

THE NORTHWESTERN

Lutheran

May 1, 1966



BRIEFS by the Editor

COMMENTS CONTINUE to come in regarding two series of articles in particular. They are the series "The Christian's Response to Evolutionism," which has been running since last October, and "An Open Letter," the three installments of which appeared in February and October.

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REQUESTS FOR SEPARATE PUBLICATION of the antievolutionism articles have come in considerable number to Professor Harold Warnke, as a result of our suggestion that those who really wanted to see such publication put their request in writing. The Commission on Christian Literature will consider the matter in its meeting on April 26.

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OUR SPECIAL EASTER ISSUE has caused much favorable oral comment and has brought quite a few commendatory letters to our desk. We quote a few of them in "Notes from the Editor's Desk" (page 142).

* * * *

"ALMOST TOO THOUGHTFUL AND CHARITABLE!" — such was our reaction when no one chided us in person and only one pastor

wrote regarding a bad mistake of fact which we committed in the Easter issue. On page 115 we wrote: "On this day more than two thousand years ago Thou didst pass through the stone walls of Joseph's sepulcher." We like to think that many of our readers noticed the error, but said to themselves: "Our editor really knows better than that. He had so much work getting out that special issue that he slipped a cog and then wrote 'two thousand' instead of 'nineteen hundred.'"

* * * *

"DARWINISM AND MAN" is the second last article in the series which many have said they are finding helpful. Professor Eugene Kirst is the author of this excellent presentation. He works in the fields of science and mathematics at Northwestern College.

* * * *

We neglected to mention in our April 17 issue that Professor John Denninger is the author of "Fossilized Man," the article which appeared in that number. He has taught for a number of years at Lakeside Lutheran High School, but is now professor of Dr. Martin Luther College.

The concluding article in the series on evolutionism will appear in the May 15 issue. In that article Professor Armin Schuetze, member of the Seminary faculty and also of our Editorial Board, will show all that hangs in the balance when evolutionism bids for our assent and allegiance. He will also point out how we best can be forewarned and forearmed against this "science falsely so called."

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OUR NEW COPY DEADLINES, we note, are still causing trouble to various officials, District and conference secretaries, and others submitting matters for publication. For their guidance we are giving the information in the box on page 146.

* * * *

NO FEWER THAN SEVEN LISTS OF NOMINATIONS for professorships at our Synodical schools appeared in our April 17 issue. There were also two calls for candidates. In the present issue there are three more lists of candidates. Do we read these lists with understanding? They mean that our Lord has moved the hearts of His people in our Synod, so that now we can move forward in providing the larger faculties that we need to train more manpower. Let us not say impatiently: But why aren't we sending more men into mission fields? Surely, we cannot send out untrained men! Therefore let us read the lists of nominations and calls for candidates with thanksgiving!

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Editorials

Answers But Not the Answer The question was designed to be attention-getting. In flaming red letters the query, "Is God Dead?" was branded on the black background of the cover of a national magazine. The question was strikingly put, but the answer of the lead articles was a good deal less than striking.

Gallup-poll fashion the writer compiled the opinions of the past and the present, of believers and atheists; of Catholics, Protestants, and Jews; of John Murray, Billy Graham, and Abraham Herschel; of a Roman seminarian, a Greek janitor, and a streetwalker in Tel Aviv.

Above all, he assembled the notions of scholars and theologians, the men who write the books about God and speculate about His nature and relevance in this modern age that feels increasingly that it can get along without God.

From them the writer gathers that God might be a philosophical idea, like "Holy Being," or "ground of being." The antiphilosophy scholars prefer to view God as "ultimate concern" and look for Him in such "discernment situations" as a man's own anxieties or in such moving events as the Watts riots. They tell men that God is anonymous in history and in their lives; men will need to struggle and search diligently to find Him.

One can appreciate the scope of the survey, the range of learning, the spectrum of ideas. A well-researched article like this gives one a better understanding of the problems men have had and still have in defining God. Assimilating it is a refresher course in history, philosophy, and theology.

As an answer to the question, "Is God Dead?" the article is a tragic failure. The best the writer can suggest is that the unbelieving world's definition of God can be just as correct as the church's, that today's "I don't know" attitude is at least as good as the former certainty of conviction, that there may be no true faith without a measure of doubt. The writer can accomplish no more than man has ever accomplished by himself in his search for God—"if haply they might feel after him." In his research he can find no better answer than the Athenians found in their "unknown god."

The writer's age-old mistake was that he read 40 books instead of one Book, and that he discounted the one Book because 40 books said it should be discounted. Where God's own revelation of Himself in Scripture is discredited, man has no certain answer to the question, "Is God Dead?"

CARLETON TOPPE

* * * *

A Forgotten Resolution The ninth convention of the Wisconsin Synod was held in St. John Church in Milwaukee in 1858. At that meeting the Southern Conference, mindful of the approach of the tenth anniversary of the Synod, made a suggestion that was put into the form of a resolution and formally adopted by the Synod. This resolution instructed the president, Pastor John Muehlhaeuser, to write a history

of the Synod covering the first 10 years after its founding in 1850. The secretary of the Synod, whoever he might be, was instructed by the resolution to follow up this initial account with an annual chronicle of the events of the year just past. In addition to these records of events covering the Synod as a whole, each pastor was held, according to the terms of the resolution, to compile a history of his congregation, starting with its organization and continuing with an additional chapter at the end of each five-year period. The original history of each congregation and the five-year supplements were to be deposited with the secretary of the Synod.

This was a well-meaning resolution, conceived with enthusiasm and adopted without much debate, but no part of it was ever carried out, and apparently it was never mentioned again.

If the resolution had been carried out, what a mass of useful and useless material would have accumulated in our Synodical archives after the lapse of these 116 years. One regrets that much interesting information is forever lost because no one carried out the resolution. On the other hand, it is perhaps just as well that many an incident and many an opinion were never recorded. It is better for everyone concerned that some things that actually happened should be cheerfully forgotten. Everyone who was ever charged with the duty of writing the history of his congregation at the time of an anniversary would wish with all his heart that this ambitious resolution of 1858 had been treated with a little more respect. But not everything that happens, however interesting it may appear to be at the time it happens, is history, and the writer of an anniversary booklet should be thankful that he does not have to wade through the accumulated documents of 50 or 100 years in order to get at the events that matter in the history of a congregation.

ERWIN E. KOWALKE

* * * *

Crumbs Another crumb has fallen from the Vatican's table. According to an announcement from Rome, Roman Catholics will no longer be excommunicated for marrying outside their church.

This morsel was seized upon with humble gratitude by those hungrily awaiting religious largess from the spiritual father in Rome. "A great step forward in ecumenical relationships between Catholics and Protestants!" said one gratified Protestant church leader with obvious relish. "It will be received with great appreciation and favor by the Protestant community."

In current efforts to establish a good working relationship with the Pope the non-Catholic world has had to feast rather meagerly on mirages which offered a lot of promise but little substance. From this distance the Pope's latest benefaction appears to offer something a little more solid.

(Continued on page 142)

Then said Jesus unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door. By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal and to kill and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd. The good shepherd giveth his life for the sheep" (John 10:7-11).

We love to hear our Savior described as "the Good Shepherd." In the stained glass of church windows, in the poetry of hymn writers, in artwork of every kind and quality, we have seen our Savior portrayed as a Shepherd caring for His flock, as One who gently cradles His lambs. We are likely to assume that we know all about this Shepherd and His care. But let us be careful lest familiarity with the name lead us into giving too little attention to the full meaning of that title!

Only One Supplier of Our Needs

Jesus did not stop at describing Himself as the Good Shepherd. Right along with that title He called Himself "the door." When He did this He was not abandoning the comparison in which He referred to Himself as the Shepherd; He was still talking about the sheep and their needs. But He was pointing out that the needs of the sheep are different at different times. For protection in time of danger the sheep would be gathered behind the wall of the sheepfold. For their proper nourishment they would be led out to the lush pastures in the nearby meadows. The key to all of this was *the door* in the wall around that sheepfold. It was the

one essential factor on the way to meeting every need. Through it the sheep could go to receive whatever care was necessary.

