



THE NORTHWESTERN
Lutheran

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BRIEFS by the Editor

SEVERAL LETTERS will occupy this space. The first one of these is really a letter of appreciation to all the members of our Wisconsin Synod. Therefore it is only proper that we publish it here, even though it came to the office of the Lutheran Spiritual Welfare Commission.

May God Reward You

We wish to tell all our fellow Christians how much we appreciate their efforts and contributions to mission work and how these are being utilized in our area.

We are members of the Wisconsin Evangelical Lutheran Synod living in the Alamogordo, New Mexico, region, far from any of our churches. Through the Lutheran Spiritual Welfare Commission we receive *The Northwestern Lutheran*, a booklet of daily **MEDITATIONS**, along with letters and printed sermons. No one can appreciate how meaningful these readings are until he has been away from our church for many months or years.

Recently Pastor W. F. Winter of St. Paul's Lutheran Church in Douglas, Arizona, has been here visiting us in an attempt to conduct worship services for us and for other members of our Synod who are serving in the United States Armed Forces at various bases in this area. This is certainly a blessing from our Lord.

All of this spiritual aid is made available by God's grace through you via the gifts you give to the mission work of our church. We thank each of you from our hearts and pray that God may reward you and continue to bless your efforts and prayers.

Anthony and Nancy Pittenger
Holloman AFB, Alamogordo, New Mexico

THE WRITER OF THE SECOND LETTER shall remain anonymous, for a valid reason. The writer informs us that she attended one of our Synodical preparatory schools for four years and one of our colleges one year; that she and her husband are stationed at an overseas Air Force base; and that her husband, formerly a Roman Catholic, is now taking instructions in the Lutheran faith, but "unfortunately" from a Lutheran chaplain who is not doctrinally reliable. Here is an excerpt from her letter:

The Lord has blessed me particularly with an inquiring husband who is constantly searching the Scriptures for answers to questions when he is not satisfied with vague generalities put forth by the chaplain. He has, I might add, put some rather profound questions to the chaplain.

The Northwestern Lutheran has provided answers to many of our questions, and our Bible is receiving attention it never received before I married. I must admit I took for granted the opportunities I had to study God's Word, never dreaming I would some day put myself in a position where the Gospel would *not* be taught in all its truth and purity. There is just enough truth in the chaplain's instructions to lull one into a sense of security and a "there's no real difference" kind of feeling. However, my husband brings me out of these feelings by bringing out the Bible, *The Northwestern Lutheran*, and the **MEDITATIONS** which we receive. . . .

The Northwestern Lutheran has proved to be a valuable, faith-edifying magazine for me and an invaluable source of answers for my husband. Keep up the fine work, God's work. May the Lord continue to bless us with His pure Gospel through faithful publication of *The Northwestern Lutheran!*

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

The Northwestern Lutheran

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Editorials

A Changing World On every hand we hear the excuse that we live in a changing world. Of course we live in a changing world, and no generation ever lived in a world that was not constantly changing. The only difference between one age and another is that sometimes the changes are rapid and profound, while in other countries and other ages the changes are slow and perhaps not even noticeable as they occur.

We live in a changing world. That is assumed to be a sufficient excuse to relax codes of modesty and decency to the point where any kind of restraint is subject to ridicule. The excuse of a changing world is offered to support the demand for a new religion that suits modern man better than the religion of the Apostles' Creed. The argument seems to be that since everything else is changing, religion, morals, the Bible ought to be changed, too, and fall into line and become modern.

What is wrong about that argument is that it is not true that everything is changing and that we live in a changing world in the sense that our world is different from the one that was before our time. We change our forms of dress, our modes of transportation, our forms of recreation, we ride instead of walking, and so on. But the important things of life and human existence do not change. The sun rises and sets, the seasons come and go, there is seedtime and harvest, birth and death. The things that life depends on do not change. If the sun should suddenly neither rise nor set even for a very short period, the world would completely forget all the modern gadgets that seem so important and would realize that we can go on living only because the big things do not change.

Those that clamor so loudly for a kind of religion that modern man might find worthy of acceptance will have to take up their argument with Christ Himself. He said very emphatically: "Heaven and earth shall pass away, but my words shall not pass away." Christ's Word is another of those important things that life depends on and that do not change.

ERWIN E. KOWALKE

God or Superstition? Aspirants to the title of Miss America brought with them to this year's pageant in Atlantic City a variety of charms different from those which qualified them as contestants. Among these charms, according to a news story, were a green rabbit's foot, a wishbone, a lucky silver dollar, and a Buddha statue.

It is perhaps safe to assume that this bit of information was given out by a press agent who felt that these talismans added a touch of color to the proceedings. They also added a touch of heathenism.

One young woman, asked for her reason for carrying a lucky coin, protested, "I'm not superstitious at all." But she added, "I'm not taking any chances." This appears to be a pretty accurate summation of the average view in respect to objects to which mystical powers for

good or evil are generally attributed. Few people will admit to being superstitious, but many will take rather elaborate precautions to be on the safe side, like the churchmember who drove 10 miles out of his way to avoid crossing the trail of a black cat.

Superstition, even when designated as such, often dies hard. It was prevalent among the ancient Israelites, as indicated by the severe warnings which the Lord found it necessary to issue through Moses; and it is by no means unknown among the sophisticated people of the twentieth century — some churchmembers, unfortunately, included.

Practicing superstition is commonly laughed off as harmless and even amusing. It is not so portrayed in Holy Scripture, where the one true God affirms, "I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images."

Christians, enlightened with the knowledge that "there is none other God but one," avoid practicing superstition because it gives glory and ascribes power to idols, who are "nothing in the world." They are grateful that their welfare is in the hands of a loving God who has made Himself known and that they are not subject to the whims of impersonal and unidentifiable forces whose favors they must solicit and whose curses they must ward off through miserable forms of mumbo jumbo.

IMMANUEL G. FREY

* * * *

Of Pride and Folly A paragraph in the August issue of *Journal of Theology* (CLC) is a comment on the wisdom of the evolutionist. "Not long ago it was thought that a single cell was a very simple organism. Now it has been learned that within a single cell there can be any number of 4×70^{87} possible nucleic acids. This is a fantastic number. In addition it is also known that all operation depends on various types of genes: functional, operator, regulator, plus the enzymes to go with them. Put all this together and the complexity is compounded. The possibility that everything needful to make a fundamental change should by itself come together at the right time, in the right proportion, under the right conditions is unbelievable. Even evolutionists admit the impossibility. And yet they hold to their theory."

The evolutionist's choice is neither a mystery nor a surprise. Unregenerate man is proud of his intelligence, proud of his wisdom. When God denies and refutes man's wisdom, man becomes all the more "vainly puffed up in his fleshly mind," and his vanity, like his carnal mind, is "enmity against God." He has determined that there is no "God the Father almighty, maker of heaven and earth"; that there was no creation as Genesis records it. In his pride of wisdom he will not accept God's wisdom, as revealed in the Scriptures, but will prefer his own, even if it is unproved, self-contradictory, or impossible.

