

THE NORTHWESTERN  
**Lutheran**

April 28, 1968



# BRIEFS by the Editor

Easter Isn't Over! Yes, the festival day that goes by the name of Easter lies behind us. But the mighty saving act of God which we celebrated on that day is one we ought not let slip from our minds or allow to become a dim memory in our hearts. To do so, would be to forego a great gain and to incur a serious loss.

If the Easter preaching has been right, that is, truly Scriptural, then it has presented Christ's resurrection as all-important and decisive for our faith. Christian preaching, must, of course, proclaim the death of Jesus Christ, our Lord. Tirelessly it must stress what Scriptures stress: Without the shedding of Christ's blood on the cross, there could have been no forgiveness for sinners (Heb. 9:22), and that "the blood of Jesus Christ, his (God's) Son, cleanseth us from all sin" (I John 1:7).

But the preaching of Christ crucified for our sins is faulty and incomplete if it does not pair with the atoning death of Christ the great resurrection fact. Why? Because Christ's rising from the dead is the proof and guarantee that the atone-

ment Christ made on the cross was complete. It is God's own declaration: "Redemption is purchased! Salvation is free!" Therefore it may be called "the clincher" in all truly Christian preaching.

God wants it to be that, for He wants to provide us sinners with this "clincher" for our faith. Such is His will because only the resurrection of His Son can give men the comfort and certainty they need. That sinners may be fully assured of their pardon, their sonship with God, their possession of God's love, their living under His constant fatherly guidance and care, and their place in heaven, it is God's will that Christian pastors and teachers proclaim and that the believers embrace the twin truths:

*Christ died for our sins according to the scriptures;*

*He rose again the third day according to the scriptures.*

(I Cor. 15:3, 4)

Now may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of

the sheep, through the blood of the everlasting covenant (Heb. 13:20) — may He grant that such preaching may always have free course among us! And may He grant us all to believe more firmly the message of the crucified and risen Savior, and so let the blessings of our Lord's resurrection abide with us all through the year — for a never-ending Easter!

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**A believer in Japan speaks what is in his heart to his fellow believers of the Wisconsin Synod. Note what this man, only recently won for Christ, says to us: "We are waiting and praying for the day when we can support ourselves and free you to do work in areas where the true Word of God has not been heard." But read his entire letter, we urge you.**

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Pray for full-time workers in the church! The words have been spoken so often that perhaps they no longer penetrate to our minds and hearts, but let us say them now and listen to them now, as if they had never been spoken or heard before: *The harvest truly is plenteous, but the laborers are few.* At the present time there are at least 63 pastoral vacancies. This figure does not include the trained workers needed for even a modest expansion of our work. And the pastors who will graduate from the Seminary this year will take care of only 32 of the vacancies!

*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

**The Meadow Lark Did the Praying** As reported in the *Reader's Digest*, a young Presbyterian pastor was reading a prayer during the first of two Sunday morning services when a meadow lark sang. The bird sang again as he was about to read the prayers during the second service. The pastor wrote: "Fortunately, I had the good sense to keep quiet during the second service and let the meadow lark do the praying."

Now, the meadow lark is a fine fellow. As birds go, he is a decent, upstanding citizen. He serves his community well with his weed and pest control program. He doesn't impose on or take advantage of his neighbors. His house is neat and unobtrusive. To the songs of spring he contributes a bright, cheerful whistle; his Western cousin, a pleasing, mellow warble.

His song is part of the great chorus of God's creation, which rises to Him anew each morning. Nature does praise its Maker — as well it may, for He whose eye is on the sparrow satisfies the need of every living thing. In the song of the fowls of the air God may even hear a prayer for His providence.

But the meadow lark can pray no Kyrie Eleison. What do sin and guilt and the wrath of God mean to him? The meadow lark can chant no Agnus Dei and no Nunc Dimittis. What is the Lamb of God to him or to his kind? He knows no Word, no faith, no salvation. We may hear his song at Easter, but in it there is no "Christ the Lord is ris'n today." In the song of Earth's creatures there is no message of salvation for sinners.

The beauties of nature may delight our eyes, and its harmonies may please our ears; its majesties may lift our spirits, and its glories may glow in our memories, but they have no Word of Life to give the sinner pardon and peace at his prayers.

If the young Presbyterian pastor in Minnesota doesn't know the difference between "O Christ, Thou Lamb of God" and a meadow lark's song, then perhaps it was just as well that he kept quiet in his service while the meadow lark prayed.

CARLETON TOPPE

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**Minnesota Synod 100 Years Ago** In the Wisconsin Synod's *Gemeindeblatt* of May 1, 1868, there appeared a brief account of the beginnings of the Minnesota Synod. It was written by Pastor G. Fachtmann, that tireless missionary who sought out German Lutherans in the territory from Fort Atkinson to New London, and then across Wisconsin to La Crosse and St. Paul. The following is a free translation of his account:

"In 1858 the Rev. C. F. Heyer, an elderly missionary who had received his education in German universities and then for 16 years served as a missionary in the East Indies, came to St. Paul and there founded the Lutheran Trinity Congregation. He was supported in this project by the Lutheran Synod of Pennsylvania. In

1860 he joined with two English-speaking Lutheran brethren, the Pastors Thomson and Mallinson, in founding the Lutheran Synod of Minnesota. In 1861 he turned over the St. Paul congregation to the Rev. G. Fachtmann of La Crosse, but remained active as itinerant missionary in Minnesota until his removal, at least for the winter seasons, to Sommerset, Pennsylvania. Five years ago, in 1863, the Evangelical Lutheran Synod of Minnesota included four pastors, two German and two English, and the same number of congregations. Now, by the grace of God, the number of pastors has increased to 21 German pastors, besides Pastor Heyer, and about 50 congregations. Three other congregations have indicated their intention of joining the Synod."

Thus far Pastor Fachtmann's account. In 1866 Pastor Fachtmann resigned as president of the Minnesota Synod and continued his work as missionary-at-large. He was succeeded by the Rev. J. H. Sieker, formerly pastor of the Granville congregation in Wisconsin, who also became the pastor of Trinity Congregation in St. Paul. As early as 1868 Pastor Sieker proposed a merger of the Minnesota and the Wisconsin Synods. Although the relationship between these two synods was always close and very cordial, the actual merger did not take place until 1918, just 50 years ago.

ERWIN E. KOWALKE

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**Proof Passages** Through the centuries it has been the practice of Christian theologians to cite "proof passages" to establish the validity of their position on the basis of Holy Scripture. As faith in the Scriptures as the verbally inspired and inerrant Word of God wanes, this practice appears to be falling into disrepute; and frequently the subtle implication is that you cannot believe what the Bible says without viewing it through the corrective lenses of learned scholars equipped with special insights.

There is, of course, an inherent danger in lifting a passage of Scripture, or any other passage for that matter, out of its context. It can be made to mean something different than the writer intended. An isolated passage can be applied in such a way as to prove something that it was never intended to prove. The leading exponent of this misleading practice is Satan, who glibly quoted — and misapplied — Scripture in urging Jesus to jump from the pinnacle of the Temple.

But, if we may be permitted the use of a time-worn and overworked figure of speech, this does not furnish justification for throwing out the baby with the bath water. We note that on the same occasion Jesus also quoted a passage of Scripture, and an isolated one at that, to refute Satan's pious argumentation. He employed this practice on many other occasions to support the truth of His statements. So did Paul in his Epistles and Matthew in his Gospel and other chosen men of God in their divinely inspired writings.

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## Studies in God's Word

### We Too Shall Rise! — I Corinthians 15:20-34

Christ's personal resurrection is a *fact*. Paul has established this by abundant testimony (vv. 5-15). In the hearts of believers that fact has been affirmed by a valid faith (v. 17). Paul has overthrown the assertion: "There is no resurrection of the dead" (v. 12). "Now," as an established fact, "is Christ risen from the dead" (v. 20).

But Christ never stands alone. He forms a "body" with "many members" (I Cor. 12:12). He is "first-born among many brethren" (Rom. 8:29). He is the First Fruit (v. 20) of an abundant harvest. The first sheaf was offered as pledge of the *entire* harvest. Say "One" and "Two" follows. "First fruit" means, secondly, the harvest.

#### Resurrection Inevitable for Christ's Own

Not only has Paul shown that the bodily resurrection is possible, but now he shows that it is *inevitable* for those who are in Him (vv. 20, 23). The bodily resurrection of believers follows Christ's, just as "B" follows "A." With Christ's resurrection the great and final resurrection has actually begun.

How so? This lies in the very nature of things. With Adam, the first man with whom all humanity is united, dying is inevitable. With Christ, the second Man with whom humanity is united, being made alive is inevitable, unless unbelief cuts the lifeline (vv. 21, 22).

The sickle of death, however, precedes the harvest. All, including those who are Christ's, continue dying until the last day, when Christ comes to gather in the harvest. Then all who are His — all who are united to Him by faith — will share in the bodily resurrection. This is God's order of things (v. 23). But the harvest has been assured by the First Fruit.