By claiming that essential role for Himself our Lord was emphasizing something about His relation to the flock. If He is "the door" by which the sheep go in and out, then let no one ever think when He calls Himself the Good Shepherd that He is only one shepherd among several good shepherds! He is saying that He is the one and only shepherd like this!

There simply is no alternative. Jesus declares that He is the only door to salvation. That leaves no speck of approval or encouragement for those who serve some other god. When we Christians proclaim the way of salvation we can offer no compromise on this point: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). And if the message we are to speak is clear, the message here spoken to us is equally clear: There is no time for complacency, for postponements, for neglect of the mission to the world on which our Savior has sent us, namely: "Repentance and remission of sins should be preached in his name among all nations" (Luke 24:47)!

A Bounteous Supply For All Our Needs

Nor does Jesus leave any alternative open for Himself. His promise is complete, clear, irrevocable. He cannot and will not be a faithless shepherd, or a thieving enemy of the flock. He will be and remain our great Good Shepherd.

The unfailing guarantee of His love for us is the fact that He laid down His life for us. At us the curse of death was aimed; over us sin had claimed its victory. But then He took our place; by His death we are freed from death and the curse of sin.

Our Good Shepherd has opened the way to life for us. How desperately we helpless sinners needed that! How greatly we appreciate His care for us!

But the world around us tries to make us dissatisfied with our Shepherd's leading. In its advertisements, in its entertainments, in its way of living, it tries to convince us that we will not get enough out of life while following the way Jesus leads. It claims that we must abandon old-fashioned morality. It urges us to gain excitement and adventure by risking our life and threatening the well-being of others; its heroes range from Jesse James to James Bond, a trail marked by the lifeless bodies of those who got in their way. Above all, it says, we should seek to multiply at any cost our possession of gadgets and luxuries of every sort.

This is nothing but the voice of a thief. This is the lie of one who comes not to bring the sheep beneficial care, but rather to steal and to kill and to lead them to eternal destruction. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

Actually, what better, more abundant life could there be than the life that is ours through Christ Jesus? There is no greater security in this life upon earth than to know that we may "cast all your care upon him; for he careth for you" (I Pet. 5:7). There is no more blissful future than the assurance given by our Savior: "Because I live, ye shall live also" (John 14:19). "So shall we ever be with the Lord" (I Thess. 4:17).

This is the life to which our Good Shepherd is the open doorway. May He live in us! May the thoughts and purposes and deeds of each of our days be lived in Him!

PAUL H. WILDE

The Christian's Response To Evolutionism

The Eleventh in a Series of Articles on Evolutionism

DARWINISM AND MAN

In the year 1831, the HMS Beagle set sail from England on a world-wide expedition. Among its passengers was Charles Darwin, assigned to the expedition as a naturalist.

A Perfect Laboratory

Landing in Brazil, Darwin was overwhelmed by the beauty and profusion of the dense jungles. He marveled at the teeming hosts of animals, birds, and countless numbers of insects beneath the cover of the equatorial forest. Here was a natural setting untouched by civilization, a perfect laboratory to observe nature in the "raw" as never seen by man before.

Darwin Observed the Struggle for Existence

Here Darwin observed certain aspects of insect life. He watched, for example, the relentless columns of army ants overwhelm fleeing insects and ferociously devour them. Curiously, some insects seemed quite fortunate in escaping the notice of the advancing horde. Darwin discovered that some insects resembled dead leaves and branches. Others matched their background in a perfect blend, or insect bodies, otherwise harmless, displayed hideous "faces."

After amassing a large body of data, Darwin came to the conclusion that, because of the various protective resemblances, certain insects were spared the fate of less fortunate insects which did not have them.

Darwin's Conclusion: Survival of the Fittest

Amazed by the fierceness of the jungle, Darwin observed that insect life was a constant struggle for existence. He noted, too, that some insects escaped danger because of the protection afforded them by their resemblance to other organisms or to inanimate objects. These insects seemed to be favored to survive the fierce jungle because their natural setting selected them by their favorable characteristics. If a parent organism produced offspring that inherited characteristics which enabled the parent to survive, that offspring was naturally selected to continue the line of descent of that kind of organism.

Thus, Darwin reasoned, only those organisms survive in the struggle for existence that are selected by nature because they inherit favorable survival characteristics. Gradually, after many generations, an organism would change toward those characteristics that enhanced its survival chances. If, on the other hand, an unfavorable characteristic occurs, such an organism would lose in its struggle for life.

Darwin did not understand how the slight changes, called variations, take place in an organism. He simply assumed that by chance an animal might vary in a limitless number of ways.

After a great deal of observation throughout the global voyage, Darwin repeatedly came to the same con-

clusion. It was this extensive mass of data that became the foundation of the evolution theory as explained in his book, "The Origin of Species."

"The Origin of Species" a Bestseller—Why?

"The Origin of Species" sold 16,000 copies in 15 years. Compared to the sale of bestsellers now, 16,000 copies might not be a large sale for a popular book, but any book on the theory of evolution would not do as well today.

There are several reasons why the evolution theory received the public recognition that it did.

Science Was Fashionable

First: Science was popular and fashionable in England because industrial progress was associated with the impressive successes of the physical sciences. Many villages and towns founded museums and established philosophical societies. The arguments proposed by Darwin seemed to be based on a host of facts of natural history upon which the public could form an opinion.

Flattering to the Industrialists

Secondly: In England the expansion of industry was progressing. The industrialists who owned factories and worked in them had become numerous and powerful. For them Darwin supplied the scientific and biological background for the ideal in business success. Darwin maintained that only those animals found fit to survive through active competition were naturally selected to continue their kind. In the business world, industrialists applied Darwin's assumption that the best man and the best method would always succeed.

Angry Reactions Among Scientists

Thirdly: The theory stirred up angry reactions among some colleagues because it implied that survival depended everywhere on violence. Darwin never mentioned the opposing principle of cooperation among animals.

For example, two completely unrelated animals depend on each other for their existence. The brightly colored Damselfish (*Amphiprion percula*) acts as a lure to bring victims close to the poisonous tentacles of the Sea Anemone (*Discosoma*) to which it is mysteriously immune. To return the "favor," the Sea Anemone not only protects the fish but also aids in concealing its eggs from enemies and removes parasites that may be bothering the fish.

The Direct Clash Between Darwinism and Genesis

Last: The clear contradiction between the story of Genesis and the conditions necessary for evolution, if it occurred as Darwin believed it did, brought forth the most obvious reaction. According to the theory, the changes that occur in animals are so slow that they can-

not be detected in a lifetime and, therefore, the theory requires such tremendous spans of time that they stagger the imagination.

Most authorities agree that Darwin was fortunate with the almost immediate reaction to "The Origin of Species." Theories of evolution were promulgated as early as the fifth century B.C., yet none of these created the stir that Darwin's theory did. To many Darwin had documented evidence that threatened the Christian faith. To the Christian, Darwin's theory precluded a doctrine which is essential to his religion namely, that of the complete literal accuracy of the Bible.

It must be kept in mind, though, that Darwin wrote as a biologist hoping to convince biologists. He observed the facts as he saw them and drew the conclusions to which he thought they led.

Darwinism One Hundred Years Later

A little more than 100 years have passed since the publishing of "The Origin of Species." No definite proof by laboratory experiment has demonstrated that evolution has taken place. The idea of a struggle for survival as assumed by Darwin is not held in high regard by scientists. Due emphasis is now given to the fact that animals cooperate with each other instead of struggling with one another. Scientists point to the many instances in which the "fittest" animals do not survive.

The situation today is the same as it was in 1859: the mechanism that brings about variations in organisms

can be described but is little understood. Nowhere has it been shown experimentally that one organism can evolve into another kind under natural conditions.

Fossils indicate that there were different kinds of animals roaming the face of the earth during its early history, and naturalists agree that changes in organisms must have, apparently, taken place in some of them but not in all. Furthermore, the geologic record indicates that the diversity of ocean life and land life appeared in a relatively short time. This fact directly contradicts uniform development over long periods of time.

Always More Mysteries!

