

# THE NORTHWESTERN Lutheran

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February 15, 1970



# BRIEFS by the Editor

**AGAIN THE CHRISTIAN CHURCH** is observing the season of Lent. The name Lent comes from the Anglo-Saxon word for spring, lencten, which is related to the German word Lenz, also meaning spring. It is related also to our word "length." This is the time of the year when the days begin to lengthen. More appropriate, perhaps, is the name "Passion Season" for this part of the church year. This name reflects the fact that during these six weeks the Church meditates on the Savior's Passion, on His innocent suffering and death as the Substitute for sinners.

In this season of the year we center our attention on those historical events which are the very foundation of our Christian faith and the firm basis of our Christian hope. To set aside a special time in the year for dwelling on the details of the sacrifice by which the Lamb of God took away the sins of the world is not merely a time-honored tradition; it is a potentially profitable spiritual opportunity. Christians will not want to pass it up. They will not fail to take advantage of the added oppor-

tunities the Lenten season offers for meditating on the Gospel of their salvation, the preaching of "Jesus Christ, and Him crucified."

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TRADITIONALLY, the 40 days of Lent, beginning with Ash Wednesday, have been a time of fasting. (Since Sundays are regarded as festivals, each Sunday being a commemoration of the Lord's resurrection, they are not included in computing the 40 days of Lent.) In our circles, to the best of our knowledge, the custom of fasting during Lent has largely gone by the board. Undoubtedly, this is a reaction to the spirit of work-righteousness so often connected with fasting not only in the Roman Catholic Church but also among pietistic Lutherans.

Fasting may, to be sure, be practiced in a proper, God-pleasing spirit. Luther in his Small Catechism says that fasting in preparation for the Lord's Supper is "indeed a fine outward custom." A Christian may fast as a means of expressing his sorrow over his sins. He will be mindful, however, of Jesus' warning against

making a show of one's fasting (Matt. 6:16-18). Voluntarily he may choose to restrict his diet in order to discipline his body, not, of course, with the thought that this will be meritorious in any way, but calling to mind Jesus' admonition, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life" (Luke 21:34), and the Apostle Paul's example, "I keep under my body, and bring it into subjection" (1 Cor. 9:27).

The essential characteristics of true repentance—and, consequently, of a God-pleasing observance of Lent—are not to be found in something outward, but within the human heart. They are pointed up by the Prophet Joel in the Old Testament lesson for Ash Wednesday: "Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness" (Joel 2:12, 13). Here the emphasis is put where it must be if our observance of Lent, whether accompanied by fasting or not, is to be of any spiritual benefit—not on externals, but on the "broken and contrite heart."

(Continued on page 66)

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

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# Editorials

## God and Soldiering

Samuel Johnson, a famous English man of letters, once said, "Every man thinks meanly of himself for not having been a soldier." It is unlikely that he would have delivered himself of this opinion, were he living in America today. Many Americans think meanly of soldiering rather than to think meanly of themselves for not having been soldiers.

Voices of protest have denounced the war in Vietnam as unjust, inhuman, and bestial. They have shrilled four-letter obscenities against those who bear the responsibility for conducting the war and for supporting it. They have decried military service as indecent and immoral.

Surely, soldiers may be immoral—whether they are looting or raping or doing other violence to their victims, or whether they are engaging in such age-old vices of soldiers as gambling, fornicating, and carousing.

But soldiering is not immoral. Soldiers carrying out their appointed duties are not butchers or murderers. Taking the life of an enemy of their country is not manslaughter. God did not arraign Judah as a homicide; in His eyes Joshua and Gideon were not murderers, nor were Cornelius and the centurion of Capernaum. John the Baptist told the Roman soldiers who came to him that they should repent, but not for being soldiers. Our Lord Himself did not speak disapprovingly of His servants fighting for Him, were He an earthly ruler.

Luther had Scripture behind him when he declared, "There is no doubt that the military profession is in itself a legitimate and godly calling and occupation." After writing a beautiful prayer for soldiers to use, he added, "In so doing commit body and soul into God's hands, draw your sword, and fight in God's name."

Many of those who raise their voices against war are either ignorant of God's approval of soldiering, or they reject it. Christian citizens may dislike the war in Vietnam, but they have no business echoing un-Scriptural protests against arms-bearing.

CARLETON TOPPE

\* \* \*

## Another Look at "Strictness"

The free literature found in the seat pockets of airliners is not always highly edifying, nor even very interesting. However, an article which appeared in a recent issue of an airlines magazine did contain a thought-provoking article on Orthodox Judaism in America. "Surprisingly enough," says the writer, "Orthodoxy by most accounts is the fastest growing of Judaism's branches. In an age of increasing secularism, it is thriving despite its adherence to traditional, seemingly burdensome, forms."

Those who compile statistics on the growth of church bodies have pointed to the rather remarkable growth of such other religious bodies as the Jehovah's Witnesses, the Mormons, the Seventh Day Adventists, and the Pentecostal groups. All of these groups share at least one common characteristic: their strictness in doctrine and their demands upon the lives of their members.

The outward success of these religious bodies is not cited here as evidence of God's blessing, which obviously cannot rest upon the religious efforts of those who contradict the central teachings of His inspired Word. It does, however, indicate that "strictness" in doctrine and practice does not necessarily prevent growth and expansion. The writer of the article referred to above sets forth his explanation for the growth of Orthodox Judaism, one of the strictest of all religious sects, by stating, "People today are seriously looking for values." In other words, in his opinion people are not attracted and held to a religion by its liberalism but by its adherence to clear and definite standards of doctrine and life.

The prospect of external growth and success should not be our motive for being "strict." There is a better reason and a higher motive for not yielding in matters determined by the Word of God. But observation and experience do indicate that lowering the bars is no guarantee of success and that watering down the doctrines might well have an effect just the opposite of that which the liberalizers intend.

IMMANUEL G. FREY

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## A New Christmas Theology?

The Commission On Research And Social Action of one Lutheran church body this last year approved a policy statement on abortion, which says, in part: "We are convinced that, all factors considered, an induced abortion is preferable to an uninterrupted pregnancy issuing in an unwanted child, whether born to suffer in his own hostile home, or born to be placed in a substitute home where even the most wholesome environment may be unable totally to overcome his felt rejection by his own parents."

The unwed mother, for example, exposed to the torment of malicious finger pointing . . . carrying a child whose birth would bring her untold heartache . . . engaged to an unemployed laborer who is not the child's real father . . . rearing her offspring in an incredibly hostile environment . . . certain she would one day be cut to the quick to see his blood shed. . . .

Such a woman would be advised by these Lutheran leaders of today to submit to an "induced abortion." Pressed to its logical conclusion, that piece of "wise and enlightened" advice would include Mary of Nazareth.

(Continued on page 62)



## Studies in God's Word

# Isaiah, Mighty Seer In Days of Old — Isaiah 52:13-15

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee—his visage was so marred more than any man, and his form than the sons of men—

So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider.

### The Lord's Servant

"I pray thee, of whom speaketh the prophet this?" (Acts 8:34.) This question, raised by the eunuch of Ethiopia when he had read the portion of holy Scripture that is the very heart of the Book of Isaiah, has been repeated often by Bible scholars. The answer given by the Bible student will reveal his particular theological stripe.

We prefer to take the answer given to the Ethiopian by Philip, the God-called, Spirit-directed spokesman of the Lord. "Then Philip opened his mouth and began at the same scripture and preached unto him *Jesus*" (Acts 8:35).

Since we have the complete record and revelation of the New Testament Scriptures, it is not difficult for us to see Jesus Christ in Chapter 53 of Isaiah (Isaiah 52:13-15, obviously, belongs to Chapter 53). What surprises us is the graphic detail Isaiah furnishes in his record. How could he have seen the heart of the Gospel so clearly? But then, his "thus saith the Lord" explains all. Isaiah's vision was God-projected and his written record God-breathed.

The first portion of this highwater mark in the Old Testament is a summary statement. It is the foretelling of the amazing triumph of the Servant of the Lord through His equally amazing humiliation.

With "Behold!" the Lord Himself calls attention to the unique character of the person and work of His Servant. He is Zion's God-man Redeemer, the most wonderful person who has ever lived. He combined within Himself a complete divine nature and a complete human nature. This is beyond all human comprehension. It befits us to behold with reverent awe.

### The Servant Exalted

The Lord's Servant "shall deal prudently." The expression implies that by wise and intelligent action He shall succeed in His mission. He shall attain a triumph and exaltation far beyond all other men. The surpassing nature of His exaltation is brought out by three successive expressions, each one carrying us to a higher plane: Raised shall He be! Lifted up (still higher) shall He be! High, very high (the highest) shall He be!

