

THE NORTHWESTERN Lutheran

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June 8, 1969



BRIEFS by the Editor

TRINITY SUNDAY (June 1) brought to a close the festival half of the church year with Christmas, Easter, and Pentecost as its high points. Green, the liturgical color for the Trinity season, represents life. It is symbolic of the new, spiritual life which is ours by faith in Christ Jesus. He came that we might have life, and that we might have it more abundantly (John 10:10).

Just as the life in a tree manifests itself in fresh, green foliage and new, vigorous growth in the spring, so also the Christian's spiritual life manifests itself in fruits of faith in his daily conduct. The believer in Christ is "like a green olive tree in the house of God" (Ps. 52:8). Death itself cannot bring an end to this life. Like the evergreen tree, it continues to flourish without interruption. The Savior has given His promise, "Whosoever liveth and believeth in me shall never die" (John 11:26). Once again the Trinity season directs our attention to our life in Christ, a life that is eternal.

"**HOLY, HOLY, HOLY, IS THE LORD OF HOSTS:** the whole earth is full of his glory!" (Isa. 6:3.) Echoing this Sanctus sung by the seraphim in the vision of Isaiah, the Christian Church in the Trinity season gives all glory to the Triune God, Father, Son, and Holy Ghost, the God of our salvation.

The Church has traditionally seen in the song of the seraphim, also called the Trisagion, a hymn to the Holy Trinity. The threefold repetition of the words "Holy, holy, holy" emphasizes that God is holy in the highest degree. He is absolute holiness, purity, and perfection. But the Church has also recognized in this threefold repetition a reflection of the truth that God is triune, three Persons in one Godhead.

The mystery of the Trinity transcends all human wisdom. We cannot hope to fathom it with our limited, finite minds. Neither should we try. God has not revealed Himself to us in the Holy Scriptures as three Persons in one God in order to challenge us to solve a mathematical problem. His purpose in revealing Himself to us as He has in the Scriptures is,

rather, to warm our hearts with the blessed truth that all three Persons of the Godhead have a vital interest and take an active part in the work of our salvation.

The thrice-holy God is so incomparably holy that in His presence even the holy angels must veil their faces and cover their feet. He is a consuming fire, whose transcendent holiness causes sinners to cry out as did Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips!"

At the same time, however, this holy God is the very one through whom our iniquity is taken away and our sin purged. In His holiness He has redeemed us to be His holy people. He Himself has provided the sacrifice that cleanses us of our sin and removes our guilt. "I am the Lord thy God, the Holy One of Israel, thy Savior," He assures us (Isa. 43:3). Through the Word of His Truth He sanctifies us, covering us with the robe of Christ's righteousness so that we need not fear to stand in His holy presence.

We freely admit that the doctrine of the Trinity is an article of faith. We simply believe it. We do not attempt to reason it out. Rejoicing in our salvation, we accept in simple faith what our Savior-God tells us

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

The Northwestern Lutheran

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COVER — The class ring of a graduate of Northwestern College, Watertown, Wisconsin, lying on an open Greek New Testament symbolizes the fact that the Holy Scriptures are the core of the curriculum at the college. June 5 is the date of the graduation exercises at Northwestern. The college is a preministerial training school that prepares men for entrance to the Seminary at Mequon, Wisconsin.

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Editorials

Wisconsin Overseas Twenty years ago the Synod in convention at St. Lucas Church in Milwaukee had before it a *Book of Reports and Memorials* whose Foreign Missions chapter included reports on the Apache Indian Mission in Arizona, the Negro missions we were conducting together with the Missouri Synod in the States and in Nigeria, a fledgling Spanish mission in Tucson, plus a Home Missions report on the Refugee Mission in Germany. There was also a brief Church Union committee report on the fellowship agreement between the Saxon Free Church and the Breslau Synod in Germany. That was the extent of our Wisconsin Synod's convention concerns with "foreign" missions and overseas churches. Actually, we had no "foreign" mission of our own outside the U.S. in 1949.

This summer the Synod in convention at New Ulm will consider a *Book of Reports and Memorials* containing information on our continuing operations in the Apache Mission and on the former Refugee Mission in Germany, but in addition to that it will study reports on our foreign missions in Zambia and Malawi in Central Africa, in Japan and Puerto Rico and Mexico. The convention will weigh reports on our work in Hong Kong and on Taiwan; on the subsidy we have granted to two Lutheran church bodies in South Africa; on approaches to our Synod by a church body in Liberia, by two congregations in Indonesia, and by a mission in India.

In addition, the Commission on Doctrinal Matters is presenting reports on our relations with the Free Churches and with the Independent Ev. Lutheran Church in Germany, with the Lutheran Church of Australia, and with confessional Lutherans in Sweden, France, and Finland.

Though it is still modest in size, the Wisconsin Synod has, in the last two decades, become surprisingly active around the world, both in World Missions and in associations with overseas church bodies.

Our Synod's financial resources now and in the foreseeable future are not such that we can give more than a few foreign missions the kind of support an established mission field appears to require today. If our foreign mission fields are to become strong enough financially and doctrinally to be indigenous, they will cost us many mission dollars. With limited funds at our disposal we can maintain only a limited number of such foreign mission fields.

Our confessional resources, however, are not thus limited. The Lord has continued to preserve our treasure of Scripture truth to us. At little financial cost we can invest ever-increasing amounts of these resources in churches here and overseas, and we shall enrich ourselves doctrinally by so doing. The Lord is still blessing us with confessional strength. The more we exercise it on behalf of churches that look to us for doctrinal support, the stronger we shall become. Here our influence is not limited by a narrow budget.

The Lord could perform a loaves-and-fishes miracle for us in our foreign mission fields as He once did for the 5,000, but unless He does, it would appear that our Synodical resources will in the foreseeable future permit us to perform our widest service in God's kingdom abroad by giving transfusions of confessional blood to overseas churches while we do what we can to plant and cultivate selected mission plots overseas.

CARLETON TOPPE

* * * *

No New Temptations A new term was coined a few weeks ago when hordes of college students descended upon a hamlet in North Dakota bearing the unlikely name "Zap." Billed as a "Zap-in," the trek left the village in shambles. The county sheriff assessed the wanton destruction in simple words: "They wrecked the whole town."

Similar episodes involving youths old enough to know better currently supply material for daily articles in the nation's newspapers. Authorities are defied, officials are seized, buildings are damaged or demolished. The original Vandals of the fifth century were hardly less restrained or more destructive.

Marauding young people can rationalize their actions, and sympathetic analysts go to great lengths to explain them: It is the pressures to which modern youth are subjected. These overriding pressures supply a blameless motive for riotous conduct and an unrestricted license to throw off traditional restraints.

In this connection an editorial writer named Edwin McDowell made a timely comment in addressing a convocation of university students. "One great mistake made by young persons," he said, "is thinking that no one has experienced things they are experiencing now." Modern young people who proceed from the premise that they are subjected to pressures and temptations hitherto unknown to the youth of the world can very easily be led to the conclusion that they can no longer be bound to the standards of morality which applied to their fathers.

Those who rationalize their conduct by such specious reasoning are not the first to have done it. An inspired Apostle alluded to it centuries ago in a classic assertion: "There hath no temptation taken you but such as is common to man."

Corruption and ungodly viewpoints are not exclusive products of modern society. The temptations resulting therefrom are not new either, nor are they more compelling; and those who yield cannot plead innocent by reason of the pressure of circumstances. Sin is still sin, whether committed in Sodom and Gomorrah in 1900 B.C. or in Zap, North Dakota, in 1969 A.D.

IMMANUEL G. FREY

* * *

Out of the Past For a period of eight years, 1870-1878, the Wisconsin Synod made use of the Concordia Seminary in St. Louis for the the-
(Continued on page 204)



Studies in God's Word

The Lord Blesses His People—Numbers 6:22-27

And the Lord spoke unto Moses, saying,

“Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

“The Lord bless thee and keep thee:

“The Lord make his face shine upon thee, and be gracious unto thee:

“The Lord lift up his countenance upon thee, and give thee peace.

“And they shall put my name upon the children of Israel, and I will bless them.”

Dipping Water Out of the Ocean

It has been well said that any attempt to explain the meaning of the Aaronic Benediction is like dipping water out of the ocean with a bucket. No matter how much water is taken out, the ocean remains as wide and as deep as it was before. Nevertheless, the attempt should be made, particularly since this blessing is spoken so frequently that, at least in many households, it is heard almost daily. As in the case of the Lord's Prayer, its content must be frequently reviewed if it is not to become an empty repetition. Even a brief study of it can serve a worthwhile purpose if it but whets the appetite for further study and thought.