(Continued on page 328)

Studies in God's Word: "Ye Come Behind in No Gift"

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ, our Lord (I Corinthians 1:4-9).

"You don't lack anything." When someone tells you that, don't you feel like arguing with him? Why, you might say, there certainly are a lot of things I would like to have: a bigger house, a better job, a newer car. How can anyone dare to say that we lack nothing, that we have everything!

The Christians in the congregation at Corinth would have felt the same first reaction. Yet St. Paul gave thanks to God for the riches His grace had given to those believers in Corinth; they had not been "short-changed" — and neither have we been left lacking anything!

While Waiting

In our ordinary thinking we don't always specify what makes a rich man rich. He may be a successful Wall-Streeter with a luxurious Fifth Avenue apartment, or he may live in comparative isolation on the great plains where his riches consist of fields and herds. Whatever the specific circumstances may be, by calling him rich we mean to say that he has acquired things of value in the past, and therefore he may expect to enjoy a pleasant and secure future.

That is precisely the definition according to which the believers in

Corinth—and we too—are enriched, have everything, and lack nothing!

The grace of God is our greatest treasure, acquired in the past, guaranteeing our future. It is the treasure of being restored to God's favor. It was earned for us by Jesus Christ who gave Himself on the cross to redeem us from sin's curse. This treasure is confirmed in us far more securely than the riches of men can be conveyed to them. You can hold court hearings to determine the validity of contracts, you can notarize documents to make transactions sure, but our riches are made far more sure by the testimony of Christ. Not only do we have testimony *about* Christ, but we have Christ Himself speaking to us: "He that heareth you heareth me" (Luke 10:16).

There are some special features of our riches. The Scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness; since we have been given that multipurpose Word, we have been supplied with "all utterance." We possess every kind of speaking, every possible way of conveying God's truth in Christ. Public preaching and teaching, private instruction and admonition; practical advice on troublesome matters, systematic presentation to prepare for future needs; devotional milk and honey to nourish personal faith, the armor of apologetics when contending against the errors of false doctrine—all of these uses of the Word of God are in our treasure store.

And the fruit of the Word is also present: "knowledge." We enjoy for ourselves, and we are able to share with others, the wonderful things God wants us to know. What wonderful meaning for our lives is in the knowledge that He has called us to be His own, to live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness!

If, now, our lives on earth are to be characterized as a "waiting," then

surely it is not a "waiting for our ship to come in," or a waiting for our turn to "strike it rich." We are already rich, rich in the Gospel, and, unlike earthly riches, our riches will not fade, or be lost, or be found counterfeited. No, it is only that their value will be recognized more clearly

At the End

Blameless we are now, because Jesus died for us. If that makes us rich beyond measure now, then how shall we describe what it will be to stand blameless in the day of our Lord? From their emptied graves and from the dreary scenes of earthly sin the hosts of men will be summoned before the judgment seat of the Lord of all. Though our works have deserved it, our record will *not* read: He was covetous; or: She was a sinner. No, for us the verdict will stand to all eternity: Blameless.

And though we may speak of it as "the end," the day of our Lord Jesus Christ will really be not the end, but the beginning. For then will all the riches of grace we now possess be multiplied and magnified. For instance, one of our treasures now is fellowship with our brethren in Christ. More than a friendship, this is the bond of love established when our Savior made us joint heirs of eternal life. We often find ourselves at a loss for words adequate to thank our fellow believers for their prayers, their kindness, their examples. But in the day of Jesus we shall begin to enjoy this fellowship completely. Think of it, fellowship with believers of all ages, and fellowship with God Himself! Who can comprehend such glory!

By the grace of God these riches are ours. Can we be sure? If we needed to be sure of ourselves, there would be room to doubt our constancy, our perseverance. But God is faithful, and it is by His call that we have become possessors of such riches and heirs of eternal life. No wonder the redeemed are eager to praise Him in word and deed!

PAUL H. WILDE

**Topic: How Can We Show
Our Concern for
Civil Rights?**

(The first of two parts)



A Lantern to Our Footsteps

Answers Based on Holy Writ

"Can an American citizen who is a Christian be unconcerned and thus inactive about the abridgement of voting privileges and other civil rights relating to economic and educational matters?" The question of this reader indicates that the answer, "No, he cannot be unconcerned," is to be given. Although a Christian is not to be of the world, yet he is in the world. The problems that confront the world will involve him also. Certainly, his Christianity should not lessen but, if anything, deepen his concern for the welfare of his fellow men. Christianity does not teach us to walk by on the other side. So the question is: How can we show our concern in the matter of civil rights? We shall divide our answer into two parts: 1. as Christians in our personal relations with others; 2. as responsible American citizens, which all Christians will want to be.

Our Broader Responsibility as Christians

What can I as a Christian do in my personal relations with others? In this first point we are going beyond our concern for civil rights. In reality, a Christian's personal concern will go beyond them, but in doing that also include them. It is well that we first recognize our broader responsibility.

The Inner Attitude Is Basic

Of importance is first the attitude of the heart. This is basic because all our actions are influenced by what we believe and feel in our hearts. The heart of the Christian has no room for racial prejudice or hatred, and this is what ultimately is at the bottom of civil rights problems. At the time of Christ the Jews were prejudiced against the Samaritans; the latter were not really Jews. The Samaritans also were made to feel this. When Jesus at Jacob's well asked the Samaritan woman for a drink of water, she expressed her surprise: "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" (John 4:9.) Jesus' attitude toward her was not at all what she expected of a Jew. Here was a man who did not have the prejudice which would ordinarily be shown.

Give Us Hearts Void of Prejudice!

That then is the first thing we can do as Christians. We will ask the Lord to give us hearts void of prejudice, whatever our own nationality or race may be. Whether I am a white man, a Negro, a Jew, a Chinese, an Indian, or anything else, I will ask the Lord to give me love and respect and concern for the people of all other races and colors. Important is first of all the attitude of the heart.

In His Commandments God tells us how He expects us to act toward our fellow men, and these commandments are applicable without racial prejudice. Let us look at a few examples.

Applying the Fifth Commandment

The Fifth Commandment says: "Thou shalt not kill." Luther, explaining this Commandment in its broader scope, points out that this forbids hurting or harming our neighbor in his body, that we should rather help and befriend him in every bodily need. A Christian, whatever the color of his own skin, will not value another man's life less because he is of a different color. A white Christian will help and befriend the Negro in his bodily needs as well as a man of any other color. In applying the commandments a Christian is colorblind. A white Christian won't say: "That's only a Negro, why worry about his health and life?" The Negro Christian won't join in the war cry: "Get Whitey!"

The Christian Is Guided by the Seventh Commandment

The Seventh Commandment reads: "Thou shalt not steal." Again seeing this Commandment in its broad application, Luther says that we should help our neighbor to improve and protect his property and business. The white Christian will be concerned that his Negro neighbor may also be properly provided for, that his children are not suffering from malnutrition, that they have sufficient clothing. The Negro Christian will have concern for the property of his white neighbor, not saying: What do I care if he suffers loss?