And so it happened, as we read, "wherefore God also hath highly exalted him and given him a name which is above every name" (Phil. 2:9). And so we confess: "The third day He rose again from the dead; He ascended into heaven and sitteth on the right hand of God the Father Almighty."

### The Servant Humbled

Yet this remarkable exaltation would be attained only through an equally remarkable humiliation of the Lord's Servant: "As many were astonished at thee . . . so shall he sprinkle many nations. . . ."

The astonishment of many calls for an explanation, and it is given: "His appearance and form was disfigured more so than any man, more even than all the children of man!" How graphic is the description of the sufferings that have been veiled for us under three hours of darkness! The Lamb slain for all!

### The Servant Dispenses the Spoils

But as many individuals would be astonished at His humiliation, so many nations and their rulers would feel the impact of the stupendous results of His exaltation. If His sufferings dumbfounded some, then His resurrection victory and the manner of distributing the spoils of victory would leave the world absolutely speechless.

And speechless we are that, for instance, through the "sprinkling" of Baptism we are cleansed from all our sin and made children and heirs of God. Who can believe it! And yet, it is undeniable that the Lord gave the commission: "Go ye therefore and teach (make disciples of) all nations, baptizing them . . ." (Matt. 28:19).

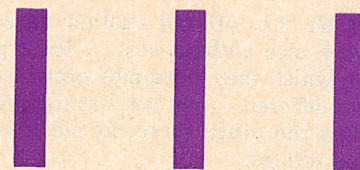
The word "sprinkle" has caused many a great deal of difficulty. The usual solution has been to render the word "startle." Yet it must be admitted that such a translation departs from the ordinary use of the term. It seems justifiable, therefore, to note the parallel between "sprinkle many nations" and "nations, baptizing them" in connection with applying and appropriating the fruits of the victory won by the Lord's Servant.

If such a solution does not satisfy, then let us nevertheless not lose sight of the remarkable work of cleansing us that is here described and the equally remarkable cleansing power in our Baptism. "Behold!"

PAUL E. NITZ

# New Openings for the Gospel

## In Our World Mission Fields

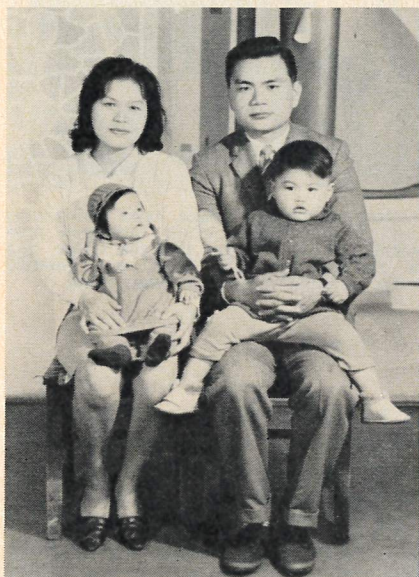


### EVERLASTING HAPPINESS VILLAGE

*(The first in a series of articles)*

Because it added greatly to our own Christmas joy, we would like to share with our readers the news of promising new openings for the Gospel of our Lord in our various World Mission fields.

The first one came on a Christmas card from Pastor Paul Behn, our Friendly Counselor at Hong Kong.



Mr. and Mrs. Martin Lin and family of West Taiwan became acquainted with our church through the Voice of Salvation radio broadcast, wrote to our missionaries, and asked to be served with the Gospel.

He wrote, "The Voice of Salvation radio broadcasts are bound to bring results, as the following will show: A vicar-evangelist, Mr. Martin Lin, who was trained in a sectarian seminary but resigned from his church because he was disillusioned with its doctrine and practice, wrote to our Chinese missionaries at Taipei from Tai Chung, 150 miles to the south, asking them to visit him.

"We took the train to that place on Sunday in response to that appeal. We arrived in time to attend a part of his Sunday evening service with seven adults and one child. After the service we visited, asking questions for more detailed information.

"Before we left that evening Mr. Lin begged us to meet his relatives who are living in Everlasting Happiness Village, about 44 miles from Tai Chung.

"On the next morning we drove to this village, a farming community not far from the western coast of Taiwan. Mr. Lin introduced us to his relatives, all of whom claim to be Christians, the pictures in their homes clearly verifying this as a fact. There were no heathen altars.

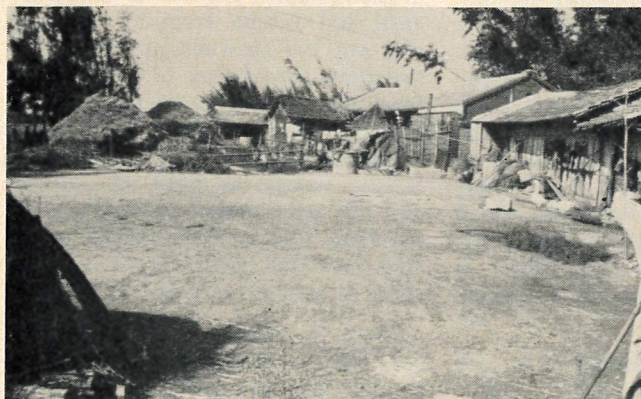
"We learned that in this farming community of about 1000 people 20 per cent are Christians. They have

no church, and no pastor of any kind serves them.

"After the usual amenities were over, the people took us for a walk. One aunt pointed out a parcel of ground and explained that she would gladly give this to us for a small church, if we would come to them to preach Christ, the Truth of God's Word. As we walked on another aunt



Rev. Timothy Lee (right) and Vicar Victor Cheung have been left in charge of the work in Taiwan.



This piece of land in the center of Everlasting Happiness Village has been offered to us by the Lins as a chapel site. "In this wonderful village," Missionary Paul Behn writes, "no doors are locked at night."



Another piece of land offered to our missionaries for a small village chapel.

of Mr. Lin offered another parcel of land, also without cost. A third piece on which they were now growing rice was offered — and yet a fourth, larger than the other three, in the heart of the village.

“We went into a huddle about this. Our Taipei men, Pastor Timothy Lee and Vicar Victor Cheung, were sure that we could build a chapel of stone holding 150-200 people here for about \$3,000. Vicar Cheung has a builder in

his Taipei congregation. We explained that we did not have final authority to accept property and to build chapels.

“But we urged the men to forward our study materials to these good people and to keep in touch with a monthly visit.

“The taxi driver overheard our conversation and explained that the Taiwan government plans to enlarge the harbor here to accommodate

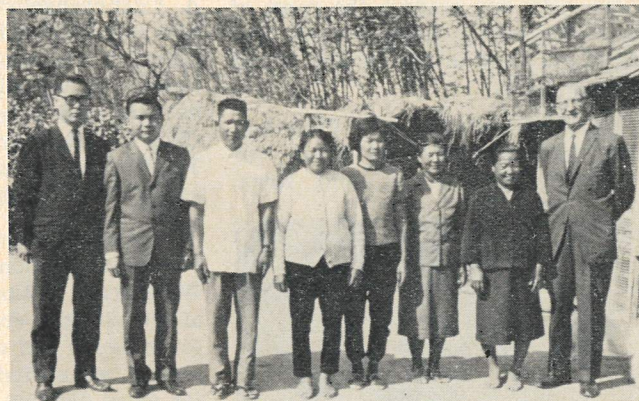
larger vessels within the next five years, and he urged, “Take the land soon, and be safe.”

The accompanying pictures will show the reader what our Friendly Counselor saw on those days at Everlasting Happiness Village and how the Lord’s promise still holds, also for the Voice of Salvation radio, beaming the Gospel throughout the Taiwan-Hong Kong-Red China area!

EDGAR HOENECKE



Still another property offered to us by the Lins for the building of a chapel where they might worship and bring their village neighbors to learn about Jesus.



This group met in Everlasting Happiness Village, West Taiwan, to discuss the expansion of our missionary effort into this area (Left to right): Rev. Timothy Lee, Mr. Martin Lin, his father and mother, his sister, two aunts, Rev. Paul Behn, our Friendly Counselor to the Chinese Ev. Lutheran Church in Hong Kong.

## We Turn to the Psalter . . .

### . . . And Find Peace in Our Mighty Fortress Psalm 91

Psalm 91 is the “Invocavit Psalm” of the Church. It can be given this title because verses 1, 15, and 16 form the Introit for the first Sunday in Lent (called Invocavit), and because parts of this Psalm (vv. 1, 2, 4, 11, 12) are used in the Gradual for that Sunday (cf. p. 62 of *The Lutheran Hymnal*). The Sunday receives its name, incidentally, from the first word of the Latin Introit, “Invocavit,” which reflects verse 15 of Psalm 91, “He shall call upon me, and I will answer him.”

