

THE NORTHWESTERN
Lutheran

Volume 51, Number 12
June 14, 1964



BRIEFS

by the Editor

We wish to express our hearty assent to all that Pastor E. Arnold Sitz says to honor the memory of Pastor Immanuel P. Frey. (See page 189.) For many years an editorial by him appeared in practically every issue of *The Northwestern Lutheran*.

* * * *

What are the facts regarding the Mormon Church (exact name: The Church of Jesus Christ of Latter Day Saints)? How are we to evaluate this system of religious thought? See Professor Schuetze's answer in "A Lantern to Our Footsteps."

* * * *

Pastors and parents of Wisconsin Synod students at the University of Wisconsin and the students themselves should take note of what is reported regarding the Wisconsin Lutheran Chapel and Student Center. They will find it on page 185.

* * * *

A reader from New Ulm, Minnesota, sent in the following clipping from the *New Ulm Daily Journal* (May 22, 1964) with the comment that it is "a very sad thing that people are slaves to such a religion."

HOT DOGS — BISHOP RELAXES EMBER DAY LAWS FOR BALL FANS — "For the benefit of sports fans attending the state Catholic baseball tournament Saturday in New Ulm, Bishop Alphonse J. Schladweiler of New Ulm has lifted the ember week fast and abstinence law.

"The decree announced by the bishop Friday applies only to persons attending the tournament and only if eating in a public place — the ball park or downtown. For local people who eat at home, the ember week rules remain.

"Church rules allow meat only once and only three meals on an ember day."

* * * *

The Seminary graduates of 1964 are presented in this issue. The Dr. Martin Luther College graduates will appear in the issue of June 28.

* * * *

Good examples can't help us if we don't know about them. Therefore we share with you the example of Miss Mathilda Deitlaff, a member of St. John's Church of Milwaukee

(8th and Vliet). At her death in December of 1962, she left a will so arranged that the following have shared in the residue and remainder of her estate:

Wisconsin Ev. Lutheran Seminary, Mequon, Wisconsin
St. John's Ev. Lutheran Church, Milwaukee, Wisconsin

Bethesda Lutheran Home, Watertown, Wisconsin

Lutheran Children's Friend Society, Wauwatosa, Wisconsin

Home for Aged Lutherans, Wauwatosa, Wisconsin

Wisconsin Ev. Lutheran Synod, Milwaukee, Wisconsin

Northwestern College, Watertown, Wisconsin

To date each has received \$15,500.00. The total of the bequests thus far is \$108,500.00. A small balance remains to be distributed in equal shares after the final payment of taxes. Of course, we can't all follow the injunction here: "Go and do thou likewise." But some of us can.

* * * *

Professor Kowalke's editorial dealing with the subject of evolution reminds us to call to your attention an excellent book on the subject, "The Twilight of Evolution," by Dr. Henry M. Morris. Though the text of this small book runs to only 97 pages, it is packed with a great deal of information and good, solid argumentation. To whet your appetite for this

(Continued on page 185)

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

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Address all items for publication to:

The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

M. Burk E. Fredrich I. P. Frey W. Gawrisch E. E. Kowalke
M. Lutz H. C. Nitz C. Toppe K. Vertz P. Wilde
Mission Reporters: F. Nitz (World); O. Sommer (Home)

THE COVER — Bethesda Lutheran Church, Portland, Oregon,
G. E. Haag, pastor.

Editorials

Executive Committee During the days when the Synodical Council meets in May, the work of the Synod is brought to a focus in the form of reports from Synodical boards and committees. The boards of control of our Synodical schools, the other agencies connected with worker-training, the various boards for home missions and world missions, the boards and committees in charge of welfare, publications, doctrinal matters, finances, and the like, report to the Synodical Council concerning the activities of the various departments of the Synod.

Preparing these reports requires hours of work by men who often receive no compensation for their services; but these hours of work, in turn, represent multiplied hours of work on the part of those who donate their time and energy to carry out the business of the Synod presented in the reports. Making the reports takes time, but much more time is consumed in doing the things covered in the reports.

Much of this work is done by executive committees. These committees meet regularly and often to do the work of their departments. These men are the implementers and expeditors of their committees and boards. Much of the business of the plenary boards and committees, of which the executive committees are a part, is merely to review the work which the executive committees have already done or to assign more responsibilities to them.

They write the letters, they gather the information, they investigate the proposals, they see the projects through; they decide whether the boiler is to be retubed or replaced, whether new chairs should be purchased for the auditorium, whether the janitor's wages are to be increased, whether this or that item is to be changed in the budget. In many respects they are the "hewers of wood and drawers of water" for the Synod's business.

If it weren't for the hard-working executive committees, much of the machinery of the Synod would stutter or grind to a halt. They deserve the gratitude and commendation of all of us.

CARLETON TOPPE

* * * *

Evolution and Christian Hope Julian Huxley, one of the foremost scientists of this country, was a thoroughgoing evolutionist. He saw clearly that there can be no compromise between belief in the theory of evolution and belief in the God of Creation. He made that clear when he said that animals, plants, men, soul, body, mind, brain, religion, everything evolved, and that there is not now and never was a Creator. That is raw evolution, without any attempt to harmonize it with religious beliefs. Huxley's statement shows how logical thinking must lead the evolutionist to a denial of God's creative work and, of course, also to a denial of God's presence as ruler and preserver in the existing world.

Evolution is usually understood as being in conflict with the opening chapters of Genesis, particularly with the account of the creation of the world in six days, and then also with everything up to and including the Great Flood. Many professing Christians have given up all faith in Moses' account of Creation and have transferred their faith to the statements that the evolutionists so confidently make. The tragedy is that they cannot stop there. Faith in evolution is like a cancer that keeps on eating away at the healthy tissue and destroys not only one organ but the whole body.

If the evolutionist gives up his faith that God created and still preserves the world and what is in it, what becomes of such passages as Psalm 121:2: "My help cometh from the Lord, which made heaven and earth"? That verse is meaningless if God did not create heaven and earth, and the expectation of help from Him is misplaced. The evolutionist cannot say with the Psalmist in Psalm 8: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained." Such words must stick in his throat. He can take no comfort from that word of Christ in which He bids us consider the lilies of the field which God clothed so gloriously, and who will surely care for us if He so cares for flowers which last but a day. If the evolutionist is consistent and rejects all those passages that do not fit into his theory, he will have to throw out, not only a few chapters of Genesis, but most of the Bible. He will have little left. If he rejects the God who made the world and who made man, he at the same time rejects the God who sent His Son into the world to redeem man.

ERWIN E. KOWALKE

* * * *

Courageous Witness Magazines which cater to the general public at times also print an article on sports. That was the case with *The Saturday Evening Post* in its May 2 issue. It was about a pitcher in the National League, Al Worthington, who is owned by the Cincinnati club. The article does not deal with his athletic prowess and skill but rather with his religion. The article bears the title: "A Bible in the Bullpen."

He is different from many ballplayers. He believes in his religion and practiced it when it was unpopular to do so. He is quoted as saying that he always was religious and wanted to get to heaven, but that it is only the last few years that he understood what the Christian religion really stands for. He said: "Suddenly I began to understand that good works would not get me into heaven. I had thought that if I was good to my family and neighbors, I'd go to heaven. But now I began to see that only through God's grace and faith in Jesus Christ could I receive salvation." He had indeed learned to know the heart and center of the Christian Gospel.

(Continued on page 188)

Studies in God's Word: Preparation for Persecution

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen (I Peter 5: 6-11).

To undermine or to overwhelm our faith in the Lord Jesus Christ, the devil devises a variety of treacherous tactics. Appealing to the logic of our human reason, he tries to deceive us with false and erroneous teachings. Capitalizing on the lusts of our flesh, he attempts to seduce us with all sorts of carnal temptations. Through overtures to our inborn pride and avarice he seeks to captivate us with the prospects of fame and fortune. Failing here, he may resort to a fiendish and fanatical effort to frighten us into giving up our faith and denying our Savior.

It is this last strategy which Peter appears to have in mind when he refers to the devil as a roaring lion, as a raging beast that is storming about in search of someone to devour. The persecution of Christians, calculated by Satan to scare them out of their faith, made many of them victims of hungry lions in the Roman arena in the first century. Peter himself, according to tradition, suffered martyrdom, crucified head downward.

Whenever such violent persecutions occur, Christians are put sorely to the test and are sifted. Peter urges preparation.

Sober Vigilance

In the United States today we have the blessed privilege of owning and searching the sacred Scriptures, of openly and regularly worshiping the God of our salvation, of building Christian churches and establishing Christian schools, of confessing our Christian faith publicly and bearing witness to it privately. We count it a priceless blessing, furthermore, that these our religious rights and freedoms are constitutionally safeguarded.

