

THE NORTHWESTERN
Lutheran

March 31, 1968



BRIEFS by the Editor

We call your attention to two new publications, "Is Evolutionism the Answer?" and "So You Are Going to College." The first is a paperback book, the second, a tract. For more information regarding these items, see the back page of this issue.

* * *

"Lord, teach us to number our days!" That prayer came to our mind as we heard one day of the death of Pastor Theodore Stern and two days later of the death of Professor Paul G. Eickmann. We had heard the week before of the sudden death of Pastor Frederick Schroeder. Then involuntarily we thought of the two obituaries of pastors that we had in the March 17 issue and of two more that appear in this issue. So we have lost six pastors from the active ministry in the last six weeks. In addition, two retired pastors died during the month of January. We as a Synod have sustained a heavy loss in days when our manpower shortage weighs on us heavily. But: "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord!" And let us repeat: "Lord, teach us

to number our days, that we may apply our hearts unto wisdom."

* * *

In correspondence we receive, the writers commend one or another feature or article in our church paper. One thing meets one person's need; another article or feature supplies the information or guidance another person has need of at a given time.

Our editorials get their share of favorable mention, as they richly deserve. Of late several letters mentioned Professor Toppe's editorial "A Concerned Church" (March 7, 1968, issue). Do not miss "In the Name of Jesus" by Professor Erwin Kowalke. It appears on the page opposite. But the reader should not gulp it down. It is meaty, and therefore it requires some chewing.

* * *

You will find most instructive Professor Wilbert Gawrisch's current contribution to the feature "What Do You Mean . . . Sanctification?" There is great value for our life in faith in the two points which he brings out. A wealth of comfort lies in the

truth: My justification is always complete. What torment of conscience there is if we forget the fact that our sanctification cannot be complete until we reach heaven! And if we do keep this truth clearly in mind, we have guidance for times when we suffer sad and shameful lapses, and we have encouragement to continue the lifelong struggle until we gain the final victory through our Lord Jesus Christ.

* * *

"Situation Ethics" is another item in this issue that will be profitable for you to read. This article seeks to provide guidance for young and old among us as we live under the heavy pressure exerted by those who urge new standards of morality upon us. As always, these "new" standards are represented as being superior, as scoring a big advance over the traditional "narrow," "rigid" kind.

* * *

Perhaps some have questions about the special Easter issue. We give you a preview of what is coming on page 110.

* * *

The "By the Way" column will be continued by another man. But as yet we have not secured his consent to do the work. We hope to have an announcement regarding this in the next issue.

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

In The Name of Jesus It is clearly Christ's desire that our prayer should be offered in His name. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The prayers that we use in our liturgy all make mention of His name. Why then, someone asks, does the Lord's Prayer not mention His name? Christ's name does not appear in that prayer, but Christ Himself is everywhere in it.

"Our Father who art in heaven." We could neither know nor have a Father in heaven, were it not for the Son. "No man cometh to the Father but by me." "He that honoreth not the Son, honoreth not the Father which hath sent him." There are many such passages.

"Hallowed be Thy name." Christ said: "I have declared unto them thy name and will declare it." God's holy name is hallowed among us when we declare it as Christ declared it, abiding by the truth revealed in Christ's Gospel.

"Thy kingdom come." "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Little children, and indeed, all people, come to God's kingdom when they come to Christ in faith.

"Thy will be done." "And this is the will of him that sent me, that everyone which seeth the Son and believeth on him, may have everlasting life."

"Give us this day our daily bread." In Christ's feeding of the multitudes lies the promise that He will not forsake us in our bodily needs. And as to our spiritual needs, He said: "I am the bread of life, he that cometh to me shall never hunger."

"And forgive us our trespasses." In Christ "we have redemption through his blood, even the forgiveness of sins." Scripture is full of such passages.

"Lead us not into temptation." Christ Himself, by His example when He was tempted in the wilderness, showed us how to meet temptation. He used, as His weapon and His defense, the Word of God. When He bade us come to Him when we labor and are heavy laden, He showed us how to meet the trials and tribulations of life.

"But deliver us from evil." Whether we pray to be delivered from evil or to be delivered from the Evil One, the answer is the same. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Through His death He destroyed him "that had the power of death, that is, the devil."

Christ's person and promise so fill every petition that when we pray in faith, we cannot ask for anything except in the name of the Son, even though we do not mention His name.

ERWIN E. KOWALKE

* * *

Start With Yourself The so-called "how to" books have been appearing on the market in increasing numbers in recent years. Many of them have achieved an impressive sales record. These books purport to give sure-fire advice on how to build a house, repair your car, look beautiful, be popular, tour a foreign coun-

try on \$5.00 a day, or how to do a wide variety of other things with built-in appeal.

To our knowledge, no book has yet been published under the title, "How To Do Personal Mission Work." Without volunteering for the assignment, one could perhaps make a suggestion for the opening chapter. Lesson Number One: Start With Yourself.

The Gospel is conveyed by words, but words belied by actions lose their effectiveness. Those who observe you read you, and your life conveys a strong message without words. In the apostolic era the obvious conviction, zeal, and selfless dedication of the Apostles and other Christians of those days were strong factors in the phenomenal spread of the Gospel.

Conversely, you can hardly expect to win people to the Christian faith if you do not appear to be much interested in it yourself. If, for example, your neighbor observes that you devote the Lord's Day to recreation and self-indulgence, or to improving your property instead of going to church, he gets the message: The Gospel is not important to you. And if it is not important to you, why should it be important to him?

Techniques suggested by "how to" books are useful, but only to those who are interested in the subject. The same applies to mission work. Personal interest is a prerequisite.

IMMANUEL G. FREY

* * *

Beating the Drums Recent issues of the *Lutheran Witness Reporter*, the official bi-weekly publication of the Missouri Synod, have carried a number of stories and reports on Lutheran Council and inter-Lutheran activities. The front page of the February 4 issue gave prominent play to stories about the Lutheran Council and its work, which is being carried on jointly by the Lutheran Church in America, the American Lutheran Church, and the Missouri Synod. On an inside page President Harms cast the weight of his office in favor of an early declaration of fellowship with the American Lutheran Church. On the same page a report from New York declared that Lutheran Council theological consultations have been fruitful. On the editorial page efforts were made to remove the barrier of lodge membership from the road to Lutheran union. Two articles on pages six and seven of the *Reporter* continued to beat the drums for Lutheran union.

The March 3 issue maintained the tempo. The feature story on the front page carried the winsome headline: "Officials of 3 Lutheran Bodies Emphasize Need for Each Other." In another front-page story the president and one of the vice-presidents of the synod denied districts of the synod the right to take contrary action on the resolution to establish fellowship with the American Lutheran Church in 1969. The districts may discuss the scheduled fellowship, they may find ways to implement it, but they may not adopt resolutions to oppose it. On page three, Dr. Harms again plumped for the fra-

(Continued on page 104)



Studies in God's Word

Jesus Before Pilate -- John 18:28-38

Of the four Evangelists, John furnishes the most complete account of Jesus' trial before Pilate. He does not mention all details, since he can assume that the other accounts are available to his readers. Besides, his purpose differs from the others. He arranges the historical matter to show how reluctant Pilate was to sentence Jesus. By contrast he emphasizes that Jesus went to His death of His own accord. The unwillingness of Pilate to find any fault in Jesus appears even from this partial account under consideration.

Pilate's Attitude Toward the Jews

"It was early" when Jesus was led from Caiaphas to Pilate. Just how early is open to conjecture, possibly toward the end of the fourth watch (3-6 a.m.). It was not unusual for the Roman court to be in session at daybreak. Pilate conceded nothing to the Jews. He simply was ready to perform his official duties when Jesus appeared before his Jerusalem residence, "the judgment hall."