#### Indispensable in Christ's Final Victory

Not only is the bodily resurrection of believers the inevitable consequence of Christ's resurrection, the universal redemption of Christ's people from the grave is *indispensable* to the final victory of Christ (vv. 24-28).

When the harvest is complete, then Christ can deliver it to His Father. Until it is complete, until every sheaf shall have been gathered, Christ's rule of grace must continue. His eternal Kingdom of Glory with the Father will begin when He has laid the complete harvest at His Father's feet. This will signal the end of all evil forces, including the last enemy, Death. The harvest of raised bodies will be the crowning evidence of Christ's absolute power over all His foes and of His right to take up His eternal reign.

Then, when redemption is complete, when all things — except the Father — are subject to Christ, He will subject Himself to God. Whatever glory the Son has gained He will devote to the glory of the Father, who, in turn, will glorify His Son. And then God — Father, Son, and Holy Ghost — "shall be all in all" (v. 28). (Compare John 13, 31f.)

Thus Paul has taken the fact of the bodily resurrection to the edge of eternity, when "God shall be all in all." Only when Christ's resurrection is seen in connection with the harvest of all believers, delivered from *all* evil, is its significance fully appreciated.

In the preceding verses (vv. 20-28) Paul has presented our resurrection as resting on that of Christ, and as an integral part of all the tremendous facts that center in Christ. In the following verses (vv. 29-34) Paul presents our resurrection as vital to the entire Christian life here on earth.

#### Vital to the Entire Christian Faith

To clinch the argument for the truth and necessity of the Christian resurrection, Paul points out how futile Christian devotion must be, if death ends all.

Regarding the custom of baptizing "for the dead" (v. 29), an example of Christian devotion, we are left in the dark. Paul refers to a rite then in use, about which we know nothing, except this reference. What is clear, however, is that the custom was without sense and reason if the dead rise not. In some way the practice was tied to the hope of bodily resurrection.

Referring to his own Christian devotion, Paul raises the question of the sense of his running daily risks, if death ends all. In truth, why should he "die daily" for the sake of the Corinthians, in whom he rejoiced as a prize given to him by Jesus Christ (v. 31)?

As a case in point of his "dying," Paul refers to a specific death-danger he had experienced in Ephesus (v. 32). Whether "beasts" is literal or figurative (more likely), the point is the same: why fight against the world? Why not join it and pursue its lusts, if life begins and ends on earth?

"If in this life only we have hope" (v. 19), why bother with morals and self-discipline? Let Christians know and be warned that to flirt with a world-view of life — to associate with this false idea, which is evil in essence — is to kiss Christian conduct goodbye (v. 33). To allow the denial of a life-to-come, opens the way for loose living on earth. "Be not deceived!"

Let Christians who have sipped the drugged potion ("The dead rise not") sober up and come to their senses! Let them be ashamed who  
(Continued on page 147)

## A Letter From a Fellow Christian in Japan

March, 1968

Dear Fellow Believers:

Our greetings to each member of our mother church in America, to Pastor Shiley who has done so many services for our mission, and also to his successor, Pastor Bast. It is my wish and sincere prayer that our Lord Jesus Christ guide you in planning both the mission work in America and especially foreign mission work. May the Lord hear my prayer and bless you richly!

This Christmas season the Lord Jesus Christ, the most precious gift from God, graciously granted rebirth to me and three young Japanese. I was baptized into His kingdom in the name of the Father, Son, and Holy Ghost. This made me and my congregation very thankful to God. In order to commemorate this wonderful occasion, a special gathering was held after the Christmas Eve service.

In the silence of Christmas night, I felt very thankful for the help and kindness of the pastor and members of my church, especially Mr. Oshino. Mr. Oshino was instrumental in encouraging me to study the Catechism, the Bible correspondence course of our church, and leading me to the right path of faith. It certainly is true that God used them to bring me to faith.

I believe that the joy I have at being together with believers of the same faith and being a member of the communion of saints, is the direct fruit of the mission endeavors and prayers of the mother church in America. I humbly admit that without the contributions of the believers in America, I would not know the great joy that comes with knowledge and faith in our Lord Jesus. It was God's will that I became a member of the Church through you and your aid. Thank you very much for your love and good will for us in Japan. Your aid is nothing else than God's loving hand extending the Gospel to us through you.

On the baptism and confirmation day of these four persons in the Tsuchiura Church in Japan this picture was taken. Mr. Shuichi Kamo (with the crutch) is the writer of the letter.

Most of our members are young, but I am older and must use crutches to get around. In our congregation there are two young men who have decided to devote their whole life to spreading God's Word. I know that each of you are also very happy with this news, since we know that you feel very keenly the great need for Japanese pastors, to be trained here in Japan. I ask that you remember in your prayers these young men and the others attending our Seminary in Mito. These young men for their part are deeply grateful for your prayers and the other support, both material and spiritual which you, the members of the mother church, have given.

Japan is, as you know, a small and relatively poor country compared to America. Many of the people of our church are trying both to go to school and make a living at the same time, thus, our church is financially very weak. This financial weakness is a very great burden laid on you by the Japanese believers. This need causes us very great sorrow and regret. It makes me very sad that most of our mission work is done with your support and not done by us. However, we are trying to make the best use of the support you send us in order to carry out the work of the Lord in the best way possible.

We are waiting and praying for the day when we can support ourselves and free you to do work in areas where the true Word of God has not been heard. We know that it is not enough for us just to give contributions, but we ought to and want to witness our faith that we are saved only through grace and faith in Him. To this end we want to follow your good example in helping others share God's love which was so abundantly shed upon us in Jesus Christ.

We here in Japan are very much aware of the fact that the judgment of the world is rapidly drawing near. The people of the world are striving hard to build their own tower of Babel. But I have no doubt of the success



of the spread of God's Word, for I know that God's hand guides us steadily and will bring success.

We are privileged to have Pastor Habben, who came to Japan last fall, as our Shepherd. He is now striving to learn and understand the language, ways of living and thinking of Japan. He is young and should help our church to grow in enthusiasm and energy in every aspect of church work. The coming of Pastor Habben and his family to Tsuchuira was our big topic of conversation. The return of Pastor Poetter from his furlough also made us very happy.

Pastor Poetter is now preaching in Tsuchuira every other Sunday as he did before his furlough to America. Since our church is rather small, we feared that we might lose attendance while Pastor Poetter was gone. But thanks be to God that He provided our church with good attendance. Both pastor and members were protected by God's hand, and each was able to carry out what we were asked to do. We are very thankful that the Lord has sent another worker to lighten the burden of work Pastor Poetter has. We are hoping and praying

that the Lord will send another man to share the heavy task of teaching and mission work which Pastor Poetter has.

I looked forward to *The Northwestern Lutheran*. We appreciate its news and essays which are brought to us in translation. These essays are like a light to us. They strengthen us in the true faith and unite us with you, the believers of the mother church. We especially appreciate the essay "News From Our Missions." This article brings us much interesting information on missions on the opposite side of the globe.

We enjoy receiving your letters which both ask about our church work here and tell of your progress in America.

May God grant us a strong faith to praise His name, so that we can answer to your goodness and love in Him!

May praise and hallelujahs be sung to our Lord and honor given to His name throughout the world!

A fellow believer in our Savior,

Shuichi Kamo

Member of Tsuchuira Ev. Lutheran Church

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## YOUR SYNOD'S WORK IN TEXAS

A little more than four years ago, there were no congregations of our Synod in the state of Texas. Today we have six established congregations and one home preaching station, in addition to a Spanish-speaking mission under the direction of the Board for World Missions. Today, we have a beautiful church in Dallas and a modest but serviceable chapel in Hillsboro. Redeemer Congregation, of Edna, and Pastor James Neffendorf are making final preparations for the building of a church. Just recently the congregation in Duncanville, a Dallas suburb, Robert C. Hartman, pastor, was placed by the General Board for Home Missions on a special priority list of churches to begin construction before June 30 of this year.

Originally this congregation was on the priority list for \$30,000 of Church Extension Fund money and \$9,000 Chapel Expansion Loan, but now this small, but fast-growing congregation of 52 communicants is willing to assume a \$24,000 Chapel Expansion Loan, interest bearing, together with a \$10,000 Church Extension Fund appropriation. They are willing to do this not only that they might build their church at once, but that they might thus free additional Church Extension Fund money for other needed projects in our Synod's Home Mission fields. This congregation, which is blessed with men of special talents, is also planning to do its own design work, as

well as serve as the general contractor for this project. In early 1967 the congregation was able to construct a parsonage in this way for \$17,000.

The Lord Jesus is giving us an open door in the state of Texas even as He is doing in many other areas of the United States. For this reason the pastors and congregations of Texas urge you, the members of our Synod, prayerfully to remember the work you are doing in Texas and elsewhere with your generous gifts to the Synod's budget and to the Church Extension Fund, and also very faithfully reporting all transfers of our families through our Soul Conservation Committee.