Do not Ignore the Eighth Commandment

The Eighth Commandment tells us not to "bear false witness against our neighbor." This means that we should take care of what we say of others, that we do not ruin another's reputation through what we say of him. The white Christian will not speak evil of his neighbor because he is a Negro. He won't say: "What can you expect of him? He's only a Negro." The Negro Christian will not speak evil of his white acquaintance.

All Are Among the Redeemed of Christ

Above all, Christians in their personal concern will remember that people of all races and colors are among the redeemed of Christ. Christ is no respecter of persons. Lest they might feel prejudice, Jesus told His disciples that they should be His witnesses also in Samaria (Acts 1:8). It is here that the Church is involved. It will preach the Gospel freely to all, receive all into its midst, remembering that "there is neither Jew nor Greek . . . : for ye are all one in Christ Jesus" (Gal. 3:28). The color of our skin does not change the value of our soul to Christ. This isn't only a nice-sounding slogan; it speaks of that which is true before God.

As Christians, then, in our personal relations with others, we will avoid an attitude of racial prejudice. And

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The Christian's Response To Evolutionism

A Series of Nine Articles Dealing With Evolutionism

THE ORIGIN OF THE UNIVERSE

The origin of the universe is one of the most interesting and yet most difficult questions for any student of modern science. When that student is also a student of the Holy Scriptures, the problem becomes even more important. For the Christian, the final answer accepted not only must agree with the facts of true science; it must also harmonize with the statements made in the Bible. When we look at the answers given today by the modern scientists, we see serious problems, problems both for the scientist and for the student of Scripture. The only real point of agreement for the two is that the universe as an organized system did have a beginning, somewhere, sometime, somehow.

The Answer Which Satisfies the Christian

"In the beginning God created the heaven and the earth." For the Christian, this settles the matter. God made the universe. And He did this in six days by the power of His Word. The Christian accepts this and puts his complete confidence in it because the Bible says so. In it his God and Father in Christ is speaking. He knows Him as the God of his salvation, and so in childlike faith he accepts as true whatever God says.

As the Christian studies God's creation diligently, he learns to marvel more and more at the wisdom, the power, and the goodness of the God who created him.

Not Enough for the Non-Christian Scientist

For the scientist, who frequently is not a Christian, this is not a sufficient answer. Yet he, too, accepts the fact that there was a beginning. He bases his acceptance on the observation that the universe is apparently expanding in size and on the observation that when energy is used to do work, not all the energy expended is returned in useful work.

The Expansion of the Universe Points to a Beginning

The expansion of the universe is based on the same principle as the radar that shows how fast the motorist is going. If a body is moving toward you, the wavelength of any radiation coming from that body, whether it be sound, light, or any other form of radiation, will be shorter if the same radiation were coming from a body at a constant distance from you. If it is moving away from you, the wavelength will be longer. By reflecting a constant wavelength of radio energy from every car that comes along, and comparing the wavelength of the reflection with the wavelength of the original, the patrolman can tell whether you are within the legal limit or not, and also whether you are coming toward him or going away.

In the same way, the astronomer compares the light which comes to us from a given star with a similar light here on earth and determines whether the star is traveling toward us, or away from us, and how fast. When he studies many stars, over long periods of time, he arrives

at the conclusion that the majority of the stars are moving away from us. In addition, he arrives at the astonishing result that the farther away a star is, the faster it is receding from us. Since it is farther away each succeeding moment, it must have been closer at some time in the past. If he follows this argument far enough into the past, he must conclude that, at one time, all the stars must have been together in one place.

The Loss of Energy Makes the Same Point

A similar argument holds true when we consider the matter of energy. One of the most universally accepted laws of physics is the degradation of energy. When energy is expended in doing work, a portion of that energy is no longer available for doing work. If you pound a large spike into a tough oak board, when the spike is driven home, you will find that it is much hotter than when you started. This heat is energy which is lost and no longer available for any useful purpose. As a result, we have more energy available today than tomorrow, less than yesterday. This loss of available energy shows up as an increase in randomness, a loss in the overall organization of the universe. It follows, then, that in the past the universe was more highly organized than it is today. If we pursue this line of reasoning, we must arrive at some time in the past when the universe had a perfect organization. "And God saw everything that he had made, and, behold, it was very good." "Thus the accepted laws of nature lead us to a definite beginning of the universe in time. We are to suppose, on this reasoning, that, at some particular time in the past, a perfectly organized universe sprang suddenly into being, and has been steadily becoming more and more degraded ever since." J. W. N. Sullivan, *The Limitations of Science*, p. 24.

Two Theories in Contradiction — The Problem

Currently, scientists have proposed two theories as coming closer to an acceptable explanation than any others that have been proposed. Now it may seem strange that they will accept two theories which, we will see, differ so much, and which mutually exclude one another. The problem is that they have as yet no evidence, either from some type of laboratory experiment, or from long-time observation of the stars, that will enable them to distinguish between the two. Until such evidence is found, they are withholding judgment and using both theories. The two are known as the "steady state" (also called the continuous creation) theory and the "big bang" (or superdense) theory.

The "Steady State" Theory

The "steady state" theory stems from the observation that, considered on a large enough scale, the universe seems to have the same average density. Any large volume of space, taken any place in the universe, will have the same amount of matter in it as any other like sample, chosen at random. Fred Hoyle, the chief spokesman for

the proponents of this theory, says that, as stars get farther away, they move faster until finally they reach a distance at which, in relation to us, they are traveling at the speed of light and become unobservable to us. In other words, they vanish. To preserve the average number of stars in a given volume of space, he assumes that new matter is created continuously to replace the old. The matter thus created will be drawn together by the force of gravity until a new star is formed. This will begin to move away from us, move faster and faster as it recedes from us, until the speed of light is reached, and vanish. The process will be repeated over and over. By this reasoning, while matter is created and has a beginning and an end, the universe itself is eternal.

The "Big Bang" Theory

The "big bang" theory assumes a superdense condition at the beginning. All matter was packed together as tightly as possible. Some disturbance (whose cause is unknown) made this matter begin expanding into space. Small differences in local conditions of mass, gravitational attraction, and velocity allowed some of the matter to remain close enough together to enable star formation to begin, that is, some of the matter began to cling together and collect more material until a star was formed. All the while, however, these individual localized systems, growing and capturing more materials, getting larger, were moving away from each other. The longer this process went on, the fewer the number of stars in a given volume of space.

Will the major difference between the theories, whether the average number of stars in a given volume remains fixed, as the "steady state" theory assumes, or gets steadily smaller, as the "big bang" theory assumes — will this difference be resolved one day? Many, if not most, scientists believe that it will. They argue that to make the observations necessary to determine which of the two theories is correct requires much longer periods of time than that which has been devoted to the problem. Accordingly, they concede that the day when a clear-cut decision is possible is far in the future. Meanwhile they let both theories remain on the scene as "possible" explanations for the origin of the universe.

The Serious Flaws in the Two Theories

Each of the two theories has special flaws. Both require that at least one of the known laws of physics be modified drastically before the conditions assumed by each theory could be true.