The Jews would not enter a Gentile abode "lest they should be defiled." They would partake of the festival food that first Paschal day. They would keep their hands clean of heathen dust that day, but not of innocent blood! To enter Pilate's house was the gnat these men strained at.

Pilate came out to them, not as a concession to them, but as a principle of Roman law. The accused had the right to face his accusers in a public trial. Pilate's demand for a formal charge was also according to Roman justice.

Evasive Accusers

The accusers were evasive. Their secret hearing had brought out only a religious charge, one which would hold no water in Pilate's court. "If he were not a malefactor [criminal], we would not have delivered him up unto thee!" Did they hope Pilate would assume Jesus' guilt? Did they

really think that he would simply confirm their verdict and pass sentence without a hearing? That was wishful thinking. The case had to be tried according to Roman law. Otherwise there would be no sentence.

"Take ye him, and judge him according to your law" made them state their real intentions. They wanted an execution, not a new trial. But only the Roman governor had the power of life and death.

By being handed over to Pilate, Jesus came to be *crucified*. Crucifixion was a form of capital punishment which the Jews never inflicted even when they had the power. Jesus' prophecy that He would be crucified was on the way to fulfillment (John 12:32, 33).

The Charge the Jews Brought Against Jesus

The Jews were forced to bring a charge against Jesus. It had to have political overtones to engage the attention of Pilate. They were ready. "We found this fellow . . . saying that he himself is Christ a King" (Luke 23:2). Pilate was compelled to take the case, an alleged threat to Roman rule.

Jesus and Pilate

Although John omits mention of the accusation. Pilate's question showed that he had heard the charge. "Art thou," whose appearance so belied it, "the King of the Jews?" Jesus could not answer the question as it stood. If He had said He was the King of the Jews, He would have given the wrong impression to Pilate, who thought only in terms of an earthly king. By Jesus' question "Sayest thou this thing of thyself . . .?" Jesus elicited from Pilate himself that he was reading nothing more into the expression "King of the Jews" than what the Jews intended. Pilate had merely repeated their charge. With the groundwork thus laid for a faithful confession, Jesus could continue.

"My kingdom is not of this world . . ." Had it been of a worldly nature or established by worldly means, His servants would have tried forcibly to prevent His arrest. But as matters stood ("now"), it was indisputable that His kingdom was "not from hence."

Pilate understood only so far as to interrupt with: "So then you are a king?" Jesus replied in the affirmative, "Thou sayest." In what sense He was a king, He explained: "To this end was I born, and for this cause came I into the world." The latter expression, added to the former, suggested His divine origin. The "end" was expressed in "that I should bear witness unto the truth," especially that which He brought into this world about God and His relation to men.

The consequence is that everyone who is captivated by the truth and belongs to the truth obeys Him. They become His subjects and form His kingdom, a kingdom of truth.

Pilate scorned the invitation to come under the rulership of this King. "What is truth?" He had no interest in another world, like so many who aspire to nothing higher than what this world has to offer. This world evolves no absolute truth.

But it was a kingship which could not injure the Roman empire. It was a province that neither yielded nor withheld tribute. It threatened no armed rebellion. Pilate waited for no reply to his question. "I [for my part] find in him no fault at all."

A Reluctant Pilate and a Willing Jesus

As the proceedings progressed, there was no change in Pilate's viewpoint. He sought various means to free Jesus without unduly antagonizing the Jews. Could Jesus have played on Pilate's superstition to bring about His release? No! For one thing, Jesus

(Continued on page 106)

Missionary to Africa Commissioned

Pastor Orlin Wraalstad

"There are a number of reasons which could be advanced why we should not be here this evening," said the Rev. Theodore Sauer at the commissioning on February 11, 1968, of the Rev. Orlin Wraalstad as missionary to Central Africa. "For the man who is being commissioned," he continued, "it would surely have been much easier to remain here in the States and continue a ministry here. His leaving brings about another vacancy in one of our congregations. And it could be argued," he continued, "that with so many vacancies already, we surely ought not to think of expanding into the field of foreign missions. Were he to remain here, it would reduce our mission budget by a substantial amount and would release funds which many a congregation feels could well be used to carry out its own local program."

"Ready to Preach the Gospel"

The speaker reminded his audience, "These reasons are not new ones, and they have been advanced from time to time as an argument why we should not at this

particular time expand our work farther into the field of world missions. And yet we are here this evening about to commission another missionary to Central Africa, thankful that the Lord God has moved his heart to leave the ease and comfort of stateside living for a future which in certain respects certainly must look uncertain to him. We are thankful that the Lord has permitted us to be here for this specific purpose and that He has made it evident to us that there still are men who, to use the terms which the Apostle uses in our text, 'are ready to preach the Gospel'; men whose hearts are filled with an eagerness to carry the message of salvation to those who otherwise, very likely, would not be able to hear it. We are thankful when we see an eagerness to go into the Lord's work in a far distant place to bring the Gospel to others. It is in order that we might be



Pastor Arnold Mennicke, chairman of the Executive Committee for the Lutheran Church of Central Africa, was the officiant in the rite in which Pastor Wraalstad was commissioned for the work in Africa. Assisting him were (l. to r.): Pastors Elmer Zehms, Frederick Mueller, Theodore Sauer, Oscar J. Naumann, Waldemar Hoyer.



Pastor Orlin Wraalstad as he was about to board the plane for Zambia, Africa. — Photo, Courtesy of Scandinavian Airlines System.

strengthened in this eagerness, that the words of our text are placed before us, words written by a man who, to use the expression in our text, was 'ready to preach the Gospel' to others."

Why This Readiness?

Speaking on the text, Romans 1:13-17, and showing the eagerness of the Apostle Paul to preach the Gospel, Pastor Sauer pointed out that we as Christians are eager to preach the Gospel because we are thankful for its blessings. "The question is not at all," he said, "whether it is advisable to do mission work, or, whether one should take the easy course and avoid doing it. It is not a question whether we as a church should be engaged in an energetic mission program. But rather the question is this: Just what does the Gospel of Jesus Christ mean to us? Is it truly the greatest blessing the Lord has given to us? Do we want the peace, the hope, the joy which is given to us for others as well? This is the all-important question. And, when by God's grace we know what it means to be saved through faith in Christ, then we will also have the proper answer, and there will be given to us an eagerness to bring the Gospel to others, no matter where they might be."

We Bear a Gospel With Power to Save

In conclusion, the speaker said, "God grant that every one of us here this evening might feel something of the eagerness, the readiness which fills this missionary's heart, so that we might stand at his side, remember him in our prayers, and support him with everything we need to place at his disposal in order that this work might be done." Addressing the missionary, he said, "You are going to Africa bringing with you the one power which is able to save these people, and that is the power of the Gospel of Jesus Christ. There is an assured result. There is no more worthwhile task in all the world."

Pastor Wraalstad, who had served the Viroqua-Portland, Wisconsin, parish, was commissioned at St. Matthew's Lutheran Church, Winona, Minnesota. He replaces Missionary Robert Sawall who in 1967 accepted a call to Manitowoc, Wisconsin. Assisting at the commissioning were President Oscar Naumann, Pastors Theodore Sauer, Robert Beckmann, Elmer Zehms, Cleone Weigand, Frederick Mueller, and Waldemar Hoyer. Choirs from Goodview Trinity and St. Matthew's, directed by Teacher G. F. Schapekahn, sang, "Send Out Thy Light." Miss Kathleen Skeels was organist. St. Matthew's Women's Club served refreshments.

