered hymns. It was a joy to sing to these Christians who deeply realize how precious the Word of Truth is in our modern world.

MYRL WAGENKNECHT



THE SAN PABLO LUTHERAN SCHOOL, Tucson, Arizona, was visited by the Seminarians. The pastor of this Spanish mission church, V. H. Winter, is at the right rear (in checkered jacket), and the teacher, Miss Mary Engel, at the left rear.

AN OPEN LETTER to the Members of the Wisconsin Evangelical Lutheran Synod

THIRD INSTALLMENT

The writer has told of the following in the first two installments. Upon the advice of her Missouri pastor, she joined a congregation of the American Lutheran Church when she moved to another community. The constitution of the congregation seemed to assure her that there would be Scriptural doctrine and practice; similarities with the previous church had the same effect on her mind. Though she began to detect some differences that were somewhat disturbing, she was determined not to be overly critical.

Then the Bible class she had been attending "petered out." She became a member of a small group meeting in homes. These were people who were considered "ready" to receive the neo-orthodox view of the Bible. She had been mistaken for one who was "ready." In this class she had a shattering experience. She told of that in the second installment.

In this concluding part of her open letter she tells how God set her feet back on solid ground.

But then the worst thing of all happened. I was told that whether I believed it or not, my church was rapidly going over to this also, and that soon this would be common teaching in the Lutheran churches. And more detail was given to try to show that this was true. (I stood up for Missouri here, and told the pastor that I had belonged to Missouri Synod churches all over the U.S., and that I had the first time yet to hear anything like this. And that if I ever should hear a Missouri Synod minister say any of these things, it would most certainly result in trouble! He told me that might all be true, but just the same, it was being taught in our seminaries right now, [but] I didn't believe him.) I defended my church against that charge, and on that note we ended the second class.

For me the days and nights that followed that class were an awful nightmare. I could neither eat nor sleep and found myself in tears most of the time. There was absolutely no one to go to for advice. I knew that my help had to come from God. And the answers had to come from His Word. There was no other way. (I would have surely gone to that minister who referred me to the A.L.C., but by this time he had accepted a call and was gone, and there was a vacancy in that church.)

I could and did pray, but I could not read my Bible — not to do me any good at least — because I couldn't concentrate on anything long enough to know what I was reading. At the time I had not believed that my church was going over to this doctrine, but afterward fears crept into my mind. After all, I had been out of touch for quite a while. And the words of the pastor who referred me there kept coming back to my mind. I began to think, "What if they really were going over to this? Then I would *have* to start thinking seriously about these things." "Could they possibly be true?" And: "Could it really be possible to believe this way without having it change anything else that the Bible teaches?"

But I soon began to realize that if I could not understand what Jesus was saying concerning the Flood in such clear and plain statements as He makes in Matthew 24:37-40 and Luke 17:26-28 (not to mention other refer-

ences), how could I be sure that I correctly understood anything else He said? If such clear and uncomplicated statements were filled with myth, symbol, and maybe error, how could I ever be sure of anything in the Bible again? If the account of the Fall into sin was myth, what of the first promise of the Savior? Was it myth, symbol, error or truth? If I couldn't know that, how could I be sure of any of the other prophecies concerning the Savior throughout the Old Testament? If I couldn't understand the many other references God makes to Creation besides Genesis and accept what He says about it on grounds of faith, then what of the things in the New Testament concerning Christ, that must also be accepted on grounds of faith? If man evolved from the sea, or the ape, who could make me believe that he was created in the image and likeness of God and had an immortal soul?

I knew that if these things they had said were true, and that I came to believe them, I would never again be sure if there really was a God, a Savior, or a hereafter. Never have I felt so desolate and miserable.

Now, so much had come upon me so suddenly and unexpectedly, that sorting it all out and evaluating it just proved impossible for me. Thoughts were tumbling through my mind like clothes in a clothes dryer, and I couldn't stop them. If I could only stop them long enough to find some place to begin, a point to work from. But I could not.