It has been reported by the General Board for Home Missions that we are some three years behind in our appropriations to new missions. This means that at our present rate the new mission that is begun tomorrow will have to wait a minimum of three years before it can begin to become established with its own property and chapel. Houston and San Antonio are among the missions which are just beginning their long wait for funds for land and chapel. May the Lord of the harvest move our people to fill the needs of such missions, that they may soon enjoy their own houses of worship! Indeed, the fields are white unto harvest in this Land of Cotton. May the Lord bless the work you are doing in Texas!

ROBERT C. HARTMAN

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## Editorials

(Continued from page 135)

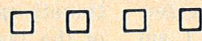
Our Lutheran Confessions are replete with proof passages on every point of doctrine treated. Likewise the Catechism, together with its traditional expositions, which we employ in teaching children the truths of God's Word.

A store of proof passages, accurately remembered and correctly applied, provides invaluable support for faith under fire; and it is an effective weapon in contending for the faith once delivered to the saints.

It will be a sad day for the Church and its individual members if the practice of citing proof passages is ever discontinued.

IMMANUEL G. FREY

What do  
you mean..



# Sanctification?

## PERFECTIONISM — A DELUSION

Try as we may, we will never achieve perfection in sanctification in this life. With the sole exception of Jesus Christ, our sinless Savior, no human being is, ever has been, or ever will be completely holy while living in this world. Scripture plainly says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). If we could become perfectly holy, if we could root sin completely out of our lives, what need would there be for us to pray as we do in the Lord's Prayer, "Forgive us our trespasses"?

### What Perfectionism Means — Who Teaches It?

Strange as it may seem, however, in spite of what the Bible so clearly tells us, there are some churches which teach perfectionism. They believe that it is possible for a person to become perfect in this life. They hold that by sincere and diligent efforts Christians can become fully sanctified. The people who have reached this state, they say, never do anything that is displeasing to God or that could be called sin in the real sense of the word.

Which churches teach this false and soul-endangering doctrine of perfectionism? One of them is the Church of Rome. Another is the Methodist Church. It is one of the basic tenets also of numerous Holiness sects. Pentecostals, too, believe in entire sanctification. These are a few representatives of those who suffer from the delusion of perfectionism.

### The Perfectionism Taught by Rome

To get a little better understanding of what perfectionists teach, let us take a closer look for a moment at what Rome has to say about this matter.

Rome teaches that Christians can achieve not only perfection, but even superperfection! Rome claims that by living up to the monastic vows of poverty, celibacy, and obedience, a person can do more than the Law of God requires. By observing these so-called "evangelical counsels" he can become superperfect. He can achieve sainthood. By such works of supererogation, as they are called, he can accumulate a credit of superfluous good works. These extra good works, which he does not need for himself, can be applied to the spiritual debts of others to help them square their account with God. At its pleasure the Church dispenses them from its "treasury of merits," its "bank," in the form of indulgences.

How can Rome make such a preposterous and arrogant claim? How can it teach perfectionism when the Apostle John so plainly says that we are deceiving ourselves if we say that we have no sin? How can it make such presumptuous claims when so many passages of Scripture emphasize what is told us in Ecclesiastes 7:20, "There is not a just man upon earth, that doeth good, and sinneth not"?

### Sin Toned Down

The answer is, of course, that the teaching of Rome and of the others who believe in perfectionism is not based on Scripture. It results from a failure to recognize the total corruption and depravity of man. Those who teach perfectionism do not realize the true nature of sin. They tone it down. They gloss it over.

Thus, for example, Rome claims that nothing is actually sinful, even though it is contrary to the Law of God, unless it is done voluntarily, intentionally, and deliberately. It denies, therefore, that our evil desires, which are called lust or concupiscence, are real sins. The Council of Trent made this pronouncement: "This concupiscence, which the apostle sometimes calls sin, the holy Synod declares that the Catholic Church has never understood to be called sin, as being truly and properly sin" (Session V). Rome readily admits that such evil desires or lusts remain in us after Baptism, but it claims that they are not actually sinful. They do not make us guilty in the sight of God because they are not conscious, deliberate, or willful transgressions of His Commandments.

### Altering the Divine Law

In reality, therefore, Rome takes it upon itself to alter the demands, to lower the standards of the divine Law. Holy Scripture simply says, "Sin is the transgression of the law" (I John 3:4). Whoever breaks the Law of God is guilty of sin. Nothing is said about breaking it consciously, deliberately, or intentionally.

Covetousness, impure thoughts, envy, lovelessness, hatred — all these are sins because they are against God's holy Law. Often, indeed, they arise in our hearts involuntarily. As children of God we will not harbor them. We will struggle against them. We will repudiate them. But this does not excuse them. Such thoughts and desires are still offenses against God. They are sins. We need to confess and repent of them.

There are, in fact, many sins of which we are guilty which we don't even know we have committed. We don't realize how often we transgress God's Law. David asks, "Who can understand his errors?" "Cleanse thou me from secret faults," he prays (Ps. 19:12).

Ignorance of the law is no excuse, even when civil laws are involved. A person may unknowingly and unintentionally break a traffic law. This does not excuse him. In the eyes of the law he is a lawbreaker. He is subject to punishment.

God, who is Holy, Holy, Holy (Isa. 6:3), demands perfect obedience to His Commandments. "Ye shall be holy; for I the Lord your God am holy," He declares (Lev. 19:2). But who can meet this requirement of absolute holiness and perfection? Not a single one of us! "There is none that doeth good, no, not one" (Ps. 14:3).

### Brushing Scripture Aside

Rome pays no attention to Holy Scripture, however. It sets up its own definition of sin. It presumes to lower the demands of the Law to a level that man can reach. Then it will be possible for a person to achieve "perfection." "I can leap over a church steeple if only I am permitted to make the steeple low enough." This applies also to Rome's doctrine of sin.

John Wesley, one of the founders of the Methodist Church, spoke in a similar vein about the mistakes and infirmities of Christians. "A person filled with the love of God," he said, "is still liable to these involuntary transgressions. Such transgressions you may call sins, if you please; I do not."

### The Vital Question: What Does God Say?

It is not a question, however, of what Wesley, or the Pope, or any other man chooses to call sin. Men may refuse to recognize involuntary transgressions as sins.

Men may think that they can become perfect in the sight of God. But the real question is: What does *God* say? What does He, the Lawgiver, regard as sin?

His Word is clear: "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). He mentions no exceptions. He makes no allowances. His standard is absolute, and it is unchangeable, regardless of what the advocates of "the new morality" may say.

The claim that we can reach perfection in our sanctification in this life is a delusion and a lie. Yet we have the assurance that *all* our sins, including those that are involuntary and those of which we are not aware, have been forgiven for the sake of Christ, the Lamb of God, "which taketh away the sin of the world" (John 1:29). What an encouragement and what a power of sanctification that assurance is!

WILBERT R. GAWRISCH

# oh, come, let us worship!

## Our Lutheran Liturgy

### THE COLLECT

What is the "Collect"? It is the prayer, usually short and condensed, spoken by the pastor just before the reading of the Epistle. It is the second variable part of the service, the first one being the Introit. With "variable" we mean the changeable parts of the service, "changing" from Sunday to Sunday.

The pastor introduces the "Collect" by facing the congregation and saying, "Let us pray." These words should not be looked upon too lightly, for they are more than merely a sign that the prayer will follow. "Let us pray" indicates that the pastor is inviting the congregation to join him in bringing an important petition to God—a petition which should also serve as a preparation for the Scripture readings about to follow.

### The Origin of the Name

Why is this prayer called a "Collect"? Various reasons have been given; no one seems to be certain, however, just how the name did originate. Luther felt that the name found its origin when prayers were spoken in the early Church during the time when the people brought their gifts to the altar; it indicates a collecting or a bringing together of the offerings. Others think that at one time it was customary at this point in the service that the people offered a silent prayer for whatever their needs might have been, and that after this the minister would "collect" or sum up the important thing that should be stressed on that particular day.

### The Source of These Prayers

Where did these "Collects" come from? Actually one would have to say that the church as a whole began to develop prayers as the church year came into being. Certain thoughts centering around the important church

festivals gradually became more clearly defined; these thoughts or themes suggested readings for the Sundays, which in turn brought with them the practice of developing prayers based upon such themes. This was done in the early years of the Christian Church, before A.D. 400. Most of the Collects which we are using in our present-day services are translations of these early Latin prayers. In the 1500's Luther and his coworkers translated some of them into German. Some of these are still used in our German services. Almost all of our Collects used in our English services are translations from the Latin, made in the 1540's for the Church of England. For that reason we can easily sense some of the old English expressions, which we would hardly use in our conversational language. Since these prayers are translations of the old Latin prayers of so long ago, it should not surprise us at all that the same collects are being used in our Lutheran services as those used in the Anglican churches and also in the Roman Catholic churches.