The "steady state" demands continuous creation. This militates against the most fundamental law of science, that matter can be neither created nor destroyed. On this ground alone, many scientists have voiced strong objections. This concept is so important, so central to scientific thinking in so many areas that no one wants to give it up unless the evidence demands it. So far it does not. Another objection lies in the fact that we have no evidence that stars are being formed right now. Such evidence should be quite common, but we cannot find it.

There are similar objections to the "big bang" theory. According to this theory, gravitation is an attractive force only so long as the distances do not become too great. When this value is exceeded, then a repulsion takes place. The effect is similar to a child's throwing a ball over the

garage roof. If he does not throw hard enough to make the ball go over the peak, it will roll back down, and he has to throw again. Once it gets over the peak, it will not roll back, but will roll to the other side. This gravitational effect has never been noticed. Another objection comes from the distribution of matter in the earth. This theory calls for all the elements to be formed by a series of nuclear reactions, beginning with the lightest element, hydrogen. All of these reactions have been calculated on paper. But one of the critical steps, the formation of the third element, lithium, has never been verified. In fact, there is evidence that it cannot take place in the manner suggested. Therefore, if this is the correct theory, we should find only three elements, and no more. But we do find more.

Creation not Subject to Experiment

Another problem for the Christian who is also a scientist lies in the very nature of science. Science is concerned with reproducible results. Any experiment must be capable of giving the same results when done in the same way. Much thought and effort is given to making certain that the repetition of an experiment is carried out under exactly the same conditions as prevailed before. A unique event, such as creation, which could well depend, not on the present laws of physics, but on some condition which existed then, and only then, would be, by its very nature, nonreproducible, and therefore could not be investigated by the methods of science.

ULRIK J. LARSEN

A SONG OF PRAISE TO THE GOD OF ALL CREATION

O give thanks to the Lord of lords: for his mercy endureth forever.

To him that by wisdom made the heavens: for his mercy endureth forever.

To him that stretched out the earth above the waters: for his mercy endureth forever.

To him that made great lights: for his mercy endureth forever.

The sun to rule by day: for his mercy endureth forever.

The moon and stars to rule by night: for his mercy endureth forever.

(Psalm 136:3, 5-9)

A Lantern to Our Footsteps

(Continued from page 325)

as we in our life seek to live according to God's Commandments, we will strive to put them into practice without regard for race or nationality. And when we proclaim the Gospel of Christ, we will recognize that Christ died for *all*.

Next time we shall take up part two of our question: How can we show our concern for civil rights as responsible American citizens, which all Christians will want to be?

ARMIN SCHUETZE

What do
you mean..



Justification?

ITS IMPORTANCE

The Big Question

"Why make such a big fuss about the doctrine of justification! After all, it is only one of many Bible doctrines, and one is no more important than another. And since we are not sure about any of the teachings of the Bible, how can we be sure about justification? One man's opinion is as good as another's." So speak many blind teachers of the Word today. And sad to say, they have many blind followers. But isn't that exactly what Jesus Himself said we should expect, when in connection with His discourse on the end of the world, He said, "Take heed that no man deceive you. . . . For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:4-24).

The Sinners' Comfort

It's just this fact, that there are so many false prophets, who either "water down" God's Word, or who discard justification altogether, that we who believe the entire Bible, must maintain this central doctrine of our Bible at any cost. For of all Bible doctrines this doctrine more than any other comforts the troubled sinner and makes him 100% certain of his salvation. How else can a poor sinner such as I be sure of my salvation, unless I am sure of my justification? How else can I, who sin every day, find any comfort for my disturbed conscience except in the blessed knowledge "that a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16a)? How else can I, who know that death may overtake me at any moment, be sure that I shall inherit eternal life, were it not for this fact that because of Christ I am justified, cleansed, pardoned, forgiven, God's child, now and for all eternity?

Our Victory Song

Thus it is the normal condition of a believer in Christ, intended so by God, to be absolutely certain of his salvation, even though he is not sure about anything else. This is the very thing Paul tried so hard to nail down in the hearts of those he was privileged to bring to faith in Christ, when he wrote in Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus." So all true Christians can actually join with Paul in his victory hymn of faith (Rom. 8:33-39—paraphrased by Kenneth Taylor): "Who dares accuse us whom God has chosen as His own? Will God? No! He is the One who has forgiven us and given us right standing with Himself. Who then will condemn us? Will Christ? No! For He is the One who died for us and came back to life again for us and is sitting at the place of highest honor next to God, pleading for us there in heaven. Who then can ever keep away Christ's love from us? When we have trouble or calamity, when we are hunted down or destroyed, is it because He doesn't love us anymore? And if we are hungry or penniless, or in danger, or threatened with death, has God deserted us?"

"No, for the Scriptures tell us that for His sake we must be ready to face death at every moment of the day—we are like sheep awaiting slaughter. But despite all this, overwhelming victory is ours through Christ who loves us. For I am convinced that nothing can ever separate us from His love. Death can't and life can't. The angels can't, and all the powers of hell cannot keep God's love away. Our fears for today, our worries about tomorrow, or where we are—high above the sky, or in the deepest ocean—nothing will ever be able to separate us from the love of God that is in Christ Jesus, our Lord."

KENNETH W. VERTZ

Editorials

(Continued from page 323)

Many professed Christians, who repeat the First Article, believe that they must make their peace with evolutionary doctrine, even if God is demoted and Scripture is denigrated in the attempt. Are these people unintelligent? Hardly. They can recognize the rational impossibility of the evolutionary development and functioning of an unimaginably complex "simple" cell. They can understand that there are gaps and contradictions and irrationalities in evolutionism. They have the mental capacity to see this, for they are often above average in intelligence. Yet they maintain that Genesis must admit evolutionism to its pages.

A better explanation for their action is that they share with the unregenerate evolutionist, pride of wisdom. Proud of their wisdom, they have inordinate respect for the products of their own minds and of other men's minds. Proud of their wisdom, they cannot reduce themselves to the level of uneducated churchmembers who unquestioningly accept the First Article in its plain sense. Proud of their wisdom, they would be mortified to admit that they know no more about the origin of things than does the untutored child that knows only that God made heaven and earth.

It is no mystery or no accident that, in the organized churches, the leading defenders of evolutionism are chiefly those with superior intellects. Human wisdom has a fatal affinity for pride, and with it for folly.

CARLETON TOPPE

News FROM OUR Missions

Second Synod Convention Lutheran Church of Central Africa

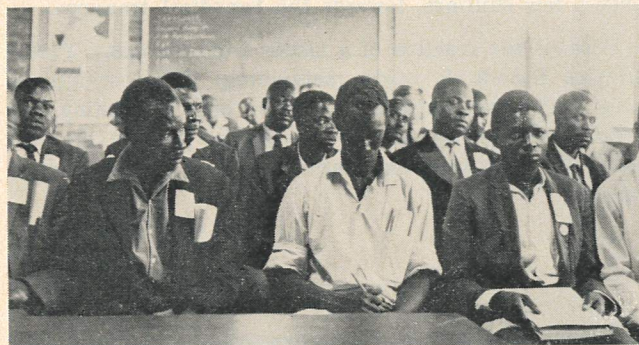
A bright, cloudless sky, so typical of Zambia at this time of year, greeted us on September 7, 1965. It was an important day in the history of the Lutheran Church of Central Africa, the second Synod convention in the life of this young church body. Delegates came from near and far, in all 29 in number, representing every congregation and preaching station in Zambia and Malawi. Some endured over a week's arduous travel in order to be present. One has to see a crowded African bus in order to appreciate this.