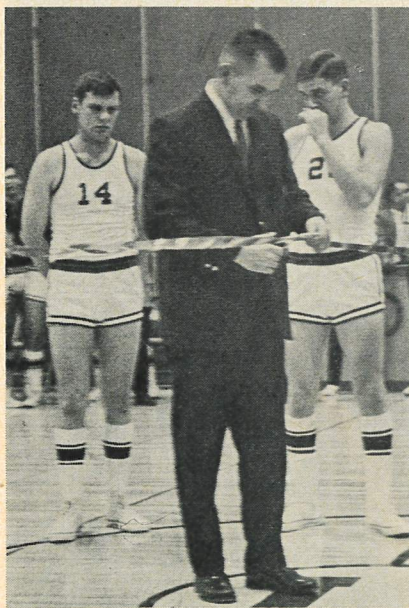
A. L. MENNICKE

Begin Use of New Gymnasium In Luther Memorial Building

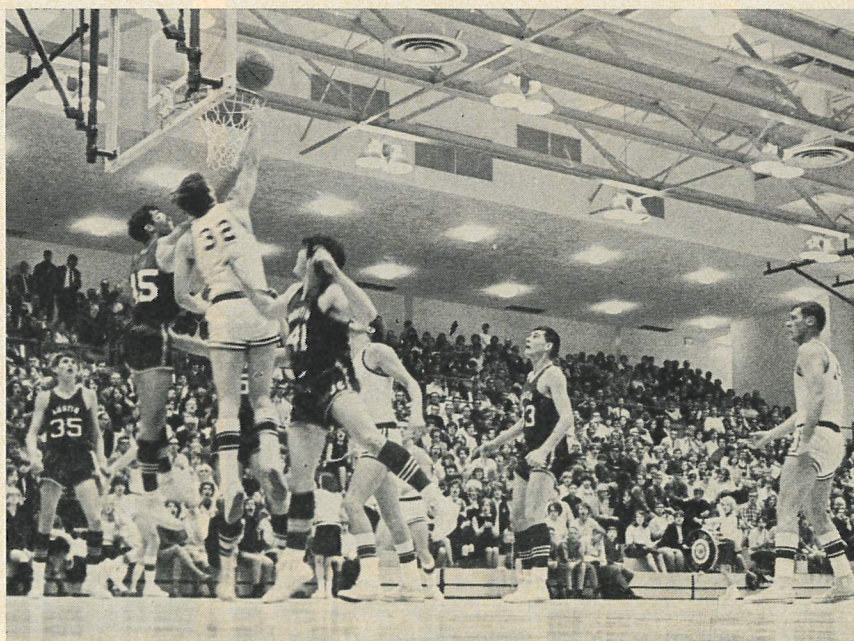
Five basketball games on the weekend of January 12 and 13 welcomed the beginning of the use of the new gymnasium in Luther Memorial Building at Dr. Martin Luther College, New Ulm, Minnesota. On Friday, January 12, the Martin Luther Academy A and B teams defeated St. Mary's of Bird Island and on Saturday the same set of Academy teams defeated St. Croix Lutheran High School of St. Paul. There followed a College victory over Austin Southern Junior College.

The ribbon-cutting ceremony was performed by Harold Kaiser, director of athletics at Dr. Martin Luther College, preceding the College game on Saturday. Dean of students, Professor Lloyd Huebner, introduced the College players and announced the ribbon-cutting ceremony. Two members of the student council carried the ribbon which stretched across the width of the floor.

The students, of course, are happy over the new athletic facilities, as are all friends of the school.

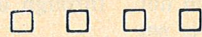


Athletic Director Harold Kaiser cutting the ribbon at the new Luther Memorial Building Gymnasium, Dr. Martin Luther College.



A picture taken during a game gives a good idea of the new gymnasium in the Luther Memorial Building, DMLC.

What do
you mean..



Sanctification?

JUSTIFICATION — COMPLETE AND PERFECT SANCTIFICATION — A LIFELONG PROCESS

There is a basic and vital difference between justification and sanctification. Our justification is complete and perfect. Our sanctification, on the other hand, is an ongoing, lifelong process, which in this world will never be completed and will never reach perfection.

No Stages or Degrees of Justification

Reminding us that we are justified by faith, Paul writes to the Romans, "We have peace with God through our Lord Jesus Christ" (Rom. 5:1). We have this peace because we have forgiveness for all our sins. The guilt of every single offense and transgression has been washed away by the blood of Christ, the Lamb of God, "who was delivered for our offenses and was raised again for our justification" (Rom. 4:25).

Our justification, therefore, is complete. It is perfect. It is no do-it-yourself project. God does not say to us as a parent or teacher may say to a child, "I've given you a start; now you finish the job yourself." Justification does not proceed by stages in a step-by-step process, as when a boy assembles a model airplane or a girl sews herself a dress. It is not like passing from one grade to another until finally one graduates from school. It is not a matter of slowly climbing a ladder until at last one reaches the top. Our redemption is a finished product. When we come to faith, we are fully justified, completely forgiven.

There are, therefore, no degrees of justification. We are never partly justified and partly still charged with our sins. We are never in part members of God's family and in part still strangers and foreigners, having no hope and without God in the world. The whole wondrous gift of eternal life and salvation is ours the very moment we by God's grace accept it in faith.

A Slow, Painful Process

How different, however, our sanctification is! This is, indeed, a process. It is a slow and difficult battle that proceeds inch by inch and step by step as long as we Christians are in this world. In this life we can never expect to be fully sanctified, to be wholly perfect. At times we will advance toward the goal. Then, again, we may experience a sudden and serious setback. If we examine ourselves honestly, must we not all confess that again and again we have been guilty of shameful lapses and deplorable shortcomings in our efforts to follow Christ? Not until we reach heaven will our service of God be entirely free of imperfections, taints, and tarnish.

The Example of Paul

That our sanctification — in contrast to our justification — is a continual, gradual process which in this life

will always remain imperfect is clear from the example of the Apostle Paul. To the Philippians he writes, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14). If the Apostle Paul had to make this confession that he did not achieve perfection, how much more must we admit our failure to reach this goal!

The Scripture Admonitions to Growth

That our sanctification always remains incomplete and imperfect in this life is clear from the many passages in Scripture which admonish us to increase and grow in our Christian faith and life. God's Word bids us to strive to become more and more Christlike in all our thoughts, words and deeds. "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," Peter urges (II Pet. 3:18). Paul exhorts us to be "steadfast, unmovable, always abounding in the work of the Lord" (I Cor. 15:58).

No Final Victory Here — But Do Not Give Up the Battle!

If one should ask why we can never achieve perfect sanctification in this life, the answer lies in our inability to rid ourselves of our Old Adam. Subduing him means a bitter, daily struggle. It is a lifelong battle. Final victory will not come until we die.

Should this discourage us, however, from faithfully and daily contending against our sinful flesh? By no means! Paul admonishes us to "put off concerning the former conversation (our former manner of life) the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind" (Eph. 4:22, 23). He bids us to "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

How often do we not have the experience that, by God's grace and with His help, we resist the temptation to commit a pet sin! We succeeded in putting down our Old Adam. But the next day the struggle begins all over again. And perhaps — to our deep shame and sorrow — we give in to the temptation. We commit the sin.

The Apostle Paul had this very same experience. "The good that I would I do not, but the evil which I would not, that I do," he confesses (Rom. 7:19). The painfulness of this relentless struggle presses from him the anguished cry, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24.)

Victory in Christ's Strength

But thanks be to God, our situation is not hopeless! We are not dependent on our own strength or devices. Though we, with Paul, will sorrow over the defeats we so often suffer at the hands of our Old Adam, we need not despair. We can "run with patience the race that is set

before us, looking unto Jesus, the author and finisher of our faith" (Heb. 12:1, 2). His strength is our strength, and His victory our victory.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ!" (I Cor. 15:57.)

WILBERT R. GAWRISCH

† Pastor G. O. Krause †

After more than 43 years of an active and faithful ministry the Lord suddenly called Pastor Gustav Otto Krause to his eternal rest.

Pastor Krause was born on August 27, 1900, to Gustav Krause and his spouse Bertha nee Barz.