### The Structure of the Collects

Collects have a rather definite form. They begin with an invocation addressed in most cases to God the Father; a few are addressed to the Son and a very few to the Holy Ghost. The invocation is usually followed by the "basis" for the prayer. For example, on Easter Sunday this basis is expressed as follows: "Who through Thine only-begotten Son Jesus Christ hast overcome death." This is then followed by the petition itself, the real core of the prayer, in which one significant blessing for that particular day is stressed. Very often this core is followed by the purpose of the prayer, thus: "That we may perfectly love Thee." The conclusion takes on the form

(Continued on page 146)



## CARRYING EACH OTHER'S BURDENS

### The Wisconsin Lutheran Child and Family Service

"Serving many people who are in dire need, from the youngest to the oldest." These words from the Executive Director of Wisconsin Lutheran Child and Family Service, Pastor E. F. Lehninger, in his annual report keynoted the 2nd annual meeting of this new Agency. The meeting was held on Sunday, March 24, 1968, in the Synod Administration Building auditorium, with over 150 persons attending. These were interested and concerned people from all over the state of Wisconsin. They wanted to know what had been done in the first full year of operation and what the plans for the future are.

After the opening devotion the various reports were given. They can be summarized: the child welfare division served a total of 278 cases from throughout the state; the convalescent division admitted 117 patients and discharged 120 in 1967; 46 inquiries had been received for the aging unit.

The following seven men were re-elected to three year terms on the Board of directors: Charles Groskopf, Pastor Robert Kleist, Pastor Clarence Koepsell, Elmer Merten, Henry Metzger, Monroe Mund, and Robert Peregrine.

It was indeed heartening to hear that the construction of the building additions was well along. The child welfare office wing should be ready for occupancy in April, and the residential wing for the aging no later than July. The budget for 1968 (the fiscal year is now the calendar year) is nearly \$1 million, with the addition of the aging unit.

When this work was begun in 1965, who but the gracious Lord could know that this was possible? Yet this is truly as it should be: members of the household helping everyone, especially those of the household of faith. May we in true Christian charity continue to carry each other's burdens!

MENTOR KUJATH

## SUNDAY "VOLUNTEERS" AT BETHESDA LUTHERAN HOME

Since November of 1966, teen-age boys and girls from 10 Wisconsin Evangelical Lutheran churches have been faithfully participating in important work at Bethesda Lutheran Home in Watertown, Wisconsin. They are volunteers in a program entitled Young People's Sunday Recreation in the Wards. During the past 15 months, approximately 175 volunteers have given a total of 1,400 hours visiting with Bethesda's adult residents.

A few of these volunteers were asked to express what their participation in this program has meant

to them and to the residents. They enthusiastically related the valuable experiences that they have had while visiting with the residents. Mr. Richard Lehmann of Watertown, Wisconsin, said that he noticed how sincere and genuine the friendships are among the residents of Bethesda. "There is nothing superficial about it; when you have a friend at Bethesda, you really have a friend."

A volunteer from Helenville, Miss Linda Lemke, noticed how willing the residents are to help each other. When she has been busy assisting one of the ladies in an activity and is unable to stop to help another, some residents come to each other's aid.

All of the teen-agers remarked about how happy the residents are to see them. "At first they were shy, but now they are always at the elevator to greet us excitedly," Miss Debbie Knief of Watertown stated. The teens expressed how valuable their visits were to the residents. "Having us come to see them shows the residents that people outside Bethesda are really interested in them," Mr. Peter Lehmann of Lake Mills said.

Many staff members of Bethesda have stated that the visiting teens definitely fill an otherwise lonely time for the older people. They have said that it is wonderful to hear and see all of the activity; the older withdrawn residents are being drawn from their corners to the day-room to participate in activities.

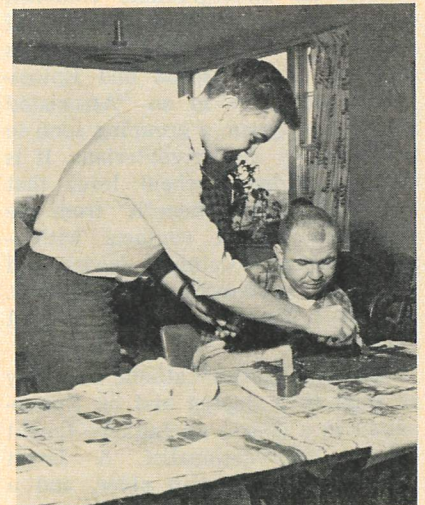
One of the supervisors of the residents said, "Many of our older ones never have visitors. Now they do. The freshness and youth that these teen-agers have brought have done wonders!"

One of the ward parents on the women's ward stated that her ladies are thinking and planning already on Saturday about the arrival of the young people. She said that those women who used to be content with sitting now come one by one to the day-room to join the visitors.

Mr. David Geske, Bethesda's Director of Social Service, stated that,



Bowling is one of the favorite games of the men at Bethesda. Mr. Brian Dobratz from Immanuel, Farmington, instructs Art in setting up the pins correctly.



Mr. Delbert Draeger of Immanuel, Farmington, gives Duane more paint for his picture. Duane won first prize in the finger-painting contest held in this ward.

with this Sunday activity, more abilities come to light. "Some of the girls started playing games that we never knew would be possible for them. Another important thing has happened," he said. "This visiting has motivated them beyond the Sunday visiting time. More of them attend the movie which follows the visiting. They have more interest in other

recreational activities, too."

Mr. Enno Knief of Watertown, as Lutheran Youth Fellowship Counselor, wrote the invitational letter to the young people's groups and was instrumental in organizing the teens from the following 10 congregations: St. Paul's and Bethany of Fort Atkinson; St. Peter's, Helenville; Immanuel, Farmington; St. Paul's, Lake

Mills; St. John's, Waterloo; St. John's, Cold Spring; St. James, Cambridge; St. John's, Jefferson; Trinity, Watertown. Each young people's group sends teen-agers once a month. Mr. Knief commented, "These young people will be the leaders of the church tomorrow. With all of their energy and vigor, this is a real way to be about God's business!"

## Looking at the Religious World

### INFORMATION AND INSIGHT

#### "SEVEN, COME ELEVEN!" THEOLOGICAL GAMBLING

Nearly two years ago this column noted the formation of a *Graduate Theological Union* linking seven theological schools in the San Francisco-Oakland area: one Roman Catholic and six "Protestant" schools. That number, according to an article in *The Lutheran* (issue of February 28, 1968), has now grown to eleven. Currently included in the GTU's ecumenical hodge-podge are four Roman Catholic schools teamed up with one school each of the following types: interdenominational, Jewish, Universalist-Unitarian, Episcopalian, Presbyterian, Baptist, and Lutheran.

The one Lutheran school involved is the Pacific Theological Seminary of Berkeley, a 12-year-old institution of the Lutheran Church in America (LCA). Its undergraduate students, while working for their bachelor of divinity degree, find themselves studying under Baptist and Episcopalian professors in an "Associated Schools" program, a grouping soon to be joined by the Presbyterians. It is on the graduate school level that Pacific's students "benefit" from the wider ecumenical contacts with—among others—Catholic, Jewish, and Unitarian professors and students. As *The Lutheran* expressed it most glowingly:

"There a Roman Catholic nun may sit next to a Baptist and an Episcopalian in a course on Luther—taught by a Congregationalist. A Jesuit father, a Presbyterian elder, and a Lutheran professor—all faculty members of the GTU—may lead a course in the doctrine of the church." Instead of being just another "dull" course, such a class "becomes an ecumenical dialog in educational

form. . . . It is *living* theology, not book theology."

What are the main reasons for this growing trend toward interseminary cooperation? *The Lutheran* explained:

"Economics may be one reason. . . . In the past decade seminary students have declined in number by 10 per cent, while seminary operating costs have doubled. But more important is the conviction that the training of ministers for an ecumenical age should take place in an interfaith setting."

The wide variety of GTU elective courses (over 500!) presents a problem for the eager student; it would take him 84 years to complete all of them! A case in point was the quandary of a certain Missouri Synod Lutheran student: "Six electives open in my schedule and 12 courses I *can't* pass up!" Should he take the course in John's Gospel at the Lutheran seminary, or the course on apocalyptic literature at the Presbyterian seminary, or the philosophy course at the Baptist seminary? Decisions, decisions, decisions!

*The Lutheran* acknowledged that a student might well wonder, "Will I lose my faith in *this* seminary?" *The Lutheran* dodged the real issue with this evasive answer:

"It all depends on what kind of faith you bring to it. . . . A 'faith' which is essentially a projection of a parochial mentality . . . is obviously threatened by a sophisticated secular environment. A 'faith' which is essentially an aspect of a confessional and denominational idolization is insecure in this ecumenical swirl. . . .

"All dynamic experiments in theological education are bound to be dangerous. But maintaining the old

at all costs is no way of avoiding them. After all, we live in a dangerous world.

