

THE NORTHWESTERN

Lutheran

March 17, 1968



BRIEFS by the Editor

We pray to our Father in Christ that He would give you the rich blessing of this Lenten season. Only blessing can come to us as we stand in spirit beneath the cross of our Savior, as we hear the message through which guilty sinners become pardoned, beloved children of God and heirs of eternal glory. It is the message which St. Paul summed up in the words: "Christ died for our sins according to the scriptures" (I Cor. 15:3).

* * *

In this issue we have the first of two studies dealing with the trials to which our Lord submitted in His Passion. Pastor Paul Nitz was to have presented the first trial in the March 3 issue. But his father, Pastor Henry C. Nitz, died very near the copy deadline. Therefore we suggested that he defer his first contribution to this issue.

* * *

The obituary of Pastor Henry C. Nitz appears in this issue. As you know, he conducted the column "By the Way" for a number of years.

Perhaps not many remember that, before he agreed to do that column, he wrote editorials for The Northwestern Lutheran. We shall miss him sorely, not only because of the service he rendered directly by his writing for our periodical, but also because of the equally valuable service which consisted in his wise counsel (including pointed, but constructive criticism) and in warm words of encouragement.

It is only fitting that the issue carrying Pastor Nitz' obituary should also bring the last installment of "By the Way." It will interest you that he worked under an arrangement he himself suggested in these words, as nearly as we can recall them: "I'll operate from my little corner, sending you from time to time a batch of items that I find worthwhile. I think there will be more than enough. Then you feel free to select the items you want for publication." He was right: there were always more than enough. And so it is that we have these items to publish. Let

them serve as a tribute to his most able, most faithful work.

* * *

The account telling how a mission has been established in Anchorage, Alaska, is brought to you in this issue, as we promised. Surely, you will want to include the people and pastor of this mission in your prayer: "Thy kingdom come!"

* * *

Another mission item reported in this issue falls in the area of world missions. It tells of the commissioning of Pastor Paul A. Behn as Friendly Counselor to the Chinese Evangelical Lutheran Church, Hong Kong (Kowloon), China.

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The Minnesota District had its first Church Officers Seminar. The report on this is found on page 87.

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Yes, there will be a special Easter issue of *The Northwestern Lutheran*. We are already at work on it. If congregations or groups wish to order extra copies, they should place their order very soon. (The cost is 10c per copy; orders should be for no fewer than 10 copies.) If someone wants to send a gift subscription and have it begin with the Easter issue, he also should act promptly. Please send such orders to Northwestern Publishing House (at the address given below), not to the editor.

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

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Editorials

Come and See When Philip told his friend Nathanael that he and others were convinced that Jesus of Nazareth was the Prophet of whose coming Moses and the prophets had written, Nathanael answered in the words of what seems to have been a common saying of that day: "Can any good thing come out of Nazareth?" Philip did not argue. He simply said: "Come and see." Nathanael came and saw and became Jesus' disciple and one of the apostles.

The case of doubting Thomas was somewhat different. He simply would not believe it possible that Jesus had risen from the dead, and he insisted that he would not believe unless he could actually lay his fingers in Jesus' wounds. But when he saw Jesus, his stubborn unbelief melted away and he had no desire to convince himself by touching His wounds, but burst forth in that memorable confession: "My Lord and my God." He too came and he saw.

The case of Ahaz in the Old Testament is quite different. He too was unbelieving. Isaiah told him to ask any sign, however great, as proof that the Lord was willing and able to do what He had promised. Ahaz knew in his heart that the Lord would perform any sign that Ahaz asked, but Ahaz did not want to be convinced. He would have had to admit that the Lord was able to save him and his people in the way that the prophet had said, but Ahaz didn't want that. He wanted to go his own way. So Ahaz went his own unbelieving way and was lost. He refused to come and refused to see.

Doubts, fears, and pangs of unbelief will come to every Christian. Or as we say in a well-known hymn: "Many a conflict, many a doubt, fightings and fears within, without." When such times come, as come they will, then there is but one saving way out, and that is to go to the Source of certainty and confidence, to Jesus of Nazareth, as He is revealed to us in the words of Scripture. If Nathanael had stood by his opinion that it was no use to go to Jesus because nothing good ever came out of Nazareth, that would have been the end of Nathanael. If Nathanael had clung to what his human reason dictated and had refused to come and see, we should never have heard of him again. "Come and see" is not only an invitation; it is also a promise.

ERWIN E. KOWALKE

Distressed by LUTHER Even though it was a number of weeks ago that John Osborne's *Luther* was presented on television, Lutheran viewers who saw it have not forgotten it. They have not forgotten it because they saw a Luther who surprised and distressed them.

They were surprised to see a Luther whose intestinal troubles appeared to influence the course of the Reformation as much as his theology did. Luther's relation to his father was presented as a tortured experience that shaped his attitude toward the church of which he was an unwilling son. Depicting Luther as a man in a kind

of religious fit, as one possessed by God, must also have surprised Lutheran viewers whose conception of Luther was gained from Ingeborg Stolee's *Luther's Life* or from Roland Bainton's *Here I Stand* or other lives of Luther which they had read, and from Reformation Festival sermons they had heard. They had not been aware that his difficulties with his bowels or with his father, or a religious trance determined the course of the Reformation, the greatest religious event since the days of the Apostles. It is not surprising that they had not heard of it; John Osborne spun this Luther out of his own dramatic and psychiatric notions. Modern psychoanalysts present geniuses as problem-ridden and as being rather beside themselves.

More distressing than surprising was the portrayal of Luther as an uncertain leader who was not sure of what he believed. Near the close of the play Luther was asked by the aged Staupitz why Luther had not immediately answered at Worms when he was asked whether he would defend his writings. Osborne has Luther say, "I wasn't certain." When Staupitz then asked him, "Were you sure?" Luther replied, "No." In the last fading moment of the play, in the scene when Luther held his little son in his arms, Luther asked himself whether he was sure of his faith in Christ. He answered almost wistfully, "Let's just hope so, eh? Let's just hope so."

This pathetic Luther, groping for strength and certainty in himself, is Osborne's caricature of the Luther whose faith was not founded on his own feelings but on the rock of God's Word, whose doctrine was not the product of a dramatic religious experience but was based on the abiding Word, that is surer than heaven and earth.

Osborne apparently was incapable of understanding a Christian faith that rests secure on a sure Word of God. No wonder Lutheran Christians were distressed and insulted by the distortion.

CARLETON TOPPE

* * *

"To Whom Shall We Go?" On a table in our living room stands a kerosene lamp. It really works. But we never use it. It is a relic of the past. Our home, like most American homes today, is lighted by means of electricity. This is more convenient, and it does a much better job of lighting the house. The kerosene lamp of yesteryear has been replaced by something better.

Like the kerosene lamp, belief in such doctrines as the divine inspiration of the Holy Scriptures, the Incarnation, redemption through the blood of Christ, the physical resurrection of Christ, and eternal life in heaven is quite generally considered to be outmoded. The implication is that it has been replaced by something better, and this is the presumption of many who have never taken a close look.

(Continued on page 94)



Studies in God's Word

Jesus Before the High Priest -- Matthew 26:57-66

Questions That Arise

Many questions arise when we read the account of Jesus' trials before the Jewish Council according to the four Evangelists. Was there a preliminary hearing before Annas, the former high priest? John seems to indicate this (18:13), but not all read it so. Were there two sessions of the Jewish High Court, one before and one after daybreak? It would appear so, especially from Luke's account (22:26). Yet not all students of Scripture are ready to attest this. Was there really a trial in the strict sense of the term? If so, how "legal" were the proceedings? Was any "due process of law" followed? If so, to what degree? Which legal code prevailed at the time? There are topographical questions, legal questions, and historical questions. Not all Christians are agreed about the answers to these questions.

Although our curiosity may never be satisfied regarding specific details, there are incontestable facts which emerge from the accounts of the four Evangelists. The high priest and the assembled chief priests, scribes, and elders—"all the council"—sought false witness against Jesus. False witnesses did testify. Jesus was interrogated. Jesus was put under oath, and He swore that He is the Christ, the Son of God. He was charged with blasphemy. A verdict was rendered by the Council: "He is guilty of death."