One morning very early, after a sleepless night, I sat down and opened my Bible, knowing it was my only hope. But for a long time I didn't look at it, or even know what page I had opened to. I just sat there for a long while praying. — Finally, I looked down at the page I had opened to. And suddenly it was as if God were speaking to me. I was reading, but it wasn't like reading. It was as if God was actually speaking the words to me. All the thoughts in my mind were shut out, as if a switch were turned off, and I heard only His voice.

I read: "For the time will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables" (R.S.V. 'myths') (II Tim. 4:3 and 4).

I read it over and over, I don't know how many times. It was as if God were telling me: "This is what is happening here!" "See it for what it is!" "Don't be deceived by it!"

Right in that moment I knew positively that, no matter who went over to these teachings, they were wrong. And I was not going along. As if by a miracle all the confusion, the pressure, the fear that had been inside of me for days was gone — completely gone — and I was calm.

The whole picture began to be clear to me. I was able to sort out all the different points of doctrine at issue, take each one and check through the Bible to find everything I could about it. The more I read and studied, the more convinced I became that what I had been taught was true. At the same time, I watched for things that might support their teachings. But I found none.

Never had I felt God's love and concern for me as I did then. And God seemed very near. Sometimes in the past in other troubles, when I had prayed God seemed far away, and the answer was, "Wait." But this was one of those times when God said, "Before they call I will answer, and while they are yet speaking I will hear." Every prayer was answered immediately, and nothing was withheld from me that I asked. That same day I told my pastor that I would not have anything more to do with the class, and it was discontinued.

[The writer of the letter goes on to relate that within a short time her husband's employment took them to another place, and that she was able to rejoin her former congregation. "Little did I realize then," she continues, "that in less than a year I would read some very shocking and sad news about my church" (her synod). She then mentioned the actions taken by the 46th Convention of The Lutheran Church-Missouri Synod in Detroit, particularly the overwhelming vote to join LCUSA (the Lutheran Council in the United States of America). She records this as the impression which she received from "our churchpapers": "Yes, Missouri has broken the isolation barrier! This is a great new step forward in Lutheran unity! A red-letter day!"]

"JUST WHAT I NEEDED"

Notes of Appreciation from Our Servicemen

The Lutheran Spiritual Welfare Commission receives many letters expressing appreciation for the Christian literature which you, yes, *you* send to them through the Commission. Here are just a few samples.

"I am writing to let you know that I should be getting out of the Army and returning to the U.S. sometime in the early part of December. . . . Thank you very much for the spiritual help I got from you while being in the service. It was just what I needed while I was away from my home church."

"I would like to thank you for sending me the booklet "Meditations" and *The Northwestern Lutheran*. I sure feel it has helped me at times when things were not going well. Then I could go and read to help me have a better outlook on life. I would like to have it discontinued. I will be home in a week and will again get it through my home church."

Henry C. Nitz

Blight or Blessing?

"The spiritual revolution that has swept China has changed Shanghai's souls and ways." That is the burden of a report on China by Mark Gayn in *The New York Times*.

Commenting on this report, and pointing out the paradox of the

At this point I would like to ask my Wisconsin Synod friends to imagine for a moment that they were reading these things about the Wisconsin Synod, not the Missouri Synod. May I ask: What would your own personal reaction be to this news? Would you join enthusiastically and wholeheartedly in the rejoicing with those who rejoice? Or would you weep for your church, with those who weep? I do not know how Wisconsin Synod people feel about these things, but I know it is never easy to stand alone, when everyone else is doing different. But if you do become discouraged and if you do allow yourselves to look over into the so-called greener pastures, and are impressed with the might and prosperity you see, remember, that God does not always choose the mighty or the majority, the strong or the prosperous, but that in times past He has often preserved His Word through a small remnant of His people.

I pray that Wisconsin Synod people will be faithful, courageous, and alert. The next time that you have the opportunity to sing hymn number 446 ("Rise, My Soul, to Watch and Pray") please think of the things I have written to you. They are all true.