In the ancient Christian Church “Invocavit” was the day on which those who were receiving religious instructions entered the final stage of

their preparation for Baptism on Easter Sunday. Psalm 91 contains for such maturing Christians God’s promises of strength and support — promises which every child of God holds in high regard. To one who leads the life of a disciple of Christ here on earth there is the need to be awake to the dangers and the trials which are a part of life in this world of sin. There is the need to know where to find a haven of peace in an atmosphere of turmoil.

Here is a chart directing us to such a place. This “Invocavit Psalm” praises the protecting and rescuing grace which the Christian experiences in all times of danger and distress.

It formulates for us a firm confession of faith: “I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust” (v. 2). And it assures us of the peace that is ours as we dwell in this Mighty Fortress: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.”

Abiding in faith under the shadow of the Almighty assures us of deliverance and rescue from all the evil that sin has spawned on this globe. Countless forces seek to “separate us from the love of Christ.” Paul enumerates some of them in Romans 8. Tribulation, distress, persecution, famine, nakedness, peril, sword — all had left their marks on Paul’s body, but none had broken through to his soul; none had destroyed his faith, his sense of security in God.

Psalm 91 also lists dangers and terrors that could destroy faith and assurance, but “because thou hast made the Lord, which is my Refuge, even the most High, thy habitation, there shall no evil befall thee, neither shall

any plague come nigh thy dwelling." Despite terrors of the night and arrows by day (v. 5) we are safe! God makes us secure! We need not fear even "though the earth be removed" (Ps. 46). Even in the midst of disaster our Fortress secures us. In spite of the worst that can happen our Refuge gives His angels charge over us (v. 11).

What grace! What love for fallen

sinner! We can dwell in the secret places of the Most High because He has awakened faith within us. He has made it possible, with His love for us, for us to love Him. And then He says, "Because he (the believer) hath set his love upon me, therefore will I deliver him: I will set him on high . . . I will answer him . . . I will be with him in trouble; I will deliver him . . . honor him . . . show him

my salvation!" (vv. 14-16). Can anything be more clear? Your Savior-God has, for you, protection and peace—blessings which can be found nowhere else—blessings which His atoning death on Calvary made possible. This great evil befell Him so that "there shall no evil befall thee" (v. 10). May He continue to show us His salvation forever!

PHILIP R. JANKE

# oh, come, let us worship!

## Our Lutheran Liturgy

### THE THANKSGIVING

Having received what God has offered us in His Sacrament, namely, the body and blood of Jesus Christ, the forgiveness of our sins, life and salvation, we now gratefully turn to Him and thank Him for His most wonderful gift.

#### The Versicle and Its Response

"O give thanks unto the Lord, for He is good, and His mercy endureth forever." We call attention to the fact that this versicle continues to show that our service differs drastically from that of the Roman Catholic Church. Their service is a sacrifice. They hold that the Savior is being sacrificed anew whenever they celebrate the Mass. We, on the other hand, believe that Christ was sacrificed once and for all when He gave His life for us on the cross. We celebrate Holy Communion in remembrance of Him, as He also stated: "This do in remembrance of me." However, our service is more than merely a remembrance. Since Jesus said to His disciples, "Take eat, this is my body," and "Drink ye all of it; this cup is the New Testament in my blood," we know that we are truly receiving His body and blood whenever we partake of Holy Communion. Nor is it our faith that makes this possible, but it is Christ's Word spoken at the institution that tells us that we are receiving His true body and His true blood.

It is natural for a Christian, then, that he will want to thank God for what He has given us. It is in that spirit that the pastor exclaims: "O give thanks unto the Lord, for He is good," to which we respond by singing: "And His mercy endureth forever."

We do have the choice of a second versicle and response in the words: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." This statement is not so much a statement of thanksgiving as it is a reminder of the gracious thing that God has done for us: giving His Son into death for us. This we should realize every time we partake of the Lord's Sup-

per. The words were written by the Apostle Paul in his First Letter to the Corinthians, chapter 11, verse 26. Both versicles and responses are most appropriate: the one stressing thanksgiving, the other one being a response of encouragement never to forget the sacrifice Jesus has brought for us.

#### The Collect

Our order of service also offers two thanksgiving collects. The first is from Luther's *German Mass* and is the one used most commonly in the Lutheran churches. Whether it was Luther's own is hard to say. It seems that some of the phrases and expressions he used in his prayer were used in earlier prayers. This, however, need not disturb us, for Luther was not the type of person who laid claim to originality. He had no time for that. When he wrote hymns and prayers, he used those expressions that he deemed practical, whether they were his own or had been used previously by others. The important thing for him was that they were doctrinally correct and that they served the right purpose.

The first collect, the one more commonly used, does have wonderful content. As believing children of God who have just received the blessing of Holy Communion, we thank God for this "salutary" gift. ("Salutary" means "bringing healing and salvation.") After this we pray God for strength to love God and our fellow man ("strengthen us in faith towards Thee and in fervent love toward one another.") All of this, we pray, should flow out of the wonderful blessing He has given us, namely, the forgiveness of sins. The second collect is similar in nature. We notice in particular that both stress that a sanctified life will flow out of our faithful participation of the Sacrament.

Truly then, this "Thanksgiving" is a closing reminder of the great blessings God bestows upon us in this Sacrament of the Altar.

MARTIN ALBRECHT

# The Christian and the World

## IN IT, BUT NOT OF IT

### THE SCOUT LAW IN THE LIGHT OF SCRIPTURE

#### How the Scout Law Subverts the Function God's Law Is to Serve

*(The first of three articles on the Scout Law)*

##### Pressure on Parents and Children

Parents who have children in grade school know how persistent the pressures are for their children to join the Scouts. If your child's public-school teacher isn't handing out information on Scouts, your child will certainly view the appealing Scouting advertisements on television. If the neighbor boy isn't parading down the block dressed in his Scout uniform, the evening paper will carry a picture of the latest advancements in a local troop. When your child tells you, "Everybody's joining," he's almost correct. Few are the parents who do not feel these pressures; however, even fewer are the parents who know from Scripture why they and their children should not become involved in the Scouting movement.

##### Scouting and Religion

Literature on Scouting states clearly that Scouting and religion are closely connected. "The Boy Scouts of America maintains that no boy can grow into the best kind of citizen *without recognizing his obligation to God*. In the first part of the Scout Oath or Promise the boy declares, 'On my honor I will do my best to *do my duty to God and my country and to obey the Scout Law*.' The recognition of God as the ruling and leading power in the universe and the grateful acknowledgment of His favors and blessings are necessary to the best type of citizenship and are wholesome precepts in the education of the growing boy."<sup>1</sup>

The Scouting movement recognizes the importance of religion in a child's training, but it firmly maintains that it does not enter into the religious training of the child. "Scouting recognizes the essential part that religion must play in character building, but the Boy Scout Movement does not attempt to provide in its own name this religious training for youth. To do so would be highly presumptuous and an intrusion into the field of the Church."<sup>2</sup>

*If this last statement were 100 per cent correct, there would be no reason to withhold our approval of Scouting. If religious training were left to the Church alone, we would welcome the chance for our children to benefit from the hobbies, nature hikes, and citizenship studies. Since, however, the Scouting movement has never divorced itself from the religious training of children, Christians who listen to the words of Scripture find Scouting objectionable.*

##### God's Law and the Scout Law

Is it fair to make the statement that Scouting has never divorced itself from the religious training of children? If it can be shown that Scouting teaches a religion of its own, can it also be demonstrated that the Scout religion is not the religion which Scripture presents? To find answers to these questions it becomes necessary to compare the obvious precepts of Scouting with the clear teachings of the Bible.

Where does one begin with such a comparison? It is logical to look to those statements which best summarize the philosophy of Scouting. "Every educational system implies a philosophy; every institution has its own spirit by which it lives and expresses itself. The Spirit of Scouting, its vital principle and its living expression, is the Scout Promise and the Scout Law."<sup>3</sup> How does the Scout Law fare when compared with the two great doctrines of the Bible, Law and Gospel? This article will restrict itself to a comparison between God's Law and the Scout Law.

##### God's Law Reveals Sin

God gave His Law to mankind for one primary purpose — to reveal sin. Through the Law God endeavors to show every mortal that he is a sinner, deserves the wrath of God, and is on a collision course with eternal death. "By the law is the knowledge of sin" (Rom. 3:20). Only the man who recognizes his sin can recognize the need of the Savior.

Since God designed that the Law should reveal sin, He deliberately summarized it in 10 short commands beginning with "Thou shalt" or "Thou shalt not." God did not intend that hearing these commands should be a pleasant experience for our ears or for our hearts. The Ten Commandments stand with their sharp wording to penetrate even the hardest shell of self-righteousness.