The Issue Decided in Advance

One thing is certain. The issue was decided before any proceedings began. The Jewish powers had decided to heed the advice of the High Priest Caiaphas "that it was expedient that one man should die for the people" (John 18:14). Whether there was an attempt to provide a legal basis for this predetermined verdict is of secondary importance. The die had been cast.

The Failure to Secure False Witness — Its Meaning for Us

It is of great significance, however, that the attempt to secure false witness against Jesus failed miserably. "Yea, though many false witnesses came, yet found they none" (Matt. 26:60). When sworn enemies fail to find a single fault against a man, that person is clean. When they are assembled for one purpose, "to put him to death" (Matt. 26:59; Mark 14:55), and cannot even trump up a charge, that man without doubt is spotless. What Jesus said and did had not been done "in a corner." "I spoke openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing" (John 18:20). Jesus had been under close scrutiny for three years. His enemies found absolutely nothing against Him in word or deed! Truly, He is the Lamb of God "without blemish and without spot"! (I Pet. 1:19.) Even His enemies testified to that.

Jesus' Testimony to His Deity

Jesus, on being challenged by the high priest to respond in some way, refused to answer. It was idle to argue with those who had already made up their minds to find Him guilty. Foiled by the silence of Jesus, Caiaphas proceeded to put the straight and final question: "Art thou the Christ?" (Mark 14:61; Luke 22:66.) He was put under oath: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. 26:63). Whether or not this was "legal" need not concern us. That Jesus allowed Himself to be put under oath and that He swore: "I am!" is important.

Here we have it from His own mouth that He is true God. With the full solemnity of an oath, He who does not lie or even exaggerate, whose words must not be distorted nor perverted, has declared Himself that He is the Son of God! Everyone who

does not believe in Jesus as the Son of God should consider this fact. If He were not God's Son, then Jesus has perjured Himself, and the Jews were justified in condemning Him (Kuebel).

Jesus' Prediction of His Coming to Judgment — the Council's Verdict

He said more. "Nevertheless I say unto you, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven'" (Matt. 26:64). He would be shown to be what He claimed to be. They would see, after His resurrection and sitting at the right hand of God, His coming to judgment in the clouds of heaven. "Then the high priest rent his clothes, saying, 'He hath spoken blasphemy! What further need have we of witnesses? Behold, now ye have heard his blasphemy'" (Matt. 26:65). They all heard it. He had spoken "blasphemy." "What think ye?" And they all condemned him to be guilty of death" (Matt. 26:26; Mark 14:64).

The Decisive Issue

"And yet is it not after all true—that He was either the Christ, the Son of God, or a blasphemer? This Man, alone so calm and majestic among those impassioned false judges and false witnesses; majestic in His silence, majestic in His speech; unmoved by threats to speak, undaunted by threats when He spoke; who saw it all—the end from the beginning; the Judge among His judges, the Witness before His witnesses: which was He—the Christ or a blaspheming imposter? Let history decide; let the heart and conscience of mankind give answer. If He had been what Israel said, He deserved the death of the Cross; if He is what the Christmas bells of the Church, and the chimes of the Resurrection morning ring out, then do we rightly worship Him as the Son of the Living God, the Christ, the Savior of men" (Edersheim). PAUL E. NITZ

Alaska -- One of God's Last Frontiers

Report from Anchorage

A Modern Nineveh

"And the Word of the Lord came unto Jonah a second time, saying, 'Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.' So Jonah arose and went unto Nineveh, according to the word of the Lord. Now Nineveh was a great city of three days' journey. And Jonah began to enter into the city" — and so went God's mission endeavor in that faraway city over 1800 years ago.

That Word of our God has been going out to this present day, and very recently our Wisconsin Synod, in following the admonition of the Lord to preach His Word to all the world, sent a missionary to a modern Nineveh and is supporting him in his work there. It is a city three days' journey from the 48 states, a great and large city, a city and a state where our Wisconsin Synod has not preached the Word of the Lord before. It is like Nineveh in another respect. As Nineveh lay to the north of the Holy Land, so Anchorage lies to the north, in fact, is the northernmost mission of our Wisconsin Synod.

The Field That Beckoned

Alaska and the Anchorage area (where, incidentally, almost one half of Alaska's population is concentrated) are young, vigorous, growing. Thousands are moving to Anchorage each year. The metropolitan area already has a population of 120,000. The average age of all people living in Alaska is 25. It is an area where young married couples are hewing out a new life, even though it almost always means being separated from parents and grandparents, from friends and from that which is familiar, and from a home church in which they have been baptized and confirmed. For other young couples it means a stay of only two or three years while they fulfill their military obligations at nearby Fort Richardson or Elmendorf Air Force Base. For many young soldiers, it is the last stop in the States before heading for Vietnam; for others it is the first view of the States on their return, all too often made from a stretcher.

The Beginning Is Richly Blessed

Our Pacific Northwest District Mission Board was convinced that it had to enter this field, because it believed that this area not only was enjoying a population explosion, but also provided for our Synod a mission field of great potential. David Zietlow, who previously served four mission congregations in central Montana for nine and one-half years, arrived in the field two weeks before Christmas. A commissioning service in Seattle had pre-

ceded his departure for Anchorage. Pastor A. B. Habben of Portland, Oregon, conducted the installation service in a rented Seventh Day Adventist church building. There were 40 in the first service. With the Lord's bountiful blessing, regular church attendance each Sunday has already climbed to that number. Sunday-school attendance is now near 20. Two confirmation instruction classes are meeting regularly, and a third is starting soon. In the weeks and months to come, with the Lord's blessing, many more sessions of instructing the unchurched will be carried on.

Grateful to God and to You

And how do we in "that great city" to the north feel about all this? We are most thankful to you, the members of our Wisconsin Synod, that you have brought us the Word of God. And how happy we are that our children can learn and grow up according to the truths taught by our gracious God! In our prayers at church and in our homes we thank God, and our hearts are filled with deep gratitude to you. To show just a small measure of our gratitude, we want to do our part in supporting the work of the Synod. To this end we are intending to give at least \$20.00 per communicant member for our Synod's Gospel work this year, besides shouldering as much of the cost of operating our local mission as we are able to.

There is something else close to our hearts. We yearn for a chapel of our own. Here there is so much that is new; there is so much that is different; there is so much that is not permanent. How we yearn for that day when




The worshippers after a service at the Anchorage, Alaska, Mission.

we can have a church for ourselves and for our children! Then we can invite our neighbors and friends to worship with us in "our church," instead of in rented quarters. We have the Word of God now; our children have the Word of God now. But one of our greatest desires is to lead others to salvation through Christ, our

Savior. There are many to be gained—and many to be reconverted to the Lord. Please remember us in your prayers. We know you will. Thank you for everything!

Your Anchorage Mission
Box 1431 Star Route A
Anchorage, Alaska 99502



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: What do the Words
of Institution Mean?**

Two letters have inquired about the meaning of the words of Jesus: "This cup is the new testament in my blood which is shed for you." The reader wondered whether "Christians could have misunderstood the words of the Savior in the Lord's Supper." One of the letters, referring to the words of institution quoted above, pointed out that "the church says the body and blood of Christ are in the bread and wine. Jesus says the bread and wine are in his body and blood."

"In My Blood"

What do the words of Jesus, "This cup is the new testament in my blood," say? The cup quite evidently refers to the wine. Does Jesus say that the wine is in the blood? Isn't it rather that the cup, or wine, is the "new testament," and that it is the "new testament" in His blood, that is, in connection with, through, by means of His blood?

What Is the "New Testament"?

This raises the question: What is the "new testament"? The word "testament" means covenant. The Prophet Jeremiah speaks of it (31:31-34). He is quoted in the book of Hebrews where we read: "This is the covenant that I will make with them . . . and their sins and iniquities will I remember no more" (Heb. 10:16,17). St. Paul also writes: "For this is my covenant unto them, when I shall take away their sins" (Rom. 11:27). The "new testament," or covenant, consists in the forgiveness of sins. It is the covenant of grace in which God forgives sin for the sake of His Son, our Savior.

Can Wine Bring Forgiveness?