Thus the science of life continues to agitate man's curiosity, and he endeavors to find the answers on various contradictory opinions and assumptions regarding the facts. In attempting to solve a mystery he merely uncovers, to his utter amazement, a whole host of new mysteries.

No Mysteries for the Christian

There are no mysteries for the Christian concerning the origin of species, for God has revealed that He created man together with all creatures. He is concerned about the lilies of the field as well as the insignificant sparrow, and even the hairs on the heads of faithless humans. No change takes place without His direction.

EUGENE KIRST

HIDDEN GEMS IN OUR HYMNS

"Christ the Lord Is Risen Again"

The date of this issue of *The Northwestern Lutheran* is Jubilate Sunday. "Jubilate" means "rejoice!" Perhaps at no other time during the church year do we employ more expressions of joy and rejoicing than in this season between Easter and Pentecost. Not that we have no reasons for rejoicing at other times of the year, but Easter, Christ's victory over death, is also our victory over death. "Christ has broken death's strong chain. Hark, the angels shout for joy, Singing evermore on high: Hallelujah!" Here is the zenith of our Savior's public ministry. Here is the culmination of Christ's work of redemption. "Hallelujah!"

Hymn 190 in *The Lutheran Hymnal* is a musical poem expressing the joy of Easter in a manner as simple and beautiful as any of our Easter hymns. Each stanza of this hymn closes with the praise word, "Hallelujah!" In the Easter "chapter" of our hymnal, "Hallelujah" or "Allelujah" occurs over 100 times. It is a word which we sing also as part of the liturgy during our worship services. Surely, every Christian recognizes "Hallelujah" as an expression of joy and thanksgiving, but perhaps not everyone understands its derivation. Literally translated from the Hebrew language, "hallelujah" means: "Praise

the Lord." It occurs at the opening of eleven of the Psalms and at the close of thirteen. In the New Testament the word occurs only in Revelation 19:1-6, in the Greek form "allelujah."

*He who gave for us His life
Who for us endured the strife,
Is our Paschal Lamb today.
We too, sing for joy and say:
Hallelujah! Praise the Lord!*

In this second stanza there is a phrase which may be one of those which we "sing over," without fully comprehending its meaning. The phrase recurs in stanza 7. Jesus, our risen Lord, is spoken of as "our Paschal Lamb." "Paschal" is a synonym of "Passover." Paul writes that "Christ our Passover is sacrificed for us" (I Cor. 5:7). All the Passover lambs of the Old Testament were "shadows of things to come." Jesus is the one "Lamb of God" whose sacrificial death on the altar of Golgotha's cross paid the ransom price for the sins of the whole world.

"Now He bids us tell abroad" (stanza 6) this wondrous story. Evangelize! Be witnesses to Christ, our Paschal Lamb!

PHILIP JANKE

Direct from the Districts

Minnesota

On the Campus

An increase of 250 students in the last three years has brought the Dr. Martin Luther College-High School enrollment to 758. College: 497 — High School: 261. Crowded conditions have forced finding off-campus housing for 60 students this year. The Synod may expect 90 teacher candidates ready for assignment this spring. With applications running ahead of last year, projected estimates indicate a student body numbering 845 next fall. Work on the new multi-purpose building (Gymnasium-Auditorium-Student Union-Refectory) will begin this summer.

On February 20, 1966, our Lutherans of the Twin Cities area dedicated the second permanent building of Saint Croix Lutheran High School. This \$200,000 structure houses classrooms, an auditorium, and gymnasium. The dedication service was attended by 900 people. The school began its eighth year with 152 students.

In the Parish

A loan from the Parsonage-Teacherage Fund helped Cross of Christ Congregation build and dedicate a parsonage on a five-acre plot in Coon Rapids. The congregation is now busy building a new chapel. The people of Good Shepherd in Burnsville dedicated their new chapel January 30. St. Andrew's Congregation of St. Paul Park completed a new school addition February 13.

Gratitude to God for a century of grace moved 2200-member St. Paul's of New Ulm to bring a centennial thank-offering of \$10,000 designated toward erection of a campus chapel for University of Minnesota students.

On March 6 our Synod began church services in Duluth. The twin Ballwin-Owensville parish in Missouri, presently calling a pastor, is the meanwhile served by pastors who are flown in for Sunday services. Our students attending Iowa State College in Ames, Iowa, are served by Pastor Milton Weishahn of Des Moines.

Good Shepherd Ev. Lutheran Church, Cedar Rapids, Iowa, is about ready to start construction of a chapel.

At this writing there are 10 pastoral vacancies in the District.

Milestones

Members of St. Matthew's of Danube honored Mr. Gust. Klatt for 35 years of service in the Sunday school, and for long years in other congregational, Conference, and Synodical work.

Last autumn Pastor Emil Peterson of St. James was honored by his congregation on his twenty-fifth year in the ministry. Pilgrim Congregation of Minneapolis marked Pastor Roman Palmer's 40 years in the ministry, 25 of them at Pilgrim, with special services and publication of a book of selected sermons from his pulpit ministry.

After 49 years of service Prof. Harry Palmbach is retiring from full-time to limited duty in the DMLC science department.

This past year sixtieth wedding anniversaries were observed by Mr. and

Mrs. Martin Bode, and Mr. and Mrs. William Engels of Trinity, Nicollet; Mr. and Mrs. Frank Kandt of Emanuel, Wellington Township, marked their sixty-fifth.

Notes

Since Easter the District-sponsored radio broadcast, "The Lutheran Chapel Hour," is aired each Sunday morning at 7 o'clock over KSTP-Radio-Twin Cities (1500 meg.). Wider broadcast range via a statewide network system is hoped for.

Reprinting is underway of the tract "Whom Shall I Choose As Sponsor For My Child?" Copies may be ordered from Pastor Norval Kock of Wood Lake, Minnesota.

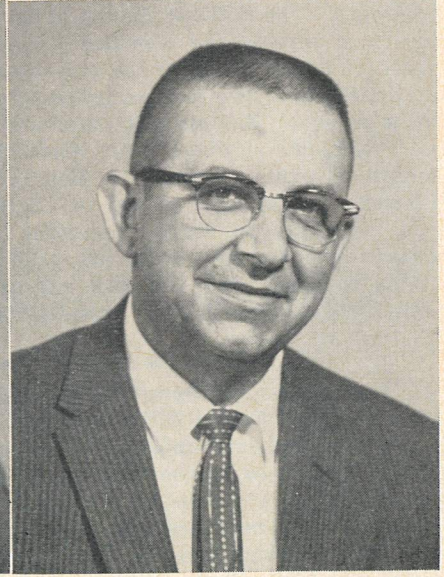
The Minnesota District Convention is scheduled for August 1-4, Monday to Thursday, at DMLC.

The dates for New Ulm Conference summer Bible Camp at Lake Shetek this year are: July 31-August 13. Inquiry may be made of Mr. Edwin Nolte, St. Paul's School, New Ulm.

JOHN PARCHER



Prof. C. L. Schweppe



Prof. C. I. Frey

Pres. Carl Schweppe to Be Succeeded by Prof. Conrad Frey

Dr. Martin Luther College

Professor Carl L. Schweppe, who will be 73 in July, will retire as president of Dr. Martin Luther College at the close of this school year. He became the head of the school in 1934. Since 1918 he had been a professor at the College, serving in the English department.

Professor Conrad I. Frey, 51, was called by the Board of Control of Dr. Martin Luther College to succeed Professor Schweppe. He has accepted the call. Professor Frey has been president of Michigan Lutheran Seminary, Saginaw, Michigan, since 1950. Previously he had served parishes in Kawkawlin and Detroit, Michigan.



Little Chute Exploratory Services

A Good Start in the Face of Seemingly Odds

Little Chute, Wisconsin, is a community of over 5,000 located on the north bank of the Fox River. It is connected by a new bridge with Kimberly on the south bank of the Fox; adjoining it to the east is Kaukauna, to the west Appleton is five miles away. A telephone directory description relates that a Father Theodore Van den Broek brought the first Dutch settlers here in 1899. "To this day the inhabitants of Little Chute and the surrounding area are predominantly of Dutch descent." Although the country of Holland is divided about equally between Roman Catholic and Reformed, those settlers brought over to populate the Little Chute area were all members of the Roman Church. The directory description continues: "The Catholic Church of St. John Nepomucene has been serving the community continuously for 122 years. It has been and is the only church in the village. St. John's has a 24-classroom grade school with an enrollment of about 950 and a 21-classroom high school with an enrollment of about 300." When the Emil Thomsen family, charter members of Mount Calvary Lutheran Church in Kimberly, moved to Little Chute 33 years ago, they were the fourth Protestant family in the community. Usually they were not called Protestants, but "non-Catholics," and life was not always smooth for those who practiced their "non-Catholic" faith.