(signed)

A concerned Lutheran

"I received *The Northwestern Lutheran*, and I would like to say a hearty thanks for remembering us in the Armed Forces. It is really great to keep in touch with one's Synod and church. . . . I thank you again for the literature, and please keep it coming."

"I wish to take this means of thanking you for the wonderful job you are doing and the manner in which you are keeping me and others like me informed about Christ. Your newsletters and sermons are very rewarding."

"I'm sending you this change of address notice, to notify you that I'm returning to my home in the near future. . . . I wish to thank you for the time and money spent on sending me the Meditations, bulletins, magazines, and newsletters. I deeply appreciated receiving them."

Some of the servicemen, we are informed by the Lutheran Spiritual Welfare Commission, show their appreciation by sending gifts for the work. This is not necessary, of course, but it does show a fine spirit of appreciation. Some send the gift upon their discharge from the service with a comment to this effect: "We want the work that meant so much to us to continue among others in the service."

By the Way

change in Communist China, *The Sunday School Times* says (July 10, 1965):

"Using language that under other circumstances would cause Christians to rejoice, he has highlighted one of the vexing paradoxes of life under communism in China: society has improved, but it's in a straitjacket.

"General poverty remains in Shanghai, but there are no beggars displaying their sores to passers-by and no starving children with distended bellies. Labor laws keep the children out of the factories, and the millhands work only eight hours a day, six days a week. Prostitutes have been 're-educated.' In old Shanghai thieves

were like locusts. Today honesty is commonplace.

"However, there is another side of the story. People are militant, intense, humorless. They are subordinated to the needs of the state and the Communist Party. There is no room for personal dissent. The free flow of ideas has ended.

"There's the tragic paradox of man's most gigantic attempt to build the perfect society. Perhaps the thieves and prostitutes are gone, but so is the soul of man. What is left is a machine, not made to worship God, but the state and the party. Man can change his environment and in the process destroy himself, because he refuses to believe 'Thou art worthy, O Lord our God, to receive glory and honor and power, because thou didst create all things; by thy will they were created, and have their being' (Rev. 4:11)."

How Shall We Say It?

By the Rev. Dr. Robert G. Bratcher
ABS Translations Specialist

"How shall we say it?" How often a translator asks that question! At every step he faces apparently insoluble questions regarding the exact meaning of the Biblical text he is translating, and the culture and structure of the language into which he translates.

Under the auspices of the United Bible Societies, month-long Translator Institutes are being held twice yearly in different areas of the world. The first such Institute was held September 1962 in Bobo Dioulasso, in the West African country of Upper Volta. Forty translators working in 21 different languages assembled from nine countries. Baouli and Gagou, Lobi and Dogon, Pila Pila and Dagbani, Wolof and Bobo Fin were among the languages represented. In April and May 1963, 58 translators met for five weeks at Taytay Academy, near Manila. Represented were 30 Philippine and three Indonesia languages and four Taiwan tribal tongues.

In June and July 66 translators representing 47 languages spoken in seven African countries met in Cameroun. The fourth Institute was held at the Wycliffe Translators jungle base in Yarinacochoa, Peru. Forty missionary translators in 35 languages in seven South American countries attended.

"How shall we say it?" is the foremost question asked at lectures, and conferences. What can the translator do, for instance, in a culture that knows nothing of camels or lions, grapes or figs, snow or ice, anchors or yokes, to convey the meanings of such words? In the Kissi language of the Republic of Guinea James 3:12 reads, "Can the mango tree bear oranges? Can the kola tree bear mangoes?" How do you make sense of "God sends rain on the just and unjust" (Matt. 5:45) to a tribe living in the rain jungles of the Amazon where rain is a curse, not a blessing?

Often the translator must first reduce to writing a language that is only spoken. With a tonal language he must be doubly careful, since the wrong tonal sign placed above a syllable will mean something quite different from what was intended. In the Quechua language of the Andes, *ca* is "grindstone," *c'a* is "better," *ka* is "if," *k'a* is "boy." In the Red Bobo of Upper Volta the syllable *la* may mean "take," "deer," "lion," "eat" or "together" — depending on the tone used. One translator in the Birifor language of the Upper Volta, in a draft of the feeding of the multitude, used the wrong accent, "five loaves and two fishes" becoming "five loaves and two elephants."