So Jesus says that the cup, that is, the wine, which He is distributing to His disciples is the new testament; it brings forgiveness of sins. But can wine bring forgiveness of sins? The answer lies in the words that are added, "in my blood which is shed for you." Wine cannot forgive sins, but when it is in communion with the blood of Christ (cf. I Cor. 10:16), forgiveness is offered to those who receive the Sacrament. We recognize, therefore, that in some wonderful way, a way that we cannot understand nor should attempt to explain, those who eat the bread and drink the wine in the Sacrament are receiving the true body and blood of Jesus that was given and shed for their sins. That also is what we attempt to express in our Catechism by the words "in, with, and under." This is not intended to say that the blood is locally enclosed in the wine. It simply means that in a

manner that goes beyond human understanding the blood is united with the wine so that it is truly received by those who drink in the Sacrament.

Assured of Forgiveness in a Wonderful Way

Jesus' words of institution are recorded four times in the Bible. Luke and Paul record them as they were quoted above (Luke 22:20; I Cor. 11:25). Matthew and Mark have them in this form: "This is my blood of the new testament, which is shed for many" (Matt. 26:28; Mark 14:24). These words, however, express the identical thoughts, verifying what was said above. Jesus simply calls what He is distributing "my blood." Then He points to the blessing which His blood brings: It is the blood "of the new testament," of the covenant in which God has promised forgiveness through the blood "shed for many."

When we come to the Lord's Table and eat and drink the bread and wine, we are assured that what we are receiving is truly Jesus' body and blood, given and shed for our sins. As we by faith accept and believe this, our soul is nourished, assured again in a wonderful way of the forgiveness of sins that Jesus' death gained for us.

What About the Various Wordings?

At times Christians have been troubled when they noticed, as was pointed out above, that Matthew and Mark record the words of Jesus somewhat differently than do Luke and Paul. What did Jesus really say? In fact, some have asked whether this does not show that the Bible is unreliable.

We believe that the Holy Spirit moved each writer to record Jesus' words as he did. The differences need not disturb us nor raise any doubt as to what Jesus really said. Several explanations are possible.

It may be that as Jesus presented the cup to His disciples, He spoke the words of distribution several times, accounting for the two versions, as recorded in the Scriptures. We also remember that the language Jesus may have used at the time of institution was the Aramaic, so widely used by the Jews at the time. It could be that the Holy Spirit moved the writers to translate this into Greek in the New Testament in ways that were not identical, while both versions expressed the same truth as spoken by Jesus. What the correct explanation is, we cannot know, nor does it matter. Both versions express what Jesus said.

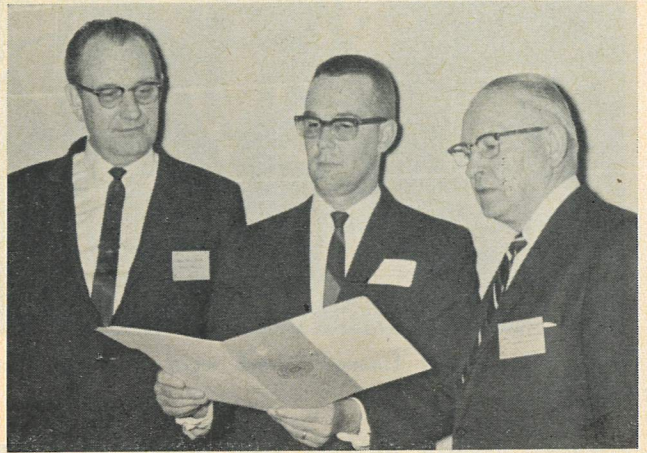
ARMIN W. SCHUETZE

Minnesota Church Officers Seminar

New Ulm, February 4, 1968

No fewer than 525 church officers and pastors attended the first church officers seminar conducted by the Minnesota District Board for Information and Stewardship on Sunday, February 4, at Dr. Martin Luther College in the new Luther Memorial Building. Serving on the committee for this seminar were Pastor Thomas Henning, New Ulm, chairman; Pastor Jerome Braun, Belview, and Mr. Fred Schulz, District Cashier, Litchfield. After an opening devotion by Professor Conrad Frey, president of Dr. Martin Luther College, the councilmen were assigned to one of five different officers' forums: 1. Chairmen and vice-chairmen of councils (including pastors) served by Pastor M. J. Lenz as speaker and moderator, and as secretary by Mr. Karl Tomfohr, District Stewardship Board member, Red Wing Conference; 2. Recording secretaries: speaker and moderator, Pastor Paul Hanke, secretary of the Wisconsin Synod; secretary, Pastor Waldemar Hoyer, District Board member from Red Wing Conference. 3. Treasurers and financemen: heard Mr. Fred Schulz, District cashier from Litchfield, who served as speaker and moderator, notes were recorded by the District Stewardship Board member from the Crow River Conference, Pastor Robert Sievert; 4. Pastor Perley Kurth, District Stewardship Board Chairman served as speaker and moderator for the elders group, with Mr. Clarence Becker, Board member from New Ulm Conference, serving as secretary; 5. Mr. R. Neils, District Stewardship Board member from the Mankato Conference, addressed the trustees forum; Pastor Roy Hoenecke, Board member from Mankato Conference served as secretary for this forum.

After these group meetings, all reassembled in the gymnasium for a panel discussion on the topic: "The Relationship of the Pastor and the Church Council." In a 25-minute essay Pastor Roman Palmer, Minneapolis, pointed out 14 requests which pastors make of the councilmen, and likewise, 14 requests the councilmen make of the pastor. Pastor Palmer referred to I Timothy 5:17 "as the subject matter that concerns us today."



Instrumental in the first Church Officers Seminar in the Minnesota District were (l. to r.): Pastor M. J. Lenz, District President and Moderator for the Chairmen's Forum; Pastor Thomas Henning, Chairman of the Seminar Committee; Synod President Oscar J. Naumann, who gave the closing devotion.



Members of the panel were (l. to r.): Mr. A. Raddatz, Redwood Falls; Pastor Gerhard Birkholz, Lake Benton; Mr. H. Just, New Ulm; Mr. D. Dannheim, New Ulm.



A view showing most of the 525 men who attended the first Church Officers Seminar in the Minnesota District. Only 400 had been expected to attend.



These men in the Finance Forum were listening intently to an address by Mr. Fred Schulz, District Cashier, of Litchfield.

Pastor Gerhard Birkholz, Lake Benton, served as moderator of the panel which also included Mr. D. Dannheim, New Ulm, Mr. H. Just, New Ulm, and Mr. A. Radatz, Redwood Falls. Various questions from the group were addressed to the members of the panel as well as to the essayist.

In his closing devotion, Pastor Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod, traced the development of the organization of the first church council as recorded in the Book of Acts. Members of the group were served supper in the new refectory in the Luther Memorial Building. ROBERT SIEVERT

Friendly Counselor Leaves for Hong Kong

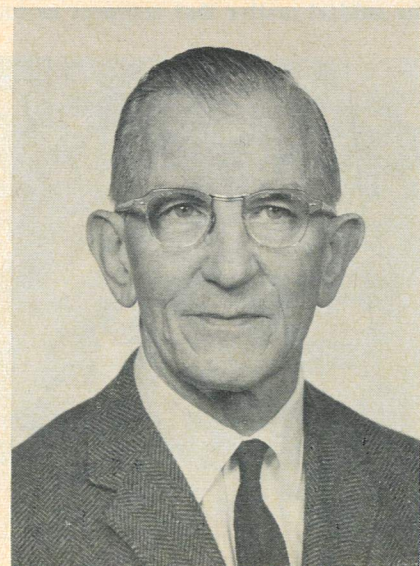
On January 29, 1968, Pastor Paul Behn left the United States for the British Crown Colony of Hong Kong to begin his work as head of the Seminary and Friendly Counselor to the Chinese Ev. Lutheran Church. Pastor Behn was commissioned in his former parish, Fairview Ev. Lutheran Church, Milwaukee, Wisconsin, on December 10, 1967, by the undersigned, assisted by Pastor Marlyn Schroeder, secretary of the Committee for the Chinese Ev. Lutheran Church, and Pastor John Jeske, chairman of the Board for World Missions. Present also was Mr. Adolph Froehke of Oshkosh, Wisconsin, who is the lay member of the Committee.

present staff of the Chinese Ev. Lutheran Church will carry the banner of Christ in an area where presently only eight per cent of the population knows Jesus as the Savior. May God strengthen these ambassadors in Hong Kong and send His blessings upon all their labors!