Prospects Seemed Dim

In August of last year two Wisconsin Lutheran Seminary students, Robert Bitter and Joel Frank, canvassed the village and surrounding area. Of all the homes contacted, 91% were Roman Catholic. This would not seem to add up to a promising mission field. A number of Mount Calvary members who reside in Little Chute and a number of neighboring pastors expressed doubt that a mission in Little Chute could succeed. If there were people in Little Chute who were interested in Lutheran Church services, couldn't they come across the bridge to Kimberly? When the Little Chute Village Board was contacted about the possibility of renting the Village Hall for church services, the answer was given that the Hall, where Knights of Columbus meetings are often held, was not available for "political or religious" use. It seemed that St. John Nepomucene was going to continue to be "the only church in the village" for some time to come, in spite of the 450 "non-Catholics" in the area!

Other Factors Argued for Beginning the Work

Somehow Pastor Marvin Radtke, chairman of the Northern Wisconsin District Mission Board, Pastor John

Mattek of Kaukauna, and the Kimberly pastor did not feel that the cause should yet be abandoned. Since the Lord suggests that His disciples go out into the highways and byways and compel them to come in, it hardly seemed that He would be satisfied by an invitation which seemed to imply: "If you want Lutheran services and Sunday school bad enough, you can come across the river and get them!" And there had been a number of responses to the canvass which were very encouraging. There were children without any Sunday-school training who would come, if a church was begun in Little Chute. There were families who would join, if a Lutheran Church began services. There were offers made of help. The amount of money available for starting new missions was small, but it didn't seem that much would be needed, since a new method of holding "exploratory services" had been discovered. Under this arrangement, space would be rented for a limited period of time, during which the field could either prove itself or be abandoned. And the workers had all volunteered their services to get the mission going.

Diligent, Ingenious, and Generous Hands

The big break came with the renting of an old, unused theater. For \$30.00 a month we gained a rather dirty building with sloping floor, good acoustics, seating for 130 worshipers after a chancel area was cleared, a furnace that worked adequately, toilet facilities, a blue velvet curtain covering the "wide screen" front wall, exit signs, electric fixtures into which larger bulbs could be placed to light up the chancel and seating areas. The former movie operator and owner was very helpful in solving mechanical problems.

The youth groups from Trinity of Kaukauna and Mt. Calvary of Kimberly cleaned ceiling, walls, and floor, and removed unneeded theater seats. Another Mt. Calvary member spotted a used carpet, replaced by a new one in a ladies' dress shop where she worked and available for nothing to us; her brother-in-law, another member, donated hours cutting, piecing and sewing it, so that the theater has entrance, aisle, and chancel carpeting; an unchurched Little Chute resident donated paint from his paint store for walls and entrance hall; St. John's of Summit, South Dakota, donated a beautiful set of candlesticks and matching crucifix; another unchurched Little Chute couple made a large wooden cross to be hung in front of the blue curtain. A Mt. Calvary carpenter patched holes in the walls; Trinity members painted walls, repaired and replaced seats.

Riverview Church of Appleton gave a complete set of altar, pulpit, lectern, and baptismal font which they had used when they began as a mission; Mt. Calvary School loaned a portable organ; a furnace repair man replaced worn furnace pipes.

Preparing for the First Service

December 5 was set and advertised as the first Lutheran service in Little Chute, with Sunday school at 10 and divine service at 11 a.m. Four of Trinity's Parochial School staff had volunteered to teach the children with the help of two Mount Calvary members living in the village; a consecrated member from Trinity, also living in Little Chute, had offered to get everything in order and warm, and to serve as usher and all around helper; another dedicated member from Mt. Calvary assisted him. The primary-grades teacher from Kimberly volunteered to be organist.

A Police Officer — Trouble?

The opening service brought a scare to the two pastors who arrived hurriedly after their own second services: a police car was parked right in front of the theater-church. What code of laws had we broken? We were relieved to find out that the officer who had parked it there was a Protestant who was very happy that we were starting services.

A Heartening Beginning

Total attendance was 108. Since then it has ranged from that high down to 18, with the average being 49. Sunday school has 19 enrolled; two adults have begun taking the membership course, and others have expressed a desire to do so. Visitors' cards marked "Interested in joining this church" have been returned by individuals and families totaling 35 souls. Members from Kaukauna and Kimberly also attend, which helps wonderfully with the singing of the hymns and the liturgy. It is a challenge to the Sunday-school teachers to see children in their classes who know neither Abraham nor any Commandment; to the pastors, to see some who have not experienced the peace of Christ in their hearts sitting before them during the services. Even though the service be the third for the day and the attendance be the smallest of all three, the sermons gain, rather than lose, earnestness and urgency. What a joy to knock on a door with the intent of inviting a little girl to Sunday school, only to be met with the news that her friend down the street has already told her all about it and invited her to come along, and has taught her the First Commandment herself, just as she had learned it on Sunday! There will surely be disappointments and problems but a growing number of people are convinced that the Lord wants His Word to be proclaimed also in Little Chute, in the Theater Church at Main and Wilson!

FREDERIC G. KOSANKE

A MOTHER'S LETTER TO A LONESOME GI

Dear Son

We can well understand your loneliness as you are away from your brother and from your father and me. After all, we have always been quite close. Of course, several of your classmates of high-school days have also left home—to get a higher education. For some of them it probably isn't so bad. Our cousin, for instance, comes home practically every weekend. Others, like our neighbor's son, are in _____ where there are several others from around here attending. Still there are some, like the girl in your class who is in nurse's training, who have a heavy schedule, can come home only once in a while, and they must form new friendships if they're going to make it.

When you left home, the period for which you signed up seemed like an awful long time to us. But by now, on our part, we have the end in sight already. A portion of the time has already come and gone. And, God willing, we (you and your parents) will make it also during the rest of the time. Maybe you remember how you used to look forward to Christmas Eve or to a birthday. Do the same now with your stay in the service.

Son, do you remember back to several years ago? It was then that your grandmother died. We were all pretty sad, and we missed her a lot. But we didn't despair and give up. For we were sure that she was now delivered from all evil and with her Savior in heaven. After all, we still had Grandpa with us. And then, about a year later, the good Lord called Grandpa home to Himself also. But we still live in the wonderful hope that some day, when it is God's will, we shall all be united together again. That may still be a long time, though. But in the case of your being separated from

us and we from you, we cheerfully look forward to seeing each other again, perhaps in four months.

We miss you as much as you miss us, I'm sure. But when we talked over your future plans together, remember, you said that you felt that this would really work out best for you at this time. We encourage you real much to stick with it. We've talked to the pastor, and he is going to do several things. For one thing, he is going to pray also especially for your spiritual, mental, and bodily welfare. For another thing, he told us that he would give your name and address to our Synod's Lutheran Spiritual Welfare Commission, and then you will be receiving materials from them in the near future. The pastor also told us to tell you to be sure to read Psalm 46 and Romans 8 each day. You probably remember that many times he and other pastors (as did also the pastor who confirmed you) preached that we have not the strength to carry on by ourselves in trying times, but that our help comes from our God and Savior, and so we leave all things to God's direction.

The pastor looked hard for one of our congregations nearest you. You say that you can get a 300-mile pass sometimes. Why not take advantage of this and go talk yourself out with Pastor _____ in _____? Our pastor says that Pastor _____ is a kindly man who would listen to you and help you and encourage you.