The time may come, however, as it has already come for thousands under the iron fist of atheistic Communism, when professing Christians here will not only be legally deprived of these precious liberties, but will also be bitterly persecuted for even attempting to exercise them. The path from freedom to oppression is cluttered with countless souls whose careless indifference in matters of religion is matched only by their reckless irresponsibility. Our own delinquency and apathy now will surely hasten the day of frightful persecution.

If Christians today, in a land of religious liberty, are hesitant to confess the name of their Lord and Savior consistently; if they are reluctant today, in the absence of any real risk, to stand up in defense of His Word of saving Truth, what will they do when one day the storms of menacing persecution are unleashed over their heads?

Firm Resistance

Should it ever happen that going to church to confess Christ would leave us liable to arrest and imprisonment; should it ever happen that participation in a program of Christian education or of evangelism would make us subject to merciless execution, the devil would undoubtedly be delighted with his chances of success. And why not? He seems to be enjoying huge success now when all that many stand to lose by devoting themselves wholeheartedly to the Lord Jesus Christ and His sav-

ing Word are a couple of extra hours of sleep, or of television time, or of chasing after material advantages.

If worst should come to worst, how many Christians, whether prohibited from confessing Christ or compelled to deny Him, would have the courage to resist and, on pain of death, to say with Shadrach, Meshach, and Abednego: "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3:17,18). Can it be expected that Christians will stand firm and unwavering in the face of death by martyrdom in the hour of peril and crisis, when in time of peace and quiet they seem so readily to surrender under Satan's comparatively minor assaults? Communist leaders think not and are emboldened by our apparent weakness.

Humble Reliance

"Better Red than dead," say some as a matter of self-preserving expediency, and of wishful thinking. Not so Peter who, having tasted the bitter gall of denial, was pleased to accept the cross of persecution as a badge of honor and as an undeserved privilege. Humbled, as he often was, under the mighty hand of his God and Savior, Peter learned to lean with increasing confidence, in the hour of utmost need, upon Him who had the power of life and death. In due season he was highly exalted.

Who, then, is better qualified by blessed experience to urge us unremittably to cast all our cares and anxieties upon Him who through thick and thin keeps on caring for us? We can depend upon it, Peter avows, that the God of all grace, who has called us unto His eternal glory by Christ Jesus, will adequately equip and fortify us against the day of tribulation, come what may. Who, indeed, shall separate us from the love of Christ?

MILTON BURK

Why Continue The Ecumenical Courtship?

Bishop Underscores Ecumenism's 'Nots'

Steubenville, Ohio — (NC) — Steubenville's Bishop John King Mussio emphasized that ecumenism flows from Christ, not from the plans of men.

"In the light of what it is not ecumenism gives us a good picture of what in reality it is—a conscientious and personal striving to fulfill in our life and in that of those about us Christ's prayer that we all might be one, as He is in the Father and the Father in Him."

Bishop Mussio lined up the "nots" in ecumenism like this:

- A gradual whittling away of our Catholic Faith in order to fit it into some manmade picture puzzle of Christian unity.
- A compromise of basic doctrine to meet another compromise.
- A thing that will thrive on the evisceration of the Church's authority to please those who dispute that authority.
- A term to signify for any Christian the espousal of what he considers to be wrong.
- Strange prophecies and brinkmanship practices which perplex the minds of reasonable Catholics.
- A freedom of disputation that calls into question the fundamental truths of our Faith.
- A dialogue that strives to break down rather than strengthen a man's faith in the Divine Word.
- A concept that encourages a slighting of the teaching and declarations of our spiritual superiors, the Pope, and the bishops.
- An opening of the window to the night, where only shadows move, and darkness gradually takes over.
- Arguing about religious positions.
- Another word for proselytism.
- The dishonor of a violated Faith, the cowardice of a betrayal of religious conviction, or the transient enthusiasm nourished by novelty.
- A notion that we may now participate actively in the worship of others.

• A gadget that enables us to talk glibly of understanding and cooperation, while allowing the individual to wallow in prejudice, bias and the pride that divides.

- Defeatism.
- A device for world rearrangement.

Operation Understanding,
April 12, 1964

Speaking In Tongues

Vine Evangelical Free Church (Minneapolis) has been expelled from the denomination because its pastor and some members engage in speaking in tongues and other practices "Pentecostal in nature," according to *The Sunday School Times* of December 28, 1963.

The Twin Cities seem to be suffering from an epidemic of glossolalia [speaking in tongues]. A staff writer for the *Minneapolis Sunday Tribune* reports in the issue of December 22, 1963: "Some estimate that hundreds of church members — Lutherans, Episcopalians, Methodists and others — are attending prayer meetings at which tongues are spoken throughout the Twin Cities area. Most of the meetings are in homes because the denominational churches tend to be suspicious of tongues speaking."

"There are," continues the same writer, "some 50 Pentecostal churches in the Twin Cities area with perhaps 8,000 members to whom tongues speaking is nothing new. What is new, and somewhat amusing to their Pentecostal brethren, is the appearance of tongues among the more formal denominations."

To one somewhat acquainted with the Twin Cities clergy it is a shock to learn the names of some of the men prominent in this fanatical movement.

Faith healing is combined with tongues speaking. A woman afflicted with cataracts was told by one of the pastors that "a boy received sight in a glass eye at a previous meeting."

One of the leaders says there may be five or six prayer meetings on a Friday night, and others throughout the week. "To avoid disrupting their churches," says our reporter, "Twin Cities tongues speakers do their

enthusiastic witnessing at meetings in homes mostly."

Speaking in Tongues is a helpful paperback on this subject. H. J. Stolee is the author, and Augsburg of Minneapolis is the publisher.

* * * * *

The following story, printed in the February 1964 issue of *Sudan Witness*, reveals heart-breaking experiences in the especially hard field of Muslim missions and should serve to remind us of the need of intercession for our workers in foreign lands.

Heartbreak in Arabia

A reminder that missionary work is not always victory and joy

Aden, Arabia: Out of these sun-swept deserts in 620 A.D. came the prophet Muhammed, with his "revelations" from Allah and the declaration, "There is no God but Allah, and Muhammed is His prophet." With this *shahada* (witness) emblazoned on their standards and ringing from their lips, the Arab hordes swept out of Arabia's sandy peninsula, pushing westward across North Africa to the very threshold of Europe, and eastward to the confines of China. In this cradle and heartland of Islam the evil one does not easily let go of his subjects.

And so, when a group of six young men walked down into the blue waters of the Gulf of Aden in 1959 and identified themselves with Christ in baptism, our joy knew no bounds. At last, after years (since 1946) of toil, the cross was struggling upward against the forces that had held it captive for centuries. The cross would yet fly above the crescent of Islam!

We sent word home. "Pray! Pray that this will grow!" The believers grew in the Word. They loved their fellowship. They gave freely of their frugal means. Their testimony sounded out into the city, and our hearts rejoiced. But unknown to us, the thunderclouds were gathering.

The first young convert left Aden for the United Kingdom. He had gone through much persecution. Perhaps he wanted respite . . . and

(Continued on page 190)

New Enlistments For Christ

The 1964 Graduates of
Wisconsin Lutheran Theological Seminary

Twice Paid

Really, there is only one good reason for wanting to become a pastor. A young man chooses to become a pastor because the love of Christ constrains him. To the love of Christ, who first loved him, he responds with a love that is willing to make the Gospel ministry his life's work. When God asks, "Whom shall I send, and who will go for us?" his reply is Isaiah's, "Here am I; send me." When the Lord reminds him, "The harvest is plenteous, but the laborers are few," he volunteers to work in that harvest.

And what will he get out of it? That is not his real concern. Love doesn't bargain that way. Love gives; it doesn't offer for sale or serve for profit.

That doesn't mean that the minister of Christ receives no recompense. God won't let his service go unrewarded. It would be strange indeed if the Savior, who affirmed with a "verily" that a believer who gives only a cup of cold water to a child should not lose his reward, would let His ambassadors go without a reward. God deals royally with His liegemen; His is a lordly largess.

He sees to their material needs by constraining the hearts and hands of His people to provide the ministers of the Gospel with their living. He endows them with a faith that enables them to rest more content with a modest salary than others are with five-figure incomes. He graces His ministers with dignity in the eyes of Christian people and even with respect in the eyes of men outside the Church. He promises His faithful servants a radiance of glory: "And they that turn many to righteousness [shall shine] as the stars for ever and ever." God's servants are embarrassed by all this bounty.

All this grace for work that is already its own reward! What lifework can be more rich and gratifying than the Christian ministry? What deeper satisfaction does any vocation offer than the pastor feels in the wordless clasp of the hand of a grateful father and mother for whose suffering child he has besought God's help; in the unquestioning trust of Christian parents that he will make their infant a child of God at the baptismal font; in the cordial respect and confidence of those whom he has instructed in the truths of the Catechism; in the blessed relief he has brought to a distraught sinner by assuring him of God's pardon; in the response of a wayward youth to the correction and guidance of the Word; in the exhilaration of knowing that God is trusting him to proclaim His Word to His people "who are gathered all to hear thee"; in the peace that lights up a dying bed when he holds the Cross before closing eyes?