LEONARD J. KOENINGER, Chairman
Committee for the Chinese Lutheran Church

Pastor Behn is an experienced missionary, having served for 14 years in Apacheland. He has also served for 12 years as member of the Synod's Board for World Missions, and as chairman of the Apache Indian Committee. In his commissioning sermon, based on Acts 4:20, "Go and speak the things that you have seen and heard," Pastor Schroeder drew attention to the fact that the new Friendly Counselor had experienced in his ministry things similar to Peter and John, similar in respect to the courage that God supplies to all who openly declare Christ's name as the only saving name, and similar in respect to witnessing the blessings of God in keeping him physically and spiritually strong during his 41 years in the ministry.

Pastor Behn will assume his duties in Hong Kong in the middle of February. Eagerly awaiting his arrival are the seminarians who have had to postpone their training in the interim. They together with Pastor Behn and the



Pastor Paul Behn

By the Way

Henry C. Nitz

Why Some Before Others?

[Editor's Note: The two items which follow were written long ago in 1920. They are of special interest because they were written by Apache Missionary Gustave Harders. Pastor Henry Nitz found them in going through some of Harders' papers as he was preparing to write the history of our Apache Mission, which marks its 50th anniversary this year. Pastor Nitz writes that they were evidently intended for publication but were never submitted.]

Why are so many people condemned and so few saved? Why did God elect me to be saved, while I am no whit better than that Apache who committed suicide in jail a few days ago? Why did God elect to salvation the "chief of sinners," while "one of the Twelve" was rejected and "went to his place"? Why are not all saved? Or, better still, why are not all condemned?

I cannot understand it. Nor can you. Nor do we need to understand it. God's ways are "past tracing out." And yet, again and again we venture to find an answer to the puzzling question: "Cur alii prae aliis?" And invariably we flounder into the quagmire of synergism and deny the all-saving power of Christ's atonement on Calvary, or else we land in bleak, "horrible" Calvinism and thereby deny that "God so loved the world" that He wants all people to be saved and come to the knowledge of the truth.

It is not at all surprising that we come to such conclusions; it is inevitable. For if our "cubic inch of reason," as Prof. Aug. Pieper prefers to call it, even does not serve to solve some of the almost self-evident things in everyday life, how then can we imagine our infinitesimal quantity of reason to be an instrument able to measure and test and explore and discover and judge the eternal decrees of God concerning the miracles of our salvation and election?

Recently, while my boy Ned watched me put coal into the stove, he said, "I cannot understand how they can make those black stones from gas down at the gas plant." You smile, do you? But why criticize

this 11-year old lad? Had he not seen the gas plant? Was not even his step-father working there? Had he not smelled the gas? And had he not even seen the big piles of coal near the gas tanks? Was not his conclusion correct? Certainly, you will say, but his premises were wrong.

When I robbed him of his erroneous view, he simply took the explanation for granted and ask no further questions. And ought not we grown-up Christians become spiritually like that boy? Then we would stop asking: "Why some, and not others?" For, like Ned's reasoning, our conclusion may be right, but God is withholding the premises. Would that we had the faith of an Abraham, who simply "believed God, and it was reckoned unto him for righteousness." God says plainly: "Jacob I loved; Esau I hated." To us that seems like making soft coal out of gas. But that is due to our lack of understanding. Here we do not even "see in a mirror, darkly." We do not see at all.

Election is a secret of God's. And the more we pry into it, the deeper and darker it becomes. So let us be satisfied with the knowledge that God "hath saved us and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." And instead of breaking our heads with "cur alii prae aliis," let us "work out our own salvation with fear and trembling," by heeding the admonition God gives us through Peter: "Wherefore, brethren, give the more diligence to make your calling and election sure; for if ye do these things, ye shall never stumble; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ" (II Pet. 1:10).

* * *

Dead to the Law

An Apache Indian, who allegedly killed a Cibecue Apache, was brought to the county jail in Globe, Arizona, where he was being held awaiting trial before the Federal Court, which was to sit in June.

However, near the end of March he committed suicide by hanging himself from the balustrade around the stairs leading down to the second story of the jail.

A few days after this terrible incident I was telling an Apache about the suicide. During the conversation we dwelt at length on the alleged murder of which the deceased was accused, and considered his chances of having been acquitted, since he could have made quite a clear case of self-defense. Finally the Indian with whom I was talking asked: "Will they have his trial anyhow?" To which I instantly replied; "No. How can they, when the man is dead?"

A bit later, while mulling the matter over in my mind, the words of St. Paul suddenly became much clearer to me: "Wherefore, my brethren, ye also were made dead to the law through the body of Christ" (Rom. 7:4). And thus this gruesome event served to expound a Scriptural truth to me, so that I more fully than ever before realized our Christian freedom from the Law. Just as powerless as the law of the land was in the case of the suicide, even so—yea, how much more so!—the Law is powerless over a soul redeemed by Jesus Christ.

* * *

Situation Ethics II

What is the moral authority in this world? Is it God? Or is it each person for himself? Who determines what is right? If it is God, then there will be fixed standards that men can recognize and by which they can chart their course through life. On the other hand, if each man creates his own moral standards, then there is utter chaos. The vilest criminals can rationalize their conduct and most of them are firmly of the opinion that they are far more sinned against than sinning.

"Situation ethics" makes each person the judge between right and wrong and the arbiter of his conduct. This makes him subject to the caprice of the moment. It also makes it impossible for his fellows to tell what he will do under any set of given circumstances—and this makes

it difficult for them, likewise, to determine a proper course of action.

Suppose every driver would determine for himself the rate of his speed, whether or not he would observe the STOP signs, whether he would drive to the right or the left, whether he would yield to the one on his right or the one on his left, and whether or not he would observe STOP and GO signals. This would be "situation ethics" in driving, and it would be wholly intolerable and would make driving impossible.

Most of the things we do are based on the assumption that certain standards of proper vs. improper conduct will be observed. For instance, a mother allows her daughter to spend the night with a girl friend. She assumes that the friend's older brothers or her father will not behave unseemly toward her daughter or attack her. This is not "situation ethics"; it is recognition of absolute standards. If each person is to be his own moral bank authority, there is no way to accumulate a moral bank of acceptable principles.

We may start with the moral law as it appears in the Scriptures, but if each person is to interpret it to suit his own convenience and his own rationalizing, there is no consensus as to right and wrong, and no accumulation of moral capital. Unless we recognize similarities and dissimilarities from which continuities are built up, we shall be utterly without guidelines and blazed trails for youth to follow.

"Situation ethics" is the last stage on the road to no ethics. After that the dictator and his secret police will take over.

Christian Economics, Dec. 26, '67

* * *

Will He or Won't He?

Under this title John H. Lavin discusses the connection between "those lurid paper-backs and violence-packed movies and TV shows" in *Our Sunday Visitor* (Nov. 19, 1967). He writes:

Unnoticed, you enter the living room and find your 14-year-old son sitting on the edge of the sofa intently absorbing television action. He is unaware of your presence. A glance at the TV screen reveals two men battling with fists, feet, and knives in a darkened alleyway. A beautiful young woman, with clothes torn and disarranged, slumps panic-stricken

against a wall. Would you quietly join him, or as his father would you tell him to change the channel?

Can such a show have a damaging effect on youth?

That's what an archdiocesan committee of Newark, New Jersey, set out to learn—not only about such television programs, but also the effects of reading materials and movies of the same type. The committee then presented its questions to the professionals who should know best—law enforcement officials and psychiatrists. Results of questionnaires were correlated by the archdiocesan Christian Communications Apostolate. They found violence-packed, sex-oriented reading and viewing matter guilty of contributing to delinquency.

Three of the questions which drew replies from 292 law enforcement officials, and 74 psychiatrists are:

"Do you think pornographic, obscene, violent, crime-centered or sadistic printed matter has a relationship to delinquency?" Fully 94 per cent of the policemen answered yes. Some 84 per cent of the psychiatrists drew the same conclusion.

"Do you think suggestive movies, or those presenting violence or crime, have a relationship to delinquency?" This time, 92 per cent of the law enforcement officials and 63 per cent of the doctors replied yes.

"Do you think present-day TV has any relationship to delinquency?" Again the majority reply was yes, by almost 86 per cent of the policemen and 65 per cent of the psychiatrists.

Not all expressed their opinions in yes or no answers. It was concluded that such objectionable reading and viewing matter could produce many undesirable side effects short of actual immoral or antisocial behavior.