"So, there are losses in the process. The old gods topple. It is a disturbing business. What is, in fact, happening, is the casting aside of 'childish ways.' That, as St. Paul suggests, is necessary in order to become a man. The church of today needs mature men, not children, in the ministry."

Has there ever been a time in the past, we ask, when the church has *not* needed mature men in the ministry? Just what is so different about the situation in today's world that a new, sophisticated, pseudo-maturity is so vitally necessary? Was the Apostle Paul being "childish" when he confronted the sophisticated pagans of his day with the "foolishness" of the Cross? Was Athanasius "childish" at the Council of Nicaea when he branded the Arian denial of Christ's deity as heresy? Was Luther "childish" when he incurred the wrath of Pope and emperor in condemning Rome's falsehoods and contending for the truth of the Gospel?

*The Lutheran* can sneer all it wants to at "parochial mentality" and "confessional and denominational idolization," but the LCA may one day soon find that it has been subjecting its theologically immature students to a dangerous game of theological Russian roulette. Genuine Christian maturity comes only with a solid grounding in the truths of God's infallible Word. To thrust immature, impressionable students into an "ecumenical swirl" without such a firm Scriptural footing is reckless folly. It amounts to theological gambling and could prove suicidal!

## Direct from the Districts

### Fifty Years in the Teaching Ministry

St. Peter's Lutheran Church, Fond du Lac, celebrated the 50 years of service of Mr. Albert Moskop. Mr. Moskop came to Fond du Lac from Dr. Martin Luther College in 1918. The congregation paid tribute to him on Sunday afternoon March 31 with a service, dinner, and program attended by about 500 people, many representing the 50 classes he taught. Pastor Harold Wicke of Watertown, Wisconsin, a former student of Mr. Moskop, preached the sermon in St. Peter's. Later, at Winnebago Lutheran Academy a dinner was given in his honor, and gifts were presented to him. Music, entertainment and addresses followed the dinner. Mr. Moskop taught third and fourth grades and was active in other congregational as well as Synodical work. Later he taught 5th through 8th grades, and in 1927 succeeded Mr. Emil C. Jacobs as principal. Pastor Martin Janke was master of ceremonies at the banquet. To serve the Lord for 50 years in the same ministry is a privilege which is granted to but a few.

### Band Festival

A Wisconsin Synod high schools band festival brought over 265 students together at Manitowoc Lutheran High School from March 22 to March 24. Bands present here were from all the area high schools as well as from Northwestern at Watertown. A concert ensemble from Dr. Martin Luther College appeared on the first evening. Its director is Mr. Charles Luedtke.

The high point of the convention was the band festival concert. It took place on the afternoon of Sunday March 24. Directors for the massed

bands were Mr. Arnold Lehmann, Watertown; Mr. Frank Italiano of La Crosse; Mr. A. E. McDonell of Manitowoc; Mr. Lanny Prahl of Appleton; Mr. Martin Mennicke of Milwaukee; Mr. Wm. Fuhrmann of Fond du Lac; Mr. Heine Schnitker of Manitowoc; Mr. Marvin Koch of Lake Mills, and Mr. Ronald Pape of St. Paul.

### Conference of High-School Teachers

After a chapel service conducted by the Rev. Theo. Sauer of Manitowoc, Prof. Armin Schuetze of the Seminary at Mequon delivered a paper entitled "Luther's Treatise on the Freedom of a Christian Applied to our Ministry." During the afternoon Pastor Theo. Sauer also gave an interesting slide lecture on our Synod's first exploratory trip to South America. Sectional meetings were held by religion, science, English, mathematics, foreign language, athletics, commercial, and social studies teachers. At the latter meeting, Mr. John Race of Fond du Lac, a former Congressman of Wisconsin's Sixth District and a member of the Wisconsin Synod, gave a lecture on becoming a congressman. Prof. Karl Fuhlbrigge read the devotion at the close of the sessions, which were held at Manitowoc Lutheran High School on March 29. Teachers from all of the area high schools were present.

### Area High School Notes

At Fox Valley Lutheran High School this year's chapel collections are designated for the CEF. These offerings are taken in Home Rooms once a week.

In January about 44 members of the "Teachers' Club" toured the

campus of Wisconsin Lutheran College at Milwaukee. This club consists of students interested in the teaching profession.

At Manitowoc Lutheran High School, on March 16, 81 eighth-graders assembled for the freshman placement tests. There were large delegations from Reedsville and Two Rivers. Indications are that a class of 80 freshmen can be expected in the fall. This would indicate also that within a few years an over-all enrollment of 300 could be expected. In a meeting of the Association of this school held on February 11 it was resolved that the Manitowoc Lutheran High School Association declare itself ready to turn over the operation, assets, and liabilities of the Association to a Federation to be formed by congregations which have declared themselves ready to combine. There are 12 such congregations at this time.

Mr. Gary Becker, a graduate of Winnebago Lutheran Academy, has accepted a call to teach at the Academy in Fond du Lac. He had been serving at Michigan Lutheran Seminary, Saginaw, since his graduation from Dr. Martin Luther College several years ago. Mr. Becker will teach primarily in the field of mathematics.

### Pledged

The "Statement of Intentions" of the Lake Superior Conference reveals \$5,500 raised over last year for the Synod's missions, institutions and charities. The Northern Wisconsin District congregations have pledged about \$54,227 more than last year. District pledges were \$645,628 for 1968, or about \$54,000 a month.

LEROY RISTOW

## A FIRST

WELS Soul Conservation reports that on February 8, 1968, the name of Mrs. Lynn Harnish was mailed to Pastor David Zietlow, Box 1431 Star Route A, Anchorage, Alaska 99502. On February 23, 1968, we received the acknowledgment card from Pastor Zietlow. He is organizing our first WELS mission in Alaska. His card had check marks in the squares after "Have been visited

by us" and "Intend to join our church" and a double exclamation point after a large "Thank You." What a joy for a missionary, especially in isolated areas, to receive referrals! Send names and addresses of members who move to

WELS Soul Conservation  
10729 Worden  
Detroit, Michigan 48224

## THE CAMPUS MINISTRY

### Milwaukee, Wisconsin

For a large and growing university such as the University of Wisconsin, Milwaukee, there is no other way for students of a similar faith to identify one another or to gather under one roof than the facilities furnished by the campus house and the campus ministry. Milwaukee has no church in the immediate area of the University and the state frowns upon religious meetings or worship in state buildings.

The Milwaukee campus house and ministry is unique in that it serves many hundreds of students who live in the metropolitan area—students who do not live in dormitories. The picture, however, will soon change. Last month the footings were poured for four new dorms: towers that will rise 26 stories high. This will solve the housing problem for students scattered throughout the Milwaukee area and help us in reaching and serving our WELS students at the University.

Since divine worship is the prime reason for a campus ministry, and a campus house is not another "club within a club," we have devotions during the week, services at 10:00 A.M. Sunday morning, Sunday evening cost-suppers, and Bible study programs, plus special services such as those now being conducted during the Lenten season. The attendance may vary from semester to semester with an average from five to 50. Students have classes between the hours of 7:00 A.M. to 10:00 P.M., including the noon hour. Devotions are held frequently for smaller groups to reach those who may have no class at that time. The ideal is to have a visible church and not a dining room in an old house. We intend to work on this project in the near future.

The third story of our WELS campus house at 3031 North Frederick Avenue, Milwaukee, Wisconsin, is an ideal place for two of our older students to live. They act as custodians when the campus pastor is on other campus locations; they open the doors at 6:00 A.M. and lock them by 10:00 P.M. A campus house must be attended at all times, or it becomes a nuisance to the community and an offense to the students.

The former second story bedrooms of this converted dwelling are used for study rooms. The basement level is

for recreation. The main level serves for worship and fellowship.

Each Friday noon, every ladies' guild in the metropolitan area takes a turn in serving a meal, at nominal cost, to the students at the campus house. This is an excellent way for the students to know one another better and to further Christian fellowship. The ladies have often expressed their sincere pleasure in serving the students and observing this mission arm of our church.

You, the members of the Wisconsin Evangelical Lutheran Synod, receive the credit for the purchase of this building and the operation of a mission to college youth. The Board of Trustees is responsible for the payment of all bills, and the pastor's salary is supplied by the South-eastern Wisconsin District Mission Board.

The majority of the population today is below the age of 25, and an increasing number of our young people are attending the university. This rapidly expanding mission of our church now serves students throughout our Synod with two full-time and 40 part-time campus pastors.