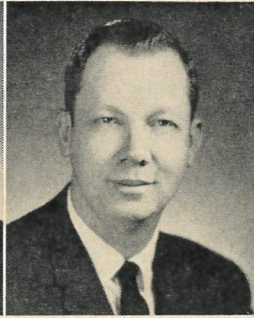
These are blessings and privileges that cannot be bought, but God gives them again and again to the ministers of His Word. Where is there more gratifying work than this?

CARLETON TOPPE

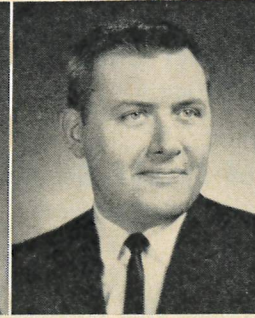
[*Editor's Note:* We and many others thought so highly of "Twice Paid" that we decided to run it again this year. It was used opposite the pictures of the Seminary graduates last year. We think it will do us all good to reread this piece by Professor Toppe.]



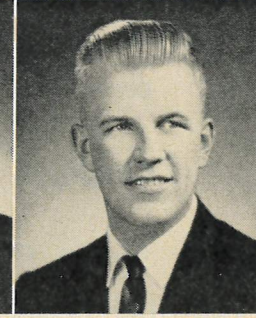
David E. Bode
North St. Paul, Minnesota
To: Holy Trinity,
South Seattle, Washington



Robert E. Ehlers
Hastings, Nebraska
To: Christ and Emmaus,
Beatrice, Nebraska



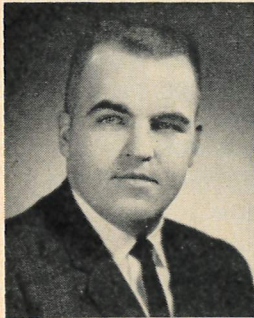
John M. Janosek
Davenport, Iowa
To: Rhodesian Mission,
Africa



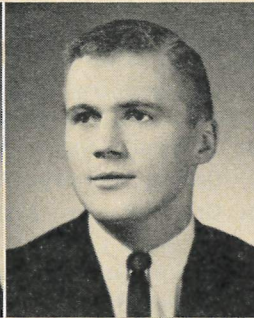
Ethan J. Kahrs
Winneconne, Wisconsin
To: Trinity,
Wabeno, Wisconsin



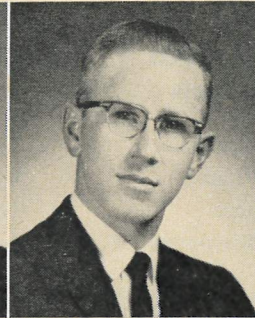
James G. Kiecker
Appleton, Wisconsin
To: Holy Cross, Daggett,
Michigan, and St. Mark's,
Carbondale, Michigan



Donald A. Krause
Wabeno, Wisconsin
To: Christ, Morrystown,
Bethlehem, Wautaga,
St. Paul's, McIntosh,
South Dakota



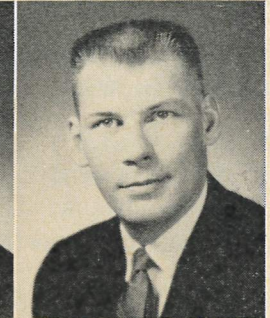
Silas R. Krueger
Kawkawlin, Michigan
To: Redeemer, Scottville,
Michigan, and Emmanuel,
Custer, Michigan



Richard J. Kuchhahn
Hamburg, Wisconsin
To: St. Paul's, Batesland,
and Our Redeemer, Martln,
South Dakota



John H. Kurth
Stillwater, Minnesota
To: St. Matthew's, Butter-
field, and St. John's,
Darfur, Minnesota



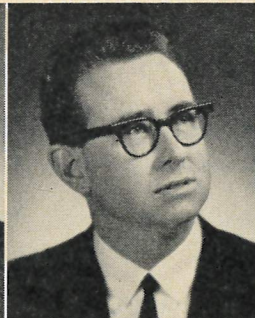
Larry L. Pautz
Two Rivers, Wisconsin
To: Trinity, Morenci,
Michigan



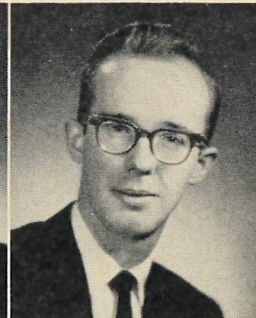
Ronald D. Roth
Morris, Minnesota
To: Good Shepherd,
Beaver Dam, Wisconsin



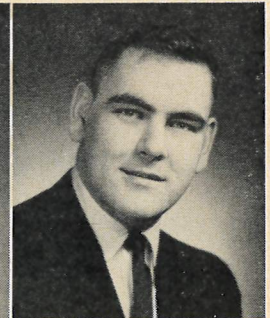
David R. Sievert
Watertown, Wisconsin
To: Columbus, Nebraska
(unorganized), and
St. John's, Rising City,
Nebraska



Myron F. Sordahl
Viroqua, Wisconsin
To: St. Paul's, Green Valley,
Wisconsin, and Grace,
Rozelleville, Wisconsin



Karl J. Vertz
Owosso, Michigan
To: Peace, Otsego, and
St. John's, Allegan,
Michigan



Richard L. Weeks
Chicago, Illinois
To: Zion, Osceola,
Wisconsin

*Dear Lord, to Thy true servants give
The grace to Thee alone to live,
Once bound by sin, but saved
by Thee,
They go to set the pris'ners free,
The Gospel message to proclaim
That men may call upon Thy name.*

*When all their labor seems in vain,
Revive their sinking hopes again;
And when success crowns what
they do,
Oh, keep them humble, Lord, and true
Until before Thy judgment seat
They lay their trophies at Thy feet.
Amen.*

OTHER ASSIGNMENTS

Former Graduate

16. Sievert, Robert A. Beaver Dam, Wisconsin To: St. Paul's, Montrose, Minnesota
Trinity, Crawford Lake, Minnesota

Graduate of Special Study Program

(Duly colloquized)

17. Mattek, Floyd Menasha, Wisconsin To: Emanuel, Kolberg, Wisconsin

Full-Time Vicars From the Middler Class — 1964

- | | | |
|----------------------------|---------------------------|--|
| 1. Behling, James A. | Wauwatosa, Wisconsin | To: Emanuel, New London, Wisconsin |
| 2. Bode, Douglas L. | North St. Paul, Minnesota | To: St. Matthew's, Winona, Minnesota |
| 3. Cooper, Larry L. | La Crosse, Wisconsin | To: St. Peter's, Plymouth, Michigan |
| 4. Diener, James R. | Hartford, Wisconsin | To: St. John's Jefferson, Wisconsin |
| 5. Falck, Daniel R. | Neenah, Wisconsin | To: Frieden's, Kenosha, Wisconsin |
| 6. Filter, Herbert R. | Adrian, Michigan | To: Peace, Isabel, Emmanuel, Trail City
Parish, South Dakota |
| 7. Henderson, John A. | St. Petersburg, Florida | To: North Trinity, Milwaukee, Wisconsin |
| 8. Oelhafen, Walter J. | Winthrop, Minnesota | To: St. Andrew's, Goodrich, St. Peter's,
Greenwood, Wisconsin |
| 9. Paul, Norman T. | Milwaukee, Wisconsin | To: St. Paul's, Naper, Nebraska |
| 10. Plocher, Karl M. | Brewster, Nebraska | To: Calvary, Glenwood-Wilmar, Minnesota |
| 11. Prange, Joel W. | Watsika, Illinois | To: Grace, Tucson, Arizona |
| 12. Schneider, Wayne E. | Two Rivers, Wisconsin | To: Southern California
(California Mission District) |
| 13. Seiltz, Paul F. | Greenleaf, Wisconsin | To: Grace, Geneva, Nebraska |
| 14. Spiegelberg, Thomas C. | Menasha, Wisconsin | To: St. Paul's, Arlington, Minnesota |
| 15. Twenge, Sheldon T. | Chokia, Minnesota | To: Trinity, Neenah, Wisconsin |
| 16. Valleskey, Stephen P. | Detroit, Michigan | To: St. Martin's, Watertown, South Dakota |
| 17. Vomhof, Roger E. | Goodhue, Minnesota | To: Emanuel, St. Paul, Minnesota |
| 18. Waterstradt, Ronald L. | Kenosha, Wisconsin | To: Zion, South Milwaukee, Wisconsin |
| 19. Weber, Richard F. | Saginaw, Michigan | To: First German Lutheran, Manitowoc,
Wisconsin |
| 20. Zehms, Roger R. | Green Bay, Wisconsin | To: Tutor, NWC, Watertown, Wisconsin |
| 21. Zimdars, Ernest H. | Philmont, New York | To: Spanish Mission, under World Board |
| 22. Ellenberger, Larry | Norfolk, Nebraska | To: Bethlehem, Raymond,
Peace, Clark, South Dakota |