An Illinois psychiatrist summed up his major concern in these words: "I think that constant exposure to scenes of violence may lead suggestible viewers to accept it." This remark, says the communications group, "reflects the concern expressed by many who answered the questionnaire that although we cannot pinpoint an adverse antisocial act in relationship to one particular piece of literature, the exposure to obscene or sadistic material over a period of time will have its effect."

Reinforcing that conclusion, another psychiatrist said he believed that many adolescents, "because of moral and religious standards set in the home or school, will be able to

reach adulthood relatively unscathed . . . but many will never realize their personality potential because of the 'sick' propaganda surrounding them."

False Premises

Even if those lurid paper-backs and violence-packed movies and TV shows don't actually drive a youngster to crime, they are likely to color his thinking to some extent. "If the written word and pictures have no effect on people's thinking," says the archdiocesan report, "then the multi-million-dollar advertising business has been wasting its time, and libraries have been working all these years on false premises."

Good Soil

Offensive TV shows, movies and books alone do not create the delinquent. The New Jersey archdiocese also found that such factors as family indifference, excessive freedom and lack of authority during formative years to be contributing factors of great consequence. But these factors, it adds, "evidently provide more fertile soil, in the opinion of many, in which movies and reading can have the greatest influence."

Conditioner

How great an influence? The archdiocesan Christian Communications Apostolate cites a statement on obscene periodicals by the National Council of Juvenile Court Judges: "The character of juvenile delinquency has changed as a consequence of the stimulation of these publications, being no longer the thoughtless, mischievous acts of children, but reflected in acts of violence, armed robbery, rape, torture, and even homicide, to which the vicious and vile publications condition the minds of our children."

* * *

Many Americans Become Jews

More than 30,000 Americans have been converted to Judaism since 1954, with the rate of conversion on the rise, according to Ascher Penn, a researcher. According to Mr. Penn, the largest segment of converts are Gentile women marrying Jewish men. He said that to cope with the increase, 10 schools have been established to prepare non-Jews for conversion.

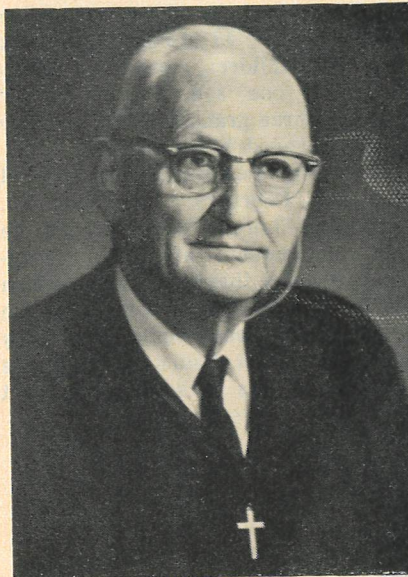
(Sunday School Times and Gospel Herald, Nov. 1967)

† Pastor Henry C. Nitz †

The Father in heaven received Henry Carl Nitz into His kingdom by the Sacrament of Holy Baptism on the day he was born, January 29, 1893. He then strengthened him in his body and later filled his heart with the desire to serve in the public ministry. In addition to serving various congregations as pastor, he also served the Western Wisconsin District as president for 10 years, and served the Synod on its Doctrinal Commission, the Board of Control of Northwestern College, the Seminary Board of Control, and as a member of the Board for World Missions. In 1963, he undertook a survey of Puerto Rico in behalf of the World Board, and was a member of the Executive Committee for Latin America at the time of his death. His desire and compulsion to share the Gospel with others made Pastor Nitz a fervent advocate of mission work in the counsels of our Synod, a fact that was emphasized at his funeral by Pastor Edgar Hoenecke, who spoke as Executive Secretary for the World Board.

The Lord also gave our brother a facile pen to write Gospel commentary on current trends in the church as a contributor to "By the Way" in *The Northwestern Lutheran*. He translated the work of Pastor G. Harders, early missionary to the Apaches and a constant source of inspiration to Pastor Nitz. He served as essayist on a number of occasions, and ready on his desk at the time of his death was a history of the Western Wisconsin District to be delivered as an essay at its June 1968 convention. This man of many talents by God's grace used them well in the service of his Savior, and it was his desire first and foremost to lead men to see "no man save Jesus only."

Pastor Nitz was born at Dallas, Wisconsin, the son of Mr. Herman Nitz and his wife Augusta, nee Radtke. He was baptized by Pastor A. Freund. In 1906, he was confirmed by Pastor H. Abelmann. In the fall of 1908 he began his studies toward the ministry at Dr. Martin Luther College, New Ulm, Minnesota, transferring to Northwestern College, Watertown, in 1912, and graduating in 1915. His studies at the Wisconsin Lutheran Seminary, then situated at Wauwatosa, Wisconsin, were interrupted twice to help at the Indian Mission. Upon graduation in 1919 he



Pastor Henry C. Nitz

was again assigned to the Apache field, serving at Lower Cibique and Globe. When the Synod in 1921 purchased the government school at East Fork, Pastor Nitz was placed in charge, and accepted the call to East Fork the following year. During this time he was instrumental in founding the well-known East Fork Nursery and Orphanage. From 1929-1937 he was pastor of Cross Lutheran Church of Rockford, Minnesota. In 1937 he took up his pastorate at St. John's, Waterloo, Wisconsin, and served there until 1965, at which time he became pastor of the dual parish, Zion Lutheran Church of Eitzen, Minnesota, and St. Peter's of Union Ridge (rural Caledonia). On February 3 the Lord took his servant to the heavenly home at an age of 75 years and 5 days.

Surviving are his wife, the former Alma Pingel, whom he married on June 22, 1920; two daughters: Ramona, the wife of Mr. Wallace Heikinen of Tower, Minnesota, and Naomi, the wife of Pastor Raymond Schultz of Wausau, Wisconsin; four sons: Pastor Frederic Nitz of New Ulm, Minnesota, Mr. Joel Nitz of West Columbia, South Carolina, Pastor Paul Nitz of Milwaukee, Wisconsin, and Pastor Marcus Nitz of Tucson, Arizona. Two brothers and 29 grandchildren also survive.

Funeral services were conducted at Zion Lutheran Church, Eitzen, on February 6, with Pastor Ruben Kettenacker in charge, and at St. Mark's Ev. Lutheran Church, Watertown, Wisconsin, on February 7. At the latter service Pastor Carl Mischke

preached on Matthew 17:8, and the undersigned read the liturgy. Professor Erwin E. Kowalke read the committal at the Lutheran Cemetery, Watertown.

Blessed are the dead that die in the Lord! May the remembrance of his zeal to share the Gospel with others encourage his brethren!

HAROLD E. WICKE

† Pastor G. W. Scheitel †

The Lord called the soul of Pastor George W. Scheitel out of this vale of tears to our eternal home in heaven on February 9, 1968, less than two months after the death of his wife.

George W. Scheitel was born on February 15, 1888, in Posen Township, Wood Lake, Minnesota, to Pastor William and Catherine Burmester Scheitel. Four days after his birth he was received into God's kingdom of grace by means of Holy Baptism, administered by his father. He attended St. Luke's Christian Day School and was confirmed in the Lutheran faith on April 6, 1902, by Pastor E. F. Mueller. He had succeeded Pastor William Scheitel, who met an untimely death by drowning in the swollen Yellow Medicine River on May 20, 1892.

After his confirmation he attended Concordia College, St. Paul, and Concordia Seminary, St. Louis, Missouri. He was presented to the church as a candidate for the holy ministry in the year 1911 and was assigned to the Monson-Taylor, Minnesota, parish. This parish he served until 1914, at which time he accepted the call extended to him by Peace Ev. Lutheran Church, Potsdam, Minnesota. Here he labored for 24 years. In June 1951, he moved to Milroy, Minnesota, having accepted the call to First St. John's Ev. Lutheran. There he served until the time of his retirement, August 1962.

In 1961, he was privileged to commemorate the fiftieth year of his ordination as a minister of the Gospel of Christ crucified. In September 1962, he and his wife moved to Echo to make this their home in their declining years.

Pastor George W. Scheitel was united in holy matrimony to Mathilda Burmester in 1914 in Eitzen, Minnesota. The Lord blessed this union with nine children, four sons and five daughters. In 1964 Pastor and Mrs. Scheitel were privileged to observe their golden wedding anniversary in

Peace Ev. Lutheran Church, Echo.