##### Improving God's Law

Lord Baden-Powell, the founder of Scouting, did not approve of the way in which God worded His Law, nor did he agree with the purpose for which God had originally given His Law. This man set out to "improve" on God's Law — a presumptuous undertaking. His action is still defended in Scout literature today. "The Scout Law is based upon the *codes of old*, but transformed into a positive, living ideal for the modern boy. Most laws start with a 'Do' or a 'Don't,' with a 'You must' or 'You



mustn't'—they either command or prohibit. The Scout Law does neither. It is a simple statement of fact, of what is expected of a Scout."<sup>1</sup>

### Subverting God's Law

When we analyze this statement, we find the admission that the Scout Law "is based upon the codes of old." The implication is that God's Ten Commandments are one of the "codes of old." However, those Ten Commandments "have been transformed into a positive, living ideal." This is no improvement! God intended to reveal sin by His Law. That Law has been weakened to a "simple statement of fact, of what is expected of a Scout." The Scout Law, as it is worded and taught, leaves children (and adults) with the impression that a human being has the potential to keep the Scout Law and thus also God's Law. Sin, which God intended to be revealed by His Law, is treated as nonexistent. The Scout Law subverts the function God's Law is to serve.

One of the 12 Scout Laws which conceals sin rather than reveals sin is: "A Scout is Obedient. He obeys his parents, Scoutmaster, patrol leaders, and all other duly constituted authorities." The Fourth Commandment also speaks of our relationship to constituted authority but begins: "Thou shalt honor thy father and thy mother."

The Scout Law gives a person the false security that with genuine effort he can obey all authorities; the Fourth Commandment leaves no one with such an impression.

The last Scout Law is: "A Scout is Reverent. He is reverent toward God." How can this stand as a "statement of fact" when Scripture speaks of man's complete inability even to know who the true God is, much less to know what that God expects of him? By nature no man has this ability to show reverence to God, for all men are "dead in trespasses and sins" (Eph. 2:1).

The Scout Law does subvert the function God's Law is to serve. Sin is not called sin. The sinner is given a false security that he can keep the Law. We dare not entrust our children to an organization offering such credentials!

1 Charter and Bylaws of the Boy Scouts of America, (1966) p. 15.

2 Scouting in the Lutheran Church, p. 10.

3 Ibid.

4 Scoutmaster's Handbook, (1967) p. 20.

JERALD J. PLITZUWEIT

[The author is professor of Greek at Northwestern College, Watertown, Wisconsin.]

## TEACHING CHRISTIAN ATTITUDES TOWARD SEX

[The movement to include sex education in the school curriculum is growing. The following guidelines have been adopted by our Synod's Board for Parish Education to assist our Christian schools in establishing a policy regarding sex education. These guidelines were published in the December 1969 issue of The Lutheran Educator. They are being reprinted here in order to make them available also to the readers of The Northwestern Lutheran. — Ed.]

Children are being exposed more and more to sex stimuli in advertisements, movies, magazines, TV, current novels, etc. As a result they are receiving distorted and unwholesome concepts of sex. These must be counteracted.

Sex must be understood in the light of Scripture. Hence, Scripture must be used to instruct our children and to protect them from false ideas and sinful practices concerning sex. The task of teaching children wholesome, Christian attitudes belongs primarily to the parents of the children. But surveys reveal that parents are doing little if anything about educating their children properly in matters pertaining to sex. Many parents feel that they are not competent to give their children the correct Christian viewpoint in regard to sex.

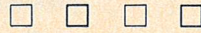
The church can help the parents

1. By making parents aware of their responsibility toward their children (Eph. 6:4);
2. By making parents aware of the need for instructing their children in wholesome, Christian attitudes toward sex;
3. By suggesting to parents ways and means of teaching their children wholesome, Christian attitudes toward sex;
4. By making available to parents a list of tracts and pamphlets that are helpful in educating children in matters pertaining to sex;
5. By supplementing the instruction given in the Christian home with instruction in the Christian day school and confirmation instruction class
  - a. By teaching the necessary facts concerning sex, not in separate and special courses, but in correlation with other subject areas;
  - b. By using the religion lessons that pertain to chastity and marriage to talk with the children about God-pleasing attitudes toward sex;
  - c. By using the religion, science, and physiology lessons to talk with the children about God's wonderful arrangement to re-

produce every living thing (cf. Gen. 1);

- d. By speaking about the wonderful way that God arranged for the propagation of mankind (cf. Gen. 1 and 2). [It must be pointed out that God restricted certain intimate relationships only to husband and wife. Jesus said, "They twain shall be one flesh." (Matt. 19:5). This oneness is to exist only between husband and wife. God forbids the physical union of man and woman outside of marriage (cf. I Cor. 6:15, 16). Adultery and fornication are sins against God's Commandment.];
- e. By answering truthfully questions that children may have;
- f. By warning children against the soul-destroying smut being offered in print, on the screen, on TV, etc. (cf. Eph. 5:3-5; Prov. 1:10; II Tim. 2:22);
- g. By providing good, Christian reading material for children in the home and at school;
- h. By reminding children to exercise great care in choosing their associates (cf. Prov. 1:10);
- i. By instructing and encouraging children to use the Word of God as a shield and weapon to overcome temptations (cf. Gen. 39:9; Eph. 6:10-17).

What do  
you mean..



# Adiaphora?

CUSTOMS CHANGE

We are living in an age of great change, an age of upheaval. All around us, and even in the Church, we hear the cry, "We must change with the times." Some, therefore, insist that even the Gospel must be changed, that our system of morality has to be changed, yes, that even the Bible has to be made relevant to our age of change. Some things, however, will never change. We Lutherans insist that God's Word, both Law and Gospel, will never change, even as God Himself is unchangeable.

## Adiaphora Do Change

As far as adiaphora are concerned, they may change with the change of time and place. In the early Apostolic Church it was not proper for women to worship with their heads uncovered because in that age decent women appeared in public with their heads covered. Some churches, therefore, insist that this rule of the Apostle Paul must apply today, and that women who come to church with their heads uncovered are sinning. St. Paul also prohibited women from bobbing their hair, for women with short hair were usually women of loose morals, women of the street.

The meaning of these denunciations becomes clear in the light of what Peter says in I Peter 3:4 (Phillips): "Your beauty should not be dependent upon an elaborate coiffure, or on the wearing of jewelry or fine clothes, but on the inner personality—the unfading loveliness of a calm and gentle spirit, a thing very precious in the eyes of God." Certainly in every period of history Christian women are not to conform themselves to the whims and fancies of the age, as, for example, to the immorality which is so prevalent in our age. Rather, they are to be chaste and moderate in the use of all things, and not go to extremes. But what may be improper in one age may be entirely proper in another, depending entirely upon the circumstances.

## Editorials

*(Continued from page 55)*

Pressed to its logical conclusion, that is what false doctrine always attempts to do, rob us of our Savior. What have we in common with that kind of "lutheranism"? What kind of fellowship can a Christian have with the advocates of "exterminative medicine"? It may remain a difficult thing for our flesh to do, refuse the extended hand of ecumenical merger. But it is no longer a difficult thing to understand why we must do it.

It would be hard to say what prompted it, but Cardinal

## An Illustration

Another example of this change in adiaphora is the matter of foot-washing, described by John in the thirteenth chapter of his Gospel. There we are told that Jesus, after the Passover meal put on an apron, poured out some water, and then washed the feet of His disciples. After doing this, He asked them, "Do you know the significance of what I have just done for you?" Without waiting for an answer, He declared that He had given them an example. What He had done, they should do.

This narrative is one of the most touching in the entire Bible. No more striking lesson in humility is taught anywhere in our Bible. The Christian Church has always accepted this interpretation of this act of foot-washing, although some sects to this day insist upon the literal interpretation of this act, and still practice foot-washing in their services.

One commentator has this to say about foot-washing: "That the feet-washing is not to be literally carried out is demonstrated by the silence of the Epistles about the act. Both Baptism and the Lord's Supper are repeatedly mentioned in the New Testament, and the Church has done both from the beginning. But the Epistles have nothing to say about feet-washing as an ordinance. Furthermore, if our Lord had meant literal feet-washing, why did He ask the disciples, 'Know ye what I have done to you?' He had reference to the spiritual meaning and not the literal act."

So adiaphora, such as the custom of foot-washing, being neither commanded nor forbidden by God, do change with the times. The policy of the Church, therefore, must ever be to resist the adoption of any custom that is not in harmony with the Word of God, but also to allow its people the right to choose so long as what they do does not identify them with the worldly-minded people of this sin-cursed earth.