Full-Time Vicar Volunteers From the Junior Class

- | | | |
|-------------------------|----------------------|---|
| 23. Westphal, Walter W. | Jefferson, Wisconsin | To: Lakeside Lutheran High School,
Lake Mills, Wisconsin |
| 24. Lange, Gerald | Mequon, Wisconsin | To: Wisconsin Lutheran High School,
Milwaukee, Wisconsin |

Summer Vicar Volunteers — 1964

- | | | |
|-------------------------|-------------------------|---|
| 1. Fastenau, Don W. | St. James, Minnesota | To: St. John's, Wayne, Michigan |
| 2. Flunker, Charles H. | Appleton, Wisconsin | To: Trinity, Mt. Carroll and St. Peter's,
Savannah, Illinois |
| 3. Henning, John E. | Grafton, Wisconsin | To: Canvass Team, States of Virginia
and Michigan |
| 4. Kruck, Keith C. | Waukesha, Wisconsin | To: Canvass Team, State of Florida |
| 5. Roehl, Keith W. | Watauga, South Dakota | To: Sault Ste. Marie, Canada |
| 6. Henderson, John A. | St. Petersburg, Florida | To: Dallas, Texas (General Board for
Home Missions) |
| 7. Schulz, Wayne I. | Cambria, Wisconsin | To: Zion, South Milwaukee for two months |
| 8. Wagenknecht, Myrl F. | Glendale, Arizona | |
| 9. Zehms, Roger R. | Green Bay, Wisconsin | |

Summer Volunteers for Mission Canvass Team

- | | | |
|----------------------|-----------------------|-------------------------------------|
| 1. Habben, Kermit D. | Raymond, South Dakota | Assigned to Home Board for Missions |
| 2. Lange, Gerald L. | Mequon, Wisconsin | |

3. Pautz, Daniel D. Two Rivers, Wisconsin
 4. Winterstein, Herbert C. Saginaw, Michigan

Assigned to Home Board for Missions

Undergraduate Tutors — 1963-64 Juniors

- Zehms, Roger (Middler)
 Westendorf, James NORTHWESTERN COLLEGE, Watertown, Wisconsin
 Gabb, William
- Meier, William MICHIGAN LUTHERAN SEMINARY, Saginaw, Michigan
 Graf, John
- Dallmann, Roger
 Ehlert, Joel (Senior Student) NORTHWESTERN LUTHERAN ACADEMY, Mobridge, South Dakota
 (Sept. to Jan.)
- Pautz, Daniel DR. MARTIN LUTHER COLLEGE, New Ulm, Minnesota
 Habben, Kermit

WISCONSIN LUTHERAN CHAPEL AND STUDENT CENTER

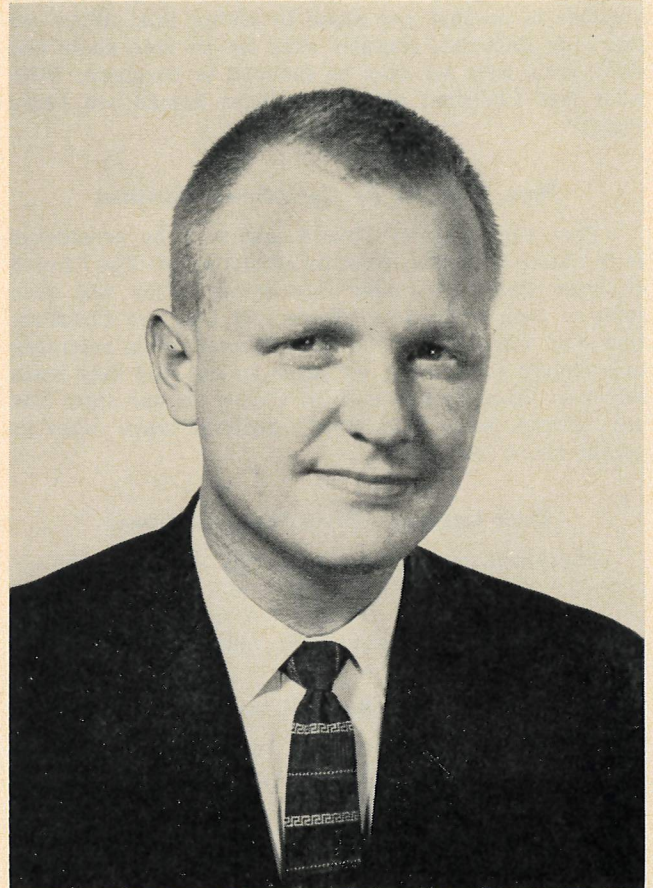
Pastor Balge to be installed at Madison

The installation of Pastor Richard D. Balge as campus pastor on June 21, 1964, marks the beginning of a service conducted independently by our Wisconsin Lutheran Synod for our many students attending the University of Wisconsin. The installation service will be held at 240 W. Gilman Street, at 7:30 P.M. Pastor Balge will be introduced into his office by the Rev. Henry Paustian, Watertown, Wisconsin, chairman of the Western Wisconsin District Mission Board.

The Wisconsin Lutheran Chapel and Student Center is temporarily located in the Woman's Club, 240 West Gilman Street. Pastor and Mrs. Balge will reside at 4126 Dwight Drive, Madison, Wisconsin.

Both Pastor Balge and Pastor Paustian request that pastors register their students directly with the campus pastor. This should be done without delay, since Pastor Balge will begin his work shortly before the opening of the summer sessions at the University.

PASTOR RICHARD BALGE, has left Divine Peace, Milwaukee, to become our campus pastor at the University of Wisconsin. He will be installed in his new pastorate on June 21. (See article above.)



Briefs

(Continued from page 178)

book (available from Northwestern Publishing House at \$2.95), we give you the following quotation:

"There are not many religions and philosophies among men. There is really only one, and that is the rebellious and blasphemous belief that autonomous man is capable of controlling his own destiny independently of the will of his Creator. Every religion (other than Christianity) is an attempt on man's part to earn

'salvation' or to improve his standing in the world, either temporally or eternally. Every non-Christian philosophy is an attempt to deduce ultimate truth concerning the universe without submission to the revealed Word of God. All of man's religions and philosophies, apart from the grace of God revealed in His Word, are man-centered — or perhaps, more generally, *creature-centered* — rather than *Creator-centered*.

"They all involve some system of works, of improvement, of develop-

ment, of human betterment, of *evolution!* — rather than simple submission in helpless faith to the sovereign grace of God manifest in the sacrifice of the Lamb of God for the sins of the world."

Should you want to go more deeply into the matter, there is "The Genesis Flood," coauthored by Dr. Morris with Dr. John C. Whitcomb. (This volume is also available from Northwestern Publishing House. The price is \$6.95.)



A Lantern to Our Footsteps

Answers Based on Holy Writ

"One often hears the Mormon Tabernacle Choir sing some of our familiar Christian hymns on TV, on the radio, or on recordings. Is the Church of Jesus Christ of the Latter Day Saints a Christian denomination? Can a Mormon be saved?" The reader who sent in the above question is perhaps not alone in asking this. When we hear our Christian chorales sung by an able choir and often sung well, we may be inclined to conclude: With what fine Christian conviction these hymns are being sung!

They Want to Be Considered Christian

That the Mormon Church wants to be considered as Christian is evident from its official name: The Church of Jesus Christ of Latter Day Saints. They will even refer to their name as evidence that they are Christian. However, when we use the term "Christian" in reference to a church or religion, we mean to say that they teach salvation through the death of Christ for our sins. The use of the term "Christian" depends upon what is taught about Christ.

Their Language Gives the Appearance

The Mormons do use terminology that gives the appearance that they teach Christianity. This is evident if we look at a few of their "Articles of Faith" as revealed to Joseph Smith, their founder.

The Bible and the Book of Mormon on a Par

About the Bible they say: "We believe the Bible to be the word of God as far as it is translated correctly." So they will quote the Bible in their writings and, of course, use Bible terminology. But then they go on to say: "We also believe the Book of Mormon to be the word of God." Joseph Smith claimed that an angel by the name of Moroni, the son of Mormon, revealed the location near Palmyra, New York, of 24 golden plates on which the contents of the Book of Mormon were inscribed in "reformed Egyptian hieroglyphics." The Urim and Thummim were also included in the find, which enabled him to translate these writings into English. By 1830 the Book of Mormon was published. It claims to relate the history of nations that lived in America, among whom Christ appeared after His ascension, establishing His church among them. After Smith completed his work of translation, he had to return the plates to their place of hiding. Besides the Bible and the Book of Mormon as revelations of God, the Mormons believe in a continuing revelation: "We believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

Topic:

Is the Mormon Church a Christian Denomination?