In one language it wasn't enough to say that Shimei threw stones at David and his servants (II Sam. 16:6). Did he hit them, or not? — that, too, is to be told. In another language one cannot simply translate "bear his own cross" (Luke 14:27). How is the cross borne? — in the arms? on the shoulder? across the back? on the head?

Where the Biblical text itself is ambiguous, many translations will perpetuate the ambiguity. Many languages, however, do not allow for such ambiguities, and the translator must choose one from several possibilities. Is "the condemnation of the devil" (I Tim. 3:6) the condemnation inflicted *upon* or *by* the devil? Is "the foundation of the apostles and prophets" (Eph. 2:20), the foundation they *laid*, or they *built upon*, or that they themselves *were*? And were these Old Testament or New Testament prophets?

By means of Translator Institutes, the Bible Societies hope to help approximately 3,000 people who devote their time to 500 translation projects in 130 countries so that all

peoples may say, "We hear them telling in our own tongues the mighty works of God."

Bible Society Record,
December 1964

How to Fire a Pastor

"I wish someone would put fire under our pastor so that he would generate more enthusiasm." If you have not said it yourself, you likely agree with someone who did say it. Doubtless the observation is correct in many cases. Unfortunately, the people who utter such a pious wish are likely to be the ones for whom the temperature would soon become uncomfortably warm if the desired transformation would take place in their pastor's zeal for missions.

But there is a legitimate way to fire a pastor with greater zeal for the evangelization of the world. Central Baptist Church of St. Paul, Minnesota, tried it. It is not a large church, only 596 members. And it does not belong to a large denomination. The Conservative Baptist General Conference has only about 87,000 members. But it has a hundred missionaries in Asia, Africa, and North America.

When the pastor of Central Baptist Church had completed 10 years of service in their midst, the congregation raised some \$4,000 for a trip that will take him and his wife to India, the Philippines, Ethiopia, Japan, and Egypt.

"We have several reasons for the gift," said the secretary of the congregation, according to the *Minneapolis Tribune* of January 11, 1965. "For one thing, they had always wanted to do something like this. And we thought it would encourage the missionaries for us to share our pastor with them.

"The other reason was a selfish one. We hope he will be able to give us a firsthand picture of missions around the world when he returns. *This should strengthen our missionary program.*" (Emphasis added.)

During 1964, Central Baptist Church gave \$44,000 toward supporting missionaries abroad — nearly \$75 per person. And each year they aim to give *as much to missions as they spend on their local church*. "But this can always improve," said the secretary. "And the trip should help it do just that."

† **William O. Winterstein** †
1900-1966

William O. Winterstein, who served the Lord and the Church for over 43 years as a Lutheran schoolteacher, was the son of a Lutheran schoolteacher, Andrew Winterstein, and his wife, Charlotte. The teaching profession in this family went back even another generation, for both of his grandfathers were also Lutheran schoolteachers. One of his sons also followed this calling, while the other is currently a student of theology. Two of his brothers are also active in the teaching ministry of the Lutheran Church.

He was born February 17, 1900, in East Detroit, Michigan. Only a few weeks after his birth he was received into the kingdom of God through the Sacrament of Holy Baptism. This faith was nurtured in the home of his Christian parents as well as in the Christian elementary school which he attended in Wyandotte, Michigan. He was confirmed in Richville, Michigan. His desire to follow the call of the Lord, "Feed my lambs," led him to prepare himself for the teaching ministry. He was graduated from Concordia Teachers College, River Forest, Illinois, in 1922. His first call led him to Christ Lutheran School, St. Louis, Missouri, where he taught for five years. The next two and a half years were spent at Trinity Lutheran School, Reed City, Michigan. Thereupon the Lord called him to Immanuel Lutheran School, Frankentrost, Michigan, where he taught for 17 years. In 1946 he accepted a call to St. Paul's Lutheran School, Saginaw, Michigan. There he served the Lord with unwavering faithfulness and discharged his duties with zeal and energy. He continued to work with unabating vigor until about four years ago when several operations reduced his vitality somewhat. He suffered another setback one and a half years ago when a lockjaw infection set in following a wound which he sustained. However, the Lord not only preserved his life, but restored his strength so that he was able to teach again when school opened in the fall of 1964. This past fall he occasionally complained of feeling ill. On December 23 he submitted to an operation. Thereafter his physical condition deteriorated very rapidly, and the Lord called him home on January 16, 1966.