On December 21, 1967, the day following his wife's funeral, Pastor Scheitel was hospitalized. On January 17 he underwent surgery. After his release from the hospital he was recuperating at the home of his son, Marvin, in Byron, Minnesota. Apparently he was making excellent progress and even wrote about returning to Echo. But the Lord had other plans for His aged servant. On February 9 he peacefully fell asleep in Jesus. He had attained the age of 79 years, 11 months, and 24 days.

He is survived by three sons, five daughters, 43 grandchildren, six great-grandchildren, and one sister. His wife, one son, Pastor Walter Scheitel, three grandchildren, and one sister preceded him in death.

Burial services for Pastor Scheitel were held February 14 in Peace Ev. Lutheran Church, Echo, where he held membership after his retirement. From a thank-you letter which Pastor Scheitel had addressed to the congregation, one could definitely conclude that St. Paul's Letter to the Philippians was a source of great

joy for the deceased. Prompted by this letter, the undersigned, his pastor, chose as the text for the funeral sermon Philippians 4:4: "Rejoice in the Lord alway; and again I say, Rejoice."

The president of the Minnesota District, Pastor M. J. Lenz, represented the District and addressed words of comfort to the mourners, assuring them that it was the Lord who had given and also the Lord who had taken away. "Blessed be the name of the Lord," Job 1:21.

HERBERT HACKBARTH



Sanctification?

WE NEED A GREATER MEASURE OF THE HOLY SPIRIT

The Early Church's Power

Every Christian marvels as he reads or hears the story of Pentecost, for on that day, the birthday of the Christian Church, simple, unschooled men were changed, transformed, set on fire, filled with power. How? "They were filled with the Holy Ghost," St. Luke tells us in Acts 2:3. The significance of this remarkable day was not that uneducated fishermen were suddenly able to speak in other languages, important as this was in itself. Rather, it was that they were transformed into something they had not been before. Only a few days prior to Pentecost, Peter had shamefully denied his Lord, afraid of a maid servant and a few soldiers. Now, filled with the Holy Spirit, this same man stood fearlessly and alone before the powerful Sanhedrin, which had condemned Christ to death, and boldly denounced them for their sin, while at the same time calling on them to repent. And Peter was not alone in showing this radical change. All the disciples demonstrated this same boldness for Christ, no matter where they went, and no matter to whom they were speaking, with the result that they "turned the world upside down." Even Christ's enemies recognized that these men had been with Jesus.

The Lack of Power in the Church Today

Are the churches of today filled with such power? Obviously not! Why not? Because the Holy Spirit is no longer a dominant reality in the lives of the people who make up our churches, as was the case with the Christians of the infant Apostolic Church. This is the reason why the church of today often is quite ineffective when it could be powerful, why the church often is either standing still or going backward, when it should be moving forward steadily and vigorously.

This Picture, However, Can Change

The Holy Spirit is still here, and His power is unchanged. He is waiting again to "fill" men with His

gifts. There can be a tremendous change in the church, a new surge of power, a new flow of energy, to do its work in a world that is fast going down the road to ruin and destruction. But this change must take place in the hearts and lives of the individual Christians, yes, in your heart and mine. God has promised His Holy Spirit to them that ask Him. Do not misunderstand. We have the Spirit, as surely as we sincerely hold the saving faith in Christ. But we need to pray for an increase of the Holy Spirit. Let us pray for it fervently. God will surely give it. Then, and then only, will we and our churches again be filled with increased life and power, and again turn the world upside down.

Our problem today is that we are depending too much upon other things to make the church the power it could be. We are prone to depend upon personalities, upon size, upon organization, upon slick methods, upon programs to lead people to Christ. Some are even resorting to legislation, to force, to illegal acts to build the church. Important and useful as some of these things can be, they are utterly useless and worthless unless they are surrendered to the leading and power of the Holy Spirit. God has used some very unlikely people to build His Church. Such were Peter, Paul, an Augustinian monk named Luther. They were effective instruments for Christ because they were "filled with the Spirit." On the other hand, some very grandiose, expensive, sophisticated plans and methods of men have failed and will continue to fail miserably, because the Spirit of God was left out.

The words of the Lord to Zerubbabel of old still hold true to this day: "Not by might, nor by power, but by my Spirit, says the Lord of hosts" (Zech. 4:6). Let us, therefore, ask God for a greater measure of His Holy Spirit, and then, armed with His power, let us move forward against the hordes of darkness and build the kingdom of life in the little time we have left.

KENNETH VERTZ

oh, come, let us worship!

Our Lutheran Liturgy

THE KYRIE

"Kyrie, eleison; Christe, eleison; Kyrie eleison!" These are the words of the "Kyrie." "Kyrie, eleison" is the Greek for "Lord, have mercy."

The Origin of the Kyrie

Where does the expression come from? Historians tell us that this is an ancient expression used even by pagans, calling upon their god to help them. The early Christians, however, had Scriptural grounds for using this cry for mercy. When one examines various Bible passages in which this thought is expressed, one sees that it is a cry for help in time of distress. We see this in Matthew 9:27, There the two blind men came to Jesus, crying: "Thou Son of David, have mercy on us." So also the woman of Canaan cried in her distress: "Have mercy on me, O Lord, thou son of David" (Matt. 12:22). David also cried in time of affliction according to Psalm 25, v. 16: "Turn thee unto me, and have mercy upon me; for I am desolate and afflicted." At times the call for mercy was a plea for forgiveness; for example, in the well-known Psalm 51 we read in the first verse: "Have mercy upon me, O God; . . . blot out my transgressions."

A Fragment of a Litany

How did this "Kyrie" become a part of our service? It seems to be a fragment of a litany-type of prayer of the early church. A "litany" is a prayer of intercession which contains congregational responses. These responses are in the nature of pleading for mercy by means of expressions like "Lord, have mercy," or "Help us, good Lord." *The Lutheran Hymnal* has such a litany on pages 110 and 111. In the course of time the long litany was shortened; finally all that was left was the response, "Lord, have mercy." It was during the time of Gregory the Great, about 600, when the "Kyrie" was definitely made a part of the regular Sunday service. The petitions, which were a part of the Litany, were transferred to other parts of the service, as, for example, to the General Prayer, which we customarily pray after the sermon.

Brief History of Its Use

For a long time the "Kyrie" was used in ninefold form. It was also during the time of Gregory that the

middle "Kyrie, eleison" was changed to "Christe, eleison," meaning, "Christ, have mercy." In this manner the "Kyrie" was given a Trinitarian character, in which the first "Kyrie" was directed to the Father, the "Christe" to the Son, and the final "Kyrie" to the Holy Ghost. Luther felt that the ninefold form was too repetitious. Therefore he shortened it to the threefold form, which we are using at present.

Wider Than a Plea for Forgiveness

Some of us may remember that in our former Wisconsin Synod hymnal, the *Book of Hymns*, the "Kyrie" was sung as part of the Confession of Sins. By doing this we were following the interpretation which was very common among the Lutheran churches of Pennsylvania, who in the early days of our Synod supported us financially and supplied us with pastors. This interpretation narrows the meaning of the "Lord, have mercy" to the confession of sins only. That this interpretation is possible must be conceded. This, however, evidently was not the original intention of the "Kyrie." It meant more than that. It was a plea for mercy not only because of our sins but it was a plea for help in all directions, whether these were troubles caused by the realization of our sins or by some other need. The church of Luther's time took care of the Confession and Absolution either privately, outside the church service, or in the service itself in the latter part of the service, where Luther gave an explanation of the Lord's Prayer, or an exhortation to the communicants.

The character of the "Kyrie" is also made evident in the early church music. "Kyries" have been written by great church musicians like Bach and his contemporaries. These selections seem to convey the idea of a majestic cry for mercy instead of the penitential plea for forgiveness of sins.

In conclusion, let us be satisfied that we do have the opportunity to cry to God for help by means of our "Kyrie." In it we are acting according to the words written by the author of the Epistle to the Hebrews: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). MARTIN ALBRECHT

*Kyrie, God Father in heav'n above,
Great art Thou in grace and love,
Of all things the Maker and Preserver.
Eleison, eleison!*
*Kyrie, O Christ, our King,
Salvation for sinners Thou didst bring.
O Lord Jesus, God's own Son,
Our Mediator at the heav'nly throne,*

*Hear our cry and grant our supplication.
Eleison, eleison!*
*Kyrie, O God the Holy Ghost, Guard our faith, the gift
we need the most;
Do Thou our last hour bless;
Let us leave this sinful world with gladness.
Eleison, eleison!*
Amen.