One thing that helps GI's is companionship, that is, having a buddy in the service. Friendships of the right kind are not always easy to form. You will have to ask God to guide you in this also. From talking with former servicemen we have already learned that all too many servicemen have nothing but drinking, gambling, and women on their minds. The temptations are even stronger

when we remember reading in times past how loose women actually hang around Armed Services bases or in bars where GI's are known to go. We hope and pray that the Lord to whom you once promised faithfulness will keep you in the true faith and help you to lead a God-pleasing life. As to gambling, we would want to remember that a *fool* and his money are soon parted. As to drinking, we would want to remember that our bodies are the temple of God the Holy Ghost, and we don't want to dirty God's temple (our bodies) any more than we would want to walk all over our hometown church with dirty, muddy feet. As to women, we would want to remember what we learned at home and in confirmation class that there be no necking and petting (much less "going all the way") before engagement and marriage.

There are many more things that we could say, but we don't want to burden you with too much at a time. One thing is certain, as also our pastor preached the other Sunday, namely, that if God is for us, who can stand up against us, because God and ONE Christian are always a majority. Our heavenly Father did not hesitate to spare His only Son Jesus, but He gave up His Son for us all. Can we not trust such a God to give us, for Jesus' sake, everything else that we can need?

Love and best wishes from all of us to you.

Your loving mother

AUDIO-VISUAL AIDS COMMITTEE NEWS

Mr. Gilbert Boettcher Becomes Office Manager

On March 1, Mr. Gilbert Boettcher of Milwaukee assumed his duties as the AVAC full-time male office manager. He replaces Mrs. Gertrude Hoppe who has faithfully served the Synod and the AVAC since November of 1959. Mr. Boettcher will be in charge of repairing and servicing the materials in our ever-expanding AVAC library, in addition to his responsibilities as office manager. We welcome Mr. Boettcher to this area of Synodical service, and we gratefully acknowledge the important contribution Mrs. Hoppe made to the successful operation of our committee over the past six years.

New Audio-Visual Materials

Daily Life in Bible Lands. Two four-minute filmstrips with records for primary grade children, 6-8 years. The titles of the filmstrips are: "At Home and at Work in Bible Lands" FS-HWB-247, to help primary age children grow in their understanding of Bible life and customs, and "Shepherds in Bible Lands" FS-SBL-248, to help children know more about how the shepherd of Bible Lands takes care of the sheep, with special reference to John 10:1-18 and Psalm 23.

Stories of Great Christian Hymns — No. 1 FS-HS1-249. This 13-minute filmstrip and record dramatizes the historical background of the following hymns: "Holy, Holy, Holy," "What A Friend We Have in Jesus," "My Faith Looks Up to Thee," and "Dear Lord and Father of Mankind." Hymn Stories-No.2 FS-HS2-250. A 15-minute filmstrip and record describes the following four hymns: "Stand Up, Stand Up For Jesus," "Just As I Am," "I Love Thy Kingdom, Lord," and "Blest Be the Tie That Binds."

Why Visitation Evangelism—FS-WVE-251. An eight-minute filmstrip and record designed to motivate and prepare Christian lay people to assume their "calling" as a Christian to share the good news of Christ crucified with friends, neighbors, and the local church community. Pastors and evangelism committees should find this a useful tool in their efforts to alert church members to their evangelism responsibilities and opportunities.

NOTES FROM THE EDITOR'S DESK

Some of the comments on the Easter issue:

I just had to thank you for the superb Easter issue of *The Northwestern Lutheran*. It lifted my spirits immensely, as I'm sure it did for all who even glanced at this beautiful copy of genuine and lasting news of joy.

Permit me also to compliment you on the Easter issue. The cover was strikingly meaningful, and the message in between the covers was, as usual, well presented.

The special Easter issue is most impressive. The cover and all the illustrations earn high congratulations for the designers and printers.

I want to compliment you and your staff for the excellent work done on the Easter issue of *The Northwestern Lutheran*. I was most pleased with it—the cover, the hymn you wrote, the article "God Truly Died, But He Is not Dead," as well as the picture story of the Publishing House. Keep up the good work.

The elegantly clad April 3 *Northwestern Lutheran* got here yesterday.

For some time I have been receiving *The Northwestern Lutheran*. Excellent reporting and writing. Just finished reading the Easter number . . . really superb—From a pastor not of our Synod.

Editorials

(Continued from page 135)

Viewed in the cold light of day, however, this action is hardly tantamount to the conversion of the Roman Church, even in the minds of the most optimistic; and Lutherans who are at all familiar with Roman doctrine and practice will not be willing to renounce the Reformation in response to this minor concession, through which little is actually changed.

The Catholic partner in a mixed marriage may be spared excommunication, but it still devolves upon the non-Catholic partner to commit unborn children of the marriage to the spiritual care of the Roman Catholic Church. The conscience of the Catholic is relieved, but the non-Catholic has a conscience too.

But whatever the merits of this latest pronouncement from the papal throne, it is alarming to observe Protestant Christians assuming the posture of beggars waiting for crumbs to fall from the rich man's table. It is unseemly. And for those who savor the Bread of Life it is unnecessary.

God save us from equating the health and welfare of the Christian Church with the size and frequency of these handouts!

IMMANUEL G. FREY

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

PERSONAL WITNESSING

We are far from happy with much of the modern theology promulgated nowadays in *The Lutheran Standard*, official periodical of The American Lutheran Church. But every now and then some very worthwhile material appears within its pages. Particularly beneficial were two recent articles dealing with the vital matter of personal evangelism.

Population Explosion

In its first January issue of 1966 *The Lutheran Standard* caught the reader's eye with a simple chart that effectively demonstrated the growth in the world's population since the days of Christ's earthly sojourn. At that time the population of the world was about 300 million. It took 17 centuries for the population to double to 600 million. Then the pace quickened. During the 150 years from 1700 to 1850 the population doubled again to 1200 million (1.2 billion). By 1950 it had doubled again within a century to 2.4 billion. But the most phenomenal growth has occurred during just the last 15 years. By 1965 the population total had spurted almost 50% to the present figure of 3.5 billion.

What's That to Us?

When our Wisconsin Synod came into being in 1850, the world's population was four times greater than in the first days of the Christian era. During the 116-year history of our Synod the world's population has nearly *tripled!* Christ told His first followers: "The harvest truly is plentiful, but the laborers are few!" Today the "harvest" is nearly 12 times more plentiful, and the laborers are still all too few. What are we doing about it as a Synod? As individual Christians?

Obviously, in view of the world's exploding population, the task of missions should receive *top priority* in our midst. Much more money needs to be given; many more missionaries need to be trained and sent out. But even that is not nearly enough! Besides helping to send out missionaries, every Christian is to be a *personal witness* for His Savior. Yet so many Christians shrink back from exercising this privilege. Why? Because

they feel unqualified? Because they have not had seminary training? Because they lack the zeal? The author of the above-mentioned article in the January *Lutheran Standard* brought the problem into clearer focus:

Witnesses, Not Soul-Winners

"I wonder if our chief failure is that we are given the impression and are perhaps even taught that we have to be 'soul-winners.' Witnessing and soul-winning are not identical. Christ did not say, 'Go and win souls for me.' He said, 'Ye shall be my witnesses' (ASV).

"People are often taught that they are responsible for leading the person to whom they witness to a complete conclusion. . . . When results do not occur as expected, the so-called 'soul-winner' is disappointed and considers himself a failure.

"But Jesus did not command us to be soul-winners. He said that we were to be witnesses. If earnest Christians could be relieved of the responsibility of bringing every soul to whom they witness to faith and through every aspect of the Christian life, many more Christians would enter into this greatest of all work. Obedient, believing servants of Christ would find witnessing enjoyable and thrilling, not burdensome."

Laymen More Effective

An editorial in a similar vein appeared in the March 22, 1966, issue of *The Lutheran Standard*. It describes the experience of an ALC pastor in Odessa, Texas, whose members have been active in personal witnessing. This pastor found that only about one out of 10 "outsiders" will actually turn up in church when invited by a pastor. But when invited by lay members, about 8 out of 10 people will eventually show up. His conclusion: witnessing by laymen is eight times as effective as that by the pastor, at least in his own situation in Texas.

Within the past five years 90 families have joined that ALC congregation at Odessa "because of the everyday witness of the members." Over a two-year period through the witnessing of just one family, *seven* new families joined the church. And through the witnessing, in turn, of

those seven families, *eight* more families have been brought into the church.