A SIZABLE GROUP was present when the Lutheran Church of Central Africa held its second annual convention. The missionaries, evangelists, and delegates are shown in this picture.

The recently established Bible Institute, situated eight miles out of Lusaka, provided pleasant accommodations for the gathering. Basing his words on Psalm 103:2, Missionary R. W. Mueller exhorted the delegates in the opening service to "forget not all His benefits." Six missionaries joined the delegates in the celebration of Holy Communion.

Significant about this convention was the adoption of articles of organization. The doctrinal portion of these articles stressed allegiance to Christ as the Head of the Church, and faithful adherence to His Word of truth. The practical portion followed, laying the groundwork for ways in which Africans will have a strong voice in the organizational setup. While the superintendent of the



GOOD FACILITIES for the convention were provided by the Lutheran Bible Institute. The library-classroom was used as a convention hall.



PROUDLY WEARING THEIR BADGES of identification, the African delegates walk to the dining room.

mission still serves as the Synod's chairman, Africans were elected to serve as secretary and treasurer of this body, and four others were chosen to serve on the Synodical Council. All proposals, presented in English and African languages, were unanimously adopted.

The convention offered a rare opportunity for people of various tribes, languages, and areas in Central Africa

(Continued on next page)

to meet and become better acquainted. Whether it was over "nsima ndi ndiwo" at our meal during the noon hour, or during the evening hours of visiting for those who had to stay one or more nights, conversation in many languages flowed freely and vigorously.

It is difficult to capture the spirit of meetings of this kind and to put this into adequate words. Compared with large Stateside gatherings the sessions are very modest and uncomplicated. There are no million dollar budgets to reckon with. And yet these few steps of a young church body are watched with the intense interest of a child learning to walk. With the Lord's guidance these steps will be firm. His blessing is assured, if we but follow His way. Every delegate seemed very much aware of this fact. And every congregation contributed something, if only a few shillings, towards the Synodical treasury.

Perhaps the reaction of a visitor from Germany, Pastor Hinrich Brandt, is worth mentioning: "Hoechst interessant! Und bedeutungsvoll!" Yes, not only interesting, but most significant are such events in the light of the vast field which the Lord has placed before us in the heart of Africa.

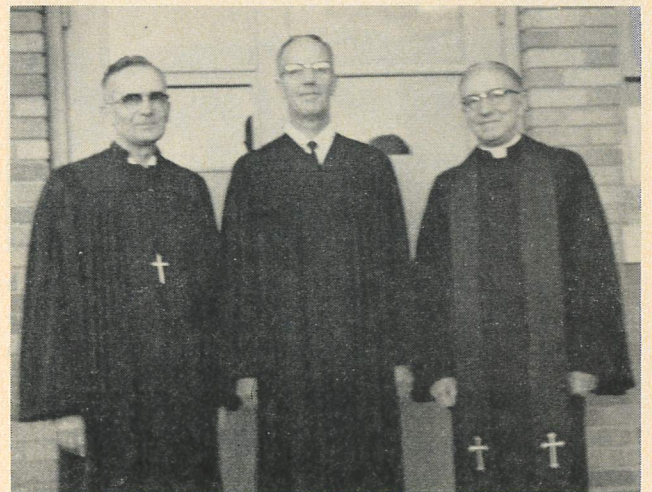
ERNST H. WENDLAND



EMPLANING FOR A NEW FIELD OF WORK. Pastor Theodore Kretzmann and Mrs. Kretzmann as they left for Zambia, Africa, early in August.



MISSIONARY ERNST WENDLAND RETURNS TO HIS FIELD. After a summer furlough in this country, Pastor Wendland and his family left for Zambia, Africa, on August 26. He is the head of the Bible Institute in Lusaka. Standing on the ground are (left to right): John, Paul, and Anne. On the boarding ramp are Claire, Pastor Wendland, and Mrs. Wendland. The Wendlands have two more sons, Ernst, Jr. and Mark. They are students at Northwestern College, Watertown, Wisconsin.



AFTER THE COMMISSIONING SERVICE on July 25, Pastor Theodore Kretzmann stood for this picture, with Frederick Tabbert, the host pastor, who also preached the sermon, at his right, and Pastor Arnold L. Mennicke, chairman of the Board for the Lutheran Church of Central Africa. Pastor Mennicke conducted the commissioning rite. Pastor Kretzmann, 53, entered the holy ministry only two years ago. Graduating from our Wisconsin Lutheran Seminary in that year, he has since served in our mission congregation in Circle, Montana. Before entering the Seminary, he taught for a number of years at our East Fork Mission in Arizona.

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

GAMES PEOPLE PLAY

What follows is not a review of the recent book with that title on psychotherapy which has created a mild stir in publishing circles by selling far beyond expectations. Reference is rather made to a new game, Merit, vaguely reminiscent of Monopoly, which has ecclesiastical approval from a bishop and which aims to teach young and adult players the "true Catholic way of life."

Merit is so named because the object of the game is to raise sufficient merit slips to build church properties. Merits are acquired by moving counters fashioned like angels or members of the Holy Family around the board. Counters are advanced as players answer correctly questions on Roman doctrine and practice.

The game thus combines entertainment with indoctrination in a real life situation and could well prove successful in inculcating its concepts in the players. Too bad the basic concept involved is merit.

ROMAN RSV

A Roman Catholic edition of the Protestant *Revised Standard Version* of the Bible is now available. By way of introducing itself to readers, the edition points out that it is "an authorized version of the American Standard Version published in 1901, which was a revision of the King James Version, published in 1611."

Out of concern for its translation of Jerome's Latin Vulgate, the Roman Church over the centuries scorned the ancestor of the *Revised Standard* and waged legal battles to prevent its use in public schools. Now a not too

heavily Romanized edition of the off-spring is published.

We rejoice in this report not only because of the general good that Bible publication and dissemination can be expected to effect. Here is evidence of a trend in the Church of Rome to base Bible translations on original texts rather than the Vulgate, a trend given major impetus by the 1943 encyclical of Pius XII, *Divino Afflante Spiritu*.

Up to the present there are no Roman Catholic translations of the Bible from Hebrew and Greek into English, although two are reportedly in the process of preparation. Until they are completed, the Roman edition of the *Revised Standard* will have a significant and unique role to play.