RICHARD D. ZIESEMER  
Campus Pastor UWM

### OH, COME, LET US WORSHIP!

*(Continued from page 140)*

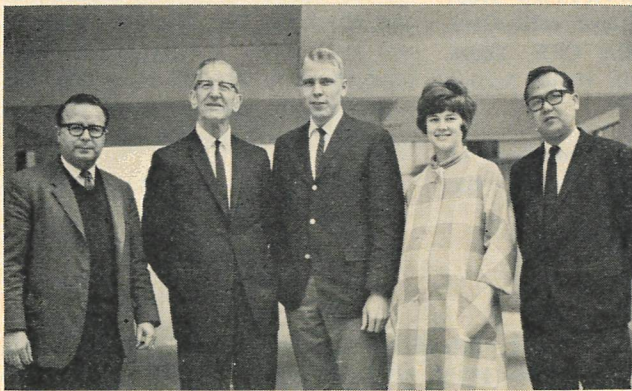
of a doxology; this may begin with the words, "Through Thy Son, Jesus Christ, our Lord," for it is in the name of Jesus that we offer the prayer. The Holy Ghost is again included by means of "Who liveth and reigneth with Thee and the Holy Ghost." And finally the Collect is brought to a conclusion with the words "World without end," meaning "to all eternity" or "forever and ever."

### The Congregation's Response

After the pastor has read the Collect, the members of the congregation will show that they agree to the substance of the prayer by responding with their "Amen," which means, in the words of Luther: "Yea, yea, so shall it be." When the Collect has been said, our minds should be prepared for the readings, namely, the Epistle and the Gospel, which follow immediately.

MARTIN ALBRECHT

### The New Friendly Counselor at Work



Pastor Behn (second from left) here appears with other workers in the Chinese Ev. Lutheran Church (l. to r.): Pastor Kenneth Seim, Mr. Howard Festerling, Mrs. Festerling, and Mr. Ambrose Tsui.



Pastor Paul Behn, Friendly Counselor to the Chinese Ev. Lutheran Church, and seminary students. Since Pastor Behn's arrival in Hong Kong, work at the Seminary has been resumed.

Lutheran Church in Watertown, where Prof. Eickmann had been a member for many years. The sermon was based on Philippians 1:21: "For to me to live is Christ, and to die is gain." The text was one of Prof. Eickmann's favorites and was selected by the family for the occasion.

Prof. Eickmann was born in Menomonie, Wisconsin, on July 9, 1896, the son of Martin C. Eickmann and his wife Emma, nee Eberhardt. He was baptized in St. Paul's Lutheran Church of that city and confirmed at St. Mark's Lutheran Church in Watertown. After graduating from Northwestern College, he enrolled at our Synod's theological seminary at Wauwatosa in preparation for the work of the ministry. Before the completion of his theological training, however, the Board of Control of Northwestern College extended him a call to the science department of that institution. In preparation for his work at the College Prof. Eickmann enrolled at the University of Michigan and there obtained his degree in science. Returning to Northwestern he taught there from 1924 to the present, a period of 44 years.

On August 6, 1927, Prof. Eickmann was united in marriage with Miss Emily Pohlman. This union the Lord blessed with two sons, Prof. Paul E. Eickmann of Watertown, Wisconsin, and Mr. James Eickmann of Los Angeles, California. He is survived by his wife, his two sons, his daughter-in-law, two grandchildren and one sister. Four brothers and one sister preceded him in death.

Not only did Prof. Eickmann render faithful and capable service at the institution to which he was called, but he also served his Synod well. At the time of his death he was a member of the Planning Board for the Educational Institutions. His faithful adherence to the Word of God, his humility, and his love for his Savior in his instruction as well as his personal life were evident to all who knew him. For him to live was Christ, and death was his gain.

WALTER A. SCHUMANN

### † Pastor Paul Monhardt †

Pastor Paul Monhardt was called to glory on March 21, 1968, at the age of 80. He was born November 18, 1887, in the Town of Caledonia, Racine County, Wisconsin, to the late Pastor Herman Monhardt and his wife, Mathilda nee Burmester, the

eldest of seven children. He was baptized by his father in his infancy in Trinity Lutheran Church of the town of Caledonia. When he was of school age he attended St. Paul Lutheran School, Town of Franklin, Milwaukee, Wisconsin. After he had finished the prescribed course in Christian doctrine, he was confirmed by his sainted father on March 23, 1902. In 1910 he graduated from Northwestern College at Watertown, Wisconsin, in preparation for the greatest work on earth. That same year he began his final preparation for the holy ministry at Wisconsin Lutheran Seminary. He graduated in 1913.

His father ordained and installed him as pastor of St. Paul Lutheran Church near Whitehall, Wisconsin, on August 3, 1913. In 1918 he accepted a call to St. Matthew Lutheran Church, South Ridge, Town of Wellington, Monroe County, Wisconsin. By the grace of God he served this congregation until his retirement on January 1, 1964, after more than 50 years in the active ministry. The Lord of the Church blessed this ministry in many ways. Upon retirement he and his wife took up residence in Tomah, Wisconsin, where they became faithful members of St. Paul Lutheran Church.

On January 7, 1915, Pastor Monhardt was united in marriage with Miss Lydia Scheitel of Woodlake, Minnesota. The Lord granted them the grace to observe their fiftieth wedding anniversary in the midst of family and friends in Tomah on January 3, 1965.

As the years of life increased for him, his health and strength began to decrease more and more. On March 10 he still attended services and partook of Holy Communion with many of his fellow Christians. Early Thursday morning, March 21, 1968, he fell asleep very suddenly in the faith of Christ which he preached and taught for so many years.

His passing is mourned by his widow; three daughters: Mildred, Mrs. Lewis Jessie, of Winneconne, Wisconsin, Althea, Mrs. Orvis Leland, of Norwalk, Wisconsin, and Clarice, Mrs. Lisle Piper, Jr., of Whitewater, Wisconsin; three sons-in-law; seven grandchildren; two foster-grandchildren; three sisters: Miss Frieda Monhardt and Mrs. Lydia Gitzel of Wauwatosa, Wisconsin, and Selma, Mrs. Ludwig Johnson, of North Lakes, Wisconsin; and many other relatives and friends.

Funeral services were held Sunday, March 24, 1968, at St. Paul Lutheran Church, Tomah, Wisconsin, where the undersigned spoke on Numbers 6:24-26. His mortal remains were laid to rest in Milwaukee, Wisconsin, by Pastor O. W. Heier of St. Paul Lutheran Church, Tomah, Wisconsin, to await the resurrection in incorruption to eternal life. May the Lord comfort the survivors with everlasting comfort and reunite them in glory!

W. E. SCHULZ

### † Pastor Theodore Thurow †

After Pastor Theodore Thurow had served in the public ministry of our Wisconsin Ev. Lutheran Synod for 58 years, the Lord of life and death called him to his eternal rest on January 26, 1967.

He was born on October 1, 1881, in the town of Greenfield, Milwaukee County, and he was baptized by his father, Pastor Carl Thurow, at St. John's Ev. Lutheran Church. His father confirmed him in 1895 and he began to prepare himself for the preaching ministry at Concordia College in Milwaukee. After graduation from Concordia he entered our Seminary, and graduated in 1904.

During his long ministry he served as pastor of Jerusalem Church, Morton Grove, Illinois, from 1904 to 1906; at St. Paul's Church in Litchfield, Minnesota, until 1915; at Peace Church in Sun Prairie, Wisconsin, and from 1929 until his retirement in 1962 he was the pastor of Christ Church in Menominee, Michigan. He also served the Synod and the Districts in various capacities.

In 1912 he was united in marriage with Emma Keller. This union was blessed with five children. Both his wife and one daughter, Ardis, preceded Pastor Thurow in death. The following children survive: Pastor Carl Thurow of Minneapolis, Minnesota, Theodore of Milwaukee; Dr. Roland Thurow of Black River Falls, Wisconsin, and Mrs. Elwin (Lenore) McEachen of Battle Creek, Michigan. Burial services were held at the Home for Aged Lutherans in Wauwatosa, Wisconsin, on January 30, 1967. From 1965 until his death he had been a resident patient at the Home. The undersigned, who served him while he made his home in Wauwatosa, officiated at the funeral and preached the sermon on Romans 1:16.

KARL J. OTTO

## HIPPIE ORDINATION

"At St. Mark's Episcopal Church in Berkeley, California, a bishop and priests in white surplices and red stoles gathered around the altar for the ordination of a priest. Instead of the traditional ecclesiastical garb, the moustached young man in their midst wore a psychedelic chasuble festooned with yarn balls and tinkling bells. In the background, a group called Martha's Laundry blasted out rock settings of hymn tunes."

Thus did *Time* magazine (issue of March 22, 1968) describe the recent elevation of Richard York, age 28, to the Episcopal priesthood. Since his graduation last year from the Church Divinity School of the Pacific, the mop-headed Mr. York has been operating a "free church" that attempts to minister to Berkeley hippies. When the time came to ordain York, Episcopal officials invited his "flower-power" friends to participate, decked out St. Mark's Church with gas-filled balloons and banners, and "modified the stately services to accommodate the spirit of the occasion." After lis-

tening to a sermon entitled "God Is Doing His Thing," the hippie hearers were invited to donate "something which has meaning" to them. *Time* reported: "The collection plate yielded little money but plenty of beads, marbles, a draft card and even a package of morning-glory seeds." Later, as depicted by a photograph in *Time*, the gaily-gowned Father York distributed Communion to his "turned-on" friends amid the psychedelic trappings of "bells, banners, and balloons."