Following his elementary-school training, Gustav Krause attended Northwestern College at Watertown, Wisconsin, intent on preparing himself for the work of the holy ministry. He graduated from Northwestern College in 1922. The following fall he enrolled at the Wisconsin Evangelical Lutheran Seminary, completing his training here in 1925. He was ordained by his pastor, H. H. Ebert, in Saron Ev. Lutheran Church of Milwaukee.

The first year after his graduation from the Seminary he served as assistant to the pastor and as teacher at St. Luke's Congregation in Kenosha, Wisconsin. After this he accepted a call to serve St. Paul's Ev. Lutheran Congregation at Tomahawk, Wisconsin. Here he labored for almost five years until he accepted a call from Zion Ev. Lutheran Congregation of Stetsonville, Wisconsin. Here he served his Lord and this congregation for more than 18 years.

In 1927 Pastor Krause was united in holy wedlock with Miss Leona Hoppe of Milwaukee. Less than 10 years later, however, the Lord, in His unsearchable counsel, terminated this union by calling his wife to her home in heaven. Two children were born of this union, Robert and Catharine.

He entered the estate of holy wedlock with Bernice Schroeder of Mil-



Pastor Gustav Krause

waukee in 1938. God blessed this union with two daughters, Marie and Lois.

In 1949 Pastor Krause accepted a call to St. Matthew's Ev. Lutheran Congregation, Marathon, Wisconsin. Here, Pastor Krause labored faithfully for more than 19 years until the time of his sudden death.

In addition to his congregational duties, Pastor Krause also served the church at large in various capacities. He was a member of the Mission Board of the Western Wisconsin District for 16 years. Six of these years he served as the chairman of this Board. He also was a member of the Board of Support for many years. For

more than 16 years he devoted many hours and drove many miles to assist the 19 congregations of the Wisconsin River Valley Conference as the visiting elder. For several years he served the area Lutheran Women's Missionary Society as its spiritual advisor.

Pastor Krause appeared to be in good health even to the moment of his sudden collapse and death on Friday morning, February 9, 1968.

Surviving are his wife, Bernice; one son Robert of Sheboygan Falls, Wisconsin; three daughters, Mrs. Richard (Catharine) Frohmader of Sault Ste. Marie, Michigan; Marie at Winnebago State Hospital; and Lois, presently teaching at the Martin Luther School in Neenah, Wisconsin; one son-in-law and one daughter-in-law, eight grandchildren; two step-brothers, William and Fred Schneider of Milwaukee, Wisconsin; beside numerous other relatives and friends.

The funeral service for Pastor Krause was held in St. Matthew's Ev. Lutheran Church of Marathon, Wisconsin, on February 12. Pastor W. G. Voigt, a classmate of the deceased, conducted the service while the undersigned preached the sermon based on Philippians 1:21: "For to me to live is Christ, to die is gain."

Another service was held in Saron Lutheran Church, Milwaukee, on February 13. Pastor Arlwau Lengling of Saron Church served as liturgist, and Pastor Carl Mischke, president of the Western Wisconsin District, preached the sermon. Professor Irwin Habeck of our Theological Seminary officiated at the committal service.

GERHARD SCHMELING

Editorials

(Continued from page 99)

ternal relations between the two bodies. The editorial page kept up the crescendo for commitment to fellowship. Reports on the action taken by three conservative upper Midwest district conventions demonstrated that the program is being pushed despite the reservations of many pastors in those districts. In addition, there were also several stories about Lutheran cooperation in welfare endeavors.

This press campaign will not abate. Perhaps it can even be stepped up. In these next 15 months, be-

fore the Denver convention of the Missouri Synod, synod and district officials and the staff of the *Reporter* will prod and cajole, bombard and anesthetize a confessionally concerned synod into an alliance with a church body that has yet to demonstrate concern for confessional integrity.

If the campaign is to succeed, it will have to be pushed vigorously. The grassroots resistance is still there. The shapers of public opinion in the Missouri Synod fear that there may be loud outcries from traditional Missourians. The drums of church union may have to beat even louder.

CARLETON TOPPE

The Christian and the World

IN IT, BUT NOT OF IT

SITUATION ETHICS

"If you intend to make the grade in this class, you'll have to leave all prejudices from home behind, keep an open mind, and learn to understand that labor operates according to the rules of labor; business according to the rules of business; and industry follows its own rules." Such an introduction has greeted many a student at a secular college in the political science or sociology courses. This is the pressure applied in modern education to persuade the students to adopt a new morality and ethics.

The idea involved is not simply a set of house rules for labor, business, and industry, but rather a flexible and changing standard of morality and ethics. Whatever might usually be considered wrong and illegal under ordinary circumstances—that is to be considered perfectly right and legitimate according to what the situation and occasion may dictate. I am reminded of the student at law school who spoke up to his professor and said, "Yes, that may be the law, but it just isn't right." The professor replied, "Young man, this is the law school. The seminary is down the street." To form a brief definition of Situation Ethics: there is no absolute standard of right and wrong, but the situation itself dictates for each one to decide for himself whether a thing is right or wrong.

Examples of Situations

The advocates of "free love" would have us believe that whenever two people mutually agree (for example, to commit adultery), there can be no wrong. While at first a Christian shudders at the thought of such a moral standard that each one decides for himself, or mutually agrees upon with another, yet coming in contact with these ideas every day, consciences can readily become calloused and quite unaware that the evil leaven is already at work in our lives. On many a school campus or military compound the public demonstrations of "love" are simply accepted because those individuals have agreed to do so. Few bother to question whether the couple checking in at a motel or resort is man and wife, or boy friend and girl friend. When men in uniform are out for a night living it up, it is quite common to adopt the attitude, "Let them eat, drink, and be merry, for tomorrow they die."

So long as pornography isn't offered to the young, it is quite permissible for an adult to decide for himself whether it's pornography or not. Thus we might mention numerous situations, not only as to matters of sex, but

in business dealings and the like, such as padding the expense accounts and insurance claims, civil disobedience, draft-card burning, and riots, whereby each one decides for himself. This kind of thinking also arises in church affairs. Since our Synod may not have a church in a given area, it is perfectly legitimate and right under such a situation to go to a church of any kind, or at least something with the name Lutheran.

*Vice is a monster of such terrible mien,
To be hated needs but to be seen.
Yet seen too often, familiar with her face,
We first endure, then fondle, then embrace.*

God's Standards

Where does the Christian find his bearings when such pressures are placed upon us, and we have to cope with this spirit so prevalent everywhere? Does the standard of morality and ethics change? The Prophet Jeremiah once spoke to Jerusalem (Jer. 7:8-11): "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, 'We are delivered to do all (safe in doing) these abominations?' . . . Behold, even I have seen it, saith the Lord."

In these few words the Prophet has summarized the Moral Law, the Ten Commandments, showing that God's Law does not change. Sin is still sin in the sight of God, no matter what the situation may be, or how cleverly men may explain it away and justify themselves. The transgression of the Divine Law is always sin and brings God's condemnation, "visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me." As long as the world stands, that Moral Law stands. No man can call God's Law outdated, or say that a given situation changes things.

The Consequences

In essence, situation ethics is simply the finite mind of man exalting itself above the infinite wisdom of God, a setting aside of His Word and will which brings its inevitable consequences. When practiced by the unbeliever, it is plain rebellion against God who speaks His condemnation, and the consequences will be temporal and eternal for body and soul. The ruination of this

body and life is already visible in the lives of the drug addicts, hippies, members of gangs, and civil rioters. God turns them over to the consequences of their reprobate minds (Rom. 1). When a Christian falls into such morality and ethics, it is still sin that calls for complete repentance and amending our sinful life with the help of God. Without repentance one has then fallen from grace and shares the condemnation of the unbeliever. God's Law cannot be violated without the dire and bitter consequences of judgment here and hereafter.