LUTHERANS ALERT

Some pastors of the American Lutheran Church, located chiefly in the Southwest, have expressed their dissatisfaction with theological trends in that church body. Calling themselves "Lutherans Alert," they have as a first step submitted to the president and executive committee for the Southern District of the ALC an essay, "Evidences of Rationalism Trend in The American Lutheran Church."

The essay, according to *Lutheran News* of July 26, charges that the theory of evolution is permitted and defended, that inspiration is downgraded, that there is a tendency to rationalize the Bible and its alleged "inaccuracies and discrepancies," and that there is a trend away from sound doctrine.

In their reply, published in the same issue of *Lutheran News*, officials

of the Southern District of the ALC defended the rights of those who do not apply inerrancy to every word of the Bible and who have ceased to hold that the days of creation have 24 hours.

CARDINAL CUSHING COMMENTS

Richard Cardinal Cushing has a way of turning up at gatherings where one might not expect him and of offering the notable and newsworthy comment.

At this year's convention of the Lutheran Laymen's League held in the Cardinal's own bailiwick, Boston, the thousand delegates of The Lutheran Church-Missouri Synod heard him declare: "We could have had the reformation without a revolution 400 years ago if there had been a pope like John XXIII."

This would seem to be the ecumenical quote of the year, offering something to all concerned without offending anyone seriously in the process. It criticizes Leo's tactics, if not his doctrines. It suggests that Luther had his good points but was driven to extremes. It softpedals the great clashes over Scripture, grace, and faith and makes them appear mere misunderstandings.

Earlier this year when the Massachusetts legislature was discussing a proposal to lift the state ban on the distribution of birth control devices, Cardinal Cushing insisted that people of his persuasion did not seek "to impose by law their moral views on other members of society." After the lawmakers voted 119-97 to uphold the ban, his comment was: "It's up to them. It's their business." When a cardinal says that, it's news.

EDWARD C. FREDRICH

Pastor H. A. Pankow Observes His Fiftieth Year In the Service of Our Lord

In a single commemorative service on September 5 of this year the members of First Lutheran in Hersey and Immanuel in Woodville, Wisconsin, gathered to observe this milestone in Pastor Pankow's ministry. Exactly 50 years before, on September 5, 1915, Pastor Pankow was ordained by

his father to serve in this holy office. In the years that followed he was privileged to shepherd souls at Yale, Mayville, and Silverwood, Michigan (1915-1919); Warrens, Shennington, and Knapp, Wisconsin (1919-1922); Indian Creek and Hustler, Wisconsin (1922-1939); Beyer Settlement, Iron Creek, and Poplar Creek, Wisconsin (1939-1946); Menomonie, Wisconsin (1946-1961); and presently at Hersey and Woodville.

Two former classmates took part in the anniversary service. Pastor A. Tacke of Milwaukee served as liturgist and Prof. C. Scheweppe of New Ulm as guest speaker. The entire day served to remind everyone of the gracious fulfillment of our Lord's promise: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. 3:15).

Direct from the Districts

Michigan

Dedications

Salem Lutheran Church of Owosso was privileged to dedicate two new units at its church and school and and its relocated and rebuilt Rueter organ on Sunday, May 2. Two services of thanksgiving were held in the morning and the service of dedication in the afternoon. The Rev. Kenneth W. Vertz, pastor of Salem, was the speaker at the morning services. The Rev. Erhardt Schultz of Grace Lutheran at Durand was the guest speaker at the dedication ceremonies.

The multipurpose unit at the church includes 14 Sunday-school rooms, a pastor's and secretary's offices, Altar Guild room, meeting rooms, radio broadcasting room, sacristy, lavatories, and storage rooms. The chancel of the church was remodeled and redecored, and new carpeting for the chancel and nave installed. The addition at the school includes showers, lockers, and storage facilities. Many of the members and organizations of Salem contributed time and labor, thereby cutting down on the cost of the projects.

St. Bartholomew Lutheran Church, Kawkawlin, where William Krueger is the pastor, dedicated a new pipe organ during its worship service on June 27. The event climaxed months of planning by the congregation.

The new pipe organ, built by Haase Pipe Organs of Marengo, Illinois, contains 10 ranks of 588 speaking pipes arranged in 13 registers and three divisions, two manuals, and pedal

clavier. The power and versatility of the organ is extended through the use of 13 couplers and a set of Maas chimes attached through a relay.

Ground-Breaking

Bethany Lutheran at Saginaw broke ground on May 16 for its new church, Sunday-school rooms, and parish-hall facilities. Present plans call for completion about the end of the year.

LWMS Rally

Meeting at St. John's of Wayne, 97 women representing 19 congregations of the Southeastern Conference were informed about the work of spreading God's Word. This group, known as the Lutheran Women's Missionary Society of the Alpha Circuit, saw a slide lecture on the new Martin Luther Memorial Home for the aged, presented by Pastor Robert Mueller, chairman of the Board. Other reports were given covering recent developments in both home and world missions. The offerings from the ladies' mite boxes were appropriated to the following causes: World Missions, Hong Kong, Home Missions, Martin Memorial Home, Worker-Training, Michigan Lutheran Seminary Scholarship for girls.

Toledo Area Youth Rally

Tornado warnings are not taken lightly in this area. Nevertheless, 156 persons, mostly teen-agers, braved the threatening weather to participate in the first Toledo Area Youth Rally. This included a group of seniors from MLS. They came a day earlier to can-

vass for Zion Lutheran Church, the host congregation. Professors C. Leyrer of Northwestern College, R. Voss of Milwaukee Lutheran Teachers College, and M. Toepel of Michigan Lutheran Seminary discussed the problems of the teen-ager "facing the world with Christ" in education, society, and career. In addition, a film on teen-age evangelism was shown and discussed. Mr. Clayton Wilhite, a member of the '65 University of Michigan Rose Bowl Squad, related his experiences and showed parts of the game on film.

Thirteen congregations from Michigan and Ohio were represented at the rally.

Institute

Plans are now in the making for holding a Sunday-School Teachers' Institute for the Northern Conference on November 7.

Anniversaries

Teacher emeritus Leo Luedtke and Mrs. Luedtke of Pigeon were granted the privilege of observing the fiftieth anniversary of their marriage on Sunday, June 27. M. H. Hanke is the pastor.

Zion Lutheran Church, Toledo, Ohio, Daniel Habeck, pastor, recently observed the fiftieth wedding anniversary of Mr. and Mrs. Fred Gorr and fifty-eighth anniversary of Mr. and Mrs. Albert Greunde.

MLS Choir Records

Recordings of the 1965 MLS Choir are now available. Anyone interested in obtaining a record may send \$3.50 to Prof. Robert Bame at Michigan Lutheran Seminary, 2128 Court Street, Saginaw, Michigan.

WERNOR E. WAGNER

Minnesota Congregation Observes Its 90th Year

St. John's, Minneola Township, Zumbrota

The members of St. John's Ev. Lutheran Congregation, Minneola Township, Zumbrota, Minnesota, were privileged to observe their ninetieth anniversary with a special festival service on Sunday, September 12, 1965. The guest speaker for the occasion was Pastor Carl H. Mischke of Ju-neau, Wisconsin, president of the

Western Wisconsin District, and pastor of the congregation from 1949 to 1954. In his sermon, based on Romans 1:14, 15, he reminded the congregation of its debt of gratitude to God.