KENNETH W. VERTZ

Patrick O'Boyle recently told it "like it is," saying: "Abortion is murder."

The Christian does not take his cue from any Cardinal or any Commission On Social Action. The Fifth Commandment forbids murdering the unwanted and the unborn.

Of course, Mary of Nazareth had a marvelous promise from her Lord. But then, so does every distraught modern day mother who has the faith to receive it: "Whoso shall receive one such child in My name receive Me."

JOHN PARCHER

## Church Dedication — Mount Calvary, Redding, California

A full church with only 80 people present? It sounds unusual, but that describes the dedication gathering at Mount Calvary Lutheran Church, Redding, California, on October 5, 1969.

Present Mission Board policy allows mission congregations with fewer than 50 communicants to build a "limited first unit" church building. Such a unit, though necessarily small,

does give the congregation a base from which to do its work. And after 59 months of worshiping in a mortuary chapel, a rented church, and a women's clubhouse, such a first unit is a welcome addition.

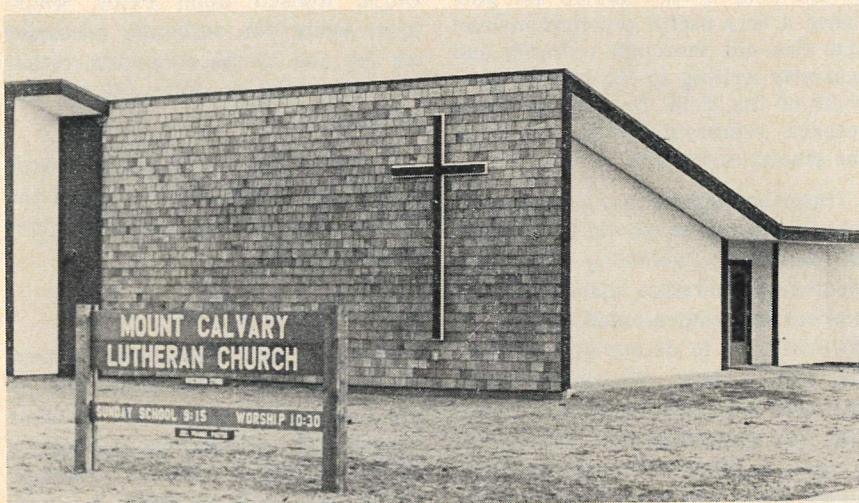
At the dedication service, the Rev. Robert Hochmuth, chairman of the California Mission District Mission Board, preached the sermon on the last verses of Ephesians 2. Of the 80

worshippers in attendance, about half were guests from the other six northern California churches of our Synod. (The nearest is 170 miles away.)

The new building offers seating for about 80 worshippers in the chapel. A sideroom can be used for overflow seating. Sunday-school classes must be held in the chapel and in the one separate room available for that purpose. The building was designed as the fellowship wing for the final sanctuary which will be built at a later date. Unit one was built at a cost of \$24,000, the money coming from a Synodical loan.

The excellent location of the new building in a suburban neighborhood has helped Mount Calvary enjoy healthy increases in church and Sunday-school attendances since dedication. The chapel has been nearly full on several occasions, this time with guests from our own community. We pray that the 50-communicant level may soon be reached so that more complete facilities can be obtained. Meanwhile, however, the congregation gratefully uses the present building as a home from which to reach out with the Gospel to the unchurched in the community.

JOEL PRANGE



This is the first unit of our mission congregation in Redding, California. It will be the parish hall of a church to be built later.

# Looking at the Religious World

## INFORMATION AND INSIGHT

### GENESIS BACK IN TEXTBOOKS

Forty-five years ago in a courtroom in Dayton, Tennessee, John Scopes and Clarence Darrow fought unsuccessfully for the right to use biology textbooks that were based on the evolution theory. In the next few months there could well be a contest in a Palo Alto, California, courtroom over efforts to get the *Genesis* creation record back into science textbooks after a long absence.

The California State Board of Education recently adopted new science guidelines that call for the selection of science texts that present the *Genesis* creation account as an alternative to the Darwinian theory. Since publishers are inclined to cater to the huge California market, estimated at 10 per cent of the total, the devel-

opment there could have far-reaching consequences in science textbooks throughout the land.

In Palo Alto, home of Stanford University, plans are being made for a legal battle to overturn the recent decision on the grounds that it provides for an unconstitutional teaching of religious beliefs in the public schools.

Many will rejoice because of the new California science guidelines, and more will rejoice if legal decisions uphold them. Without doubt, there is something of a gain involved when the Bible truth of creation is given space as an "alternative" to evolutionary theory, instead of being ignored entirely.

However, in the teaching process the key factor remains the teacher.

If the teacher is worthy of the name, he or she will exert great influence when there is a presentation and evaluation of the textbook's "alternatives" of creation and evolution or, for that matter, spontaneous generation.

Those who are concerned that the Christian youth be taught the Christian truth in school will not be satisfied with the allocation of several pages in the school's textbooks to Biblical material. They will do what they can to provide a Christian school with Christian teachers.

### NEW LITURGICAL TEXTS

A commission representing seven major denominations in 20 English-speaking countries has published the

results of its efforts to provide uniform and updated versions of the main parts of the worship service. Its proposals have been accepted by the Inter-Lutheran Commission on Worship that speaks for the larger Lutheran bodies in the United States and Canada but not for our Synod.

A number of the proposed wording changes are not especially significant but several are striking. In the Lord's Prayer "your" replaces "Thy," and "Lead us not into temptation" has become "Do not bring us to the test."

The new Apostles' Creed has these clauses: "He was conceived by the power of the Holy Spirit" and "He descended to the dead." It is to be recited without "Amen."

In the Nicene Creed the key phrase in the second section is rendered "One in Being with the Father" and in the third section the long-debated statement on the Spirit's procession is printed "Who proceeds from the Father [and the Son]."

The *Gloria in Excelsis* employs "you" forms also and opens with "Glory to God in the highest, and peace to his people on earth."

What the various English-speaking church bodies involved ultimately do about these proposals cannot be predicted at this time. Our readers will vary in their language reaction to the new wordings. However, they will all join in a disapproval of any text changes that blur a clear confession to the Bible truths that Jesus Christ descended in triumph into hell and that the Holy Spirit proceeds from the Father and the Son.

## TWO CENTENNIALS

Somewhat tardy but appropriate is the mention of a pair of centennials that fell this past year. In 1869 were born the Concordia Publishing House of The Lutheran Church—Missouri Synod and the Rev. Dr. J. M. Reu, outstanding theologian of the old Iowa Synod. They can well be linked because they represent two aspects of a most important phase of church work, the publication of useful theological literature.

For most of the last hundred years Concordia Publishing House has rendered yeoman service in supplying

literature that espoused the cause of confessional Lutheranism. To select a few outstanding titles is difficult, for the list of exemplary books is long. Suffice it to say that three generations of Wisconsin Synod pastors had few more necessary and useful books on their shelves than those published by Concordia.

Dr. Reu served his church body in many ways, but he was recognized and will be remembered in other circles both here and abroad as an authority in the field of catechetics. He published a very useful practical manual and also did thorough research and scholarly writing in the historical aspects of the field. Dr. Reu in many respects represents what is best in the scholar and writer.

Unfortunately the day is past when we can depend, as we did in the past, on Concordia Publishing House for theological literature that is soundly Biblical, and confessionally Lutheran. We will have to do our own publishing and writing. Wisconsin Synod members will have to learn to subsidize loss publications at our Northwestern Publishing House, for theological books will never return profits from our slim market. Scholars and writers, like Reu, will have to be developed and drafted in our own ranks.

## DOEPFNER TO SUENENS TO — PAUL

At the recent Extraordinary Synod of Bishops of the Roman Catholic Church the major issue was the principle of collegiality or, in plain language, the relation of the Roman bishops to the pope in the government of their church. Some assumed that the role of the bishops would be appreciably enlarged, but efforts to this end were checked as effectively as a rally is snuffed out by a double play.

The Roman Curia had prepared a statement stressing papal prerogatives and powers which the assembly was to discuss and approve. Cardinal Doepfner of Munich proposed instead that the statement be referred to theologians for study and subsequent report. Cardinal Suenens of Belgium endorsed this proposal and in the process urged a brand of broader collegiality. The assembly overwhelm-

ingly approved what was, in effect, a tabling of a report that supported papal power at the expense of the bishops.

Then Pope Paul spoke to the assembly. He granted the bishops biennial sessions and agenda control but insisted that he was yielding such tokens of collegiality "without, however, at any time renouncing our specific duties and responsibilities, which are imposed on us both by the charism of the primacy conferred by Christ himself upon Peter, whose most lowly yet authentic successor we are, and by the obligation, rather than the right, of exercising the primacy faithfully."