Encouragement for Laymen

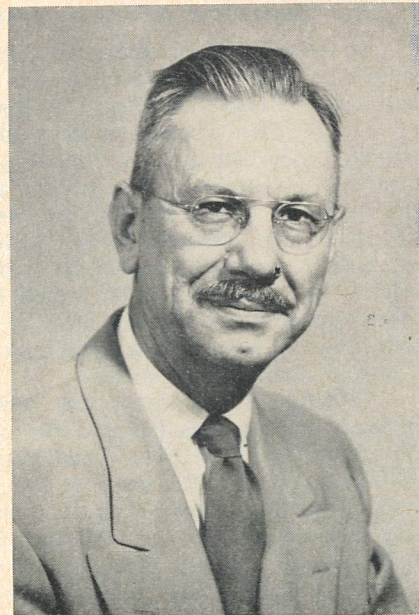
"When the truth of their effective witnessing became apparent," writes the ALC pastor, "I began to tell the members just how effective they really were. This encouraged many to do more. I asked them to tell what Christ and the church had done for them, and I would do the teaching and the preaching. Many had the idea they had to be able to teach and preach to be effective witnesses. People are willing to do what they can do well!"

Explaining why the layman can be such an effective witness, the ALC pastor continued: "The man in the pew . . . has a definite advantage in talking with people he works with. The people he lives and works with

(Continued on page 146)

Pastor Habeck Accepts Seminary Call

Pastor Irwin J. Habeck, 61, associate pastor of Gloria Dei - Bethesda Congregation, Milwaukee, Wisconsin, has accepted the call to a



Pastor Irwin J. Habeck

professorship at Wisconsin Lutheran Seminary. The professor-elect has been a vice-president of the Synod for 19 years.

What do
you mean..



Justification?

THE ROLE OF FAITH

What part does faith play in our justification? In previous studies we have seen that it does, indeed, play a vital and important role. But we need to examine this question somewhat more closely.

The Justification of All Men — The Individual's Reception of It

"He is risen!" That was the good news announced by the angel who rolled away the stone from the door of Jesus' sepulcher. Do we sense the thrilling import of this message? It means that He has taken "captivity captive" (Eph. 4:8). It announces the defeat of our captors, sin, death, and hell. The devil's power over us has been broken, and we are free!

Furthermore, it means that we have been justified by God, in the objective sense of the term. By raising Jesus from the dead God has announced that for His sake He has forgiven the sins of all men.

When we now believe this message, then that forgiveness, then that justification, becomes our very own. Then we personally receive and enjoy its blessings and benefits. This is what we mean by personal, or subjective, justification. This is what Paul is speaking of when he writes, "Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

An Illustration: Under a Yoke, Then Freed

To help make the distinction between objective and subjective justification clear, we wish to cite an unusually appropriate illustration offered by Bishop Anders Nygren of Lund, Sweden. Though we must differ with the Bishop in some important matters, including, among others, the doctrine of fellowship (he was for a time president of the Lutheran World Federation), we are happy to acknowledge the clearness with which he explained the message of the Gospel, in both its objective and subjective aspects, in a pastoral letter which he sent out to his diocese upon assuming the office of bishop in 1949. In this letter, published as a little book with the title *The Gospel of God*, Nygren writes:

"During the late world war various countries were invaded by usurping powers. The yoke of occupation rested heavily upon these countries. Although Sweden did avoid that fate, still even we had an intimate perception of the fearfulness of such an occupation. Not the least reason for this was the fact that our neighbors, Denmark and Norway, were among the occupied countries. But, then one day in May 1945, came the message, 'Denmark is free!' 'Norway is free!' When this news went out over these two countries it was indeed a message, in the truest meaning of that word. Even for us in Sweden it came as a message, since our brethren's hard fate had come so close to us that we had come to look upon it as our own. Those who experienced those days, and that sensation of jubilation which gripped all because

of that message, have therein an illustration of what a message, an overwhelming story of good news, joyful news, really is."

Similarly, we were by nature subject to the alien occupation forces of the devil. We were the captives of sin and death. But the Easter angel has brought the astonishing, exciting announcement: "Your enemies have been defeated! You are now free!"

Think of what this means: The doors to heaven are no longer barred! We are justified! God has forgiven us all our sins, for Paul says that Jesus "was raised again *for our justification*" (Rom. 4:25), and that "by the righteousness of one the free gift came upon all men *unto justification of life*" (Rom. 5:18).

This, then, is the great objective fact which the thrilling Easter Gospel announces.

Freed — And Still Not Free

But now Bishop Nygren carries his illustration a step further. Unless this news is brought to men and accepted by them, they will still not actually be free from tyranny and fear. "So long as the news of that which had taken place had not reached the individual who lay in prison or who was in hiding, it was as if nothing had happened. Life still had its old appearance, and tyranny still had its grip upon men."

We will remember that in the occupied countries many patriots went "underground." Referring to such people who went into hiding for fear of their lives, Nygren continues, "What would it be like if that man who went 'underground' never came to know that his land had become free, or if he never dared to place any confidence in the news of freedom? Certainly that would not alter the fact that his country had been freed. But he himself would have no part in that freedom. He would have to continue to conceal himself. He would forever live in his old fear, and remain the slave of those masters who had in reality lost their power and authority over him."

Personally True for Men — By Faith

Applying this now to our deliverance through Christ from sin, death, and the power of the devil, the Bishop declares, "If I believe, then I have the deliverance. If I do not believe, then I do not have it. It simply does not exist for me."

This, then, is the role of faith. *By faith* the objective fact that we are already justified becomes a reality for us personally. *By faith* the fact that God has already for Christ's sake forgiven us all our sins — a fact of which we are assured by our Savior's triumphant resurrection — becomes personally true for us. The moment we believe it, we actually have and possess this dearly bought blessing. In the words of Paul, "Being justified by faith, we *have peace with God through our Lord Jesus Christ*" (Rom. 5:1).

WILBERT R. GAWRISCH

**Topic: Does Exodus 20:4
Forbid Having a
Crucifix?**



"For years I owned a crucifix," writes one of our readers. "I didn't display it prominently . . . , although I was convinced that it was only a symbolic representation — a reminder of Christ's suffering and death on the cross." However, this reader was troubled because of his "non-Lutheran relatives, who see these items and comment about 'idolatry, iconism, and papism!'" Referring to Exodus 20:4 he asks: "Aren't we, in effect, disobeying the first commandment by even *having* graven images, irregardless of intent or regard?" So we ask: Does Exodus 20:4 forbid having a crucifix? Does it forbid every use of it?

Don't Take the Text Without the Context

The passage in question reads as follows: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." If we read this passage all by itself without considering the people to whom it was written, their environment, and especially the context of the words, we could come to the conclusion that it is wrong for us to make a crucifix and display it. But one of the important principles of interpretation is that every statement must be understood in its context. What is the context in which verse 4 appears?

What the Context Is

God is speaking to the Children of Israel at Mt. Sinai, giving them the Ten Commandments. In verse 3 God says: "Thou shalt have no other gods before me." He forbids every kind of idolatry. Then He goes on to speak of a particular kind of idolatry to which the Israelites might be tempted because of the heathen people with whom they came into contact. "Thou shalt not make unto thee any graven image," and then continues in verse 5, and this must not be forgotten: "Thou shalt not bow down thyself to them, nor serve them." To make a graven image and bow down before it and serve it is indeed idolatry. That is against the First Commandment. That is having another god.

Worshipping an Image Is Idolatry

What a danger this type of idolatry was for the Israelites is evident when we see them soon after this making a golden calf and worshipping it, saying: "These be thy gods, O Israel, which brought thee up out of the land of Egypt" (Exod. 32:4).

So not the mere making of some kind of representation is idolatry, but bowing down to it and worshipping it is. That is forbidden.

Moses Made a "Crucifix"

It is of interest to note that Moses was commanded by God some years later to make an image of a fiery

serpent and to set it on a pole. Referring to this incident, Jesus said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). We might call this an Old Testament crucifix that pointed ahead and reminded the people of the deliverance that would come through Christ.