St. John's Congregation was founded in the fall of 1875 by 18 families from Poplar Grove, Pine Island Township. The earliest records of the congregation were destroyed by fire, but it is thought that the present church was built during the first two years after organization. In 1895 a steeple and bell were added. In 1950 a parish

hall was built near the church. Both church and parish hall were redecored recently.

Ten pastors have served the congregation during its existence. It was a joint parish with Christ Ev. Lutheran Congregation, Zumbrota, from 1900 to 1920, and since 1922 it has formed a joint parish with St. Peter's Ev. Lutheran Congregation, Goodhue.

A picture of the church appeared on the cover of the August 8, 1965, issue of *The Northwestern Lutheran*.

NATHAN RETZLAFF

Ninth Annual School Visitors' Workshop Northwestern College Watertown, Wisconsin

The ninth annual School Visitors' Workshop was conducted from August 16 to August 18, 1965, on the campus of Northwestern College at Watertown, Wisconsin. A total of 80 men attended the workshop.

The workshop concerned itself chiefly with the area of our Synod's School Visitation Program. The topic was introduced immediately following the opening devotion with an essay prepared and presented by Prof. Alfons Woldt, instructor at Milwaukee Lutheran Teachers' College, entitled, "Changing Concepts in School Supervision." Prof. Woldt divided his essay into the following parts:

1. An Introduction Based on Scripture
2. Historical and Philosophical Influences Upon Supervision
3. The Emerging Trend in Supervision
4. A Glance Into the Future
5. Problems of Supervision
6. Supervisory Practices
7. Recommendations
8. Concluding Remarks

An edifying discussion followed the reading of the essay, which was most beneficial to all the school visitors in attendance.

The visitors were then divided into five groups to carry out a study from an outline prepared for them based on a master thesis written by Mr. Gary Greenfield, entitled "A Critical Evaluation of Research Findings on Synod's School Visitation Program." Monday afternoon and Tuesday morning were utilized by the committees in preparing their assigned material for presentation to the entire group of school visitors. The presentation and discussion of the committee reports took place on Tuesday afternoon and Wednesday morning. The discussion proved to be a great help to all the school visitors.

On Monday evening the visitors assembled in two groups to discuss together with the executive secretaries current problems and procedures of school visitation.

On Tuesday evening, a number of interesting reports were heard by the visitors. Mr. Trettin, Executive Secre-

tary, presented the Board of Education report. Prof. Erich Sievert addressed the visitors in behalf of the Dr. Martin Luther College Faculty, and Prof. Woldt reported in behalf of Milwaukee Lutheran Teachers College. Mr. Adolph Wilbrecht reported on Synodical Matters Pertaining to Education at our Synodical Schools, a direct result of the 1965 Synodical Convention.

Dr. John Sullivan, of the Northwestern faculty, preached the sermon in the opening service, and President Carleton Toppe preached in the closing service. Mr. James Hopman and Mr. Richard Grunze, conducted devotions for the workshop.

By 11:30 on Wednesday morning all committee reports had been read and discussed. At the noon meal the members of the workshop expressed their gratitude to the faculty, the business manager, and the kitchen staff of Northwestern College for helping make their stay at the College enjoyable. The visitors then departed for their homes, with the conviction that the Ninth Annual School Visitors' Workshop was a success and that the fruit of their labors would prove a blessing to the elementary schools of our Synod.

ADELBERT E. VOIGT, Secretary

Northwestern College Notes

Northwestern College began its 101st school year, the first year of its second century, with an opening service in the gymnasium on September 8 at 2 p.m. Three dormitory and classroom assistants were inducted into office: William Leerssen, a 1965 graduate of Wisconsin Lutheran Seminary, and Ralph Martens and Martin Schulz, Seminary undergraduates.

Because Professor Walter Schumann was still recovering from late summer surgery and could not teach his classes in September, an emergency redistribution of most of his classes was made. Pastor Dale Arndt, of Richwood, was also engaged to provide assistance in the classroom. Professor Schumann expects to take over his classes in the course of the month of October.

Since Professor Kowalke has announced his retirement after the 1965-66 school year, the Board of Control will be issuing a call for a man in the Hebrew department. Professor Kowalke's successor will be

called this fall. Professor Westerhaus's replacement, Professor Sellnow, will begin teaching at the beginning of the second semester. He is currently doing graduate work at Wisconsin State University—Oshkosh.

The high-school enrollment varies from last year's total by only one student, although the dormitory population is up. The ninth grade numbers 80, 70 boys and 10 girls. The enrollment in the college department continues to rise. So far, 238 students have registered, 90 of whom are classified as freshmen. A number of college students are being quartered on the fourth floor of the prep dormitory to relieve pressure on the overpopulated college dormitory. The total enrollment for both departments is 475.

New members of the Board of Control are Pastors J. Mahnke, of Milwaukee, and R. Goede, of Lake City, Minnesota. Minnesota District representation on the Northwestern College Board is required by the 1963 constitutional amendment, calling for broader District representation on the Boards of Control of Synodical colleges and seminaries. Another member of the Board, Mr. John Degner, was re-elected.

May our blessing for the new school year be that of the 90th Psalm: "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

CARLETON TOPPE

Minnesota Congregation Observes Centennial Trinity Lutheran Church Bremen

Trinity Ev. Lutheran Church-Bremen, Millville, Minnesota, observed its centennial on September 5. The sons of former pastors were the speakers. In the morning service the District president, Pastor Manfred Lenz, exhorted the assembly to praise the Lord for His undeserved mercy, and in the afternoon service Pastor Wm. Lindloff called upon the members to be grateful for still having God's Word and Luther's doctrine pure among them. Each of the fathers of these speakers served the parish a quarter century.

The settlers in the section of Wabasha County, known as Greenwood Prairie, came from different provinces

of Germany and gathered for worship 10 years before the congregation was organized. Under the leadership of Pastor Wm. Vomhof, who had been called by the Minnesota Synod to do mission work in this vicinity, the congregation was established on November 6, 1865, when 31 members signed the constitution. It enjoyed rapid growth. Many of the names of the founders are still familiar among us. Pastors that have served Trinity are Wm. Vomhof (1865-67), R. Weise (1867-68), S. Deuber (1869-79), H. Albrecht (1880-83), J. J. Hunziker (1883-86), J. J. E. Sauer (1886-89), Wm. Fettinger (1889-92), Wm. Lindloff (1892-1918), H. Atrops (1918-21), J. Lenz (1921-46), O. Klatt (1950-54), K. H. Roevert (1955-57), M. F. Stern (1958-).

The first church served the parish for 87 years and then was destroyed by fire in 1953. The Lord turned the catastrophe into a blessing in many ways. He gave Bremen another spacious and adequate house of worship, and filled its members with new courage and love.