It is good that there are endeavors to curb the claims and powers of the Roman pope, but the papacy remains the Antichrist.

## ORDINATION COMMOTION

Frequent and widespread discussion and agitation have arisen regarding the rite of ordination. A short time ago the educational publication of The Lutheran Church—Missouri Synod debated the question of ordaining male teachers. Last summer seminary interns of the Evangelical Church in Wuerttemberg refused ordination on the grounds that there is the possibility of sacramental misinterpretation and that too much stress is laid on the pastorate in comparison to ministries of other church workers. Twenty-five theological students in the Reformed Church of France have also refused the rite, insisting that the distinction between laity and clergy should be abolished.

What viewpoint should we take on the question? First of all, it should be remembered that what is at stake is not a command of the Lord but a venerable custom and ceremony of the church. By prayer and laying on of hands those ready to assume the pastoral office are "ordained" for that office.

Wisconsin Synod members would have some sympathy for the viewpoint that there be ordination for other lifetime offices, in addition to the pastoral office. An example would be the male teacher in the Christian school. We hold that the Lord has

Himself instituted the public ministry but has not specified the form that the public ministry takes and has not set one form above any others. By ordaining only for the pastoral ministry we are not establishing a priority or rank of offices but are following ancient usage.

Among us the term "ordination" is used for the installation of a pastor in his first charge. Essentially, of course, there is no difference between the first installation, which is called ordination, and subsequent installations; nor for that matter is there any essential difference between the ordination of a pastor and the installation of a male teacher. The responsibilities of a particular form of the public ministry are outlined in the call. Among us the restriction of ordination to pastors indicates that a larger area of responsibility and a broader form of the public ministry is entrusted to them by their call.

We would not agree with those who want to abolish ordination because they want to abolish all distinctions between laity and clergy. Insofar as the universal priesthood of believers, the grim fact of original sin, and the blessed fact of redemption is concerned there is no distinction between clergy and laity. But in the matter of the public ministry there is such a distinction. The Lord has made it. He has instituted the public ministry of the Means of Grace. We dare not abolish this. Insofar as ordination serves to emphasize the

divine call into the public ministry, but without suggesting any sacramental activity or ranking of offices within that ministry, it is worthy of being continued.

#### OUT OF THE DARKNESS

Last fall at Reformation Festival time in Barcelona, Spain, Protestants of various denominations and from all parts of that land gathered at a Fourth Evangelical Congress to celebrate a century of Protestantism in Spain.

The century has not been an easy one. How much difficulty the Spanish governments have placed in the way of Protestantism can be ascertained by noting that only four such congresses could meet in one hundred years. That such difficulties have endured until recently is evident from the fact that no such congress could be held since 1934 or before the civil war.

Protestant leaders see in the government's permission for a nationwide assembly an indication of a brighter future and a challenge of larger opportunities. One pastor declared that "after years of witnessing in the darkness it is difficult for us to come out and witness in the light."

Not all problems are solved. Nearly half of Spain's Protestants have in protest declined to register under the so-called religious liberty law of 1967. However, at the present and for the

beginning of the second century prospects for Spanish Protestantism seem brighter than they have been.

#### BYE BYE BINGO

Our metropolitan daily recently reported in a feature article that "bingo, raffles, bazaars—the old standbys for fund-raising among many Roman Catholic parishes—are steadily disappearing from church calendars." The post-Vatican II increase in lay involvement in financial affairs of Roman parishes is given large credit for what is happening.

In our small town we haven't seen any indication of such a development, but we are glad to hear that there is definite evidence of the trend in the big city and hope it will rub off on other areas.

Commendable is the thinking in this matter that lay members of the Roman Church express. One comments, "Having a fifth-grader selling candy is really demeaning." Another suggests that it is "unprofessional" to run a parish in this manner.

Advocates of bazaars in Lutheran congregations have often argued, "Everybody is doing it." Even that doesn't seem to be true any more. There are, of course, much better reasons to ban bazaars than trends in Roman circles, and any Lutheran ought to know them. What they add up to is that in this instance we should certainly "do as the Romans do."

EDWARD C. FREDRICH

### 110th Anniversary St. Peter's Ev. Lutheran Church Milwaukee, Wisconsin

In the year 1860, three years before President Lincoln signed the Emancipation Proclamation which freed the slaves, 34 men from Milwaukee's South Side desired to have a Lutheran congregation established in their midst so that they and their families might hear the Word of God, which makes men free from sin, death, and the power of the devil through the blood of Jesus Christ. The Civil War had not yet begun in our nation, but the ongoing war for the souls of men was being waged, and strength to do battle, as well as

the assurance of final victory, was needed.

The Gospel message which tells of God being reconciled by the death of His Son; the defeat of Satan and death by the death and resurrection of Christ; the knowledge that "we are more than conquerors through Him who loved us"—this wonderful Word these men wanted to hear, and they called on Pastor Muehlhaeuser, of Grace Lutheran Church, to assist them in organizing a congregation. On February 14, 1860, this congregation was organized under the name of St. Peter's Ev. Lutheran Church.

In the 110 years of its existence only five pastors have served: Pastor

William Dammann, Pastor Reinhold Adelberg, Pastor Adolph Baebenroth, Pastor Paul Pieper, and Pastor Arthur Schupmann, the present pastor. St. Peter's has five daughter congregations in Milwaukee. It has conducted a Christian day school since its founding, which at the present time has an enrollment of 103 and is staffed with five teachers. The present place of worship is the congregation's third church, dedicated in 1886. At special services to commemorate the anniversary on February 15 Pastor Glenn Unke, a son of the congregation, and President Oscar Nauermann served as guest speakers. Unto God alone be glory!

ARTHUR W. SCHUPMANN

## Dedication of An Addition to St. Paul's Lutheran School

Algoma, Wisconsin

On Sunday, August 10, 1969, the members of St. Paul's Ev. Lutheran Church, Algoma, Wisconsin, by God's grace, were privileged to dedicate a multipurpose-room addition to their Christian day school.

This new addition, which was erected and furnished at the approximate cost of \$137,000, is very practical and functional. By combining the multipurpose room and cafeteria, additional space for resource centers, large group instructional areas, a teacher workroom, and storage spaces were gained in the area previously used for cafeteria purposes. The addition itself allows the congregation to improve the education offerings to every child enrolled in the school. All

organizations within St. Paul's Congregation are afforded ample opportunity to make use of the addition and its facilities.

Designed by Thern Associates, Inc., Oshkosh, Wisconsin, the structure creates a striking appearance. With approximately 6,500 square feet of floor space, it houses a spacious multipurpose area measuring 60 by 75 feet, a food service kitchen, a dry-food storage room, shower and locker facilities, an outdoor-equipment storage room, a multipurpose storage, and an expanded lobby. The eight tables and benches mounted in the north wall of the multipurpose area can comfortably accommodate 150 students. The bleachers are intended to

handle 225 spectators. The cement-block exterior is faced with brick throughout. An area in the front of the addition also has a sandspray stone finish. In place of windows, translucent Kalwall panels have been installed. A cement cross enhances the north side of the building.

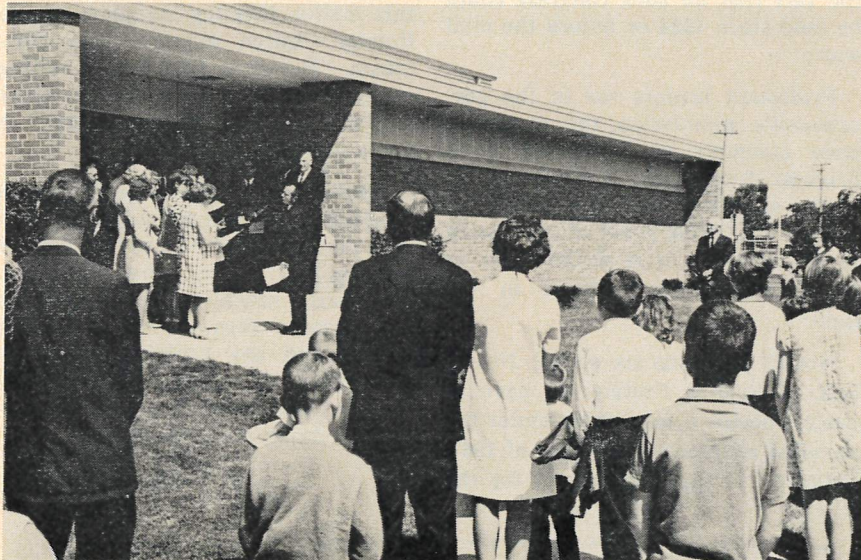
The Rev. A. A. Schabow is the pastor of St. Paul's Congregation. The teaching staff includes Miss Lois Smith, Mrs. Peter Gerhart, Mr. Frank Bowerman, Mr. Robert Willhite, and Mr. Loran R. Schultz, principal.