"WILLING CHRISTIANS"

Among the legacies received last year and acknowledged in these columns by Treasurer Norris Koopmann there appears the largest bequest ever received by our Synod — over a third of a million dollars from the estate of Gustave A. Vandree.

Mr. Vandree, who died in January 1966 at the age of 86, was a member of Emanuel Lutheran Church, New London, Wisconsin, for over 50 years. As time permitted in his busy life, he served Emanuel both as trustee and school board member.

But not all of his estate is listed in these columns. Mr. Vandree left a share to the Fox Valley Lutheran High School, Appleton, Wisconsin, equal to the share left the Seminary. Not forgetting his home church, Mr. Vandree willed the building in which his dry goods store was located to Emanuel Lutheran Church — and this adds another \$75,000 to the generous bequests.

Why did Mr. Vandree and Mrs. Vandree, who died in 1961, decide to leave over half a million dollars to the church? Presumably only their lawyer and their former pastor, the late Rev. Walter E. Pankow, knew their intentions. But their present pastor, Rev. Frederick W. Heidemann, hazards a few thoughts. "They were childless," he said, "and very much interested in the pastoral and teaching ministry of the church. But other than that well-known interest, I really don't know. The terms of the will came as a surprise to me."

Mr. Vandree lived close to his God. One of his favorite expressions, according to Pastor Heidemann, was: "If you put your trust in God, you don't have to worry. He will take care of you."

But Mr. Vandree was no joyless puritan. Up until the time he suffered his fatal stroke, he regularly played golf, outfitted as natively as any 25-year-old pro. "In the best Christian sense of the words," said Pastor Heidemann, "he enjoyed life."

Of each of the other eight bequests acknowledged by Treasurer Koopmann, we can say that the benefactors shared generously with their Lord in death, as they generously shared with Him in their life.

Among those who read these words, perhaps there are more who would like to do this kind of sharing. There are not many, of course, who can share so com-

pletely and generously as did Mr. and Mrs. Vandree. But there are many who are able to do something.

If these bequests serve as an exhortation to others, confer with your pastor or lawyer — "if there's a will, there's a way!" Or you may write to the Wisconsin Ev. Lutheran Synod Foundation, Inc., 3512 W. North Ave., Milwaukee, Wisconsin 53208. A representative of the Foundation will be happy to discuss with you a variety of ways in which you can put your money to work for the Lord both in life and in death.

JAMES P. SCHAEFER

BEQUESTS RECEIVED DURING 1967

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:

Received by Wisconsin Ev. Lutheran Synod:	
January, 1967 — Estate of Gustave A. Vandree	
Student Mission Building Fund	\$236,384.91
April, 1967 — Estate of Joe Maier	
Needy Ministerial Student Fund	1,000.00
April, 1967 — Estate of Harry Palmbach	
Church Extension Fund	750.00
May, 1967 — Estate of Herbert Woelffer	
Synod Administration Building Fund	28,612.30
Synod Residence Fund	28,612.30
June, 1967 — Estate of Ida E. Heiderich	
Church Extension Fund	200.00
July, 1967 — Estate of Esther Wichman	
Church Extension Fund	1,000.00
August, 1967 — Estate of Amanda and M. Orth	
Church Extension Fund	31,161.36
September, 1967 — Estate of Isabell Strube	
World Mission Building Fund	2,267.83

Received by Wisconsin Lutheran Seminary:	
January, 1967 — Estate of Gustave A. Vandree	118,192.46

Received by Dr. Martin Luther College	
1967 — Estate of Erwin O. Tadewald	2,700.00

Norris Koopmann, Treasurer
3512 W. North Avenue
Milwaukee, Wisconsin 53208

Editorials

(Continued from page 83)

But the facts do not bear this out. Disbelief does not replace faith, nor does it offer a superior substitute. It simply rejects it. The position is entirely negative: There is no inspired and inerrant Word of God, no redemption, no Savior, no assurance of eternal life. You are not offered something superior to replace your faith. You are merely deprived of what you have, and you are left with nothing.

Leading debunkers of the Christian faith have, on occasion, conceded this. Death is, by their own admission, a dismal prospect; and they face it, admittedly, without hope.

At one time in the ministry of Jesus, according to John 6:66, "many of his disciples went back and walked no more with him." He then turned to the Twelve and asked, "Will ye also go away?" They had a ready answer: "Lord, to whom shall we go? Thou hast the words of eternal life."

The number, prestige, and intellectual caliber of modern agnostics and apostates may be impressive. But the position of the Disciples, as set forth in their question and voluntary statement of loyalty, is still valid. Those who have left Christ, as well as those who have never joined Him, do not have the words of eternal life.

If you are ever tempted to leave, ask them.

IMMANUEL G. FREY

Northern Wisconsin

Three New Churches

This winter three new churches were built in this District. St. Mark's, Green Bay, was dedicated on Sunday, February 18, with three services. Preachers were Pastor Marlyn Schroeder, Appleton, who spoke on dedication to Gospel grace; Pastor Theodore Sauer, whose address was on Gospel work; and Professor Kurt Eggert, Milwaukee, who spoke on Gospel praise. The evening service included selections by the Wisconsin Lutheran College choir of Milwaukee. The pastor here is Carl Voss.

The other two churches are at Abrams, of which R. W. Steffenhagen is the pastor; and at Sioux Ste. Marie, Michigan, where Richard Frohmader is the pastor.

At Abrams, a farewell service was held in the Brookside church on February 18. On the 25th of February the cornerstone-laying service and the first regular service in the new building were conducted. Formal dedication is set for 2 P.M. on March 24, with Pastor J. Dahlke preaching. In the evening, a 60-voice choir of Fox Valley High School, Appleton, will sing. Mr. G. Rolloff is the director.

Many Years of Service

Long service in her congregation was the privilege of Mrs. Emil Nimmer of Zion Lutheran Church of Van Dyne, of which Pastor W. Weissgerber is the minister. Mrs. Nimmer served as church organist for 55 years, and has been a lifelong member of this congregation. The 55th anniversary

of her service was celebrated with a special evening service and family gathering.

Also serving for many years in the church was her husband, Mr. Emil Nimmer. He served faithfully as a councilman for 24 years at Zion Lutheran Church. The Lord called him to his eternal rest on February 10.

High School Notes

At Winnebago Lutheran Academy, Pastor Martin Janke was recently elected as chairman of the association board to succeed Pastor K. Gurgel. President of the Patrons' Association is Mr. Harold Schwark of Princeton.

Winnebago Lutheran Academy participated in the Spring Invitation Basketball Tournament at New Ulm, on March 1 and 2. Three Synod high schools at Mobridge, New Ulm, and Watertown; three of our area high schools at Onalaska, Manitowoc, and Fond du Lac, and Central Wisconsin Christian at Waupun participated. The tournament took place at Dr. Martin Luther College in the new gymnasium.

A three-act comedy is in preparation this year for April 28 at the Academy.

The WLA band will take part in a Lutheran band festival at Manitowoc Lutheran High School on March 22-24. A final concert will be held there on the afternoon of March 24.

Direct from the Districts

Participating in this festival will be 255 band members from our Lutheran high schools. Area and Synod high schools and some grade-school pupils will also take part in a solo and ensemble contest at Wisconsin Lutheran High, Milwaukee, on April 6.

A band concert will be given at the Fond du Lac academy May 19. Mr. W. Fuhrmann is the director.

The Bethany Lutheran Choir of Mankato, Minnesota, under the direction of Professor Iver Johnson, will present a concert on Easter Sunday evening at Winnebago Lutheran Academy.

District Convention

The District convention will meet August 5-8, 1968, at Manitowoc Lutheran High School, with First German Lutheran Church of that city as the host. The pastor of the congregation is Norval Kock. Pastor Richard E. Ziesemer of Appleton is to be the preacher for the opening service. Essays to be presented are: "Stewardship in the Light of Scripture" by Pastor David Kock of Rhinelander, and "Mission Opportunities in the Northern Wisconsin District" by Pastor Marvin A. Radtke of Eagle River.

Visitors

Visiting elders, who are the pastors chosen to advise congregations within their conferences, met February 20 at Weyauwega with the District president, Pastor John Dahlke.