The Moral Law is God's wisdom and judgment for earthly welfare, law, and order (but still convicts us of

our sin). It is surpassed only by His wisdom and love revealed in the redemption of His Son, Jesus Christ. Since this wisdom surpasses all earthly wisdom, no better advice can be given to any generation than this: Although you will never comprehend God's wisdom in both His Law and His Gospel, hold to that inspired Word of God, accept it, submit to it, yield yourself body and soul. "For the Word of the Lord endureth forever." No man can or dares to set it aside.

MARTIN C. BIRKHOLZ

[Martin C. Birkholz is pastor of St. Mark Ev. Lutheran Church, Mankato, Minnesota.]

Centennial Observance

St. John's Lutheran Church, Minneapolis

The Sundays of October 8, 15, and 22, 1967, were set aside for the observance of its centennial by St. John's Congregation, Minneapolis, Minnesota. The first Sunday was designated as "Christian Education Sunday." The service was dedicated to the educational agencies in use by the congregation and gave recognition to all members present who had given of their time and talents in this work of the Lord. Special music was presented by the Junior and Chapel choirs and the Sunday-School children under the direction of Miss Minni Dysterheft. The sermon was preached by the undersigned.

October 15 was designated as "Confirmation Reunion Service." Pastor Paul C. Dowidat, who served St. John's as pastor from 1904 to 1962, preached the sermon. Hundreds of former confirmands attended the service, filling the house of God with songs of praise and thanksgiving.

October 22 was designated as the "Festival Sunday." At this service Pastor Harold Hempel, Wyoming, Michigan, the only son of St. John's who entered the public ministry of the church, preached the sermon. Opportunity was given to members and former members to renew acquaintances with a social hour following the service. The senior choir of St. John's presented suitable music at the services.

St. John's was organized in northeast Minneapolis on October 13, 1867, by Pastor Fachtmann. The first resident pastor was Pastor Frey. His successors were Pastors Herzer, Achilles, Kogler, Quehl, Dowidat, Kehrberg, and Grummert. Pastor Quehl served the congregation for 23 years, and Pastor Dowidat for 58 years.

St. John's Congregation is deeply grateful for the blessings of the Lord for the past century of grace and earnestly beseeches the Lord of the Church for His continued grace.

DONALD GRUMMERT



At 91, Pastor Still Assists His Pastor

Pastor Otto Heidtke resigned his pastorate at Jerusalem Ev. Lutheran Church, Morton Grove, Illinois, in 1954. He will be 91 years old on March 26, 1968. He had served Jerusalem Congregation from 1906. Although he has not preached for several years, he still regularly assists the present pastor with the distribution of the Lord's Supper.

Studies in God's Word

(Continued from page 100)

attempted to win Pilate for the truth. For another, He had a mission to accomplish. Of His own accord He went to His death to establish His kingdom of truth, the truth which sets all men free.

It ought to be obvious from this account that Christ's kingdom and Caesar's are two different realms. The one is for this world alone. The other is for another world. Those who confuse Church and State simply ignore this passage. Those who still hold fond hopes of Christ's coming to

set up an earthly rule (millennium) simply pervert this passage with their mental gymnastics.

We can never sufficiently thank our Lord that He has won for us an eternal kingdom which frees us from this sin-cursed world.

PAUL E. NITZ

oh, come, let us worship!

Our Lutheran Liturgy

THE GLORIA IN EXCELSIS

"Glory to God in the highest, and on earth peace, good will toward men!" (Luke 2:14). Thus sang the hosts of angels on the first Christmas night, after the angel had announced the birth of the Savior to the shepherds on the fields of Bethlehem. It is for this reason that Luther said: "This song did not grow, nor was it made on earth, but it came down from heaven." The spirit of the song is joyful. Whenever we sing it, we should sing it joyfully, for through it we are singing praises to God for having sent His Son into this sinful world; in it we receive the assurance of the forgiveness of our sins. The joy of the "Gloria" expresses an entirely different mood from that of the "Kyrie," which immediately precedes the "Gloria" in the service. It was stated in a previous article that the "Kyrie" is what remains of a "litany," a prayer which was interspersed with the congregational response, "Lord, have mercy" ("Kyrie eleison"). Suddenly the somber tone of the Kyrie gives way to the joyful strains of "Glory be to God on High."

Its Origin in the Service

We are told that the "Gloria in Excelsis" was at first used in the Christmas Vigil, the late Christmas Eve service, which served as a preparation for the Festival of the Nativity, held on the morning of Christmas Day. Before long it became a part of the "Matins," which we now look upon as the early morning service. The "Matins" were originally the service held at midnight or even after midnight; eventually this service was moved to the early morning hour in the place of the "Lauds," a service conducted at dawn. By the year 500 the church had ordered that the "Gloria" was to be used in every Sunday morning service. At one time it was the bishop's privilege alone to sing this glorious hymn, as he would conduct services in the various churches of his bishopric; priests were allowed to chant it on Easter Sunday, however, so that every church would have the privilege of hearing it on the great festival of Easter, which in many ways was looked upon as the highest festival of the church year.

Frequency of its Use

We notice that liturgical books state that the "Gloria in Excelsis" should be omitted in the penitential seasons, namely, Advent and Lent. Luther was not too insistent on its use. In the first German service which he arranged in 1526, the "Deutsche Messe," he did not use it at all. Concerning its use he said that "it should be used as often as the bishop wants." In other words, he evidently felt that it could be omitted at times. We must keep in mind, however, that in his day every Sunday morning service took the form of the complete mass; this means that the service included Holy Communion. It is in the latter part of the service where another great hymn

of praise is sung, the so-called "Sanctus," which we shall discuss in a future article. It is very possible that because of the joyful nature of the "Sanctus," which was never omitted from the service, Luther felt that at times the "Gloria" could be dispensed with.

The Structure

The "Gloria" has three parts. The opening part is addressed to "God the Father Almighty." The longer middle part is a confession of the divinity and the redemptive work of Jesus Christ, "the only-begotten Son, the Lamb of God." The final sentence ascribes praise to the Triune God. In content then it may be called "a jubilant anthem of redemption," in which we have a view of God's complete plan of salvation, and therefore sing our praise and thanks for that glorious redemption.

Its Use

The version which we regularly sing is a Scottish chant. It should not be sung slowly, for it is a hymn of praise. Furthermore, since it is a chant, it should be a "speaking on tone." The speed then will be just a trifle slower than the average speed of speech.

According to the hymnal we see that the pastor should sing the opening versicle, "Glory be to God on high." This is according to old custom. Nothing is lost, however, when the congregation sings the versicle, even if it was not done in that manner historically.

There are ways that may be used to bring about a welcome change in its use without losing the contents of this wonderful hymn. At the time of the Reformation two hymns were used, either of which could be substituted for the "Gloria in Excelsis." They are "All Glory Be to God on High" (LH 237) and "All Glory Be to God Alone" (LH 238). Another form of variety could be brought about by having the choir sing a special form of the "Gloria." Many choir versions are available. Therefore, instead of singing the same version every Sunday, we may use these other forms at times.

Another aid for a better singing of the "Gloria" is to set the harmony one tone lower than that of our hymnal, thus making it possible for those people with lower voices to sing along with greater ease. (Note: The Northwestern Publishing House handles "The Order of the Holy Communion," which is a new organist's setting of the liturgy, including also the service without Communion; in it practically all of the responses are played and sung in lower keys.)

Let us do whatever possible to sing this great "Gloria in Excelsis" well; it does contribute much to the joy which we want to experience in our church service.

MARTIN ALBRECHT

Missio Dei

progress report

When the 1965 convention of the Synod authorized a \$4 million special offering to expand the facilities of our worker-training schools, there were some who feared the convention was being unduly optimistic. There were grounds for such fears. Never before had we raised such an amount of money in a special offering. To reach that goal it would require that we increase our giving for Synodical purposes by 50 per cent in each of the two following years.