A former teacher of St. Paul's Christian Day School, the Rev. Arnold C. Meyer, pastor of St. John's Congregation, rural Appleton, Wisconsin, served as the guest speaker at the dedication services. Pastor Meyer based his sermon on I Kings 8:13, "I have surely built thee a house to dwell in, a settled place for thee to abide in forever." The resident pastor served as liturgist. He also performed the dedicatory rites.

This is the fourth time in the history of St. Paul's Congregation that its members have had the opportunity to witness the dedication of new school buildings or new school additions. The first school building combined with a parsonage was built and dedicated in 1875. Six years later, in 1881, St. Paul's dedicated a two-story school building. The present school was dedicated in 1952.

May St. Paul's Lutheran School ever be used as a workshop of the Holy Spirit and thereby redound to the glory of God, who alone gave His people the faith to undertake this project to provide facilities so helpful in the operation of the school!

LORAN R. SCHULTZ



This was the scene at the dedication of our addition to St. Paul's Lutheran School, Algoma, Wisconsin, on August 10, 1969. (Photo courtesy of the Algoma Record-Herald)

### Briefs

(Continued from page 54)

"MY SAVIOR WAS A JEW." This was the testimony of a believing Jew. Jesus' own people for the most part have rejected Him. In the words of the Apostle John, "He came unto his own, and his own received him not." Yet even among the Jews God has His elect. By His grace some do come to faith in Christ. As the Apostle Paul writes to the Romans, "There is a remnant according to the election of grace."

The following testimonial appeared in the March 1969 parish paper of

Our Savior Lutheran Church of Newark, Ohio, a congregation of The Lutheran Church—Missouri Synod. It was written by one of the Bible class teachers, a Christian Jew. Only a few hours after the paper was mailed to the members of the congregation, the writer suffered a fatal heart attack. He was only 34, but during the 10 years he was a Christian his concern for souls prompted him to bring many to a knowledge of the Savior and to help many others who had strayed to return to the fold. Here is his testimonial:

"Some years ago I met a Christian

young lady and became fond of her. This in itself is unusual. You see, I was born a Jew. My Jewish background and my having witnessed the unchristian behavior of Christian buddies gave me a very positive attitude toward Christianity. I positively had no use for it.

"After the young lady and I had been keeping company for a time, she invited me to go to church with her. I declined. She invited—I declined. She invited—I declined. A couple of months of this and I'd run out of nice ways of declining, so I accepted to please her.

"We began going to church together. More properly, she went to church—I went with her. I stood up when everyone else stood up, and sat down likewise so as not to be conspicuous. But I didn't speak any parts of the service or sing hymns or pray with the congregation. But it just wasn't possible not to listen.

"As I listened, I heard the Gospel of Jesus Christ. And it began to make sense. My personal theology went something like this—a man would do right and do wrong during his lifetime. If, when he died, the right outweighed the wrong, God would take him to heaven. If it didn't he'd go to hell. At this time I wasn't at all sure the scale was tipping the right way.

Salvation by grace, through faith in Jesus Christ, seemed a better way to be reconciled with God than my balance system.

"I didn't realize how much the Holy Spirit was doing with this listening until one Sunday I found myself saying the Apostles' Creed with the congregation. Christianity wasn't quite so terrible anymore.

"The young lady and I kept going to church together, and we began to spend Thursday evenings in an adult confirmation class. The Holy Spirit kept working. And on July 31, 1959, I was baptized in the Triune God and declared Jesus Christ as my Savior and Lord—all this by God's grace.

"By His grace I am still Christ's

man, and the young lady is still Christ's woman—and my wife."

The balance system of Jay Schneider—that was the writer's name—is the theology of natural man. God's theology, the theology of grace, is divine wisdom. This no man can discover of himself, but God has revealed it to us by His Spirit. Man's theology centers in man. God's theology centers in the crucified Christ, "unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Man's theology leaves man bankrupt. God's theology is "the power of God unto salvation to every one that believeth"—whether he be Gentile or Jew.

#### CALL FOR NOMINATIONS MUSIC

Since Prof. Kurt Eggert has declined the call extended to him and has accepted a call into the pastoral ministry, the Board of Control of Dr. Martin Luther College herewith requests the members of the Synod to nominate candidates for a professorship in music.

Those nominated should be qualified or be willing to acquire under the college's sponsorship the qualifications necessary for teaching the history of music and for giving organ instruction.

Letters of nomination should include as much pertinent data as possible and should be in the hands of the undersigned no later than Feb. 19, 1970.

Mr. Gerhard C. Bauer, Secretary  
Board of Control  
Dr. Martin Luther College  
8730 Nicollet Ave.  
Bloomington, Minn. 55420

#### CALL FOR NOMINATIONS EDUCATION

Since Prof. Alfons Woldt has declined the call extended to him, the Board of Control of Dr. Martin Luther College herewith requests the members of the Synod to nominate candidates for a professorship in the field of education.

Those nominated should be qualified or be willing to acquire under the college's sponsorship the qualifications necessary for teaching courses in the area of professional education, particularly Elementary Curriculum, and for serving as a field supervisor of student teaching.

Letters of nomination should include as much pertinent data as possible and should be in the hands of the undersigned no later than Feb. 19, 1970.

Mr. Gerhard C. Bauer, Secretary  
Board of Control  
Dr. Martin Luther College  
8730 Nicollet Ave.  
Bloomington, Minn. 55420

#### LIST OF CANDIDATES

The following names have been submitted in nomination for the professorship in English and music at Michigan Lutheran Seminary.

Mr. Marcus Buch—Tomah, Wis.  
Prof. Kurt Eggert—Milwaukee, Wis.  
Mr. Willard Engel—Bay City, Mich.  
Mr. William Fuhrmann—Fond du Lac, Wis.  
Mr. Allan Grohn—Owosso, Mich.  
Mr. Robert Kuehn—Oshkosh, Wis.  
Mr. Gerald Spice—Milwaukee, Wis.

Correspondence regarding any of the above-named should be in the hands of the undersigned no later than Feb. 23, 1970.

Daniel B. Kirk, Secretary  
Board of Control  
Michigan Lutheran Seminary  
319 W. Taylor St.  
Flint, Mich. 48505

#### USED BELL WANTED

Our mission yearns for an unused used Lutheran bell to use in the tower on its new property in Concord, next to Walnut Creek and Pleasant Hill, 20 miles inland from Oakland and the San Francisco Bay. If your church has one available between 1200-2200 pounds and 36-52 inches wide, please let us know.

Bethany Ev. Lutheran Church  
Armin K. E. Keibel, pastor  
509 Roanoke Dr.  
Martinez, Calif. 94553

#### NOTICE

The officers of the Board of Trustees are as follows:

Chairman—Rev. Elton H. Huebner  
Vice-Chairmen—Rev. Erhardt G. Schultz  
Secretary—Rev. Carl S. Leyrer  
Note: The Yearbook names Pastor Leyrer as Vice-Chairman and indicates no secretary.

The next regular meeting of the Full Board of Trustees is scheduled for

April 27 and 28, 1970

Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board at least 10 days before the scheduled meeting.

Carl S. Leyrer, Secretary  
Board of Trustees

#### CALENDAR OF CONFERENCES

##### SOUTHEASTERN WISCONSIN

#### LAKE LUTHERAN TEACHERS' CONFERENCE

Date: February 26 and 27, 1970.  
Place: Trinity Lutheran School, Caledonia, Wis. 53108.

Agenda: The Called Servant's Relation to the Congregation, Pastor Edwin Jaster; Workshops: Language Arts, Prof. R. Allen Zimmer; Math, Dr. Thomas Kriewall; Music, Rev. Iver Johnson.

Barbara Vogt, Secretary

#### ORDINATIONS AND INSTALLATIONS

##### Installed

##### Pastor

**Olson, Willard R.**, as pastor of Bethany Ev. Lutheran Church, Emmet Township, Renville, Minn., by E. J. Otterstatter; Jan. 25, 1970.

**Olson, Willard R.**, as pastor of St. Matthew Ev. Lutheran Church, Flora Township, Renville, Minn., by W. F. Vatthauer, assisted by E. J. Otterstatter, W. E. Schulz; Jan. 25, 1970.