No Scriptural Trinity

What do they say about the Trinity? Article 1 reads: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." This sounds like a confession to the Triune God. However, they deny the Trinity as we confess it from the Scriptures. God is pictured as being like man, with arms, hands, eyes, hair, etc., for they say, man was made in God's image. At other times they speak of gods in the plural so that they have properly been charged with polytheism. In fact, their statement: "As man is, God once was; as God is, man may be," leads to the conclusion that all men will eventually become gods.

Four Rungs on the Ladder of Self-Salvation

What do they teach about Jesus' work, His redemption or atonement? Article 3 reads: "We believe that through the Atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel." Note that they do not say that Christ *has* actually saved mankind. Man *may* now be saved. How? By following the laws and ordinances of the Gospel. In this connection four principles are mentioned that are like four rungs up the Gospel ladder. The first is faith. Faith is the "first principle of the Gospel leading to salvation, but it will not bring us to the summit of the Gospel ladder — without the other principles." They make it very clear that man is not saved by faith alone. Faith is the first step you take.

What are the other principles? The second is repentance. What is that? "When he who has committed a sin shall commit it no more, then he has repented." It is this that you no longer live in sin. Through such a life of good works you take the second step up the ladder to salvation. The third is baptism, which must be by immersion and is again presented as something man does. Finally there is the gift of the Holy Ghost, which is received through the laying on of hands. All of these are good Christian, Biblical terms, but all four of them are spoken of as conditions man must meet to have salvation. The role Christ plays in all of this is that He opened up the way for man in this manner to work out his own salvation, finally to become as God is.

Jesus the Guide to Self-Salvation

There is a close parallel between Jesus and mankind. Jesus existed before His birth as Jehovah; He received a human body through the union of the Father-God and the Virgin Mary; He has become "equal with

(Continued on next page)

What do
you mean..



Atonement ?

“WITH HIS STRIPES WE ARE HEALED”

In some Christian churches one finds the picturesque symbol of “the pelican in her piety.” In church art the pelican represents the atonement of Christ.

The Symbol of the Pelican

This symbol is based on an ancient legend. According to this legend, the mother pelican shows such devotion to her young that when they have been killed by a certain kind of poisonous snake, which is the pelican’s natural enemy, she plucks away the feathers from her own breast and, tearing it open with her bill, lets her own warm blood flow over her young in the hope of restoring them to life. She sacrifices her own life that they may live.

What a striking and beautiful picture this legendary tale is of our atonement! In His boundless, self-sacrificing love, Jesus of His own free will shed His blood for us and died that we might live.

“We Are Healed”

“With his stripes,” Isaiah exultingly exclaims, “we are healed” (53:5). In other words, we are completely delivered from the dire results of the dread disease of sin.

David, similarly, breaks into a paean of praise and joyfully declares, “Bless the Lord, O my soul, and forget not all his benefits” (Ps. 103:2). Enumerating those benefits, David reminds himself first of all that it is the Lord “who forgiveth all thine iniquities; who healeth all thy diseases.” The word “all” is a universal term and includes that deadly disease which is the worst of all, the malady of sin, which afflicts the soul.

Sins Removed, No More to Return

The testimony of the Scriptures is wonderfully clear in assuring us that by the atonement of Christ we have been completely cleansed of the guilt of sin. As the scapegoat on the Old Testament Day of Atonement was led out into the wilderness to die and so carried away the sins of the people for good, so Christ has removed our sins forever. Yes, even though we still daily fall into sin as long as we live in this world, the defilement of sin with its guilt and curse, its condemnation and punishment, no longer adheres to us.

A Lantern to Our Footsteps

(Continued from page 186)

God” and “one with God.” Similarly, the souls of men had preexistence, somehow brought into existence by God; then in this world they are placed into human bodies; and those “who follow Jesus will become his heirs and like him, equal with and one with God.” So Jesus is our Savior by showing man how to save himself.

Micah, the prophet, describes the complete, final, and permanent removal of all our sins very vividly when he says to the Lord, “Thou wilt cast all their sins into the depths of the sea” (7:19). As the ill-fated, atomic-powered submarine **Thresher**, which sank to the bottom of the Atlantic Ocean, was irretrievable despite the concerted efforts of the U.S. Navy, so our sins by virtue of the atonement of Christ have been removed for good. And as those radioactive atomic wastes which, sealed in leaden caskets, are being buried in the depths of the sea, so our sins can rise to trouble us no more.

As the Lamb of God, Jesus has **taken away** the sin of the world (John 1:29). He has **blotted out** “the handwriting of ordinances that was against us, which was contrary to us, and **took it out of the way**, nailing it to his cross” (Col. 2:14). He has “by himself **purged** our sins” (Heb. 1:3), or, as the RSV translates this passage, “made purification for sins.”

“Pure and Sinless in God’s Holy Sight”

As a result, we are clean. Through the atonement of Christ we are pure and sinless in God’s holy sight. The white and spotless robe of Jesus’ perfect righteousness covers all our sins. Those who accept His atonement by faith “have washed their robes, and made them white in the blood of the Lamb,” as one of the elders in heaven explained to Saint John (Rev. 7:14).

Rejoice in the Lord Who Heals You

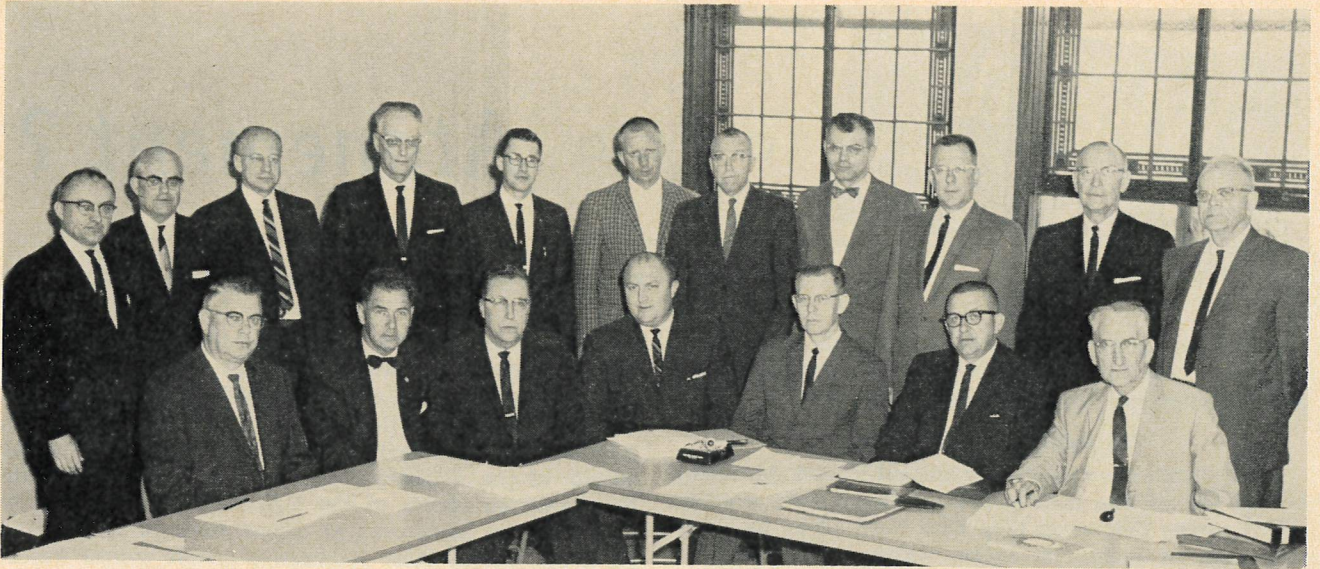
It is this that prompts Isaiah to break forth in unrestrained, thankful jubilation: “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels” (61:10).

This wondrous blessing is ours too! Shall we not also, therefore, with Isaiah greatly rejoice in the Lord, “who his own self bore our sins in his own body on the tree,” and “by whose stripes,” as Peter, echoing the words of Isaiah, declares (1 Pet. 2:24), we “were healed”?

WILBERT R. GAWRISCH

When we take note of the denial of the Trinity, the denial of original sin (we didn’t enter in upon this for lack of space), the denial of the redemption through the death of Christ, the elevation of the Book of Mormon to an equality with the Scriptures, and many more false teachings of the Mormons, we cannot consider them a Christian church. While in many churches the Gospel is perverted, in Mormonism it isn’t present.