Salient Setting

Given by special command to Moses, the blessing was intended in the first instance for the Israelite people. The transmission of the blessing was placed into the hands of Aaron and his sons, the chosen and continuing mediators of God's grace under the

Old Testament. Thus it was given not only to the Israel of Moses' time but also to God's covenant people down through the coming generations.

God's covenant relationship is stressed by the threefold repetition of “the Lord.” At times this name of God is translated “Jehovah” in the Old Testament. Most frequently, however, it appears as “Lord,” and in the King James Version this title is printed in capitals (“LORD”). (Look for it and note its significance when you are reading the Old Testament.)

Meaningful Title

Many — and with good reason — link the title “Lord” with the “I AM” of Exodus 3:14. Moses had asked, “Behold, when I come unto the children of Israel and shall say unto them, ‘The God of our fathers hath sent me unto you,’ and they shall say to me, ‘What is his name?’ what shall I say unto them?” God replied, “I AM THAT I AM. . . . Say unto the children of Israel, ‘I AM hath sent me unto you.’” In Hebrew the title “Lord” (“Jehovah”) appears to be a form of the word “I am.”

Every time the Lord says “I am” in Scripture He displays another facet of His covenant title “Lord.” Think, for instance, of the Lord's statement: “Fear not, Abram, I am thy shield and thy exceeding great reward” (Gen. 15:1). In this connection we should not fail to see the significance of Jesus' assertion: “Before Abraham was, I am” (John 8:58).

It works the other way around too. Whenever the title “Lord” (“Jehovah”) appears, we can think of “I am.” Applying this to the Aaronic Benediction, we may paraphrase it: “I am thy blessing and I am thy keeper. I am to thee a shining face and I am gracious to thee. I am to thee a lifted up countenance and I am thy peace.”

More Than a Tag

Putting His name upon people is not quite like tagging an item of nursery stock. The name placed upon His covenant people not only tags them as His own possession, but it also conveys the blessing of the living, ever-being God.

The covenant relationship is further emphasized with the sixfold repetition of “thee,” stressing as it does the personal and individual kinship of God with His child, the believer. The “thee” of the King James Version is a faithful rendering of the personal pronoun in its singular, individualized form. This exactness is lost in the “you” of the newer translations, since “you” can mean either an individual person or a group of persons.

He Cares for Me

The individual treatment of God with each of His children is of great comfort to the believer. The Lord wants every child of His to know of His personal, individual interest, care, and blessing. The child of God is not a small, comparatively insignificant part of a mass of people whom God loves. No, He wants the individual to know: “I have redeemed thee; I have called thee by thy name, thou art mine” (Isa. 43:1).

Is it too much of a jump in thought to refer to our Baptism in this connection? There, too, God's name was put upon us as individuals. There we, as individuals, were put into a covenant relationship with our God. There, too, the promise is inherent: “And I will bless them.”

We reserve for next time a brief consideration of the content of the blessing conveyed in the Aaronic Benediction. At all times we do well to tune in on the right frequency when we hear the Lord's Blessing spoken upon us.

PAUL E. NITZ

News FROM OUR Missions

Valley Lutheran Indian Mission

Phoenix, Arizona, is served by a network of highways. Its winters are so delightful that they bring thousands of visitors into the Valley of the Sun. One Sunday in February is chosen as "Minnesota Day." On this day tourists from Minnesota and former residents from that state gather in Pioneer Park. When one sees the many cars bearing Minnesota license plates in the parking area, one begins to wonder how many Minnesotans are left in that state to keep the home fires burning. Residents of other middle western states also have similar events during the winter months.

Visitors at Valley Lutheran

Here in Phoenix you will find your Valley Lutheran Indian Mission. During the peak of the tourist season, hardly a Sunday passes that does not find one or more families from the Midwest attending our services. On one Sunday we welcomed visitors from Michigan, Wisconsin, and Minnesota. Many of the visitors thus come in contact with our Apache Indian Mission for the first time. They are soon convinced of the importance of our mission here although they are 125 miles from our closest station on the Apache reservations where faithful messengers of the Gospel have labored in the Lord's Vineyard for over 75 years. More and more fellow Christians join us in our worship hour as they come to our city for the weekend.

Members of Valley Lutheran

The Indians that consider Valley Lutheran as their church home live here in the valley. It is often very difficult to locate them as they live in scattered lower housing areas. They come and go, seldom leaving an address. They are usually without their own means of transportation. Only three families have a telephone. Those that are more or less permanent residents serve in hospitals or offices. Some are employed as domestics or serve as common laborers.

Quite a few are here during the school year attending college. Others enrolled in trade schools are here for shorter periods of time.

The Phoenix Indian School

The Phoenix Indian School has an enrollment of 950 students representing many Indian tribes primarily from the Southwest. Among them are 50 Apache boys and girls registered as Lutherans. Twelve students are our communicant members. When one remembers that most of these students are in a boarding school because they have problems with themselves or their home, or have no home at all, and that no loved one is on hand to encourage them, it is gratifying that an average of 15 students attend our morning worship and 25 are found in our Sunday evening Bible class held at the school each week.

Serving the Sick and Infirm

Each week brings a dozen or more patients from the Apache Indian reservations to the government Indian Hospital or to one of the general hospitals under government contract. They come on reservation buses, in

private cars, even by plane in cases of emergency. This requires many hospital calls by your missionary at any time day and night. This labor of love brings forth many a grateful response. The Apache Christian is pleased that someone cares — especially when they are so far from home.

A goodly number of aged Apaches find shelter in one of the many nursing homes found in the valley. They arrive when the inclement weather of winter comes to the mountains of the Ft. Apache reservation. They miss their homes and families and are therefore pleased when the Inashut (missionary) makes his weekly appearance. By the end of March some of them begin to mark the days of their calendar, and by the middle of April all but a few invalids have returned to their reservation. I am quite certain that some will have kind words for those who ministered unto them, away from loved ones.

And so the work goes on in the Valley of the Sun. The Lord is blessing our humble efforts here.

M. J. WEHAUSEN



Recently added to the Church by adult confirmation at Valley Lutheran Indian Mission, Phoenix, Arizona, were (left to right): Mr. and Mrs. Del. Riley, Dale Riley, Emily Morrow, and Mr. and Mrs. George Morrow.

LUTHERAN COLLEGIANS FIFTH ANNUAL CONVENTION

The fifth annual Lutheran Collegians National convention was held at Wisconsin Lutheran Chapel and Student Center, Madison, Wisconsin, on April 11-13, 1969. By the end of registration at the University of Wisconsin's agricultural short-course dorms, 197 persons from 23 campuses had been given name tags and schedules for the weekend of business and activity.

Getting acquainted with other Lutheran Collegians made Friday a day of fun for some, while delegates from 16 chapters held preliminary meetings at the chapel. That evening, the candidates for national office were introduced, and a new filmstrip, "In Him," was presented. The latter was assembled by Pam Gersonde of the Milwaukee chapter. Later, at vespers, President Daniel Malchow of Northwestern Lutheran Academy, Moberg, South Dakota, delivered the keynote address on the convention theme: "Workers Together With Him." Then the Wisconsin chapter showed its recently finished filmstrip, and there was time to meet the candidates for office.

Saturday was filled with business meetings in Tripp Commons, a spacious meeting room in the Wisconsin Memorial Union. Four new chapters were accepted as members: St. Cloud State, Minnesota; Wisconsin State

University, Platteville; University of Minnesota-Morris; and Western Michigan, Kalamazoo.

In the afternoon there were discussions on various topics submitted by the chapters. These included techniques of publicity and advertising, contents of chapter newsletters, the implications of ecumenism for Lutheran Collegians, duties of the campus pastors, service projects, and spreading the name of Lutheran Collegians.

The afternoon business session was devoted to reports on the organization's mission projects. Pastor Thomas Kuster, director of mission projects for the student organization, said that everyone can help in the Lord's work and presented a series of "Steps to G. O." (Gospel Overseas). The list, like the work, begins with prayer, and the last step is to volunteer for foreign mission work as a lay evangelist. Two volunteers are now working in the Lima, Peru, mission of the Evangelical Lutheran Synod. They are Orlin Myrllie, first president of Lutheran Collegians—National, and his wife Judy.

James Corona of Wisconsin Lutheran College reported on the Milwaukee project of home mission work which was begun last summer. Canvassing was done and Vacation Bible Schools were conducted. There will

be need for more volunteers this year. A film was presented on the work which is going on at St. Paul's Ev. Lutheran Church in Chicago, which serves an innercity neighborhood of Negroes, Puerto Ricans, and recent migrants from Appalachia. Prospects for expansion of this work to include Detroit were discussed.