LEROY RISTOW

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

APPOINTMENT

Pastor Reuben Reimers has been appointed as Visiting Elder of the Crow River Conference, replacing Pastor R. H. Roth, who was called into another District.

M. J. Lenz
Minnesota District President

REQUEST FOR NAMES

Grafton — Cedarburg — Saukville — Port Washington Area

Worship services held 9 a.m. at new building, 1332 Arrowhead Rd. Please send the names of people interested and Wisconsin Synod people moving into the Graf-

ton — Cedarburg — Saukville — Port Washington, Wis., area to:

Pastor Herbert Winterstein
769 12th Ave., Apt. 21
Grafton, Wis. 53024

WELS SERVICES IN ST. CLOUD, MINNESOTA

Regular Sunday morning worship services are being conducted in the Stearns Room of the Germain Hotel located at 6th and Germain in St. Cloud. Please send names and correspondence for further information to: Mr. John Maynard, 1318 12th Avenue North, St. Cloud, Minn. 56301 or to: Pastor Robert Sievert, Box 182, Montrose, Minn. 55363.

INSTALLATIONS

Pastors

Anderson, Julian G., as pastor of Faith Ev. Lutheran Church, St. Petersburg, Fla., by R. L. Wiechmann, assisted by Henry Schneider, E. C. Renz, K. W. Strack, J. L. Vogt; Jan. 28, 1968.

Koeplin, Kurt F., as associate pastor of Atonement Lutheran Church, Milwaukee, Wis., by W. J. Schaefer, assisted by

J. P. Schaefer, N. W. Berg, R. J. Voss, P. H. Hoenecke, and R. F. Westendorf; Feb. 11, 1968.

MacKain, Richard W., as pastor of Mt. Olive Ev. Lutheran Church, Bay City, Mich., by J. H. Kurth, assisted by J. F. Brenner, W. C. Voss; Feb. 4, 1968.

COMMISSIONED

Missionary

Wraalstad, Orlin E., as missionary to the Lutheran Church of Central Africa, at St. Matthew's Ev. Lutheran Church, Winona, Minn., by A. L. Mennicke, assisted by T. A. Sauer, O. J. Naumann, R. T. Beckmann, E. J. Zehms, C. H. Weigand, Frederick Mueller, and W. R. Hoyer; Feb. 11, 1968.

CHANGE OF ADDRESS

Pastor

Behn, Paul A.
55 Beacon Hill Road
11/f, Flat D
Kowloon, Hong Kong

SECTION II—MISSIO DEI CONTRIBUTIONS

Total to January 31, 1968

Arizona-California	\$ 118,290.94
Dakota-Montana	131,264.33
Michigan	518,082.88
Minnesota	553,333.44
Nebraska	122,039.43
Northern Wisconsin	816,979.91
Pacific Northwest	38,149.92
Southeastern Wisconsin	979,195.53
Western Wisconsin	688,414.30
Gifts sent to Treasurer's Office	34,035.99
Total	\$3,999,786.67

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended January 31, 1968 with comparative figures for 1967

Twelve Months ended December 31

	1968	1967	Increase or Decrease*	
			Amount	Per cent
Income				
Prebudget Subscription Offering	\$3,379,084	\$3,201,076	\$178,008	5.6
Gifts and Memorials	98,222	81,705	16,517	20.2
Pension Plan Contributions	85,327	82,456	2,871	3.5
Bequest	1,000	—	1,000	
Income from NWPB	16,562	26,562	10,000*	37.6*
Other Income	15,808	2,717	13,091	481.8
Total Income	\$3,596,003	\$3,394,516	\$201,487	5.9
Expenditures				
Worker-Training	\$1,279,084†	\$1,290,161	\$ 11,077*	.9*
Home Missions	1,065,673	990,383	75,290	7.6
World Missions	565,733	547,894	17,839	3.3
Benevolences	599,512	476,913	122,599	25.7
Administration and Services	308,959	223,343	85,616	38.3
Total Expenditures	\$3,818,961	\$3,528,694	\$290,267	8.2
Operating Gain or Deficit*	\$ 222,958*	\$ 134,178*		

Accumulated Deficit, July 1966 through January 1968, \$282,436.

†Effective December 1, 1967, a moratorium retroactive to July 1, 1967, was declared for the \$150,000 annual appropriation for the Educational Institution Building Fund.

Norris Koopmann, Treasurer
3512 W. North Avenue
Milwaukee, Wis. 53208

SCHEDULE OF CONCERTS

Dr. Martin Luther College Choir

- Sunday, April 7
10:00 a.m.—Immanuel, Gibbon, Minn.
2:30 p.m.—Grace, Hutchinson, Minn.
7:30 p.m.—St. Paul, New Ulm, Minn.
- Wednesday, April 10—8:00 p.m.—Christ, North St. Paul, Minn.
- Thursday, April 11—7:30 p.m.—Mt. Calvary, La Crosse, Wis.
- Friday, April 12—1:00 p.m.—St. Paul, Tomah, Wis.
8:00 p.m.—St. John, Baraboo, Wis.
- Saturday, April 13—7:30 p.m.—St. John, Burlington, Wis.
- Sunday, April 14—services—St. Paul, Hales Corners, Wis.
3:00 p.m.—North Trinity, Milwaukee, Wis.
7:30 p.m.—St. Matthew, Oconomowoc, Wis.
- Monday, April 15—7:30 p.m.—Immanuel, Kewaunee, Wis.
- Tuesday, April 16—8:00 p.m.—Zion, Morrison, Wis.
- Wednesday, April 17—8:00 p.m.—Christ, Zumbrota, Minn.
- Thursday, April 25—8:00 p.m.—Bethany Lutheran College, Mankato, Minn.
- Sunday, April 28—8:00 p.m.—Dr. Martin Luther College

**COMING MUSICAL EVENTS
DR. MARTIN LUTHER COLLEGE
MARTIN LUTHER ACADEMY
New Ulm, Minnesota**

The following is a listing of musical events for the remainder of the school year as known at this time:

- Student Organ Recital: Margaret Oswald
Sunday, March 24, 3:30 p.m.
- Concert: College Chorus, Treble Choir, and Academy Choirs
Sunday, March 24, 8 p.m.
- Concert: Concert Band Ensemble
Sunday, March 31, 3:30 p.m.
- Student Piano Recital: Ned Goede
Friday, April 26, 8 p.m.
- Home Concert, College Choir
Sunday, April 28, 8 p.m.
- Note: Luther Memorial Union will be dedicated in the afternoon.
- Concert: Symphony Band, Aeolians and Martin Luther Singers
Sunday, May 12, 3:30 p.m.
- Student Duo-Piano Recital: Paula Wilbrecht and Linda Ungrodt
Sunday, May 19, 3:30 and 8 p.m.
- Academy Commencement Concert
Wednesday, June 5, 8:15 p.m.
- Academy Commencement Exercises
Thursday, June 6, 10:15 a.m.
- College Commencement Concert
Thursday, June 6, 8:15 p.m.
- College Commencement Exercises
Friday, June 7, 10 a.m.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 16 and 17, 1968.
Place: Northwestern Lutheran Academy, Moberg, S. Dak.
Opening Communion service: 10 a.m. (C.S.T.).
Preacher: A. Kell (E. Klaszus, alternate).
Essays: The Distinction Between Moralizing and the Third Use of the Law, E. Klaszus; Is There Chance, Yes or No, and Why? G. Bunde; Jude—Pointed to Eschatology, W. Schulz; A Study of the Acceptance of Support from Sources Outside the Church—Pointed to the AAL, R. Zimmermann; Mariolatry in the Roman Catholic Church, J. Humann; Isagogical Study of Hebrews, A. Lemke.
L. A. Dobberstein, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: March 18, 1968.
Place: Divine Peace
Time: 9 a.m.
Preacher: R. Michel (alternate, R. Mohrhardt).
Agenda: Exegesis of Jas. 4 by R. Brassow; "Luther's Apologetics" by S. Becker.
Paul G. Eckert, Secretary

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: March 25, 1968.
Place: Zebaoth Lutheran Church.
Host Pastor: T. J. Horneber.
Preacher: H. Shiley (M. Smith, alternate).
Agenda: Exegesis, I Pet. 1, 13-25, M. Otterstatter; "Desirable Uniformity Practiced by Pastors and Congregations in the Matter of Transfers and Releases," W. Nommensen; District Board of Education.
Herbert C. Winterstein, Secretary