#### CHANGE OF ADDRESS

##### Pastors

Rev. D. Begalka, District Reporter  
11 W. 88th St.  
Bloomington, Minn. 55420

Kern, Guenter H.  
Iron Ridge, Wis. 53035

#### REPRINTS AVAILABLE

In response to numerous requests, reprints of the article "The Place of Women in the Life and Work of the Church" by Prof. Wilbert R. Gawrisch that appeared in the **Wisconsin Lutheran Quarterly** (January 1969) are now available. Two briefer articles on the same subject from the July issue of the **Quarterly** are also included in this 42-page booklet. The price is 35c per single copy, postpaid, or 25c per copy in quantities of 25 or more, also postpaid. Order from: Prof. Martin Albrecht  
11840 N. Luther Lane 65W  
Mequon, Wis. 53092

#### ADMINISTRATOR NEEDED

St. Michael's Ev. Lutheran Home for the Aged is presently completing an expansion program and will become a 47-bed skilled nursing home. Accordingly the home is in need of a full-time administrator. He should be a college graduate capable in office work and administration. All replies or references should be directed to the undersigned.

Cleone H. Weigand, pastor  
34 S. Hill St.  
Fountain City, Wis. 54629

#### 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

#### OFFER

A pair of 3-light candelabra, in good condition, will be given free of charge to a mission congregation. Write to: Pastor Herbert Lemke  
Emmanuel Ev. Lutheran Church  
Hartford, R. 3, Wis. 53027

## INDEX TO VOLUME 56 — 1969

A copy of the index of **The Northwestern Lutheran** for 1969 is being prepared and will be available on request. Requests must be made before February 20, 1970. Please address requests to:

Pastor Harold E. Wicke, Editor  
3616 - 32 W. North Ave.  
Milwaukee, Wis. 53208.

### YOUTH CAMPING SEMINAR

Sponsored by The Lor-Ray Camp Association, Inc., Muskegon, Mich.

To be held at Faith Ev. Lutheran Church, ELS, Muskegon, Mich.  
The Rev. Thomas A. Kuster, pastor  
Located 3 blocks Southwest of U.S. Highway No. 31 and Michigan Highway No. 20  
(corner of Roberts and Becker Roads)

Saturday, Feb. 28, 1970, beginning at 11:30 a.m.

Theme: Church-sponsored Youth Campouts; Principles, Aims, Methods.

Some questions to be dealt with:

- Why church-sponsored campouts?
- Is camping a peripheral part of your church's youth program?
- How can your youth leaders develop a camping program?
- What makes a well-organized campout?
- What should be included in a balanced program?
- How to teach sports, water safety, and handicrafts?

Moderator: Rev. James P. Olsen, ELS Muskegon, Mich.

Speakers: Rev. Robert A. Moldstad, ELS, Suttons Bay, Mich. (Organization)

Rev. Donald Krause, WELS, Hart, Mich. (Bible History)

Mrs. John Brug, Milwaukee, Wis. (Water Safety)

Mr. Kenneth Nolte, St. Joseph, Mich. (Sports)

Mr. Merlin Putz, Crete, Ill. (Handicrafts)

Mr. Duane D. Anderson, Milwaukee, Wis. (Summary)

Guest Panel: Mr. John Brug, Milwaukee, Wis.; Mr. August Gorske, Stevensville, Mich.; Rev. Thomas Kuster, Muskegon, Mich.

\* \* \*

All pastors, teachers, and lay youth counselors are encouraged to attend.

### NEW ITEMS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

The following SLIDES are now also available in FILMSTRIPS. Lutheran Bible Institute FS-38-LBI with 7½ ips tape. Mission Weekend-Mission Fair FS-39-MWF with reading guide only. Collegians, Christ and the Inner City FS-40-CCIC with 7½ ips tape. Florida Missions FS-41-FM with 7½ ips tape. The Choice Is Yours FS-42-CIY with 7½ ips tape. Time, same as the slides.

### APPOINTMENT

Pastor Harold E. Wicke, who has been serving as a contributing editor for the last two years, has been appointed managing editor of the **NORTHWESTERN LUTHERAN** by the Conference of Presidents. He becomes the successor of Pastor Werner Franzmann, who resigned his editorship after accepting a call to Ann Arbor, Michigan.

We are deeply grateful to Professor W. R. Gawrisch, a member of the editorial board, who has been serving as acting editor since August 1968.

Oscar J. Naumann, President

### NOTICE OF MEETINGS THE SYNODICAL COUNCIL

The Synodical Council will meet, God willing, on April 29 and 30, 1970, at the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session begins at 9 a.m. The meeting is set for the last week in April, because Ascension Day falls on May 7, the first Thursday in May.

Preliminary meetings of various boards, committees and commissions that plan to meet during that week should be scheduled by the chairmen.

All materials to be included in the Report to the Nine Districts are to be ready for presentation to the Council that week.

Oscar J. Naumann, President

### THE ASSIGNMENT COMMITTEE

This year the Assignment Committee will meet, God willing, at Wisconsin Lutheran Seminary, Mequon, Wis., on May 19 at 9 a.m. to assign the ministerial candidates and vicars. On May 20 the Committee will meet at the Synod Administration Building to assign the teacher candidates. The preliminary meeting of the District presidents begins at 7 p.m. on Monday, May 18.

Oscar J. Naumann, President

### APPOINTMENTS

Pastor Gordon Snyder of West Allis, Wis., has been appointed to the Board of Directors of Northwestern Publishing House to fill the vacancy caused by the resignation of Pastor Ernst F. Lehninger. Pastor Lehninger resigned because of the conflict in meeting dates of the Publishing House Board and of the Board

of Wisconsin Lutheran Child and Family Service.

Mr. George Reul of Helenville, Wis., has been appointed to the Board of Control of Northwestern College to fill the vacancy caused by the resignation of Mr. John Degner. Mr. Degner resigned because he found it increasingly difficult to take part in the meetings at his age.

Pastor Mentor Kujath has been appointed chairman of the Audio-Visual Aids Committee to fill the vacancy created by the resignation of Pastor Donald Meier. Pastor Meier resigned after accepting a call to St. Paul, Minn.

Oscar J. Naumann, President

### RESULT OF COLLOQUY

In a colloquy held on Jan. 20, 1970, Pastor Thomas C. Pfothenauer, Ottawa, Ontario, Canada, formerly affiliated with The Lutheran Church—Missouri Synod, was found to be in agreement in doctrine and practice with the Wisconsin Ev. Lutheran Synod and is herewith recommended to the Synod for membership. St. Paul Ev. Lutheran Church, which he will continue to serve, having withdrawn from The Lutheran Church—Missouri Synod and applied for membership in the Wisconsin Ev. Lutheran Synod, is also recognized as being in fellowship with us.

First Vice-President Carl H. Mischke  
District President Waldemar J. Zarlring  
Professor Carl J. Lawrence

### REQUEST

Beautiful Savior's Ev. Lutheran Church, a new mission congregation of the Wisconsin Synod, is seeking a set of used Communion ware. A paten and a chalice would be sufficient for the present. Anyone who can be of help is asked to write.

Beautiful Savior's Ev. Lutheran Church  
c/o Robert Aswege  
109 S. Main St.  
Creve Coeur, Ill. 61611

### A REQUEST

Lutheran theological students in France are in need of the St. Louis edition of Luther's works. Zorn's **Manna** is also desired. Please send price quotations to:

Dr. John Sullivan  
607 S. 12th St.  
Watertown, Wis. 53094

### SCHOOL DESKS

Forty used school desks, assorted sizes, available to any congregation, free of charge.  
St. Paul's Lutheran School  
1010 Georgia Ave.  
Norfolk, Nebr. 68701  
Milton F. Weishahn, Pastor

### REQUEST FOR NAMES Salt Lake City, Utah

The Colorado Mission District Mission Board is considering the possibility of exploratory services in Salt Lake City.

If you know of persons in this general area who would be interested, please send their names to our missionary-at-large:

Pastor L. A. Tessmer  
1304 Le May Ave.  
Fort Collins, Colo. 80521

### EXPLORATORY SERVICES Hubertus - Richfield, Wis.

Exploratory services are being conducted in the Hubertus-Richfield area every Sunday morning at 9:15 a.m. in the Friess Lake Community Hall, Lake Drive, Hubertus, ½ mile north of the Fox and Hounds Supper Club on Friess Lake Road. If you know of anyone in the area who might be interested, please contact the undersigned.

Ralph Martens, Pastor  
343 Waukesha Ave., Apt. 8  
Sussex, Wis. 53089  
Tel. 246-6645

### NOTICE!

Pastor Waldemar R. Hoyer  
Civilian Chaplain in Southeast Asia  
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Hoyer at 329 Vo Tanh.

Mailing address:

WELS Box 56, APO SF 96243