On Saturday evening a banquet was served in Great Hall of the Union. Mr. Adolph Froehlke, who has been the lay adviser to the Oshkosh chapter for many years, was the toastmaster. Dr. Herbert Fleischer, director of the USDA Forest Products Research Laboratory in Madison, addressed the group on the relationship between science and religion.

The day's activities concluded with movies, a hootennany, and the filmstrip of the La Crosse chapter, which will host next year's convention.

The delegates elected Wayne Fischer, Aberdeen, South Dakota, as the new president. Vice-president for 1969-70 will be Nathan Shier of Michigan State. Three members of the Madison chapter were elected. They are Jeanne Euler, treasurer; Joan Hanstedt, secretary; and Arthur Eggert, faculty adviser. These officers were installed in the Sunday service at Wisconsin Lutheran Chapel.

DIANA GRUEN
UW, 1970



The newly installed National Executive Council of the Lutheran Collegians consists of (left to right): Wayne Fischer, Nathan Shier, Jeanne Euler, Joan Hanstedt, Arthur Eggert.



The Lutheran Collegians convention in session at Tripp Commons in the University of Wisconsin Memorial Union.

What's Going on in PROTESTANTISM?

EXISTENTIALISM — WHAT IS IT?

Existentialism is one of the most influential philosophies of modern times. It is also one of the most difficult to define because one of its basic ideas is that there are very few, if any, fixed and stable truths in the world. As a result, the term "existentialism" covers a very broad spectrum of thought. A man may call himself a Roman Catholic or a Protestant, a theologian or a philosopher, a theist or an atheist, and at the same time claim to be an existentialist.

A Philosophy of "Existence"

Existentialism takes its name from the emphasis which it lays on "existence." Existentialists differ from one another in many ways, but they all agree that "existence precedes essence." By this statement they mean that *what* a man is must always be considered to be less important than *that* a man is. Other philosophies, say the existentialists, have a tendency to reduce human nature to that which all men have in common. They tend to abstract from each individual man those qualities and properties which all other men possess. Having reduced man to this least common denominator, they then operate with this concept of what a human being is.

Existentialism, however, says that such a "man in the abstract" does not exist anywhere. Such a man is only a figment of the imagination, and only the individual human being has real existence. To think existentially is to focus one's attention with earnest sincerity on the individual person and on his particular situation in life. From this beginning point every existentialist then goes his own way, for this emphasis on the individual leads them to the conclusion that if a person has honestly and sincerely thought about his own situation, his opinions must be respected and honored.

A Revolt Against Objectivity

Existentialism is a revolt against objectivity. Most modern, scientifically trained men consider objectivity to be a desirable attitude. We are told that it is good to look at every situation objectively and to let our reason rather than our emotions rule because the true picture of any situation will be distorted and obscured if we allow our emotions to become involved.

This objective attitude arouses the wrath of the existentialists. They hold that the objective view is barren and cold and even destructive. The objective view, according to them, is the distorted view. It makes of life nothing more than a spectator sport. Existentialists are fond of the admonition that calls upon men to come down out of the grandstand and to get into the game. The end and aim of all existence is to be "concerned" and to become "involved." In "subjectivity" alone does man find true reality. Because of this view of life, existentialism has often been called "a revolt against reason."

This emphasis on subjectivity and sneering at "objective" truth makes existentialists impatient with all

exact formulations of truth either in philosophy or in theology. According to them, the "truth" with all its emotional overtones can never be captured in logical, propositional sentences. One writer has said that anyone who wishes to read existentialist literature must be prepared for a "pervasive fogginess." Existentialism has done with words what modern art has done with landscapes and colors.

A Philosophy of Crisis

Existentialism teaches that when a man begins to think seriously about himself and his situation, he soon realizes that life is an unending series of crises. A crisis is any situation in which a man is compelled to make a choice between two or more alternatives. Existentialists are fond of pointing out that even the man who does nothing has made a choice.

A Philosophy of Freedom

In making his choices a man is said to act in perfect freedom. Existentialists teach rather clearly and consistently that in the whole choosing process a man should be guided not so much or even not at all by divine commandments or the rules of society, but rather by his own inner nature. The hippies' insistence on "doing one's own thing" is an outgrowth of this philosophy. But although a man acts in freedom, he should remember that the choices he makes determine in large measure what he will be.

Beyond Good and Evil

As a man makes the choices which his predicament forces upon him, he creates his own values. In choosing he really decides what is good and evil, right and wrong, for him. This is not to be understood to give man the right to live in lust and license. While existentialists generally reject absolute codes of conduct and hold that each crisis must be resolved in its own appropriate way, they sometimes suggest that a helpful guide in finding an answer is to ask oneself, "What if everyone in this situation would act as I am planning to act?"

A Philosophy of Responsibility

Existentialism stresses also a man's responsibility for his choices. The moment an individual chooses a certain course of action, it becomes his own. Realizing that he has chosen to act in this way and no other, he must be prepared to answer for his choice. Atheistic existentialists are just as insistent upon this responsibility as are those existentialists who believe that there is a God. This is so because in the final analysis man must answer to himself, knowing that it was his own choice to act in this particular way. One of the best known spokesmen for this philosophy says, for example, that if a man takes part in a war, he must realize that it is *his* war because he is always free to desert or to commit suicide. That remark illustrates also what they mean by freedom.

A Philosophy of Anxiety

Because man is limited and weak, he soon realizes that his existence places him into an impossible predicament. The realization that he *must* choose, even though he may not have the resources needed to make a right choice, leads him into anguish and anxiety, fear and dread. The awesome sense of responsibility for the choices he makes creates in him a sense of guilt, which gradually deepens into despair. In this moment of despair, say the theistic existentialists, man makes what is called the "leap of faith," deciding to rest all his hope in God. The atheistic existentialists say that in this moment of utter despair a man should simply resolve by an act of sheer will power that in spite of all uncertainty about the outcome he will just make the best of a bad situation.

A Christian and Existentialism

There are many things in existentialism which would normally appeal to a Christian. Its concern with the individual ought to find a parallel in Christian practice. Its call to a life of earnest concern, its stress on man's responsibility for his actions, and its emphasis on man's guilt and weakness echo notes that ought to be sounded often by the trumpet of Christian preaching. Christian existentialists often make eloquent preachers of the Law. The writings of Kierkegaard, the Danish existentialist who lived from 1813 to 1855, for example, are a compelling call to repentance.

However, because the glance of the existentialist is usually turned inward rather than Godward, his concerns tend to become social rather than spiritual, his sense of responsibility makes him answerable to himself rather than to God, and he sees himself condemned by his own conscience rather than by the judgment of the Lord. In his confession he often seems to say, "Against me, me only, have I sinned."

Moreover, because existentialists reject all absolute standards of right and wrong, they have little guidance to offer. The "new morality" is a product of existentialist philosophy. If existentialists would take seriously the Biblical doctrine of the total depravity of man's will and intellect, they would really despair in a world where everything depends on the choices made by sinful men.

Finally existentialism robs men of the Gospel. Its impatience with all fixed and absolute truth will in the end destroy all Christian doctrine. Existentialists have little use for a verbally inspired and inerrant Bible. The faith of the existentialists is not faith in the words and promises of God, but rather a blind trust that "even if the Bible is wrong, God will never let you down." Existentialists speak of faith as a "stepping out over the abyss," or as a "leap into the darkness," whereas Christians take their stand on the solid foundation of Christ and on the impregnable rock of Holy Scripture.

SIEGBERT W. BECKER

[*Dr. Siegbert W. Becker is head of the Religion Department of Wisconsin Lutheran College, Milwaukee, Wis.*]

Editorials

(Continued from page 199)

logical training of its candidates for the ministry. During this period the Missouri Synod was free to use the facilities of the Wisconsin Synod at Watertown for the preparatory and college training of its students. The Missouri Synod maintained Prof. Stellanor on the Watertown faculty, and the Wisconsin Synod was to send a theological professor to St. Louis as its part of the agreement. This arrangement followed the declaration of mutual fellowship between the two synods that was made in 1869.

The Wisconsin Synod had intended to send Adolph Hoenecke as its representative on the St. Louis faculty but did not do so for the simple reason that it did not have the necessary money. Later, Prof. Ernst's father was called from Hanover, Germany. He was ready to accept the call, but a serious ailment of the eyes that set in just as he arrived in this country forced him to return home. Dr. F. W. A. Notz was then called from Muhlenberg College in Allentown, Pennsylvania. He accepted the call, but Missouri Synod officials thought that he was more needed in Watertown than in St. Louis, and so he came to Watertown.