ARMIN SCHUETZE



THE ADVISORY COMMITTEE ON EDUCATION took time out from its meetings on May 18 and 19 to pose for this picture. They are gathered in one of the spacious meeting rooms in the new Synod Administration Building. The professors and pastors constituting this group are (seated, left to right): Victor Voecks (representing Prof. Carl Schweppe), Emil E. Kasischke, Waldemar O. Pless, Robert J. Voss, Carleton Toppe, Conrad Frey (chairman), R. A. Fenske (secretary); and (standing): Oscar J. Siegler, Martin Albrecht (advisory), Robert Krause (advisory), Otto Engel, Norval W. Kock, Roland F. Zimmermann, Willmar Wichmann, R. A. Siegler, Carl J. Lawrenz, Herman W. Cares, Emil Trettin (advisory). Absent is advisory member Roland Ehle.

THE CONFERENCE OF PRESIDENTS had almost too much work to enjoy its new meeting room in the Administration Building. Seated (left to right) are: Walter A. Schumann, Jr. (Dakota-Montana District); John C. Dahlke (Northern Wisconsin); Oscar J. Naumann (the Synod President); Eldor Toepel (who acts as secretary for these meetings); E. Arnold Sitz (Arizona-California); Irvin J. Habeck (First Vice-President of the Synod); Manfred J. Lenz (Minnesota); Elmer H. Zimmermann (Pacific Northwest). Standing are: Gerhard L. Press (Second Vice-President of the Synod); Hugo Fritze (Nebraska); Carl H. Mischke (Western Wisconsin Vice-President, acting for President Richard Mueller); Norman W. Berg (Michigan); Adolph C. Buenger (Southeastern Wisconsin).



Editorials

(Continued from page 179)

When he was with the Giants in 1959, he heard that the club was using a spy in the centerfield grandstand to catch the opposing catcher's signal by using binoculars. This he considered cheating, and so he went to his manager and protested against it, threatening to leave the team if it was not stopped. He did the same thing several years later when he was a member of the White Sox. When he got no satisfaction from the manager, he appealed to the general manager, and when he got no satisfaction there either, he quit the team.

Here was a man who had the courage of his convictions and lived up to them even if it cost him his job. Do we follow our convictions in a similar way? If your boss is adulterating his product and you know about it, do you have the courage to talk to him about it? If you see a fellow member endangering his immortal soul, do you try to show him the error of his ways, or do you say: That's his lookout. It is no concern of mine? If you are a member of a student body, do you conform to all the ways of the majority no matter how ungodly, or do you speak up in protest and let your light shine before men, as Jesus exhorts? The world today needs courageous Christian witnesses.

IMMANUEL P. FREY

† Immanuel Paul Frey †

It pleased God to remove from the ranks of the Synod on May 21 a man who had given varied, if not unique, service to the Church. Pastor Frey was well known in Lutheran circles in America. As a result his name appeared in "Who's Who in America." God had endowed him with a clear mind, good judgment, and facile expression both by word and pen. But above all God had given him an evangelical approach to the Gospel of Christ. Those who heard him preach went home edified. In wider circles for 31 years *The Northwestern Lutheran* carried pungent editorials over his signature. In the councils of the Synod his voice commanded attention.

Immanuel P. Frey was born at Boyd, Minnesota, October 18, 1889. His mother was widowed when he was but a lad of eight. Nonetheless, she determined that he was to serve the Lord as a minister of the Gospel. She therefore sent him to Dr. Martin Luther College at New Ulm. In the fall of 1907 he transferred to Northwestern College at Watertown, where he received his BA degree in 1910. He pursued his theological studies at our Seminary in Wauwatosa. In 1913 he received his first call, being assigned to what was then the outpost Zion Church at Phoenix, Arizona. He served there for 11 years.

Before leaving for Arizona he was joined in marriage to Miss Elizabeth Janz at Lansing, Michigan, on August 19, 1913. Previous to this event, an older brother of Frey's had married an older sister of Miss Janz's. It was at this wedding that Immanuel and Elizabeth met for the first time, for they served as best man and maid of honor. They were privileged to observe their fiftieth anniversary last summer.

Because of Mrs. Frey's health, aggravated hay fever bringing on asthma, Pastor Frey accepted a call to Mt. Olive Church at Graceville, Minnesota, in 1924. After six years' service there he removed to Hoskins, Nebraska. In 1939 he followed a call to become General Missionary for the Synod in Colorado. In 1942 he became the resident minister of Mt. Olive Church in Denver, which he had founded. Here it was that his life came to its earthly close.

Pastor Frey had suffered a severe heart attack in the week of Thanksgiving. He made a remarkable recovery. His doctor permitted him, in the forepart of March, to undertake a journey to Phoenix for a two weeks' rest at the home of his son. But on the return to Denver's higher altitude he suffered another attack. On the road to recovery, complications set in that brought on the severe and fatal attack on May 21, and the Lord translated him into glory.

God had endowed Frey with eminent talent. He saw fit to use him in manifold service. Besides what has been indicated already, he served as secretary of the Nebraska District of our Synod for four years, also as chairman of the Nebraska Mission Board. He was elected first vice-president of that District, from which in 1943 he succeeded to its presidency, serving the District in that capacity 15 years. He was appointed member and secretary to the historic Peace Committee 30 years ago. For a number of years he served on the Synod's Union Committee. When the Synod's new constitution inaugurated the Commission on Doctrinal Matters, he was appointed a member of that group.

News of Pastor Frey's death came the morning of the last day of the May meeting of the Synodical Council at Milwaukee. At its close a memorial service was held. Funeral services were held in Denver Monday, May 25. Pastor M. J. Wehausen of Le Sueur, Minnesota, a close friend from Arizona days and later the neighboring pastor at Johnson, Minnesota, conducted the service. Pastor Roy Vollmers undertook the committal.

Surviving are his widow, Elizabeth; five sons: Prof. Conrad Frey of Saginaw, Michigan, Pastor I. G. Frey of Phoenix, Paul of Denver, Marcus of Omaha, and Philip of Pueblo, Colorado; and six daughters: Mrs. Miriam Frey, Mrs. Lois Meister, and Mrs. Naomi Cohoon, all of Denver, Mrs. Ruth Brenner, Bay City, Michigan, Mrs. Eunice Smith, Pueblo, and Mrs. Esther Annis of Spokane. A brother, Oscar, and a sister, Mrs. Anna Young, reside at St. Paul; two other sisters, Mrs. Clara Meyer and Mrs. Frieda Vickermann, live in Minneapolis. Thirty-seven grandchildren also survive him.

"Precious in the sight of the Lord is the death of his saints" (Ps. 116:15).

E. ARNOLD SITZ

LWMS Spring Rally Held at Our Savior's Lutheran Church, Wausau, Wisconsin

On Tuesday, May 12, 234 women of the Lutheran Women's Missionary Society, coming from 17 Wisconsin Synod congregations in the Wausau-Medford-Wisconsin Rapids area, met at Our Savior's Lutheran Church, Wausau, to hear the Rev. Arnold Schroeder Institutional Missionary from Milwaukee.

Missionary Schroeder spoke particularly of his work at the State Penitentiary at Waupun. Introducing his remarks with the incident of Peter's healing of the lame man at the Temple gate (Acts 3:1-10), he called attention to the Church's many opportunities to bring the soul-healing Gospel of the Savior's love to the spiritually maimed who are within a stone's throw of our church, but who are unable to enter because of their confinement in a hospital, or a mental or penal institution. These people, he pointed out, come from many walks of life, from skid row as well as from highly respected professions and families.

In addition to this work at the State Penitentiary Missionary Schroeder and his two colleagues, Missionaries Spilker and Kleist, also serve the immense Milwaukee County Hospital, the County Mental Hospital, the County Infirmary, the County Children's Home, the Tuberculosis Sanatorium, and the County House of Correction. Missionary Schroeder illustrated the scope of his work with slide pictures of these various institutions.

The Rev. Roy Reede, pastor of the host church, conducted the devotional services. Mrs. Bertram Heise of St. John's Lutheran Church, Rib Falls, president of this area's Lutheran Women's Missionary Society, presided over the business meeting. The Society voted to send \$200.00 to the Synod's Scholarship Fund and authorized the purchase of 50 hymnals for the Fox River Valley Institutional Missions. One half of the Mite-box offering, amounting to \$558.47, will be sent to Bethesda Lutheran Home at Watertown, Wisconsin, while the

other half was designated for the work of the Lumano Medical Dispensary in Northern Rhodesia, Africa.

In the election of officers Mrs. Clarence Henke of Wisconsin Rapids was chosen vice-president, Mrs. Donald Prebbanow of Wisconsin Rapids, secretary, the Rev. Edward Schaeve of the Town of McMillan, pastoral advisor, the Rev. David Schultz of Ringle and Mrs. Jack Call of Schofield to the Spiritual Growth Committee. The retiring officers were given a rising vote of thanks.