On July 22, 1925, he was united in marriage with Eleanore Guetschow of Bloomington, Illinois. Four sons and three daughters were born to this union, of whom two sons and two daughters survive, in addition to his faithful spouse: Mrs. Evelyn Ryder and Mrs. Eunice Peterson, both of Saginaw; William W. Winterstein of Worden, Illinois, and Herbert C. Winterstein of Columbus, Wisconsin, where he is serving a year of vicarage. He also leaves eight grandchildren and four brothers and one sister.

We consider him to have been a devout, humble Christian, one who



William O. Winterstein

had a deep respect and great love for the Word of God. We looked upon him as a dedicated, faithful and very conscientious servant in the Lord's kingdom.

Funeral services were conducted from St. Paul's Lutheran Church, Saginaw, on January 19. Pastor F. H. O. Jungkuntz officiated at the altar and at the committal, while the undersigned delivered the sermon and on the basis of Mark 10:13-16 spoke to the large assembly on: "The Comfort of Christian Education." A choir consisting of Christian day school teachers sang, as well as a choir of school children and of the local congregation. The chairman of the District Board of Education, the Rev. Jerome Spaude, also delivered a brief message befitting the occasion.

We are confident that there is laid up for him a crown of righteousness,

which the Lord, the righteous judge, shall give him at that day; and not to him only, but unto all them also that love his appearing (II Tim. 4:8).
RICHARD A. GENSMER

Briefs

(Continued from page 66)

subscription when it expires a year from now.

Sincerely yours,
The Board of Elders

P.S. Unless you wish to keep the individual copies of The Northwestern Lutheran, We suggest that you pass them on to friends and thereby introduce them to the teachings of our church.

It is apparent that an organization in the congregation, such as a men's club, a ladies' aid society, or a young people's group could also sponsor such subscriptions.

COMING MUSICAL PRESENTATIONS

Dr. Martin Luther College

- March 11 and 12, 7:30 p.m. — Operetta: "She Loves Me" — Literary League
- March 13, 3:30 p.m. — Operetta — "She Loves Me"
- March 13, 8:00 p.m. — Student Organ Recital: Allen Krause and Judy Wels
- March 21, 8:00 p.m. — Concert: University of Minnesota, Morris Band
- March 27, 8:00 p.m. — Concert: College Chorus, Treble Choir, High School Choirs
- April 24, 8:00 p.m. — Home Concert: the College Choir
- May 8, 3:00 p.m. — Concert: Band, Aeolians, and Marlut Singers

Meilahn Zahn

SCHEDULE OF CONCERTS
Northwestern College

- March 27 8:00 p.m. Easter Concert
- May 1 8:00 p.m. Spring Concert

ARNOLD O. LEHMANN, Music Director

APPOINTMENTS

Pastor Dietrich H. Kuehl of Hartford, Wis., has been appointed a member of the Northwestern Publishing House Board to serve the remainder of the term of Pastor Luther M. Voss, who resigned when he accepted his call to Vietnam.

Pastor Erwin B. Froehlich of Hustisford, Wis., has been appointed the pastoral member of our Synod's Pension Board to serve the remainder of the term of Professor James A. Fricke of Saginaw, Mich. Professor Fricke resigned because he is no longer in the parish ministry and would find it difficult to continue to serve on this Board because of the time and distance involved.