After the Synodical Conference was formed in 1872, a plan for reorganization of the synods began to take shape. The idea was to form independent synods according to state boundaries. For example, all congregations of the Missouri, Ohio, Norwegian, Wisconsin, and Minnesota Synods (members of the Synodical Conference) that were located in Minnesota, would form one independent Minnesota Synod. The plan had merit, but the

way had been left open for these independent state synods to join one of the existing larger synods, Missouri or Ohio. If that happened, such state synods as Minnesota and Wisconsin would be swallowed up by the larger synods and lose their independence and identity. That fear defeated the plan and also led Wisconsin to decide to reopen its own seminary, this time in Milwaukee instead of Watertown.

In 1878 two small houses at the intersection of Hubbard Street and Garfield Avenue in Milwaukee were rented, and the seminary students moved from St. Louis to Milwaukee. At the same time Missouri Synod students attending Northwestern in Watertown migrated back to Missouri Synod schools. That is how it happened that Northwestern College graduates from 1872 to 1877 who intended to enter the ministry received their seminary training under Dr. Walther in St. Louis. Among them were O. Hoyer, Erdmann Pankow, the Pieper brothers, Franz, Reinhold, Anton, and August, Eugene Notz, John P. Koehler; among the candidates for the ministry who had been sent to the Wisconsin Synod by German Mission Societies and who were trained in St. Louis were Wm. Hinnenthal, Wm. Bergholz, and Michael Pankow.

It had also been part of the reorganization plan to establish a single large theological seminary to take the place of the separate seminaries of the Missouri, Norwegian, Ohio, and Wisconsin Synods. Could one huge seminary have prevented the split in the Synodical Conference that came in the 1880's? It seems more likely that it would have led all participating synods in the popular direction of liberalism and unionism.

ERWIN E. KOWALKE

Secretaries of Board of Education Installed

On Sunday evening, April 13, 1969, Mr. Adolph F. Fehlauer and Mr. LeDell Plath were installed as Secretaries of the Board of Education—Wisconsin Synod, Mr. Fehlauer as Executive Secretary and Mr. Plath as Secretary of Schools.

The service was conducted in Mt. Lebanon Lutheran Church, Milwaukee, the congregation in which the Plath family holds membership. Prof. Carleton Toppe, vice-chairman of the Board, preached the sermon on the text I Corinthians 3:11-13, stressing the fact that for our church work there is no other foundation than Jesus Christ. The secretaries were installed into their offices by Prof. Martin Albrecht, chairman of the Board; assisting were Pastor William Fischer, Secretary of Part-time Education, Pastor Clarence Koepsell, secretary of the Board, and Prof. Toppe. The children's choir of Mt. Lebanon sang an appropriate anthem under the direction of Mr. George Lillegard; the children of grades three and four spoke a Psalm, and Mr. Lawrence Marowsky served as organist.

Mr. Fehlauer and Mr. Plath are both graduates of Dr. Martin Luther College, New Ulm, Minnesota, Mr. Fehlauer graduating in 1930 and Mr. Plath in 1955. Both began serving the Church in the teaching ministry at St. Peter's, Helenville, Wisconsin.

Mr. Fehlauer served in the following congregations: St. Peter's, Helenville, 1930-38; Jerusalem, Milwaukee, 1938-41; St. James, Milwaukee, 1941-53; St. Paul's, Appleton, Wisconsin, 1953-59. In 1959 he was called as Secretary of Schools of the Board of Education, a position which he held until the retirement of Mr. Emil Trettin in 1968, when Mr. Fehlauer accepted the call as Executive Secretary.

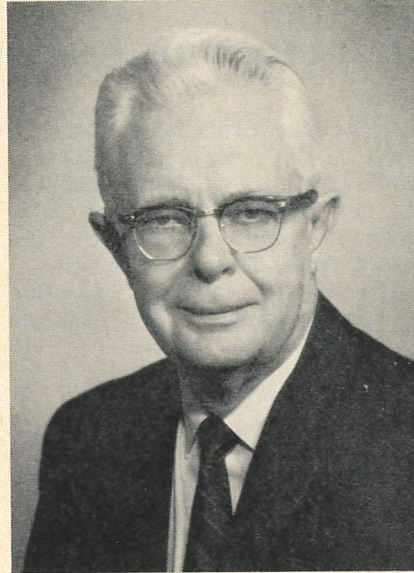
Mr. Plath served at St. Peter's, Helenville, from 1955 to 1961. From

1961 to 1965 he served in St. Paul's Algoma, Wisconsin. In 1965 he accepted a call to St. John's in St. Paul, Minnesota, where he served until February of this year, when he assumed his duties as Secretary of Schools.

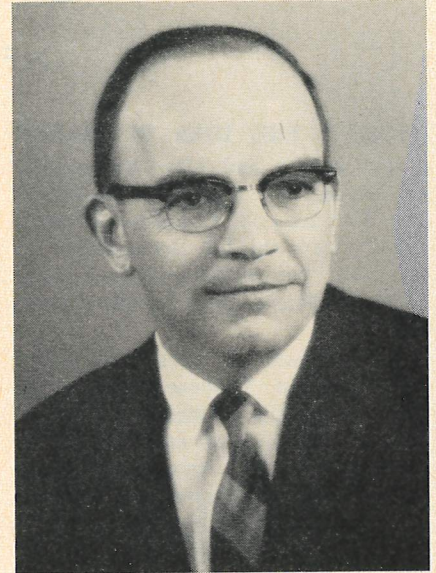
We are happy that we again have a full force of workers in the office of the Board of Education.

"The blessings of the Lord be upon you; we bless you in the name of the Lord" (Ps. 129:8).

MARTIN ALBRECHT



Mr. Adolph F. Fehlauer



Mr. LeDell Plath

We Turn to the Psalter . . .

. . . To Retain a Proper Perspective

As this is being written, the three American astronauts in the Apollo 10 space ship are halfway to the moon. This is the second manned excursion into outer space; a third trip is planned for July, including an actual landing on the surface of the moon. In the meantime, scientists in Russia have sent two more successful space probes to the planet Venus and have reportedly received additional data about that portion of our solar system. Numerous other man-made instrument packages have been sent into orbit around the earth, to other

planets, and around the sun. One is tempted to exclaim, "What hath man wrought!"

Remarkable as these achievements of man are, however, we dare not forget how completely dependent all of us are upon the almighty God and Lord of the universe. Without God *nothing* is possible. Psalm 19 reminds us of the fact that much more remarkable than all human discoveries put together is the work of the Lord, "my Strength and my Redeemer." This Psalm speaks of the wisdom, the glory, the might of God. Any-

thing that man accomplishes is possible only because of the Lord's creative and divine wisdom. We are just one small part of the universe which He has made — a universe which man has not been able to measure even with his most advanced instruments. "What hath God wrought!"

As you read Psalm 19 you will become aware of this, that David begins by praising and glorifying God the Creator. From this he rises to praise the mercy of God, who has given us His holy Word. After expressing his wondering and loving adoration, the Psalmist then offers prayers for justification and sanctification. In all this we are made aware once again of what really matters in our lives here on earth. For what is a man profited if he shall gain the whole world and lose his own soul? Or what is a man profited if he does succeed in travel-

ing millions of miles through space and does not know his Savior?

Yes, the heavens declare the glory of God, but there is a glory that exceeds even that of creation. It is the glory of the grace and love of God as revealed most wonderfully in Jesus Christ, His Son. This glory is not always as clearly evident to man, but it is of vital importance to him. It

is a glory which reached its height on Calvary's cross. The glory of God's grace to fallen mankind is revealed in the death of the innocent Lamb of God which paid for all of mankind's sins.

So . . . glorious as the scientific accomplishments of man may be, let us retain a proper perspective and a true sense of values. *God* is supreme

and all-important, not man. And as we daily thank God for the beauties of creation — as we listen to what the heavens declare — let us thank Him even more fervently for the beauties of His grace and for speaking to us in the Gospel about the eternal heavenly home of all believers.

PHILIP R. JANKE

Looking at the Religious World

INFORMATION AND INSIGHT

AROUND THE IDES OF MARCH

Just before and after the middle of March two top-level groups in The Lutheran Church — Missouri Synod drew up for presentation to the July convention of that body three proposals that would enlarge fellowship.

The Council of Presidents by a 25-13 margin proposed that "the Synod herewith formally declare itself to be in altar and pulpit fellowship with the American Lutheran Church." If adopted, the declaration would pave the way for those "who have discovered consensus which makes for a proper practice of fellowship to assume the opportunities and obligations of church fellowship." Those who have not discovered such consensus would not be conscience bound to practice "altar and pulpit fellowship at this time" but would be obligated "to continued study and discussion."