The ladies of Our Savior's Lutheran Church served a delicious dinner to their guests at noon. St. Peter's Lutheran Church of McMillan and Emmanuel's of Eau Plaine together with their pastor, the Rev. Edward Schaeve, will be hosts to the Lutheran Women's Missionary Society at its fall rally.

By the Way

(Continued from page 181)

who could blame him? But our hearts were saddened to see him go.

The second wanted a wife. There was no Christian woman. At his age, to be unmarried is unheard of. He took his hand from the plough and headed back. Our hearts bled.

The third became entangled with the "things of the world." He found the morass so thick he could not get out — much like some Christians in the homelands, who do not experience the pressures he knew.

And so the evil one moved in and, expert marksman that he is, picked these new babes off one by one. Our hearts cried to God. We wrote, "Pray!" — for only prayer could save the day.

We went home on furlough. We heard that one of the remaining three had gone to Somali Republic as a missionary from our tiny church, and we rejoiced. We asked people to

pray for this one. But the evil one had not taken a furlough. The report came back that this one, too, had slipped. Our first missionary — a casualty!

Then there were two. We returned from furlough, to find that one lad was not the same lad we had left. He was moody and morose. He looked inward and saw no one but himself.

We tried to lead him gently back to his first love. We prayed. We asked for prayer. He listened, but rebelled. He turned from the wooing of the Holy Spirit to the Siren song of communism.

Now one remains. Praise God he is standing firm. But, my people, for the Lord's sake and His testimony in this dry and thirsty land, pray! Pray for this one, that he will not grow discouraged.

In the homelands you told me countless times, "You can count on my prayers." We are counting on you to fulfill your promise, until we again see the work "take root downward and bear fruit upward." We cannot do this work alone. Will you watch with us?

— FRED ACORD

For Pets: \$821 Million

That is the heading of an editorial in the *Watertown (Wis.) Daily Times* of February 10, 1964:

"It is a truism that there are several ways of looking at any given batch of statistics. This applies to the figures, about which there has been some oh-ing and ah-ing lately, on the amount Americans spend to keep their pets fed and contented.

"The figures are startling enough. It seems that there are now more than 55 million dogs and cats in the United States, and that we spend more on their food — exclusive, no doubt, of table scraps — than we do on baby food. Two and a half times as much, indeed — in excess of 550 million dollars last year. Altogether,

Americans spent some 821 million dollars on pet supplies in 1963.

"That total can be played with in various ways. For example, it is almost half as much as the entire outlay for direct state expenditures on hospitals and health; it just about matches the sum spent by the six heaviest spending states in this category.

"Or compare it, say with a recent estimate that a waterway to supplement the Panama Canal could be dug in five or six years for about a billion dollars. This means that while the canal was abuilding we would have spent four or five times its total cost on pet supplies. It does not take much imagination, either, to see how what we spend on pets must compare with spending for the bare necessities of life in various small, underdeveloped countries.

"It is a matter of priorities. The one ameliorating thing to be said is that pets are not an unconscionable luxury, but a source of joy and satisfaction that would be hard to match. Though 821 millions is an enormous sum for pet supplies in a world of many needs, Americans spend even bigger sums on far more foolish things."

It may puzzle us where people get some of the above-mentioned statistics. But regardless of their accuracy, they are reasonably true enough to speak to a stewardship-conscious Christian.

Anniversaries

Golden Weddings

Mr. and Mrs. Austin Schaller of Trinity Ev. Lutheran Church, Jenera, Ohio, on February 19, 1964.

Mr. and Mrs. Frank Mray of St. Paul's Ev. Lutheran Church, Algoma, Wisconsin, on May 20, 1964.

Our Wisconsin Synod Churches In California Invite You

Since many of you will visit California this summer, we invite you to look over the churches your mission dollars have established in the California Mission District. Some of them are in temporary quarters, others have moved. We therefore give you the location, time of service and phone contact where possible. Insert this in your Annual and put it in your travel kit.

LODI (Christ) — 420 S. Central & Flora German: 9:00
G. F. Zimmermann 209-368-6250 English: 11:00

BELMONT (Gloria Dei) — 2600 Ralston 10:30
Robert Waldschmidt 415-591-3239

SANTA CLARA (Peace) — Pomeroy near Homestead
Robert Hochmuth 408-248-7967 10:45

SAN JOSE (Apostles) — 10:45
(Call R. Hochmuth 408-248-7967)

VANDENBERG (Ascension) — 4052 Capella 4th Sunday Lompoc P.O. VP Robert Hochmuth (Call C. D. Robison: 805-734-2489)	10:00	WHITTIER (Christ the King) — 15725 E. Whittier Blvd. Ed. Hoenecke (A. Neumann 213-693-2689) VP J. Gerlach	10:30
TARZANA (St. John's) — 6220 Corbin Ave. F. G. Knoll 213-347-1350	Summer: 9:15 Winter: 10:30	GARDEN GROVE (King of Kings) — 10791 Garden Grove Joel Gerlach 714-539-1719 (Building Church)	8:00 10:30
LOS ANGELES (Gethsemane) — 3734 Centinela Ave. Armin Keibel 213-398-3838	10:30	SAN DIEGO (Reformation) — 5050 Mt. Soledad Rd. Lowell Smith 714-273-0385	10:30
POMONA (Our Savior)—250 E. Grove St. Paul Heyn 714-593-1498	Summer: 8:30 Winter: 10:30		

PAUL HEYN

NOMINATIONS

Northwestern College

The following names have been placed in nomination for the psychology, philosophy, logic professorship at Northwestern College:

Pastor Gerhard Cares, Cleveland, Wis.
Prof. E. C. Fredrich, Saginaw, Mich.
Pastor Richard Frohmader, Sault Ste. Marie, Mich.
Pastor Wilbert Gawrisch, Rhinelander, Wis.
Prof. Earl Gierke, Menomonie, Wis.
Prof. R. Hoenecke, New Ulm, Minn.
Pastor Harold John, St. Paul, Minn.
Prof. Martin Lutz, Milwaukee, Wis.
Pastor Winfred Nommensen, Milwaukee, Wis.
Pastor Victor Prange, Janesville, Wis.
Pastor James Schaefer, Milwaukee, Wis.
Pastor Arnold Schroeder, Milwaukee, Wis.
Pastor Herold Schulz, Golden, Colo.
Pastor Cyril Spaude, Aberdeen, S. Dak.
Pastor Robert Steffenhagen, Forest Lake, Minn.

The College Board will meet on Thursday, June 18, at 2:00 p.m. at the College to choose the new professor. All correspondence regarding these candidates must reach the Board before that date.

Kurt A. Timmel, Secretary
612 Fifth St.
Watertown, Wisconsin

CALL FOR CANDIDATES

Dr. Martin Luther High School

The Board of Control of Dr. Martin Luther High School, New Ulm, Minn., requests the members of the Synod to nominate men for a new professorship in the department of mathematics. The man to be called must be qualified to teach mathematics on the high-school level. Kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned by July 6, 1964.

ERVIN WALZ, Secretary
Dr. Martin Luther High School
Board of Control
17 1st St. NE
Fairfax, Minn.

CALL ACCEPTED

Dr. Martin Luther High School

Mr. Eldon Hirsch of Norfolk, Nebr., has accepted the call to teach in the department of music at Dr. Martin Luther High School, New Ulm, Minn.

ERVIN WALZ, Secretary
DMLHS Board of Control

CALL EXTENDED

Executive Secretary—The Board of Trustees

The Board of Trustees has extended the call as executive secretary of the Board of Trustees to Pastor Harold Eckert of Milwaukee, Wisconsin.

HAROLD E. WICKE, Secretary

CALL FOR NOMINATIONS

Northwestern Lutheran Academy

The Board of Control of Northwestern Lutheran Academy, Mobridge, S. Dak., here-

with invites members of the Synod to nominate candidates for the seventh professorship authorized by the Synod in the last convention.

The man called should be qualified to give Christian counsel as Dean of Students and to teach in the fields of English, Geography, and Religion. Please include all pertinent information with your nomination. All nominations must reach the undersigned by July 6, 1964.

Rev. David J. Plocher, Secretary
NwLA Board of Control
225 Taft St.
Winner, S. Dak.

CALL FOR NOMINATIONS

Michigan Lutheran Seminary

Since Prof. E. C. Fredrich has been released by the Board of Control of Michigan Lutheran Seminary to enable him to accept a call to Dr. Martin Luther College, the constituency of the Synod is herewith requested to nominate a replacement who is qualified to teach in the fields of Latin and English.

Nominations with all pertinent data are to be in the hands of the secretary of the Board by July 3, 1964.

Gerald Cudworth, Secretary
606 Sidney St.
Bay City, Mich. 48707

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT CONVENTION

Date: June 23-25, 1964.