Mr. Paul W. Wolfgram of Milwaukee has been appointed to serve the remainder of the term of the late Mr. Arthur Haack on the Board of Control of our Wisconsin Lutheran Seminary at Mequon. Mr. Haack died recently of a heart attack.

OSCAR J. NAUMANN, president

CALL FOR CANDIDATES
Northwestern Lutheran Academy

Inasmuch as Prof. R. A. Fenske has announced his intention to enter into retirement, he has tendered his resignation as president of Northwestern Lutheran Aca-

deby, Mobridge, S. Dak., effective as of the end of June 1966. Therefore the Board of Control of Northwestern Lutheran Academy invites the members of the Synod to nominate candidates for this position.

The candidates should be ordained pastors, qualified to assume the administrative duties of the office of president, and to teach in the areas of religion, English, and history.

All nominations, with pertinent information, should be in the hands of the undersigned by March 26, 1966.

R. C. Heier
Akaska, S. Dak. 57420

NOTICE OF SUSPENSION

The praesidium of the Arizona-California District, after prolonged and careful inquiry, has been forced to conclude that St. John's Ev. Lutheran Church of Tarzana, Calif., and its pastor, the Rev. Frederick G. Knoll, in excommunicating certain members of that congregation, did not act according to the principles set forth in Holy Scripture; and whereas, despite admonition, no move has been made to correct the error; therefore said praesidium finds it necessary to declare St. John's Ev. Lutheran Church and its pastor to be suspended from membership in the Wisconsin Ev. Lutheran Synod.

The Praesidium
Of the Arizona-California District
E. Arnold Sitz
I. G. Frey
M. C. Nitz

CALL FOR CANDIDATES

Wisconsin Lutheran Seminary

The Board of Control of Wisconsin Lutheran Seminary, Mequon, Wis., herewith invites the members of our Wisconsin Ev. Lutheran Synod to nominate candidates for the ninth professorship at the Seminary.

This professor is to serve as librarian and is to teach at least one academic subject. Since he is to be the head of the Seminary library, at a time when its facilities and its services are to be greatly expanded, not only for the benefit of the Seminary student body, but also for the pastors in the field, the Board of Control is asking for names of candidates with a depth of theological insight. It is understood that this theological professor is to be given the opportunity to study library techniques and library services which are required by this assignment.

Please send all nominations to the undersigned no later than March 25, 1966.

Pastor Adolph C. Buenger, Secretary
5025 — 19th Ave.
Kenosha, Wis. 53140

REQUEST FOR NAMES

Waupun, Wisconsin

Exploratory services are being held in the VFW Hall, Fox Lake Dr. and West St., Waupun, Wis., at 2:00 p.m. Please send names and addresses of persons living in this area who might be interested in the ministry of the Wisconsin Synod to Rev. L. Wenzel, Box 117, Manchester, Wis. 53945.

EXPLORATORY SERVICES

Eau Claire, Wisconsin

The first exploratory service in Eau Claire, Wis., will be held on March 6, 1966, in the Y.M.C.A. building. Use the north door, next to the parking lot. Students are welcome. Please send names of persons living in this area who might be interested in our Wisconsin Synod services to:

Pastor Marcus H. Schwartz
1120 — 9th St.
Menomonie, Wis. 54751

WISCONSIN SYNOD SERVICES

Duluth-Superior

Sunday evening exploratory services, starting March 6, at 7 p.m., will be held at the Woodman Club Bldg., 2031 W. First St. (Avenue entrance), Duluth, Minn.

Send names to or get information from Mr. R. H. Draheim, 724 21st Ave. E., Superior, Wis., or the undersigned:

Rev. John Raabe
114 W. Ripley
Litchfield, Minn.

PROSPECTS FOR NEW MISSION WANTED

A missionary is now located in Wichita, Kansas. A new mission congregation is being planned. Names of Lutherans moving into the area are wanted. Please send names of all prospective members to:

Rev. David J. Plocher
907 Wilbur Lane
Wichita, Kansas 67212

REQUEST FOR NAMES

Christ the King Lutheran Church, Wisconsin Synod, Whittier, California is holding services in the American Savings and Loan Ass'n, 15725 Whittier Blvd., with Sunday school and Bible class at 9:15 a.m. and divine worship at 10:30 a.m.