The Missouri Commission on Theology and Church Relations at its March 13-15 meeting proposed that the July convention take steps toward fellowship with the Evangelical Lutheran Church of Canada, until 1967 the Canadian district of The American Lutheran Church. Another recommendation asks authorization for the Missouri districts in Canada to "pursue the quest for Lutheran unity with the Lutheran Church in America—Canada Section on the basis of the Holy Scriptures and the Lutheran Confessions."

At its March meeting the Commission on Theology and Church Relations also proposed that the July convention consider applying for membership in the Lutheran World Fed-

eration. Two Commission members, Dr. J. A. O. Preus, president of Concordia Seminary at Springfield and the Rev. Alvin E. Wagner of North Hollywood, California, formally dissented from the recommendation.

The tide for enlarging fellowship is running strong in The Lutheran Church — Missouri Synod.

VATICAN ENVOY?

One can understand President Nixon's declaration regarding discussions with the Vatican: "I want that line of communication kept open . . . what is important is that the United States have with the Vatican close consultation on foreign policy matters in which the Vatican has a very great interest and very great influence."

A cynical Democrat might even suspect that there could be political motivation for a White House move to put Vatican relations on a more formal and permanent basis, what with the prospect of opposition from a popular Roman presidential contender in 1972.

Lutheran and Protestant reaction to the possible establishment of Vatican diplomatic ties was quick to surface. For the most part, it was a reaction of protest and opposition. Typical was the statement of the Lutheran Council in the USA which called attention to the fact that its bodies "have historically and consistently protested all formal relationship between our government and the Vatican."

The document cited as the basis for the protest "the constitutional separation of church and state, the unfair and unnecessary representa-

tion to only one of the world faiths and then to only one segment of that Christian faith, and the major difficulties of image and understanding . . . when our government deals with even one church institution as a temporal power." Fears were also expressed that the contemplated action might "seriously damage and impede the ecumenical conversations and relationships which have been developing in recent years."

We may not share all the concerns of LCUSA in this matter or agree with all of the arguments advanced, but we will no doubt all join in the final conclusion that no formal diplomatic relations with the Vatican should be established.

INTERCOMMUNION FERMENT

This past Lenten season found Pope Paul using his well-publicized Holy Week pronouncements to speak of a "practically schismatic ferment" in a church "gravely corroded by contestation." The same season revealed evidence of that ferment in the Dutch university at Utrecht. There Roman students joined with Protestants in Lenten Communion services with the approval of the student congregations and in spite of a ban on their participation by Cardinal Alfrink.

Cardinal Alfrink insisted that "existing divergences in our ideas of the ministry do not yet warrant the celebration of the eucharist by a Protestant minister." A Protestant advocate of the services declared: "I believe that there is no longer a clear difference between our conception of the Lord's Supper and the

interpretation of the eucharist by our Roman Catholic colleagues."

There is a particularly strong trend for renewal and change among the Dutch Catholics. Their theologians have taken the lead in a re-examination of the Roman theory of a transubstantiation in the Sacrament. That there should be a resort to independent action and a defiance of higher authority among the Dutch Catholics is not surprising. Additional difficulties in the future are a distinct possibility.

AFTER TWENTY-THREE YEARS

Some interesting statistics on churchgoing have been gathered by the Minnesota Poll in a state that is 40 per cent Lutheran. The figures compare 1945 and 1968 and seek to measure the effect of an era generally assumed to be marked by a decline in the influence of religion and by a disaffection of many church members. The poll reported these findings:

Attend Church	1945 (%)	1968 (%)
Regularly	48	49
Occasionally	34	28
Rarely, if ever	18	23

Church members, of whom 2 out of 5 were and still are Lutherans, as a group have slightly improved in the matter of regular attendance in spite of all temptations to the contrary. However, a sizable segment of the occasional churchgoers has in 23 years dropped into the "rarely, if ever" attendance category.

The findings bear out old and well-known truths. There is nothing that more effectively promotes faithfulness in religion than regular attendance at the church services. There is no surer and quicker way to the sin of utterly despising and rejecting the preaching of God's Word than developing the habit of "occasional" attendance. The sin against the Third Commandment,

even more than other sins, involves the danger of addiction and acceleration.

U. C. M. OBITUARY

The University Christian Movement, the much-heralded 1966 merger of Protestant, Orthodox, and Roman student organizations on college campuses, voted to disband on last March 1. Reasons given were underfinancing, ideological cleavages, and the difficulty of transforming the bureaucratic organization into a grass-roots movement.

During its brief three-year span of life the U.C.M. devoted itself to reformation of the university, to meaningful social change, and to self-definition on the campus.

Here is a case in point for the proposition that not all is gold that glitters in the bigness of merger and ecumenicity, in the relevance of social activism for church groups, in the newness or reorganization and change.

Our own college campus organization, Lutheran Collegians, will not be part of the pan-Lutheran group to be formed in August. It remains interested in mission work instead of social action. Some may take that to be a sign of arrested development. On the contrary, it is the better way.

MIDWEST LAYMEN HALT MERGER

Union negotiations begun seven years ago between the Southern Presbyterians and the Reformed Church were blocked by the negative vote of Midwest classes or units of the latter denomination. This opposition counteracted the favorable vote of most presbyteries of the Southern Presbyterian and the eastern Reformed classes.

When the 20 Midwest Reformed classes voted, 19 were opposed to union. Only the Detroit-Toledo unit

was favorably inclined. The 19 negative votes were more than enough to prevent the required two-thirds majority.

Observers of this voting, reporting in *Christianity Today*, stressed the role that Reformed laymen played in debating the issue and guiding the formation of opinion. The reports underscore the fact that the laity need not necessarily be uninformed in major church issues and uninfluential in reaching vital decisions.

UNBELIEF, SI; ATHEISM, NON

At a recent five-day symposium on "The Culture of Unbelief" at Vatican City the participating theologians and sociologists, Romans and Protestants, tacitly agreed to refer to the topic under discussion as "unbelief" instead of "atheism." The intent was to accent a scientific instead of a polemical approach to the problem of the nonbelievers.

According to one of the participants, the very act of having the conference showed that the Vatican was taking an "irretrievable step," and "putting out a feeler that will lead to diplomatic recognition of the nonbelieving world."

To many it will remain a mystery how the kingdom of Christ can grant any significant "diplomatic recognition" to the kingdom of darkness. It is just as difficult to grasp how the substitution of "unbelief" for "atheism" introduces any radical change.

There need, however, be no mystery or misunderstanding whatever regarding one of the few propositions on which there was general agreement at the symposium: atheism, or rather unbelief in God, is spreading rapidly. There dare be no dissent from the conclusion that the supreme task of the hour is to proclaim the saving Gospel of Christ to the nonbelievers.

EDWARD C. FREDRICH

To God the Father, Heavenly King

(For Trinity Sunday)

*To God the Father, Heavenly King,
Eternal thanks and praises sing.
Our daily wants He does provide,
With tender care He's at our side.*

*Lord Jesus Christ, True God and Man,
His death has brought us life again,
And bought for us a home where we
May dwell with Him eternally.*

*O Holy Spirit, Comforter,
Grant us Thy peace forevermore.
Help us to lead a holy life,
Keep us from sin and evil strife.*

*O Holy, Blessed Trinity,
Thou who art ever One in Three,
Grant, when our final hour has come,
A place in Thine eternal home.*

(Tune: LH 392)

ERNA WESTPHAL

Direct from the Districts

Dakota-Montana

Dedication

On December 15, 1968, the members of Willow Lake Ev. Lutheran Church of Willow Lake, South Dakota, were privileged to dedicate their new church to the service of the Triune God. Prof. K. G. Sievert and Pastor R. J. Palmer, both former pastors, were the guest speakers for the occasion. Rev. G. C. Bunde is pastor of the congregation.

Self-Supporting

Another mission has joined the ranks of self-supporting congregations. Good Shepherd of Sioux Falls, South Dakota, reached that milestone on January 1, 1969. It was organized on October 17, 1952, with about 40 souls. A parsonage was erected in 1956. In 1962 the congregation was privileged to dedicate its new chapel and fellowship hall. The church seats about 165. It now numbers 160 communicants and 263 souls. Pastor H. Birner served this mission before transferring to Mobridge, and since that time Pastor David Krenke is serving Good Shepherd.

Anniversaries

On November 29, 1968, Mr. and Mrs. Carl Lohmiller of Henry, South Dakota, observed their 50th wedding anniversary at St. Paul's in Henry. They were married on Thanksgiving Day, November 28, 1918, in Watertown, South Dakota. At the celebration Pastor C. Reiter of Kiel, Wisconsin, a son-in-law of the couple, addressed them on the basis of Psalm 18:1. Pastor D. Ninmer also addressed them on the basis of Psalm 95:1-7.