The Image Was not to Be Venerated

However, this brazen serpent, this image they had made, was not to be venerated and adored. It was not to be looked upon as a god, as an object for worship. That was forbidden in the First Commandment. So we find in later years that the God-fearing king of Judah, Hezekiah, destroyed this brazen serpent that Moses had made. But why did Hezekiah destroy it after so many centuries? This is what we read: "And (Hezekiah) brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it" (II Kings 18:4). The people were using it as an idol. That was wrong. That was against the First Commandment. To use an image in that way was sin.

The Heart of the First Commandment

Luther in his explanation to the First Commandment got at the heart of the commandment. He doesn't refer to one kind of idolatry only and points to the mere making of an image as the concern of the First Commandment. This is what it means: "We should fear, love, and trust in God above all things." This the Israelites would not be doing if they made an image and bowed down to it.

A Greater Danger Than Image-Making

However, this commandment, speaking to us, points to many other ways that it may be transgressed. In the New Testament, covetousness is spoken of as idolatry (Eph. 5:5). This is a far greater danger to us in the world in which we live today than making an image. Wealth and earthly goods have become the god to whom also we Christians are sometimes tempted to bow down. This doesn't mean we are not to work and acquire the goods of this world, just as Exodus 20:4 does not forbid the simple making and having of an image. But it does mean in both cases that we are not to bow down and worship them. The one true God alone is to be feared, loved, and trusted above all things.

So we may have a crucifix, and it may well serve as a helpful reminder of the all-important death of Christ for our redemption. But it is in no way to be the object of veneration, even as the Israelites were not to burn incense to the brazen serpent, even as we are not to make earthly wealth our god.

ARMIN SCHUETZE



THE BOARD FOR WORLD MISSIONS posed for this picture in January 1966. Standing, left to right:

Missionary Dr. Wm. Schweppe, Mr. Walter Koeller, Pastor L. J. Koeninger, Paul Heise, M.D., Pastor Karl Bast, Mr. Claude Hesse, Pastor Harry Shiley, Pastor Theodore Sauer, Pastor Harold Essmann, Pastor Arnold Mennicke, Pastor Fred Nitz.

Sitting, left to right:

Pastor Paul Behn, Pastor H. C. Nitz, Mr. Adolph Froehlke, Pastor Karl Krauss, Pastor Alwin Degner, Secretary, Pastor Edgar Hoenecke, Executive Secretary, Pastor Raymond Zimmermann, Chairman.

Not present for the picture:

Pastor Marlyn Schroeder, in China as Friendly Counselor, Mr. Clarence Krause, and Mr. Alvin Kroening.

Looking at the Religious World

(Continued from page 143)

have a better opportunity to test the character and quality of his life. They know him. They do not know the pastor as well. The pastor is paid for his work and they are more suspicious of his motive. They are able to sense the motive of the person they work and live with better."

A Challenge for Us

Certainly there are words of encouragement here for every member of our Wisconsin Synod. In the past we have been far too hesitant to serve as personal witnesses for our Savior; members of other denominations have far outstripped us in zeal. By the grace of God we still have the pure Gospel in our midst, while much of the world is floundering about in spiritual confusion. The world needs our witness! For each member in our Synod there are 10,000 more persons living in the world today. And nearly three-fourths of them (2.5 billion) do not know Christ as their Savior. "The harvest truly is plenteous!" Let's become active and zealous witnesses for our living Lord, and He will take charge of the soul-winning through the persuasive power of His saving Word.

MARTIN LUTZ

NOMINATIONS

The following have been nominated for the position of president of Northwestern Lutheran Academy, Moberidge, S. Dak.

Prof. Delmar C. Brick, New Ulm, Minn.
 Pastor Immanuel G. Frey, Phoenix, Ariz.
 Pastor Karl A. Gurgel, Fond du Lac, Wis.
 Prof. Lloyd O. Huebner, Lake Mills, Wis.
 Pastor Martin P. Janke, Fond du Lac, Wis.
 Prof. Paul Kuehl, Watertown, Wis.
 Pastor David Kuske, La Crosse, Wis.
 Prof. Martin Lutz, Milwaukee, Wis.
 Pastor John Peter Meyer, Eau Claire, Mich.
 Prof. Loren Schaller, Manitowoc, Wis.
 Prof. Erwin Scharf, Watertown, Wis.
 Pastor Marlyn Schroeder, Arlington, Wis.
 Pastor Edmund O. Schulz, Redwood Falls, Minn.
 Pastor Cyril W. Spaude, Aberdeen, S. Dak.
 Prof. Wayne B. Ten Broek, Moberidge, S. Dak.
 Rev. Alvin G. Werre, Altura, Minn.
 Prof. V. J. Weyland, Moberidge, S. Dak.

The Board of Control will meet at the Northwestern Lutheran Academy on May 17, 1966, at 10 a.m. to call a man from this

list. Correspondence concerning these nominees should be in the hands of the undersigned not later than May 14, 1966.

R. C. Heier, Secretary
 The Board of Control
 Akaska, S. Dak. 57420

NOMINATIONS

The following men have been nominated for the office of Dean at Dr. Martin Luther College, New Ulm, Minnesota:

Rev. Walter Beckmann, Annandale, Va.
 Rev. Gerhard Birkholz, Lake Benton, Minn.
 Rev. George W. Boldt, Morton Grove, Ill.
 Rev. Daniel Buske, Hazelton, N. Dak.
 Mr. Orlan Dorn, Bay City, Mich.
 Rev. Paul Hanke, St. Peter, Minn.
 Rev. Harold A. Hempel, Wyoming, Mich.
 Rev. Howard Henke, Niles, Ill.
 Rev. Robert Hochmuth, Santa Clara, Calif.
 Rev. Martin Janke, Fond du Lac, Wis.
 Rev. Harold Johne, St. Paul, Minn.
 Rev. Norval Kock, Wood Lake, Minn.
 Rev. Floyd W. Mattek, Forestville, Wis.

Rev. Carl Mischke, Juneau, Wis.
 Rev. Robert P. Mueller, Livonia, Mich.
 Rev. John Parcher, Sanborn, Minn.
 Mr. Kurt Petermann, Appleton, Wis.
 Rev. James Schneider, Billings, Mont.
 Rev. David Tetzlaff, Whitewater, Wis.
 Rev. Daniel Westendorf, Minneapolis, Minn.

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 2:00 p.m. on May 13, 1966, to call a man from this list. Correspondence concerning any of these nominees should be in the hands of the undersigned not later than May 12, 1966.

Darrell Knippel, Secretary
 DMLC Board of Control
 3910 Stevens Ave. South
 Minneapolis, Minn. 55409

NOMINATIONS

The following have been nominated for professor of education at Dr. Martin Luther College, New Ulm, Minnesota:

Mr. Jerome Birkholz, Saginaw, Mich.
 Mr. Walter Bonitz, Milwaukee, Wis.
 Mr. Orlan Dorn, Bay City, Mich.
 Mr. James Enter, Wrightstown, Wis.
 Mr. A. Kurt Grams, Plainview, N.Y.
 Mr. Gary Greenfield, Milwaukee, Wis.
 Mr. Orville Hando, West Allis, Wis.
 Prof. Mervin J. Ingebritson, Milwaukee, Wis.
 Mr. John Isch, Plymouth, Nebr.
 Mr. Darrell Knippel, Minneapolis, Minn.
 Mr. Reuben Kramer, Menomonee Falls, Wis.
 Prof. Frederick Manthey, New Ulm, Minn.
 Prof. Marvin Meihack, Milwaukee, Wis.
 Mr. Kurt Petermann, Appleton, Wis.
 Prof. Sylvester Quam, Watertown, Wis.
 Mr. Rupert Rosin, Caledonia, Wis.
 Mr. Robert Scherzer, Pigeon, Mich.
 Prof. Wayne Schmidt, Onalaska, Wis.
 Mr. F. W. Schultz, Jr., Juneau, Wis.
 Mr. Melvin Schwartz, Morton Grove, Ill.

COPY DEADLINES AND PUBLICATION DATES The Northwestern Lutheran

In determining the copy deadline, figure three weeks less one day before the publication date you have in mind. Bear in mind that we mail **The Northwestern Lutheran** on the Monday before the publication date. The following schedule should prove helpful to you.