Place: East Fork Mission, Whiteriver, Ariz.
Opening service: 10:00 a.m.

Essayist: Prof. Joh. Meyer, on the situation in the Lutheran Church of today.

Registration and housing cards are to be sent in by Friday, June 19.

A. K. E. KEIBEL, Secretary

DAKOTA-MONTANA

DISTRICT CONVENTION

Date: June 16-18, 1964.

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Opening Communion service: 10:00 a.m., CST.
Preacher: A. P. C. Kell.

Convention essayist: Prof. Oscar J. Siegler.
Housing: All lay delegates and pastors bring own bedding for lodging in the dormitories.

CYRIL W. SPAUDE, Secretary

MICHIGAN

DISTRICT DELEGATE CONVENTION

Date: June 15-18, 1964 (Mon. to Thurs.).

Place: Michigan Lutheran Seminary, Saginaw, Mich.

Opening session on Monday, June 15, 2:00 p.m.

Communion service on Mon., June 15, 7:30 p.m. in St. Paul's Ev. Lutheran Church.

Closing service on Wed., June 17, 7:30 p.m.
M. R. KELL, Secretary

MINNESOTA

REDWOOD FALLS DELEGATE CONFERENCE

Date: Tues., June 16, 1964.

Place: Zion Lutheran Church, Winthrop, Minn.; W. Oelhafen, pastor.

Time: 2:00 p.m. to 9:00 p.m.

Business: Evangelism Paper, H. Kesting; District Mission Report and Study of Reports to the Districts.

G. MAAS, Secretary

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NEW ULM DELEGATE CONFERENCE

Place: Immanuel Ev. Lutheran Church, Verdi Township.

Time: June 18, 1964, 9:30 a.m.

Papers: The Beloved Disciple in the School of the Savior, H. Birkholz; Caesar's Encroachment on Parental Rights, D. Brick.

H. F. KOCH, Secretary

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CROW RIVER DELEGATE CONFERENCE

Date: Tues., June 23, at 9:00 a.m.

Place: Mt. Olive Ev. Lutheran Church, Delano, Minn.

Agenda: A study of the reports to be considered at the District convention.

W. E. NEUMANN, Secretary

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MANKATO

PASTOR-DELEGATE-TEACHER CONFERENCE

Date: June 21, 1964; 2:30 p.m.

Place: Jordan, Minnesota; R. Hoenecke, host pastor.

Agenda: Discussion of "Reports to the Districts" in preparation for the District Convention; elections; filmstrip on Minnesota missions.

D. E. KOCK, Secretary

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RED WING DELEGATE CONFERENCE

Date: Tues., June 23, 1964.

Place: Immanuel Lutheran Church, West Florence (5 miles NW of Lake City); C. Serwe, host pastor.

Time: 9:00 a.m. Communion service.

Speaker: R. Goede (T. Haar, alternate).
Agenda: Christians, the Salt of the Earth, Ronald Uhlhorn; Reports and Memorials to the Minnesota District Convention; Conference elections.

NATHAN RETZLAFF, Secretary

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DISTRICT CONVENTION

The 24th biennial convention of the Minnesota District of the Wisconsin Ev. Lutheran Synod will be held at Dr. Martin Luther College, New Ulm, Minn., from June 29 to July 2 (Monday to Thursday). Sessions will be held both at the College and in St. Paul's Lutheran School auditorium.

Services

Pastoral Communion service at St. Paul's Lutheran Church at 10:00 a.m. on the opening day, William Lindloff delivering the sermon (alternate, John Raabe); Mission devotion on Tuesday at 2:00 p.m., F. Nitz, speaker (alternate, Lyle Lindloff); Christian Education devotion on Wednesday at 2:00 p.m., sermon by Lloyd Hahnke (alternate, John Bradtke); Closing devotion on Thursday at 1:30 p.m., with an inspirational address by H. Kesting (alternate, E. Gamm).

Essays

On Tuesday: "The Antichrist — Semper Idem," by Pastor Henry Koch; on Wednesday: "New Bible Translations Tested by the Art of Bible Translating," by Professor Frederic Blume; on Thursday: "Our Pre-Budget Subscription System — How Has it Fared?" by Pastor Herbert Muenkel.

Business

Applications for membership, overtures, or other communications relative to business of the convention should be addressed to the District president (and a copy of the same to the secretary) in due time. Congregations which have translated or changed their constitutions are asked to submit a copy to the proper committee before the convention. All conference secretaries are reminded to bring their minutes.

Costs

The costs for a delegate and pastor, whether they attend or not, are \$15.00. This fee should accompany the convention form when it is returned to the Housing Committee. A detailed schedule, together with registration cards, will be mailed later.

N. W. KOCK, Secretary

NEBRASKA

DISTRICT CONVENTION

The 24th biennial convention of the Nebraska District will be held July 14-17, 1964, in St. John's Ev. Lutheran Church, Stanton, Nebr.; E. W. Lindemann, pastor.

The opening service with celebration of the Lord's Supper will be held Tues. morning at 9:00 a.m. Preacher: L. Gruendeman.

Essays: "The Third Use of the Law," by Prof. A. Schuetze; "The Pioneers," by R. Ehler.

The closing service will be on Thurs. evening at 8:00. Preacher: H. Schnitker.

All lay delegates are to provide credentials prepared by their congregation.

A nominal fee for meals will be charged. Lodging will be provided.

Please announce in due time.

M. WEISHAHN, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR DELEGATE CONFERENCE

Date: June 21, 1964; 2:00 p.m.

Place: Trinity Lutheran Church, Colfax and Thomas Sts., Marinette, Wis.

D. C. SELLNOW, Secretary

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FOX RIVER VALLEY DELEGATE CONFERENCE

Time: June 30, at 9:00 a.m.

Place: Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis.

Delegates will furnish their own noon meal.

C. SCHLEI, Secretary

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MANITOWOC DELEGATE CONFERENCE

Time: July 5, at 8:00 p.m.

Place: Reedsville, Wis., H. Heckendorf, host pastor.

S. KUGLER, Secretary

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DISTRICT CONVENTION

Place: Winnebago Lutheran Academy, Fond du Lac, Wis.

Time: July 13-16, 1964.

Opening: Faith Lutheran Church (J. Mattek) at 10:00 a.m., July 13; Communion service; speaker: Dr. Henry Koch (alternate: L. H. Koeninger).

Essays: Church Discipline and Matthew 18, K. Gurgel; The Origin and Development of the Papacy, H. Bergholz.

Excuses and requests for lodging, etc., ought to be sent to Prof. J. Petrie as soon as possible. Delegate credentials should be in the hands of District Secretary by July 1.

S. KUGLER, Secretary

PACIFIC NORTHWEST

24TH BIENNIAL CONVENTION

Date: June 23-25, noon to noon.

Place: Trinity Lutheran Church, Omak, Wash.; E. H. Zimmermann, pastor.

Convention Service 7:30 p.m., June 23.

President Oscar Naumann will represent the Synod Praesidium.

Professor E. E. Kowalke will be guest essayist.

All chairmen of District boards or commissions should have their reports in the hands of the District president not later than May 31.

Early announcement by pastors and lay delegates will be appreciated.

GEORGE FREY, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT CONVENTION

Date: Mon., June 15, through Wed., June 17, 1964.

Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis. 53213.

Opening Communion service: Mon. June 15, 9:30 a.m., Christ Lutheran Church, 23rd and Greenfield, Milwaukee, Wis.

Preacher: Dr. Paul Peters, Mequon, Wis.

Essays: Martin Luther and our Bible Translations, Prof. F. E. Blume; The Christian Citizen in His Community, Pastor Arnold Schroeder.

Noon meals will be served at the High School. Every congregation is to be represented by a lay delegate. All male teachers and pastors of the District are expected to attend.

Registration of delegates will be made at the High School after the opening service. A registration fee of \$1.00 will be collected from each pastor, teacher, and delegate on arrival. Lay delegates and their alternates must present credentials signed by the president and secretary of the congregation which they represent.

The floor committees will meet in the rooms assigned to them at 1:00 p.m. on Monday.

The High School is located in the first block south of Bluemound Road (Highway US 16, S.T.H. 18 and 19) on N. Glenview Avenue (84th St.). Abundant parking space is available on the High School grounds.

Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 8. The office staff will be helpful in making reservations at nearby motels on request.

HEINRICH J. VOGEL, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Unke, Glenn H., as pastor of Immanuel Ev. Lutheran Church, Oshkosh, Wis., by J. Dahlke; assisted by C. Koepsell, D. Bitter, H. Kleinhaus; May 31, 1964.

CHANGE OF ADDRESS

Pastors

Habeck, Daniel E.
3340 Nebraska Ave.
Toledo, Ohio 43607

Wendland, E. A.
710 S. 4th St.
Watertown, Wis. 53094