Mr. and Mrs. Wilbur Peery, members of St. Paul's Ev. Lutheran Church, Hazelton, North Dakota, celebrated their 50th wedding anniversary on March 30, 1969. Their children honored them with an open house in the church basement. Pastor George Rothe, vacancy pastor, addressed them on the basis of Psalm 106:1.

Groundbreaking

St. John's Ev. Lutheran Church of Wetaskiwin, Alberta, Canada, broke

ground for its new church on Sunday, March 23, 1969. Construction was begun on April 2. Total cost of the new chapel with basic furnishings will be about \$40,000. The project should be completed by late summer. Richard W. Strobel is pastor of St. John's.

Vacancies

The following vacancies obtain in the District at this time: Morrystown-McIntosh-Watauga parish; Timber Lake - Isabel - Dupree - Faith parish; Grover - Hazel parish; Elkton - Ward parish; Circle-Glendive, Montana, parish; and Clear Lake.

GERHARD H. GEIGER

Western Wisconsin

Tenth Anniversary

Of Peace Lutheran, Janesville

Peace Lutheran Church, Janesville, Wisconsin, observed its tenth anniversary with a special anniversary service on January 12. Pastor Karl Bast of Madison served as guest speaker. His meditation on I Corinthians 15:58 presented "The Apostle Paul's Advice for a Well-Rounded Future." The anniversary was also marked by a dinner and program held on March 2.

Peace Lutheran Church began holding services in July of 1957. Pastor James Thrans of nearby St. Matthew's conducted the services. In August of 1958 Pastor Victor Prange was ordained and installed as the first resident pastor. On January 11, 1959, the congregation was officially organized.

Peace Lutheran began its service to the Janesville community with a chapel constructed with Church Extension Fund money. In 1961 a parsonage was erected with the assistance of Parsonage-Teacherage Loan Fund. In 1966 the chapel was enlarged to its present size to accommodate the growing Sunday school and congregation. The enlargement was made possible by a Chapel Expansion loan.

Since 1958 the membership of Peace Lutheran has risen from 22 to 333 confirmed members. God's mission

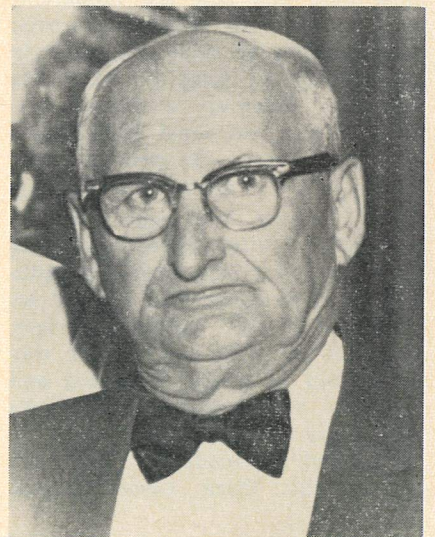
to the lost has been well served by its members. In the past 10 years 32 adults have been baptized and 108 adults have been confirmed. The current Sunday-school enrollment of 248 indicates the congregation will continue to grow as it serves the mission of God.

The spirit with which Peace marked its tenth anniversary is typified by Pastor Prange's closing remarks in the tenth anniversary booklet, "The Lord called us to faith and gave us gifts and talents. We are His messengers, His workers, His servants His men and women, His youth and children, to fulfill His will. His word of "Peace" comes to us in our worship and goes with us as He sends us into the world. We depend upon Him as we move forward into the future."

Fifty Years

A Sunday-School Teacher

In connection with its Christian Education and Manpower Sunday on March 9, St. Paul's Ev. Lutheran Church, Onalaska, Wisconsin, recognized the 50 years of teaching service which Mr. Ernest Otto has rendered to the Lord in the Sunday school. Fol-



Mr. Ernest Otto

lowing the service a pot-luck fellowship dinner was served to allow members the opportunity to meet and greet the Saturday- and Sunday-school staff and to express their greetings to Mr. Otto. The congregation remembered Mr. Otto with a large picture by Richard Hook entitled "Jesus and the Children."

Well Begun and Well Done

St. Peter's Ev. Lutheran Church, Brodhead, Wisconsin, broke ground on Sunday, October 20, 1968, for a \$75,000.00 church structure. Pastor Wayne E. Schneider officiated at the ceremonies. The A-frame structure will seat 160 persons in the nave and 25 in the balcony, besides offering Sunday-school and fellowship-hall facilities.

St. Paul's Ev. Lutheran Church at Wisconsin Rapids held mortgage-burning ceremonies on March 23, 1969; the occasion marked the final payment on its loan for the building of a church and parsonage. The Rev. William Lange, pastor of the 1075-member congregation, led the congregation in thanksgiving. Less than 10 years ago the congregation had a

\$250,000 mortgage on its new facilities; today it has a \$500,000 property debt free!

Northwestern College Receives AAL Grant

Northwestern College, Watertown, received a \$1,000 unrestricted grant from Aid Association for Lutherans, a fraternal life insurance society headquartered in Appleton, Wisconsin.

The grant is based on the number of AAL All-College Scholarship winners attending the college. AAL provides a \$500 unrestricted grant to Lutheran schools for each scholarship winner attending. The two Northwestern College students who received AAL All-College scholarships are David J. Beckman, New

London, Wisconsin, and David C. Linn, Rhineland, Wisconsin.

Basketball Tournament

Lakeside Lutheran High School, Lake Mills, hosted an invitational basketball tournament on March 7 and 8. Northwestern Prep of Watertown won the championship as it defeated second-place Manitowoc Lutheran. Lakeside took third place when it defeated Northwestern Lutheran Academy of Moberg, South Dakota. Winnebago Lutheran Academy won the consolation honors as it defeated Luther High of Onalaska. An average of 1100 persons watched the 11-game, two-day session which brought together young Lutherans from three states, representing three Synod prep schools and four area Lutheran high schools.

DARVIN RADDATZ

Briefs

(Continued from page 198)

about Himself, confessing with the Psalmist that "his greatness is unsearchable" (Ps. 145:3). Humbly we bow before Him in adoration, worship, and praise as we join the seraphim in singing, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory!"

* * *

MAGNANIMOUSLY, THE POPE HAS NOW REPEALED HIS RULE that women must wear a veil or a hat in church. A decree called "Misale Romanum" was issued on May 2 by Pope Paul incorporating many changes in the mass which have been made since the Second Vatican Council of 1962 to 1965. It was explained by Vatican officials that ignoring the rule amounted to repealing it.

The pope's action will perhaps raise some questions. If, as was said, the requirement that women wear a covering on their heads in church was based on Scripture, what right does the pope have to repeal a law of God? On the other hand, if it was not a law of God, how could the pope charge those with sin who disregarded his rule, a mere human ordinance?

The Apostle Paul does, indeed, discuss this matter in I Corinthians 11. But he makes it clear that this is a matter of propriety in accordance with the customs of the day. "Is it comely (proper)," he asks, "that a

woman pray unto God uncovered?" (I Cor. 11:13.) A woman ought to dress decently and properly when going to church. We might add that this also applies to men.

Customs and styles change, however. In our Lutheran churches also not so many years ago it was considered improper for a woman not to wear a hat in church. Today's customs are somewhat different. If a generation ago a woman had worn skirts at or above the knee, that too would have been considered improper or indecent, and certainly no self-respecting woman would have thought of wearing such attire to church. Accepted standards of proper dress have changed today, however. In this same connection Paul says that it is a shame for men to have long hair. In this respect, too, customs and styles change from time to time.

The essential point is, however, that in the New Testament there are no ceremonial laws of any kind. God does not tell us what to eat or what to wear or when to hold our services. "Let no man therefore judge you in meat, or in drink, or in respect of

an holyday, or of the new moon, or of sabbath days," Paul writes to the Colossians (2:16). Such regulations belonged to the Old Covenant. With the coming of Christ they were set aside. "Stand fast therefore in the liberty wherewith Christ hath made us free," the same Apostle admonishes us (Gal. 5:1).

Respect for God and His Word will, naturally, motivate Christians to dress appropriately for church. They will remember that not all things that are lawful are expedient or edifying (I Cor. 10:23).

In setting himself up as an authority in the church who may arbitrarily make or abolish regulations that must be obeyed on penalty of sin, the pope is arrogating to himself divine authority and showing himself to be the Antichrist, the man of sin, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. 2:4). His most recent decree is another clear demonstration of who he really is.