Publication date	Copy deadline
May 29.....	May 9
June 12.....	May 23
June 26.....	June 6
July 10.....	June 20
July 24.....	July 4

WELS SOUL CONSERVATION

ATTENTION, PASTORS! If you are in doubt about where to send names and addresses of members who move, send them to the Synod's Soul Conservation office.

All names and addresses referred to us are filed for future use.

Names of all new missions and pastors starting them are kept on file.

Files are always open to mission board chairmen and pastors starting missions in new areas.

WELS Soul Conservation
10729 Worden, Detroit, Mich. 48224

Mr. Richard Sievert, Fort Atkinson, Wis.
Mr. Adelbert Voigt, Beaver Dam, Wis.
Mr. Adolph Wilbrecht, Tucson, Ariz.

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 2:00 p.m. on May 13, 1966, to call a man from this list. Correspondence concerning any of these nominees should be in the hands of the undersigned no later than May 12, 1966.

Darrell Knippel, Secretary
DMLC Board of Control
3910 Stevens Ave. South
Minneapolis, Minn. 55409

APPOINTMENT

Pastor Donald F. Bitter of Fort Atkinson, Wis., has been appointed to the Commission on Christian Literature to fill the vacancy created by the resignation of Pastor Paul E. Eickmann. Pastor Eickmann resigned following his acceptance of a call to Northwestern College.

OSCAR J. NAUMANN, President

REQUEST FOR NAMES

Akron, Ohio

The first Wisconsin Synod mission near Akron has begun holding services in the City Hall of Stow, Ohio, corner of Route 91 and Graham Road. Worship is every Sunday evening at 7:30. Please send the names of any interested families living in Akron, Stow, Cuyahoga Falls, Silver Lake, Munroe Falls, Tallmadge, or Kent, Ohio to:

Pastor Keith Kruck
2683 Post Road
Twinsburg, Ohio 44087

CORRECTION

In the notice regarding the installation of Pastor Luther Weindorf (April 17, p. 131) the name of one of the assisting pastors should have read M. Teske, not M. Fenske.

ALTARWARE OFFERED

One brass altar crucifix and two pair of brass altar candlesticks are herewith offered to any mission congregation which can use them.

Please contact:

Rev. Martin P. Janke
472 E. Merrill Ave.
Fond du Lac, Wis. 54935

ACKNOWLEDGMENT AND THANKS

It is with gratitude to God that we acknowledge the gifts toward the Lord's work in our Wisconsin Evangelical Lutheran Synod by the Christians who through their wills made the following bequests:

January 1964	
Estate of Mathilda Deitlaff	
Church Extension Fund	\$7,000.00
Estate of William F. Mueller	
Church Extension Fund	6,211.65
May 1964	
Estate of Anna D. Ahrens	
Church Extension Fund	248.00
Estate of Mathilda Deitlaff	
Church Extension Fund	4,343.36
Estate of Paul F. Scharine	
Church Extension Fund	1,291.60
July 1964	
Estate of Erich Getke	
Synod Administration Building Fund	100.00
September 1964	
Estate of Minnie Born	
Home Missions Canvass Fund	977.64
November 1964	
Estate of Paul F. Scharine	
Church Extension Fund	208.40

REQUEST FOR MISSION RECORDS

All former Missionaries and vicars who were active on the Fort Apache Indian Reservation, Ariz. If you have any official or unofficial, Synodical or personal records of births, baptisms, confirmations, weddings or funerals of Apache Indians, please send them to me as soon as possible. When sending, note whether or not they need be returned.

Because of medicare, welfare, social security, and old age pension I need old records for proof of birth and age. This is an urgent request. If the records sent do not need to be returned, they will be filed in the official files in the sacristy of the Whiteriver Lutheran Church for future generations. Thank you!

Rev. Arthur A. Guenther
Lutheran Apache Mission
P.O. Box 516
Whiteriver, Ariz. 84941

A REQUEST

Fox Valley Lutheran High School

For more than a year Fox Valley Lutheran High School has been seeking a man or a woman to head its Business Department, thus far without success. If any reader knows of a possible candidate, we shall be grateful indeed for that name. Candidates must be proficient in shorthand. Please send any names to the school, 2626 North Oneida Street, Appleton, Wis. 54911, or to Pastor John Dahlke, President, Weyauwega, Wis.

HELP NEEDED!

Wisconsin Lutheran Convalescent Home

Immediate openings for Nurse's Aides. Help needed for all shifts. Benefits include paid Holidays, Vacation, Sick Leave and Hospitalization Insurance. Contact the Administrator, Mr. Earlin Krohn, Wisconsin Lutheran Convalescent Home, Telephone 353-5000.

We are also in need of a reliable man for maintenance work. No experience necessary. The same employee benefits would apply.

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: Mon., May 16, 1966. Opening Communion service at 9 a.m.
Place: St. Paul's Church, Cudahy; R. Brasow, pastor.
Preacher: C. Krug (R. Johnston, alternate).
Agenda: Exegesis — Mal. 2, P. Eckert; Seminar on Alcoholism led by R. Ziesemer and R. Johnston; Various reports.
ROBERT H. MICHEL, Secretary

WESTERN WISCONSIN

SOUTHWEST PASTORAL CONFERENCE

Date: May 10, 9 a.m.
Place: St. Paul's of Mauston; M. N. Herrmann, host pastor.
Preacher: A. Werner (alternate, H. Winkel).
Agenda: Exegesis: II Cor. 1:23—2:17, M. Herrmann; Isagogical: Mal., R. Lauersdorf; The Funeral Sermon in Various Circumstances, E. Toepel; Divorce and Remarriage: Principles and Problems, H. Winkel; Book Review, E. Gieschen.
D. Kempf, Secretary

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 10, 1966.
Time: 9 a.m. (Communion service 11 a.m.).
Place: St. John's Church, Jefferson, Wis.; R. Mueller, pastor.
Speaker: V. Prange (M. Schroeder, alternate).
Agenda: Letters to Seven Churches, R. Balge; Hymnody of the Wisconsin Synod, A. Lehmann; The Teacher and Extracurricular Assignments.
Please announce to the host pastor.
RALPH POLZIN, Secretary

WISCONSIN RIVER VALLEY—CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: May 3, 1966.
Time: 9 a.m. Communion service.
Place: St. Paul's, Menomonie, Wis.
Host: Rev. M. Schwartz.
Speaker: E. E. Prenzlow, Sr.
Agenda: Exegesis of I Tim., M. Schwartz; Tithing, G. E. Schmeling; The Difference Between "Psyche" and "Pneuma," D. V. Schultz; Freedom in the Use of Our Agenda, J. Henning; To Whom Was the Ransom Price of Christ Paid? N. W. Lindloff; The Holy Communion Liturgy, Herbert Koehler; Mission Reports, W. Lange, M. Schwartz.
D. A. WITTE, Secretary

CHANGE OF ADDRESS

Pastor
Bradtke, Martin T.
P.O. Box 122
Pentwater, Mich. 49449

Estate of Thekla Allerheiligen	
Home for the Aged, Belle Plaine	1,000.00
Wisconsin Lutheran Seminary Gift Fund	1,000.00
Church Extension Fund	2,000.00
Educational Institution Building Fund	1,000.00
Estate of Martha Boelte—from Amelia Ibisch Trust	
Student Scholarship Fund	2,753.32
Church Extension Fund	2,753.32
Estate of Martha Boelte—from Laura Boelte Smith Trust	
Student Scholarship Fund	2,448.12
Church Extension Fund	2,448.11
Estate of Lillie M. Ebele	
World Mission Building Fund	4,361.96
Church Extension Fund	8,723.92
January 1965	
Estate of Helen Schmidt	
World Missions	1,000.00
March 1965	
Estate of William Kornstedt	
Home Mission Literature Fund	4,740.00
Student Mission Building Fund	5,388.50
Estate of Lydia Niemeier	
Church Extension Fund	1,500.00

Norris Koopmann, Treasurer
3512 West North Avenue
Milwaukee, Wisconsin 53208

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