The Goal Is Reached

But God blessed us. Receipts for the Missio Dei Offering for February brought us over the \$4 million mark — \$4,114,519, to be exact. This is well on our way to the \$5.5 million total in commitments received from our congregations for the Offering. It is not likely that this \$5.5 million goal will be reached by June 30, the end of the two-year commitment period. There is every reason to hope, however, that with the extension of the Offering to December 31 we will come very close to it.

Two more Missio Dei projects are currently under construction. At Dr. Martin Luther College the extensive remodeling of the classroom building is continuing on schedule. The steelwork for the library at Wisconsin Lutheran Seminary is 98 per cent completed and the exterior bricking is under way. Both projects are expected to be completed by September.

Other Missio Dei Projects

In the last progress report, it was noted that Missio Dei funds were insufficient to cover all the building projects described in the program. Two were left: the gymnasium at Northwestern College and the basic academic unit at Wisconsin Lutheran College.

To consider this problem, 50 men who are involved in the Synod's planning processes met in Milwaukee on March 4 and 5. At this meeting were the Board of Trustees, the Conference of District Presidents, the Advisory Committee on Education, the Planning Board, and the Coordinating Council. Also present were the chairman and secretary of the 1967 convention floor committee No. 5 which considered the needs of our educational institutions.

The moment was all the more urgent because Wisconsin Lutheran College, which has been using the facilities of the Wisconsin Lutheran High School, will have to vacate, according to the terms of the agreement, by September 1969. If there is not sufficient money for its academic unit, where will the College go?

Two Resolutions

To meet the need at Wisconsin Lutheran College, two resolutions were adopted. The meeting recommended that "classroom space be provided for Wisconsin Lutheran College on such terms as the Board of Trustees, in

consultation with the College's Board of Control, deems most economical for this purpose." The resolution was broad enough to cover a number of solutions — renting facilities; the use of portable classroom units; or cutting back the cost of the proposed academic unit (estimated at \$1.2 million) to the limits of the funds available — if that is possible and economically sound.

Since the College must also become self-staffed by September 1969 — it now uses some high-school instructors — the meeting urged the College to call the five professors authorized by the 1967 convention and necessary for its self-staffing by September 1969.

These two resolutions were an attempt to meet the emergency at Wisconsin Lutheran College. At least they permit the college to "limp along" until more funds become available.

The Central Problem

Finally, the meeting considered the central problem: persistent and mounting deficits in the operating budget. At the meeting Treasurer Norris Koopmann pointed out that over \$1.8 million was "lost" to the building fund in the past six years through our failure to meet the budget. Much of this "lost money" was in proposed budgetary appropriations to the building fund.

You may have noticed that this same "lost money" process is going on in the current budget. In the treasurer's report in *The Northwestern Lutheran* there is the note that \$150,000, earmarked for the building fund from the 1968 budget, had to be taken out of the budget in an attempt to balance it.

Support the Operating Budget

The meeting reiterated the resolutions of the 1967 convention calling upon all congregations of the Synod "to increase their gifts to the Lord in support of the operating budget" and urging the Synod to provide its members with all means available "to help them form the resolve to do so."

The meeting pointed out that "budgetary offerings near the \$25 per communicant level would permit the Synod by 1971 to carry out the full program authorized by the 1965 convention and publicized in the Missio Dei literature as well as a strong home and world mission program."

The resolution maintained that \$25 per communicant is possible and realizable since in 1967 combined Missio Dei and budgetary giving amounted to \$21.53 per communicant.

At the meeting there was no doubt in anyone's mind that if we want to carry on our Missio Dei, our Mission of God, the operating budget in the next few years must receive the devoted and loving attention of all of us.

JAMES P. SCHAEFER

Looking at the Religious World

INFORMATION AND INSIGHT

QUEST FOR FELLOWSHIP

Three Lutheran bodies, The Lutheran Church—Missouri Synod, the American Lutheran Church, and the Synod of Evangelical Lutheran Churches (Slovak), have scheduled joint area meetings for pastors and laymen in the months ahead with the aim of achieving pulpit and altar fellowship.

Officials representing all the districts of the three bodies met late in February to plot the action. This gathering is said to have surpassed in size and scope all previous meetings of Lutheran officials at district and national levels in America. Represented were about 5,000,000 Lutherans.

The area meetings are to discuss points of doctrine and church practice which have been in dispute between various Lutheran groups in our country. Examples are the doctrines of election and conversion and the matter of lodge membership. After such grassroots discussions the national conventions of the church bodies will act on the fellowship proposal—either in the fall of this year or in 1969.

All true Lutherans not directly involved will hope that the discussion meetings will be able to resist the tendency, often operative in similar situations, to unify at the level of weakness and will instead be guided to a joint effort at strengthening the position on Scripture, fellowship, and other matters that need attention.

ARE WE ENTHUSIASTS?

The Concordia Lutheran Conference in a doctrinal statement, "This Scriptural Position We Still Hold," charges that a trend to the position of "Enthusiasts" is noticeable in our Synod's teaching on Church and Ministry. The statement appears in the letter section of the February 26 *Christian News* (formerly *Lutheran News*), with publication requested by the Conference as a reply to our "This We Believe," which the paper had published in full previously.

Because of this background and because *Christian News* enters many

of our homes, we quote the pertinent section and offer our comments.

The Concordia Lutheran Conference document in the ninth section states:

Since it is a clear teaching of Holy Scripture that the Holy Spirit operates in the hearts of men only and alone through the means of grace (the Word and Sacraments), we hold that, when it is said, "It is the Holy Spirit who through the gift of their common faith leads the believers to establish the adequate and wholesome forms which fit every circumstance, situation, and need"; such statement indicates a trend away from this clear doctrine of Holy Scripture toward the unscriptural position of "Enthusiasts" (namely, religious teachers who claim that their Christian spirit does not need the Word of God, who construct doctrine from their own thoughts, and then explain Scripture accordingly. See Pieper, *Christian Dogmatics I*, p. 147). The Holy Spirit works through the Word, not through the common faith of believers. Isa. 8:20; Jer. 23:16; John 6:63; 8:31, 32; 14:26; Rom. 10:17; II Cor. 10:5. (See the article "The Church and Ministry," *Northwestern Lutheran*, April 8, 1962, page 104.)

We have never assumed we could dispense with the Word of God. We have never constructed a doctrine apart from or at variance with the Word. We are not "enthusiasts" when we declare that the Spirit leads the believers to establish the forms of the Church and the ministry, forms which are not prescribed or forbidden in Scripture.

The sentence of ours under attack in the previous quotation should be read in its context. It is immediately preceded by the statement:

The specific forms in which believers group themselves together for the fellowship and work of the Church, the specific forms in which they arrange for the use of the means of grace in public worship, the specific forms in which they establish the public ministry, have not been prescribed by the Lord to His New Testament Church.

Where the Lord and Word do not prescribe or proscribe, it is not wrong but altogether proper to allow in liberty and love for the development of a variety of forms. In such instances he is the "enthusiast" who insists that the one and only divinely instituted form of the Church is the local congregation.

CROWDED CAMPUS CHAPELS

Dr. Ernest Gordon, Princeton dean of the university chapel, has two comments to make on the state of religion on the college campus that are at variance with the general impression most people have.

For one thing, he finds more religious interest in upperclassmen than in the younger men who come to college with what he terms a "high-school agnosticism."

Dr. Gordon is also happy to find some 1000 students at the non-denominational Sunday services, with hundreds attending Episcopalian and Roman masses on the same day. He recalls that a few years ago, when compulsory Sunday chapel was abandoned, the church was all but empty.

What is most surprising of all, on "dating weekends" the attendance at the campus chapel suffers no decline. It swells, in fact, from 1000 to 1600.

Fordham and other Roman universities also report an increase in worship services after changing from obligatory to voluntary attendance.

RELIGION IN GERMANY

Der Spiegel, the German *Time* or *Newsweek*, devoted 20 pages of a recent issue to a report on a massive poll that endeavored to define the current status of religion and faith in West Germany. The poll involved people between 18 and 70. Certain of the findings are surprising.