REQUEST FOR COLLOQUY

Mr. Arnold W. Wentzel, Vernon Center, Minn., having resigned his teaching position in a day school of the Missouri Synod for confessional reasons, has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence regarding the applicant may be directed to the undersigned.

Manfred J. Lenz, President
Minnesota District

REQUEST FOR COLLOQUY

Prof. Erich H. Sievert, now serving as instructor at Dr. Martin Luther College, New Ulm, Minn., has applied for a colloquy with a view to becoming eligible for pulpit work in our Synod's congregations. Correspondence concerning the applicant may be addressed to the undersigned.

Manfred J. Lenz, President
Minnesota District

RESULT OF COLLOQUY

In a colloquy held on May 19, 1969, Mr. Edward J. Lochmoeller, formerly of The Lutheran Church—Missouri Synod, was found to be in agreement with the Wisconsin Ev. Lutheran Synod in doctrine and practice. He is herewith declared to be eligible for a call into the teaching ministry of our Synod.

2nd Vice-President Manfred J. Lenz
District President Immanuel G. Frey
Professor Armin W. Schuetze

RESULT OF COLLOQUY

In a recent colloquy, Pastor Carl A. Rathjen of Muscoda, Wis. (Missouri Synod), was found to be in agreement with our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in the Wisconsin Ev. Lutheran Synod.

Second Vice-President Manfred J. Lenz
District President Carl H. Mischke
Professor Carl Lawrenz

APPOINTMENTS

To fill existing vacancies, Pastor Henry G. Meyer, Fort Morgan, Colo., has been appointed as the second vice-president of the Nebraska District. Pastor Norman Paul of Valentine, Nebr., has been appointed to the Nebraska District Board of Education. Pastor Charles Flunker of Newton, Iowa, has been appointed as the Central Conference Representative of the Nebraska District Commission on Evangelism.

Gerald E. Free, President
Nebraska District

APPOINTMENT

As visiting elder, Richard W. Strobel, to take the place of Roland F. Zimmermann, who has accepted a call into another District.

Arthur P. C. Kell, President
Dakota-Montana District

ANNOUNCEMENT

Pastor W. F. Vathauer of Fairfax, Minn., has been elected to fill the unexpired term of the late Pastor Palmer.

Norbert E. Paustian, Secretary
Board of Trustees

CALL FOR NOMINATIONS Michigan Lutheran Seminary

Whereas the Board of Control of Michigan Lutheran Seminary has been granted permission to call the fourteenth professor, and whereas Prof. Paul Kuske has requested to be relieved of his duties as Dean of Students and to be assigned to the full-time teaching ministry at Michigan Lutheran Seminary, it has become necessary to issue a call for a list of candidates for the office of Dean of Students. The Board of Control herewith invites the members of the Synod to submit the names of theologically trained candidates for this office. The dean will also be expected to teach some academic subject.

Nominations should be in the hands of the secretary no later than June 13, 1969.

Gerald R. Cudworth, Secretary
34235 Blackfoot Lane
Westland, Mich. 48185

CALL FOR CANDIDATES Northwestern College

The Board of Control of Northwestern College herewith requests the members of the Synod to submit nominations for the newly authorized professorship at this institution. The nominees should be theologically trained men who are qualified to teach in the field of college English.

Nominations and their qualifications should be in the hands of the secretary no later than June 14, 1969.

W. A. Schumann, Secretary
612 S. 5th St.
Watertown, Wis. 53094

OFFER

Available to any WELS mission: Green 3-sided altar superfrontal, green pulpit and lectern hangings. White and red sets later in year.

Rev. Alvin R. Kienetz
Grace Ev. Lutheran Church
614 E. Cecil St.
Neenah, Wis. 54956

OFFER

Zion Ev. Lutheran Church, 3 SW, Garrison, Nebr., will give its oak altar, pulpit, baptismal font, and hymnboard to a mission congregation if it is willing to pay the transportation. For details write or call:

Mr. Loran L. Heins
President of Zion Congregation
R. D. 2
Rising City, Nebr. 68658
Tel.: (402) 542-5369

SEMINARY MALE CHOIR RECORDS

Recordings of the 1968 choir tour are still available. These are stereo records, which can be played also on a monaural system. The records had been advertised in a December issue of *The Northwestern Lutheran*. The price has been reduced to \$3.00, postpaid. Order from

Prof Martin Albrecht
11840 N. Luther Lane 65W
Mequon, Wis. 53092

EXPLORATORY SERVICES

Peoria, Illinois

Exploratory services sponsored by the Western Wisconsin Board for Home Missions will be held every Sunday evening at 7:30 o'clock beginning June 8 at the Bob Aswege State Farm Office, 227 North Main, Creve Couere, Ill., serving Peoria, East Peoria, Creve Couere, Pekin and surrounding area.

Henry Paustian

EXPLORATORY SERVICES

Honolulu, Hawaii

Regular monthly exploratory services are being held in Honolulu at 4 p.m., Fort Shafter Chapel Annex. Local contact for dates: Lt. Col. Karl Kuckhahn, 1218A Hase Dr., Ft. Shafter 96558. Phone: 86-1856.

Address other correspondence to:

Rev. Paul Heyn
9130 Southern Rd.
LaMesa, Calif. 92041

A GIFT

If any of our pastors or teachers is interested in back copies of *The Northwestern Lutheran* (Jan. 1937—March 1947; Jan. 1948—Sept. 1960; *The Confessional Lutheran* (June 1946—Aug. 1960); *Christianity Today* (Oct. 1956—Sept. 1960)), please contact:

Rev. Howard Henke
2471 Fraser Rd.
Kawkawlin, Mich. 48631

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 16, 1969.
Time: 9 a.m. CDT — Opening Communion service for pastors and delegates.
Place: St. Paul's Church in Henry, S. Dak.
Agenda: Discussion of syllabus for Synod Convention.

D. Nimmer, Secretary

WESTERN DELEGATE CONFERENCE

Place: Northwestern Lutheran Academy, Moberg, S. Dak.
Date: June 17, 1969.
Time: 9 a.m. (CDT) with Communion service at Zion Lutheran Church.
Preacher: H. Birner (A. Lemke, alternate).
Agenda: Study of Report and Memorials for the 1969 Synod Convention.

Since this is to be only a one-day conference, the delegates and pastors will not need to bring bedding along.

A. Lemke, Secretary

ALBERTA-MONTANA DELEGATE CONFERENCE

Place: St. Paul's Lutheran Church, Livingston, Mont.
Date: July 1, 1969.
Time: 9 a.m.
Agenda: Book of Reports and Memorials.
Kenneth Lenz, Secretary

MICHIGAN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 17-19, 1969.
Place: Michigan Lutheran Seminary, Saginaw, Mich.

Registration: Tues., 8:30-10 a.m.
Holy Communion service: St. Paul's Lutheran Church, Wed., June 18, 7:30 p.m.

Preacher: Robert Mueller.
Essays: "A Study of Such Organizations As the YMCA, YWCA, Campfire Girls, Boys Clubs of America, 4-H, etc., by Harold Sauer; Are the Educational Fees Demanded of Those Preparing for Work in the Church Compatible With Our Worker-Training Purposes and Principles? by James Fricke.

Ronald F. Freier, Secretary

MINNESOTA

NEW ULM DELEGATE CONFERENCE

Date: June 18, 1969.
Time: 9:30 a.m.
Place: St. Paul's, New Ulm.
Communion: 11:15 a.m.

Agenda: The Impact of English Literature (modern) on the Youth of Today, R. Duehlmeier; Book of Reports and Memorials.
Ralph J. Polzin, Acting Secretary

REDWOOD FALLS PASTOR-DELEGATE CONFERENCE

Date: June 24, 1969.
Time: 2—9 p.m.
Place: Zion Church, Olivia; I. Lenz, host pastor.

Agenda: The Book of Reports and Memorials for the Fortieth Convention of Wisconsin Ev. Lutheran Synod.

Please send excuses to the host pastor.
Dale W. Arndt, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY CONFERENCE

Date: June 23, 1969.
Time: 9 a.m., Communion service, H. Bergholz, preacher.

Place: Communion at St. Paul's Ev. Lutheran, Appleton. Convention at Fox Valley Lutheran High School, Appleton.

Agenda: Discussion of Reports and Memorials to the 40th Convention of the Wisconsin Ev. Lutheran Synod.

W. Gaulke, Secretary

PACIFIC NORTHWEST

DISTRICT DELEGATE CONFERENCE

Place: St. Paul's, Tacoma, Wash.
Date: June 24-26, noon to noon.
Communion service: June 24, 7:30 p.m.
Preacher: Prof. Carl Lawrenz.

Agenda: Essay by Prof. Lawrenz; Study of Reports and Memorials for the Synod Convention.