Presiding at the ordination ceremony was the Suffragan Bishop of California, who later refused to make any apologies for the unusual goings-on. He argued that in wealthier sections of the Berkeley area "people would bring their azure minks and the brass section from the San Francisco Symphony" to an ordination. "Why shouldn't the hippies be allowed to wear the clothes they like and bring their music too?"

This may sound logical to the good bishop, but we strongly suspect that the Apostle Paul had nothing so far

out as this in mind when he wrote, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22). Hippies have souls which, like our own, were paid for at staggering cost: the precious blood of God's own Son. The church owes them the Good News of reconciliation, but Christ's ministers do not have to masquerade as hippies to bring them that Good News. A church service need never be ornate, but it should retain a simple dignity which sets it apart from the sordid elements of this world. Far too many social activist clergymen these days are stumbling over one another in their misguided zeal to wipe out the line of demarcation between the sacred and the profane.

Oh, yes—in case you were wondering—the divinity school from which Father York graduated is the one Episcopalian institution connected with the Graduate Theological Union discussed earlier. "By their fruits ye shall know them!"

MARTIN W. LUTZ

## † Pastor F. A. Schroeder †

On February 25, 1968, our heavenly Father in His wisdom called Pastor Frederick A. Schroeder to his eternal rest as he was attending an installation service at St. Peter's Ev. Lutheran Church in Plymouth, Michigan. He had served almost 38 years in the public ministry of the Wisconsin Ev. Lutheran Synod.

Pastor Schroeder was born on February 16, 1906, in Bay City, Michigan, where as an infant he was baptized in Trinity Ev. Lutheran Church by the Rev. John Zink. He began his preparation for the Lutheran ministry at Michigan Lutheran Seminary in Saginaw, continuing through Northwestern College at Watertown, Wisconsin, and graduating from our Theological Seminary in Thiensville, Wisconsin, in the spring of 1930. In August of that year he was ordained into the Holy Ministry by his childhood pastor, the Rev. J. Zink of Bay City, and subsequently was installed at his first charge, St. John's Ev. Lutheran Church, Berlin, Wisconsin, by the Rev. Erdmann Pankow. After serving more than 10 years in Berlin, he accepted a call to St. Matthew's Ev. Lutheran Church at Stoddard, Wisconsin. Five years later he accepted a call to Emmanuel Ev.

Lutheran Church, a mission in Findlay, Ohio. Four years later the Holy Spirit called him to St. John's Ev. Lutheran Church in Pigeon, Michigan. In May, 1963, 13 years later, he accepted the call to St. Mark's Ev. Lutheran Church in Flat Rock, Michigan, which pastorate he faithfully served until the Lord of the Church gave him his crown of Life.

On June 28, 1930, he was united in holy wedlock with Edith, nee Verick, in Tomah, Wisconsin, by Pastor J. Glaeser. This marriage was blessed with three children: a daughter, Dorothy, now Mrs. Alvin Kroening, of Benton Harbor, Michigan; Charles, of Benton Harbor, Michigan; and Ronald of Saginaw, Michigan. He is also survived by his wife, Edith, and his aged parents, Mr. and Mrs. Karl Schroeder of Bay City.

Burial services for Pastor Schroeder were held in his church, St. Mark's Ev. Lutheran Church, at Flat Rock, Michigan, on February 28, 1968. Michigan District President Waldemar J. Zarling preached the sermon, and the undersigned officiated. Interment took place at Benton Harbor, Michigan, the following day, the Rev. Harold Zink officiating.

EDWARD ZELL

## † Prof. Paul G. Eickmann †

On the morning of March 4, 1968, the Northwestern College community was stunned and saddened to hear that Prof. Paul G. Eickmann had suffered a massive cerebral hemorrhage. Without regaining consciousness Prof. Eickmann was called to his eternal rest four days later, on March 7, 1968. His funeral service was conducted by the undersigned at Trinity



Paul G. Eickmann

**WISCONSIN EV. LUTHERAN SYNOD  
CURRENT BUDGETARY FUND  
1968 Prebudget Subscription Performance  
Two months ended February 29, 1968**

	Subscription Amount for 1968	2/12 of Annual Subscription	Offerings Received	Percent of Subscription
Arizona-California .....	\$ 91,932	\$ 15,322	\$ 17,144	111.9
Dakota-Montana .....	111,973	18,662	18,367	98.4
Michigan .....	593,761	98,960	92,419	93.4
Minnesota .....	590,135	98,356	92,642	94.2
Nebraska .....	106,255	17,709	18,015	101.7
Nebraska .....	645,628	107,605	127,537	118.5
Northern Wisconsin .....	28,425	4,738	3,490	73.7
Pacific Northwest .....	781,034	130,172	121,365	93.2
Southeastern Wisconsin .....	734,380	122,397	151,350	123.7
Western Wisconsin .....				
Total — This year .....	\$3,683,523	\$613,921	\$642,329	104.6
Total — Last year .....	\$3,358,502	\$559,750	\$534,906	95.6

**CURRENT BUDGETARY OFFERINGS  
Twelve Months Ended February 29, 1968 With Comparative Figures for 1967**

	Budgetary Offerings		Pension Plan Offerings	
	1968	1967	1968	1967
Arizona-California .....	\$ 75,197	\$ 68,321	\$ 2,785	\$ 3,580
Dakota-Montana .....	105,459	105,877	1,974	1,362
Michigan .....	547,694	475,723	2,085	3,628
Minnesota .....	590,658	548,356	12,085	9,933
Nebraska .....	98,480	103,250	1,247	1,258
Nebraska .....	620,754	588,764	14,988	17,709
Northern Wisconsin .....	26,261	24,554	803	259
Pacific Northwest .....	707,994	665,170	26,199	21,860
Southeastern Wisconsin .....	615,738	610,562	26,090	23,734
Western Wisconsin .....	97,304	82,042	—	42
Sent Direct to Treasurer .....				
Total .....	\$3,485,539	\$3,272,619	\$88,256	\$83,365
Increase over prior year:				
Amount .....	\$ 212,920		\$ 4,891	
Per cent .....	6.5		5.9	

**MISSIO DEI CONTRIBUTIONS  
Total to February 29, 1968**

Arizona-California .....	\$ 122,187
Dakota-Montana .....	134,217
Michigan .....	529,656
Minnesota .....	571,882
Nebraska .....	125,669
Nebraska .....	835,523
Northern Wisconsin .....	39,199
Pacific Northwest .....	1,010,046
Southeastern Wisconsin .....	702,891
Western Wisconsin .....	38,405
Gifts sent to Treasurer's Office .....	
Total .....	\$4,109,675

**CURRENT BUDGETARY FUND  
Statement of Income and Expenditures  
Twelve Months Ended February 29, 1968 With Comparative Figures for 1967  
Twelve months ended February 29**

	1968	1967	Increase or Decrease*	
			Amount	Per cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$3,338,235	\$3,190,576	\$197,659	6.2
Gifts and Memorials .....	97,304	82,043	15,261	18.6
Pension Plan Contributions .....	88,256	83,365	4,891	5.9
Bequest .....	1,000	—	1,000	
Income from NWPB .....	16,562	26,562	10,000*	37.6*
Other Income .....	1,774	16,564	14,790*	89.3*
	\$3,593,131	\$3,399,110	\$194,021	5.7
<b>Expenditures</b>				
Worker-Training .....	\$1,294,598†	\$1,263,825	\$ 30,773	2.4
Home Missions .....	1,089,378	995,339	94,039	9.4
World Missions .....	565,014	540,266	24,748	4.6
Benevolences .....	618,142	500,498	117,644	23.5
Administration and Services .....	310,813	208,355	102,458	49.2
Total Expenditures .....	\$3,877,945	\$3,508,283	\$369,662	10.5
Operating Deficit* .....	\$ 284,814*	\$ 109,173*		

Accumulated Deficit, July 1966 through February 1968, \$441,052.  
†Effective 12-1-67 a moratorium retroactive to 7-1-67 was declared for the \$150,000 annual appropriation for the Educational Institution Building Fund.

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

**Studies in God's Word**

*(Continued from page 136)*

have swallowed the lie and are blurry-eyed in the knowledge of God (v. 34)!

Let us take these words to heart. In view of the redemption of our bodies, which shall rise to glorious life, let us not put them into the service of sin. Rather, let us "die daily," drowning the Old Adam by daily contrition and repentance, that "again a new man should daily come forth and arise who shall live before God in righteousness and purity forever." Let us live our life in bodies which are baptized for the resurrection to life eternal. PAUL E. NITZ

**INSTALLATION**

**Pastor**  
Schwertfeger, Harold W., as pastor of Zum Kripplein Christi Ev. Luth. Church, Iron Ridge, Wis., by Melvin W. Croll, assisted by Martin Westerhaus; March 31, 1968.