Although 94 per cent are confirmed, only two-thirds believe in God and accept the Bible as His Word and less than one-half believe in a life after death. Although 86 per cent pray, at least occasionally, only 64 per cent are convinced that the prayers of men get through to God. Only one-half believe in Bible miracles.

The Bible ranks as the fourth most frequently owned book, with 69 per cent of the homes having one. This compares with 81 per cent for cook-books, 75 per cent for atlases, and 72 per cent for dictionaries.

That the pope is not infallible is held by 55 per cent of the nominal Roman Catholics and by 39 per cent of the practicing Catholics.

Asked what the churches should not concern themselves about, 85 per cent mentioned politics, 64 per cent mentioned legislation, and 52 per cent cinema and television. The most important concern of the churches was judged to be pastoral care and church services by 82 per cent, the poor and the aged by 80 per cent, baptisms and weddings by 77 per cent, hospitals by 66 per cent, and youth counseling by 53 per cent.

The claim that they regularly went to church on Sunday was made by 51 per cent of the Roman Catholics but by only 7 per cent of the Protestants. Another 21 per cent of the latter asserted that they were in church at least once a month.

The magazine's major conclusions are that about one-half of the West Germans are comfortably settled in a no man's land between faith and unbelief. They aren't for or against the Christian's God, Church, Creed. They believe as they please; they want the church to hallow their vital statistics but can otherwise get along without it or God very well. They are

LOOKING AHEAD TO THE SPECIAL EASTER ISSUE

- "I Know that My Redeemer Lives" will be the theme of the Easter issue. There will be two devotions on this theme.
- The Easter theme will be dominant in several other articles.
- We hope to have some Easter poetry.
- There will be an Easter litany, written for this issue.
- A cover in full color will convey the Easter spirit that focuses in Jesus Christ, the risen Redeemer.

neither hot nor cold and not too different from a major portion of our people.

PROPHECY AND FULFILLMENT

As we hear the history of our Savior's suffering and death read in our midweek Lenten services, we cannot help but note again the close connection between Old Testament prophecy and New Testament fulfillment. Over and over again this history breaks the narrative thread to declare that this or that happened "that it might be fulfilled which was spoken by the prophet."

Many modern Bible translators, who do not believe in the miracle of inspired prophecy and providential fulfillment, exhibit an inclination to vary the form and wording of prophecies and their fulfillment and thus undermine the intimate connection that exists between the two. A well-known instance is the *virgin* of Isaiah and Matthew.

The Long Prairie Circuit Pastoral Conference of The Lutheran Church—Missouri Synod, located in Minnesota, has shown a deep concern about this tendency. It has submitted "An Overture to Every Christian to Insist on Harmony Between Prophecy and Fulfillment in the Modern Bible Versions."

The resolution of the overture reads: "RESOLVED, That every Christian request of all Bible translators that this precious harmony be restored in their translations for the good of Christendom, and for a true light to all mankind, so that many more may be brought to the knowledge of their eternal salvation through Christ Jesus, our Lord."

The Missouri Synod Conference is to be commended for the concern they themselves have exhibited and to be thanked for the encouragement they have given us and others.

EDWARD C. FREDRICH

† Pastor A. F. Nicolaus †

Basing his remarks on II Corinthians 4:7: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," President Carl Mischke comforted the family, the congregation, and friends of Pastor Alfred F. Nicolaus, who had departed this life on February 14, 1968. The undersigned served as liturgist for the service conducted on February 17, 1968, at St. Paul Lutheran Church, Marshall, Wisconsin.

Pastor Nicolaus was born at Random Lake, Wisconsin, on August 20, 1910. He was the son of Mr. and Mrs.

Wm. Nicolaus. Having been baptized in the Christian faith, he was also confirmed in that faith on April 13, 1924, in St. John Lutheran Church at Sherman Center, near Random Lake. The deceased graduated from Northwestern College, Watertown, Wisconsin, in 1934 and from Wisconsin Lutheran Seminary, Mequon, in 1937. He began his full-time service to the Lord in 1937 as teacher at St. Marcus Lutheran School, Milwaukee, and then at Trinity Lutheran Church, Waukesha, from 1939 to 1940. In June 1940, he was installed at Christ Lutheran Church at Pewaukee, Wisconsin, which congregation he served as pastor for six years. Later he

served congregations at Helenville, Wisconsin, Crete, Illinois, Savanna, Illinois, and Sheboygan Falls, Wisconsin, before serving St. Paul Lutheran Congregation at Marshall, Wisconsin, since June 1964. On June 21, 1941, he was married to Dorothy Mueller at St. John Lutheran Church, Sherman Center, Wisconsin. He is survived by his wife; his mother, Mrs. Elsie Nicolaus; two brothers, Gerhard and Milton; and one sister, Mrs. Ervin (Hildegard) Scholz. "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow them." HAROLD A. ESSMANN

WISCONSIN LUTHERAN SEMINARY CHOIR ON TOUR
 Morton Grove, Ill. (Jerusalem); Wednesday, April 10; 7:30 p.m.
 Moline, Ill. (St. Paul's); Thursday, April 11; 7:30 p.m.
 Des Moines, Iowa (Lincoln Heights); Friday, April 12; 1:00 p.m.
 Omaha, Nebr. (Good Hope); Friday, April 12; 8:00 p.m.
 Winner, S. Dak. (High School Auditorium); Saturday, April 13;
 8:00 p.m.
 Mission, S. Dak. (Zion); Sunday, April 14; 9:30 a.m.

Rapid City, S. Dak. (St. Paul's); Sunday, April 14; 8:00 p.m.
 Roscoe, S. Dak. (St. Paul's); Monday, April 15; 8:00 p.m.
 Lake Benton, Minn. (St. John's); Tuesday, April 16; 8:00 p.m.
 Litchfield, Minn. (St. Paul's); Wednesday, April 17; 8:00 p.m.
 New Ulm, Minn. (DMLC); Thursday, April 18; 8:00 p.m.
 Winona, Minn. (St. Matthew's); Friday, April 19; 7:30 p.m.
 Rhinelander, Wis. (Zion); Saturday, April 20; 7:30 p.m.
 Madison, Wis. (Eastside); Sunday, April 21; 3:00 p.m.
 Watertown, Wis. (St. Mark's); Sunday, April 21; 7:30 p.m.

CALL FOR NOMINATIONS
Board of Education—Wisconsin Synod

The Board of Education—Wisconsin Synod herewith invites the members of the Synod to nominate candidates qualified for the office of Secretary of Schools of the Board of Education to replace Mr. Adolph Fehlauer, who has accepted the call of Executive Secretary. Nominees shall be men who are trained and experienced educators. The candidates nominated for this position should be qualified to carry out the following duties:

1. Give assistance to Christian day schools and Lutheran high schools of the Synod in their educational programs;
2. Supervise the Synod's testing programs;
3. Supervise textbook reviewing;
4. Assist with the preparation of teacher candidate call lists as requested by the District presidents;
5. Assist with the planning and producing of course materials;
6. Keep informed on legislation that pertains to our schools and teachers.

Pertinent information should accompany the nomination. All nominations must be in the hands of the undersigned by Saturday, April 20, 1968.

Board of Education—Wisconsin Synod
 Pastor Clarence Koepsell, Secretary
 905 Nebraska St.
 Oshkosh, Wis. 54901

LUTHERAN COLLEGIANS CONVENTION

The fourth annual convention of Lutheran Collegians—National, our Synod's association of college and university students, will be held on April 19 to 21 at Camp Courage, Minnesota. Camp Courage is about 50 miles west of Minneapolis. The Mankato chapter will host the convention, and interested persons are invited to write for more detailed information to: Mr. Richard Miller, c/o Lutheran Collegians Student Center, 326 Warren St., Mankato, Minnesota 56001. The convention is open to all persons who are interested in the work and service projects of this student organization.