A special District session will convene the first afternoon to act on recommendations re: election procedures.

If unable to attend, please inform host pastor.

David Bode, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: Tues. and Wed., June 10 and 11, 1969.
Place: Peace Lutheran Church, Hartford, Wisconsin, D. H. Kuehl, host pastor.

Registration: Tuesday, 8:30 a.m.
Time: Opening service with Holy Communion at 9 a.m. Tuesday. President Adolph C. Buenger will deliver the sermon, Pastor D. H. Kuehl will serve as liturgist.

Essay: The Divine Call into the Ministry of the Word, Pastor Robert J. Zink.

No evening sessions are planned. Noon lunch will be served by the ladies of the congregation.

All pastors, professors, and male teachers of the District are expected to attend.
Heinrich J. Vogel, Secretary

WESTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONFERENCE

Place: Northwestern College, Watertown, Wis.
Time: Mon. and Tues., June 9 and 10, 1969.
Other pertinent information will be sent to each pastor, teacher, and professor prior to the conference.

H. Winkel, Secretary

BUDGETARY FUND OFFERINGS FOR 1969

	Four months ended April 30, 1969			
	Prebudget Subscription	Pension	Gifts and Memorials	Total
Arizona-California	\$ 47,564	\$ 1,682	\$ 3,542	\$ 52,788
Dakota-Montana	49,599	300	41	49,940
Michigan	252,790	1,005	4,178	257,973
Minnesota	266,322	6,334	2,381	275,037
Nebraska	51,132	525	60	51,717
Northern Wisconsin	333,216	8,282	788	342,286
Pacific Northwest	15,141	921	—	16,062
Southeastern Wisconsin	376,463	13,968	2,613	393,044
Western Wisconsin	331,253	11,592	21,666	364,511
Sent Direct to Treasurer	—	—	8,317	8,317
Total — 1969	\$1,723,480	\$44,609	\$43,586	\$1,811,675
Total — 1968	\$1,223,664	\$41,659	\$45,009	\$1,310,332

PREBUDGET SUBSCRIPTION PERFORMANCE

	Four months ended April 30, 1969			
	Subscription Amount for 1969	4/12 of Annual Subscription	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California	\$ 134,270	\$ 44,757	\$ 49,246	110.0
Dakota-Montana	162,677	54,226	49,899	92.0
Michigan	768,949	256,316	253,795	99.0
Minnesota	819,684	273,228	272,656	99.8
Nebraska	154,130	51,377	51,657	100.5
Northern Wisconsin	974,553	324,851	341,498	105.1
Pacific Northwest	47,519	15,840	16,062	101.4
Southeastern Wisconsin	1,202,422	400,807	390,431	97.4
Western Wisconsin	1,006,606	335,535	342,845	102.2
Total — 1969	\$5,270,810	\$1,756,937	\$1,768,089	100.6
Total — 1968	\$3,683,523	\$1,227,841	\$1,265,322*	103.1*

Note: *The information for 1968 has been adjusted to include Pension Offerings for comparison purposes.

MISSIO DEI CONTRIBUTIONS

Total to April 30, 1969

Arizona-California	\$ 163,434
Dakota-Montana	177,101
Michigan	680,744
Minnesota	757,899
Nebraska	168,913
Northern Wisconsin	1,108,343
Pacific Northwest	50,843
Southeastern Wisconsin	1,351,170
Western Wisconsin	951,981
Sent Direct to Treasurer	66,238
Total	\$5,476,666

Total Subscription	\$5,525,000
Per cent received	99.1

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended April 30, 1969, with comparative figures for 1968

	Twelve months ended April 30			
	1969	1968	Increase or Decrease*	
			Amount	Per cent
Income				
Prebudget Subscription Offerings	\$4,081,033	\$3,346,860	\$734,173	21.9
Gifts and Memorials	133,227	104,428	28,799	27.6
Pension Plan Contributions	102,712	91,859	10,853	11.8
Bequest	72,951	11,733	61,218	—
Income from NWPH	16,562	16,562	—	—
Other Income	4,200	3,989	211	5.3
Total Income	\$4,410,685	\$3,575,431	\$835,254	23.4
Expenditures				
Worker-Training	\$1,460,226	\$1,287,342	\$172,884	13.4
Home Missions	1,283,570	\$1,108,973	74,597	6.7
World Missions	683,290	588,064	95,226	16.2
Benevolences	702,874	636,774	66,100	10.4
Administration and Services	373,558	302,380	71,178	23.5
Total Expenditures	\$4,403,518	\$3,923,533	\$479,985	12.2
Operating Gain	\$ 7,167	—	—	—
Operating Deficit**	—	\$ 348,102**	—	—

Accumulated Deficit, July 1966 through April 1969, \$438,353.

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

NOTICE!

Congregations that have members residing temporarily at the

- VETERANS' ADMINISTRATION HOSPITAL
Wood, Wis.
- CENTRAL STATE HOSPITAL
Waupun, Wis.
- WISCONSIN STATE PRISON
Waupun, Wis.
- WISCONSIN CORRECTIONAL INSTITUTION
Fox Lake, Wis.

please notify:

Pastor A. H. Schroeder
7131 Auburn Ave.
Wauwatosa, Wis. 53213
Tel: (414) 453-5413

CLOSING DATE FOR DISTRICT CASHIERS

The schedule of closing dates for remittances of offerings by congregations to their District Cashiers is as follows:

- June 23, 1969
 - July 24, 1969
- Norris Koopmann, Treasurer

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

- Carter, Robert**, as pastor of Gethsemane Ev. Lutheran Church, Milwaukee, Wis., by John Raabe, assisted by H. A. Koch, H. F. Koch, M. O. Westerhaus; May 11, 1969.
- Schneider, James**, as pastor of St. John's Ev. Lutheran Church, Kendall, Wis., by O. W. Heier, assisted by E. Kahrs, J. Brandt, H. Klug, M. Lemke; March 23, 1969.
- Weber, Richard**, as associate pastor of St. John's Ev. Lutheran Church, Two Rivers, Wis., by Edward Stelter, assisted by A. L. Schmeling, N. Kock, K. Fuhlbrigg; May 11, 1969.

Teachers

- Becker, Gary**, as instructor in Winnebago Lutheran Academy, Fond du Lac, Wis., by M. Janke; Sept. 3, 1968.
- Fehlauer, Adolph**, as Executive Secretary of the Board of Education—Wisconsin Synod, at Mt. Lebanon Lutheran Church, Milwaukee, Wis., by M. Albrecht, assisted by W. Fischer, C. Koepsell, C. Toppe; April 13, 1969.
- Plath, LeDell**, as Secretary of Schools of the Board of Education—Wisconsin Synod, at Mt. Lebanon Lutheran Church, Milwaukee, Wis., by M. Albrecht, assisted by W. Fischer, C. Koepsell, C. Toppe; April 13, 1969.

CHANGE OF ADDRESS

Pastors

- Carter, Robert**
2821 W. Harrison Ave.
Milwaukee, Wis. 53215
Tel.: (414) 645-1613
- Glaeske, Vilas R.**
11303 Stroud Dr.
Houston, Tex. 77072
- Peters, Dr. Paul**
Strathcona House 1612
10883 Saskatchewan Drive
Edmonton 60, Alberta, Canada
- Weber, Richard**
1904 — 31st Street
Two Rivers, Wis. 54241
Tel.: 793-4477

NOTE!

Mailing Address of our Pastor in Vietnam (first class only):
Rev. Melvin Schwark
% Wisconsin Ev. Lutheran Synod
Box 56 APO SF 96243
Street address in Saigon (for servicemen in Vietnam):
329 VO TAHN Telephone: PTT 22429

WISCONSIN SYNOD SCHOLARSHIP FUND

Help Send a Messenger of Peace

HELP SEND A MESSENGER OF PEACE

through the Wisconsin Synod Scholarship Fund which has been established to assist any deserving students with financial aid while preparing for full-time church work as pastors or teachers at the preparatory and terminal training schools of the Wisconsin Synod. Both male and female students are eligible to receive grants from the Fund.

WHAT CAN YOU DO?

As an individual member of the Synod you can support this worthy cause —

1. WITH special offerings in your congregation for the Scholarship Fund.
2. BY presenting a gift to this Fund in memory of a loved one.
3. THROUGH a special yearly grant to the Fund.
4. BY including the Wisconsin Synod Scholarship Fund in your last will and testament.
5. BY remembering this Fund in your prayers.

For additional information consult your pastor or write to:

THE WISCONSIN SYNOD SCHOLARSHIP COMMITTEE

1634 Boettger Road
New Ulm, Minnesota 56073