**CHANGE OF ADDRESS  
CHANGES OF ADDRESS**

**Pastors**  
Buske, Daniel M.  
909 No. Chestnut St.  
Lansing, Mich. 48906

Hering, J. S.  
Reedsville, Wis. 53230

Manteufel, Julius  
1822 Ohio St.  
Oshkosh, Wis. 56244

Paustian, H. E.  
221 N. Concord Ave.  
Watertown, Wis. 53094

Wraalstad, O. E.  
Box 1141  
Lusaka, Zambia, Africa

**COMMENCEMENT EXERCISES —  
MARTIN LUTHER ACADEMY**

The 1968 Commencement Exercises for Martin Luther Academy, New Ulm, Minn., will be held on Thursday, June 6, starting at 10:15 a.m. The Academy June Concert will be given the preceding evening, Wednesday, June 5, beginning at 8:15 p.m. Oscar Siegler, President

**REQUESTS FOR COLLOQUY**

Pastor David Orea Luna (Mexican Lutheran Church), Mexico City, Mexico, and Pastor David Chichia (Mexican Lutheran Church), Puebla, Mexico, have requested colloquies preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.

I. G. Frey, President  
Arizona-California District

**CALL FOR NOMINATIONS  
Michigan Lutheran Seminary**

Since Prof. Lloyd Thompson has accepted the call to Wisconsin Lutheran College, the Board of Control of Michigan Lutheran Seminary requests the members of the Synod to submit names in nomination for the vacant professorship.

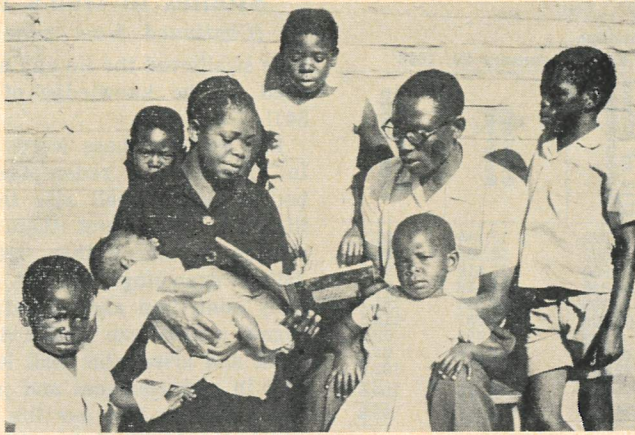
The nominees should be qualified to teach biology and assist in the mathematics department (algebra and geometry).

The letters of nomination should also contain the qualifications and experience of the men named and should be submitted to the undersigned no later than May 18, 1968.

Gerald Cudworth, Secretary  
34235 Blockfoot Lane  
Westland, Mich. 48184

**CORRECTION**

In the obituary of Pastor G. W. Scheitel (May 17 issue, p. 21) a revision should be made in the third paragraph, so that it



Mr. and Mrs. Deverson Ntambo and their children.

**HAVE YOU OVERLOOKED  
SOMETHING GOOD?**

The hauntingly beautiful anthem, "TIL' ANCITO AMBUYEYO" (We Are The Workers Of The Lord), written and composed by Mr. Deverson Ntambo of our Lutheran Bible Institute at Lusaka, Zambia, is available in arrangements by Prof. Martin Albrecht for Mixed Choir and Male Chorus.

This anthem is appropriate for various occasions, also mission festivals. It is easy to sing, even though it has a typically African cast.

Please order from:

Prof. Martin Albrecht  
11840 N. Luther Lane  
Mequon, Wisconsin 53092

The cost is only 5 cents per sheet. We are hoping to give Mr. Ntambo and his family of six children a little help from this venture. He gave up a good position in the Malawi government service to come to Lusaka to train to be a Lutheran pastor to his people.

Edgar Hoenecke, Executive Secretary

reads like this: "This parish he served until 1914, at which time he accepted the call extended to him by Peace Ev. Lutheran Church, Echo, Minnesota. In 1927 he accepted the call to Immanuel Ev. Lutheran Church, Potsdam, Minnesota. Here he labored for 24 years."

Prof. Iver Johnson; "The Campus Pastor's Stance on Conscientious Objectors, Student Demonstrations, and the Hippie Movement," by Pastor Richard Balge; "A Study of the Campus Crusade for Christ," by Pastor Daniel Westendorf. The workshop is open to all who are interested.

**NAMES REQUESTED**

The Southeastern Wisconsin District Mission Board will soon begin exploratory services in the Aurora, Ill., area. Please send names to:

Pastor John Raabe  
1080 Alfred St.  
Brookfield, Wis. 53005

**GRADUATION SERVICE —  
WISCONSIN LUTHERAN COLLEGE**

The graduation service of Wisconsin Lutheran College will be held on Thursday, June 6, 1968, at 8 p.m. in the chapel-auditorium, 330 No. Glenview Ave., Milwaukee. A class of 80 will be graduated and commended for further studies at Dr. Martin Luther College. The graduation speaker will be the Rev. George Boldt, chairman of the Board for Home Missions. You are invited to attend this service.

Robert Voss, President

**NOTICE**

The next regular meetings of the full BOARD OF TRUSTEES are scheduled for May 6 and 7, 1968; and June 24 and 25, 1968.

Business to be acted upon should be in the hands of the Chairman of the Board of Trustees or its Executive Secretary at least 10 days before the scheduled meetings.

Norbert E. Paustian, Secretary  
Board of Trustees

**WORKSHOP FOR CAMPUS PASTORS**

A workshop for campus pastors of our Synod has been arranged for May 14, 1968, by the Lutheran Spiritual Welfare Commission. It will be held at the Synod Administration Building, Milwaukee, Wis. The session will run from 9 a.m. to 4:30 p.m. Topics under discussion will be: "Creation vs. Evolution on the College Campus," by

**CALENDAR OF CONFERENCES**

**ARIZONA-CALIFORNIA**

**GADSDEN DELEGATE CONFERENCE**

Date: May 3, 1968.  
Place: Good Shepherd, Tucson, Ariz.  
Preacher at opening service: E. A. Sitz.  
Essays: Gal. 2:11-21, P. Seiltz; Increasing Participation of Laymen in the Work of the Church, D. Schultz; Improving our Sunday Schools, M. Nitz; The Ninety-Five Theses Reviewed, R. Paustian.  
V. H. Winter, Secretary

**SOUTHEASTERN WISCONSIN**

**SOUTHERN PASTORAL CONFERENCE**

Date: May 14, 1968.  
Time: 9 a.m. Communion service.  
Place: First Lutheran Church, Lake Geneva, Wis.  
Preacher: A. A. Hellmann (alternate, D. Meier).  
Agenda: What Does the Scripture Say on the Word "Sacrifice," G. Enderle; Exegesis of I John 5:13-20, F. Schulz.  
D. M. Ponath, Secretary

**METROPOLITAN SOUTH PASTORAL  
CONFERENCE**

Date: May 20, 1968.  
Place: Christ Congregation, S. 23rd and W. Greenfield, Milwaukee (H. Cares, host pastor).  
Time: 9 a.m.  
Preacher: J. Murphy (P. Nitz, alternate).  
Exegesis: Mal. 4 (M. Burk).  
Topic: Discussion on the position of an elementary school coordinator (R. Krause).  
Paul G. Eckert, Secretary

**WESTERN WISCONSIN**

**CENTRAL PASTOR-TEACHER CONFERENCE**

Date: May 13, 1968.  
Time: 9 a.m. (Communion service at 11 a.m.).  
Place: Lowell, Wis., Salem Lutheran; Pastor L. Pankow, host pastor.  
Preacher: Henry Paustian (alternate, Russell Kobs).  
Agenda: Exegesis of Acts 5 (continuation), I. G. Uetzmann; Confirmation, W. E. Wagner; The Divine Call, G. Cares.  
Wernor E. Wagner, Secretary

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**SOUTHWESTERN PASTORAL CONFERENCE**

Date: May 14, 1968.  
Time: 9 a.m.  
Place: St. Paul's Lutheran Church, Hustler, Wis.  
Host Pastor: Dennis Kempf.  
Preacher: David Kuske (E. F. Lehmann, alternate).  
Exegesis: II Cor. 6:1-10, Ervine Vomhof.  
Isagogics: Nehemiah, Herman Winkel.  
Doctrinal: Inspiration, Walter Paustian; Existentialism, E. F. Lehmann.  
J. M. Mumm, Secretary

\* \* \*

**DISTRICT CONVENTION**

The Twenty-Sixth Biennial Convention of the Western Wisconsin District will be held at Northwestern College, Watertown, Wis., from Monday to Wednesday, June 10-12, 1968. All pastors, teachers, and congregations will receive registration and agenda information by mail prior to the convention.  
H. Winkel, Secretary