Richard D. Balge
 Pastoral adviser

COLLOQUY REQUESTED

Pastor Hugo M. Warnke (Mo.), Oceanside, Calif., has requested a colloquy preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.

I. G. Frey, President
 Arizona-California District

REQUEST FOR COLLOQUY

Pastor David F. Moke, Minneapolis, Minn., formerly ALC, has requested a colloquy preparatory to entering the public ministry of the Wisconsin Ev. Lutheran Synod. Inquiries or comments regarding the applicant may be directed to the undersigned who, together with Vice-Presidents G. Horn and P. R. Kurth, conducted the initial interview.

M. J. Lenz
 Minnesota District President

HELP WANTED

A maintenance man with aptitude and ability in general mechanics is needed at East Fork Mission, Whiteriver, Ariz. Pastors, please spread the word to likely prospects. Interested parties contact:

Arthur J. Meier, Principal
 East Fork Mission
 Box 508
 Whiteriver, Ariz. 85941

CHILDREN'S CAMP PROGRAM

The Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches, Inc., is again sponsoring a children's camp at Camp Willerup on Lake Ripley, near Cambridge, Wis. The camp dates for boys and girls 8 through 12 are: Sunday, July 14, to Saturday July 20; Sunday July 21, to Saturday, July 27; and Sunday July 28, to Saturday, August 3. For teen-age boys and girls 13 and over, Sunday August 11, to Satur-

day, August 17. The camping fee is \$27.50 per week. Our Camp Director is Mr. Arthur Sprengeler.

For further information please contact: M. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA PASTORAL CONFERENCE

Date: April 22 and 23, 1968.
 Place: St. Mark's Ev. Church, Citrus Heights, Calif.

Opening Communion service: 10 a.m.
 Essays: "Isagogical Study of the Epistle to the Hebrews"—W. Godfrey; "The Use of Modern Bible Translations in Public Worship"—T. Franzmann; "Study of the Smalcald Articles"—V. Schultz.
 Thomas B. Franzmann, Secretary

MICHIGAN

SOUTHEASTERN PASTORAL CONFERENCE

Date: April 22, 23, 1968.
 Time: 10 a.m.
 Place: Grace Lutheran Church, Kenton, Ohio.
 Communion service: Monday evening at 7 p.m.
 Keith Haag, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Zion, Winthrop, Minn.; W. Oelhafen, pastor.
 Date: April 23 and 24, 1968. Opening session on Tues., 10 a.m., and evening Communion service 7:30 p.m.
 Preacher: D. Grummert (H. Hackbarth, alternate).

Program: "Who May Officiate at the Lord's Supper?" Prof. I. Habeck; Exegesis of I Timothy 2:1-15, T. Henning; "The Difference between Fundamentalism and Orthodoxy," Prof. E. Fredrich; "The Proper Code of Ethics between Fellow Pastors," W. Wiedenmeyer; routine business and reports.

Registration fee \$1.50. Request cards for meals (\$4.00) and lodging (free) will be mailed. Visiting elders are the excuse committee.

J. Parcher, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: April 22, 1968.
 Place: Zion, Mercer, Wis.
 Opening: Communion service, 9 a.m.
 Preacher: E. Kahrs (D. Kock, alternate).
 Agenda: Ephesians—W. Goers Jr.; A Review of the Church of the Lutheran Confession—M. Radtke; Wisconsin Lutheran Child and Family Service—M. Kujath.
 E. Kahrs, Secretary

LAKE SUPERIOR CONFERENCE

Date: April 30 and May 1, 1968.
 Place: St. Paul's, Gladstone, Mich.
 Time: 9:30 a.m. CST.
 Essays: Christian Discipline with Elementary Children, Teacher C. Bartels; A Historical Outline of The Old Testament, P. Kuckhahn; Exegesis of I John 5, R. Frohmader and II John 1, V. Voss; Stewards of the Mysteries of God, T. Hoffmann.
 Communion service: 7:30 p.m.
 Preacher: J. Kiecker (G. Pionka, alternate).
 E. Kitzerow, Secretary

PACIFIC NORTHWEST

PACIFIC NORTHWEST DISTRICT

Date: April 23-25, 1968, noon to noon.
 Place: Gethsemane Church, Tigard, Oreg.
 Host pastor: A. Habben.

Communion service: April 23, 7:30 p.m.
 Preacher: R. Baur (alternate: A. Habben).
 Agenda: Proper Procedure for Congregation and Pastor in the Divine Call (continuation)—L. Sabrowsky; Galatians (continuation)—M. Teske; A Review of the Lodge Question With Special Emphasis on the Newer and Lesser Lodges—D. Bode; Homeletical Study—Exodus 15:22-26—J. Henning; Counseling as Regards Birth Control—E. Zimmermann; Formula of Concord (continuation)—T. Adascheck.
 Arthur J. Valerio, secretary

WESTERN WISCONSIN

WESTERN WISCONSIN TEACHERS' CONFERENCE

Place: St. John's, Sparta, Wis.
 Date: April 25 and 26, 1968.
 Agenda: Practical Application of the Second Table of the Ten Commandments—Pastor Werner; The Education Revolution and How It Will Affect Our Schools—Prof. A. Glende; What Are You Doing In School Music?—V. Meyer; Structural Linguistics—What Is It? How Can We Use It?—J. Raabe; Composition—Its Importance Today, and Use In Our Lutheran Schools—A. Huhn.

Paul Kramer
 Program Committee Chairman

JOINT CONFERENCE OF THE MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCES

Place: First Ev. Lutheran Church, La Crosse, Wis.; F. H. Miller, host pastor.
 Date: April 23, 1968; Communion service at 9 a.m.
 Preacher: Pastor James Mumm.
 Papers: Of The Third Use of The Law, J. P. Meyer; Sociology From A Biblical Viewpoint, D. Kuske.

If unable to attend, kindly excuse to the host pastor!
 E. G. Toepel, Secretary

INSTALLATIONS

Pastors

Backus, Glenway, as pastor of St. John's Ev. Lutheran Church, Hastings, Minn., by A. P. Zenker, assisted by P. R. Kurth, H. W. Sturm; March 10, 1968.

Carmichael, Erling L., as pastor of Emanuel Ev. Lutheran Church, Fairfax (Wellington), Minn., by W. F. Vatthauer, assisted by W. J. Oelhafen, Sr., L. A. Hohenstein, A. Jannusch, N. A. Gieschen; March 3, 1968.

Koeninger, Leonard J., as pastor of St. Peter's Ev. Lutheran Church, Plymouth, Mich., by W. A. Koelpin, L. H. Koeninger, A. H. Baer, J. A. De Ruiter, D. E. Habeck, M. R. Kell, W. L. Henning; Feb. 25, 1968.

Thierfelder, Victor W., as pastor of Fairview Ev. Lutheran Church, Milwaukee, Wis., by J. F. Chworowsky, assisted by A. D. Capek, P. G. Eckert, J. A. Ruege, R. M. Seeger, F. E. Thierfeder; March 3, 1968.

CHANGE OF ADDRESS

Pastors

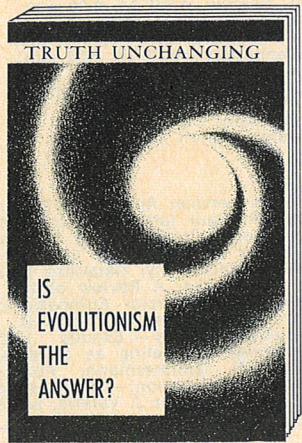
Borchardt, Paul V.
 2102 N. 25th St.
 Sheboygan, Wis. 53081

Stieh, William E.
 9515 Jamaica Dr.
 Cutler Ridge, Fla. 33157

Thierfelder, Victor W.
 121 N. 66th St.
 Milwaukee, Wis. 53213

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