If you know of prospects in Whittier, La Habra, La Mirada, Brea, Fullerton, La Puente, Hacienda Heights, Norwalk, Pico Rivera, Montebello, Downey, Los Nietos, Industry, Walnut, or surrounding cities, let them know of these services and notify the undersigned of their address. Do not send mail to the American Savings and Loan Ass'n address.

Pastor Gilbert Seager
661 Rye Avenue
La Habra, Calif. 90631

SAN DIEGO, CALIFORNIA

A new mission congregation has been founded in the eastern metropolitan area of San Diego. Services are at 9 a.m. at Grossmont College, Fine Arts Lecture Hall. Send names of interested persons living in the suburbs of La Mesa, El Cajon, Spring Valley, Lemon Grove, Bostonia, Santee and Lakeside to:

The Rev. Lowell Smith
4562 Clairemont Drive
San Diego, Calif. 92117

REQUEST FOR NAMES

Oakland-Concord, Calif., Area

Resurrection Ev. Lutheran Church has relocated from Oakland to Concord, Calif., beginning Feb. 6, services will be conducted at the Veterans Memorial Bldg., Willow Pass Road and Colfax Ave., at 7 p.m. by the undersigned, assisted by Pastors Robert Hochmuth and David Valleskey, until a called pastor is resident. Please inform the undersigned of relatives, friends, or members who are moving into or are located in the areas of Concord, Walnut Creek, Pleasant Hill, Antioch, Pittsburg, Martinez, Dublin, Danville, San Ramon, Calif.

The Rev. Robert Waldschmidt
2600 Ralston Ave.
Belmont, Calif. 94002

REQUEST FOR NAMES

New Mission in Topeka, Kans.

A Wisconsin Synod Lutheran mission has been established in Topeka, Kans. Services are held every Sunday morning at 10 a.m., Sunday school at 9:15 a.m. The location until further notice is: Fifth and Western, Topeka (Seventh Day Adventist Church), H. W. Bittorf, pastor.

Please send all names of members, relatives, friends who are living in Topeka and the surrounding area to:

Pastor H. W. Bittorf
904 W. 37th St.
Topeka, Kans.

A PLEA

Japanese Mission

Our Japanese Mission still needs about \$500 for an electronic stencil-cutting machine for the spreading of the Gospel in Japan. We gratefully acknowledge the \$400 plus which has been given to date. Please send all contributions to:

Pastor Harry Shiley
8231 West Herbert Ave.
Milwaukee, Wis. 53218

A REQUEST

Communion Ware and Altar Vestments

Any congregation which no longer has need of communion ware and altar and lectern vestments and wishes to donate these to a new mission congregation is asked to write to Mrs. Amanda Meutsch, R. #1, Box 108, Sauk City, Wis. 53583.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: Thurs. June 2, 1966.

Time: 9 a.m.

Place: St. Martin's Church, Watertown, S. Dak.; W. Schumann, host pastor.

Agenda: Discussion of the Syllabus in Preparation for District Convention.

DONALD NINMER, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Mon., March 21, 1966. Opening Communion service at 9:00 a.m.

Place: St. Paul's Church, Tess Corners, Wis., Robert Zink, pastor.

Preacher: W. Krueger (C. Krug, alternate).

Agenda: Exegesis — Jas. 1:13ff., M. Volkman; Sponsors at Baptism: Who May Serve? If not Essential to the Sacrament, Who is to be Allowed? S. Fenske; Various Reports.

ROBERT H. MICHEL, Secretary

INSTALLATION

Commissioned

Pastor

Voss, Luther M., as military contact pastor in Vietnam and Southeast Asia, in Siloah Church, Milwaukee, Wis., by A. H. Schroeder; assisted by C. E. Krug, P. E. Eickmann, H. O. Kleinhans, E. C. Pankow, A. B. Tacke; Dec. 12, 1965.