It is our sincere prayer that the Good Shepherd will continue to guide and protect His flock until each one of its members shall see His Savior face to face. M. F. STERN

NAMES OF QUALIFIED MEN REQUESTED Lay Advisor for CCLM

The Executive Committee for the Christian Chinese Lutheran Mission requests names of men qualified to fill the position of Lay Advisor for the CCLM. The Executive Committee is particularly interested in men who are retired. The position is to terminate at the end of the present biennium, June 30, 1967. Since the Lay Advisor is to serve as the financial agent of the WELS in its cooperative work with the CCLM, a man with C.P.A. or P.A. background and training is desired. Recommendations and all pertinent information are to be sent to the Chairman of the Executive Committee for the CCLM.

Leonard J. Koeninger, Chairman
Executive Committee for the CCLM
909 N. Chestnut St.
Lansing, Mich. 48906

CALL FOR NOMINATIONS

The Executive Committee for Chinese Lutheran Missions requests nominations for a permanent Friendly Counsellor for the Christian Chinese Mission. Nominees are to be qualified to serve as Director and Professor of the CCLM Theological Seminary and possess mature understanding in order to help administrate the affairs of the CCLM. Nominations and all pertinent information are to be in the hands of the Chairman of the Executive Committee before Nov. 15, 1965.

Leonard J. Koeninger, Chairman
Executive Committee for the CCLM
909 N. Chestnut St.
Lansing, Mich. 48906

NOMINATIONS

The following have been nominated to fill the vacant professorship in the department of education at Dr. Martin Luther College, New Ulm, Minn.:

Prof. William Arras, Saginaw, Mich.
Mr. Robert Averbeck, Manitowoc, Wis.

Mr. Glenn Barnes, Milwaukee, Wis.
Mr. Marcus Buch, Tomah, Wis.
Mr. Orlen Dorn, Menomonie, Wis.
Mr. Leonard Engel, Milwaukee, Wis.
Mr. Gary Greenfield, Milwaukee, Wis.
Mr. Richard Grunze, Princeton, Wis.
Mr. Willis Hadler, Bylas, Ariz.
Mr. James Hopman, Goodhue, Minn.
Mr. John Isch, Plymouth, Nebr.
Mr. Gerhard Kaniess, Appleton, Wis.
Mr. Darrell Knippel, Minneapolis, Minn.
Mr. Robert Kock, Watertown, Wis.
Mr. Reuben Kramer, Milwaukee, Wis.
Mr. Willard Lueders, Milwaukee, Wis.
Mr. Marvin Meihack, Milwaukee, Wis.
Mr. Kurt Petermann, Appleton, Wis.
Mr. Richard Scharf, Plymouth, Mich.
Mr. Robert Scherzer, Pigeon, Mich.
Mr. F. W. Schultz, Juneau, Wis.
Rev. Robert Schumann, Kenosha, Wis.
Mr. Edwin Sell, Ionia, Wis.
Mr. Adolph Wilbrecht, Tucson, Ariz.
Rev. T. W. Zuberbier, Fond du Lac, Wis.

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 1:30 p.m. on Oct. 28, 1965, to call a man from this list. Correspondence concerning these nominees should be in the hands of the undersigned not later than Oct. 27, 1965.

Darrell Knippel, Secretary
DMLC Board of Control
3910 Stevens Ave. South
Minneapolis, Minn. 55409

PEWS AVAILABLE

Any mission congregation may have 27 pews from Grace Lutheran, Town Maine, Marathon County, Wis. Size: 9 1/2 feet; Material: pine, dark finish. Write to:
Rev. Adolph Schumann
627 Scott St.
Wausau, Wis. 54401

WANTED URGENTLY

Hymnals (Synodical Conference Edition). Send any such hymnals, new or old, to East Fork Mission, Whiteriver, Ariz.

SERVICES AT FT. LEONARD WOOD

The Wisconsin Synod camp pastor at Ft. Leonard Wood, Pastor Arthur Schupmann, conducts a religious service at the base every other Sunday in Chapel No. 3, at 7:30 p.m.

Pastor Schupmann also serves Scott AFB at Belleville, Ill., and Whiteman AFB at Sedalia, Mo.

SERVICES IN TOKYO

Pastors and parents of servicemen stationed in Japan are requested to urge men and women in the Armed Forces (and civilians) to attend Wisconsin Synod services in Tokyo. Our missionary there, Pastor Richard Seeger, is most eager to serve our members away from home. Call him for place and time of service. His address and telephone number:

1134 Minamisawa Higashi Kurume Machi
Tokyo, Japan
Telephone: 0424-71-1855

WISCONSIN SYNOD MISSION PHILADELPHIA AREA

Beginning October 3, 1965, our Wisconsin Synod Mission in the Philadelphia area will hold services each Sunday at 10:30 a.m. in the Community Room of the Kingswood Apartments located on Highway 23, one mile east of the Valley Forge interchange of the Pa. Turnpike. Please send the names and addresses of prospects in the greater Philadelphia area to:

Pastor Ronald Uhlhorn
280 Candlebrook Road
King of Prussia, Pa. 19406

HOSPITAL REFERRALS MINNEAPOLIS AND ST. PAUL

Pastor Wm. H. Wiedenmeyer has accepted the call as hospital pastor in the Minneapolis and St. Paul area. Please send all referrals to him, 7712 Xerxes, Minneapolis, Minn.

CLEVELAND REQUESTS NAMES

Our Synod's new mission in Cleveland, Ohio, is now holding services every Sunday at the Eastlake Junior High School, East-

lake, Ohio. Sunday school and Bible classes are at 9:30 a.m., and divine worship is at 10:30 a.m. Please send the names and addresses of any Wisconsin Synod people who have moved or are about to move to the Cleveland area, especially the suburbs of Willoughby, Wickliffe, Eastlake, Willoughby, Mentor, and Mentor-on-the-Lake, to:

The Rev. Keith C. Kruck
2683 Post Road
Twinsburg, Ohio 44087

NAMES FOR MISSION REQUESTED Kalamazoo, Mich.

St. Stephen's Lutheran Church is now located in the northeastern metropolitan area of Kalamazoo. Services are at 10:30 at Spring Valley School, Mt. Olivet Rd. and Glendale Ave. Please send names of interested people living in the communities of Kalamazoo, Portage, Parchment, Cooper, Richland and Comstock to: Pastor Elton R. Bickel
907 John St.
Kalamazoo, Mich. 49001

A REQUEST—NEW JERSEY MISSION

If you know of any persons living in Metropolitan New York or Northern New Jersey who are thirsting for the pure Word of God, please send their names to our Wisconsin Synod Mission in New Jersey. Services are now being held at Maple Meade School in North Brunswick, just two miles south of the Brunswick Circle on Highway 130. For directions or the time of service, call the pastor. Write or call Pastor Gary P. Baumler
1724 Holly Road
North Brunswick, N. J. 08902
Phone (201) 297-3020

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

FALL PASTORAL CONFERENCE

Date: Tues., Oct. 26, 9:30 a.m. through Thurs. noon, Oct. 28, 1965.

Place: Grace Ev. Lutheran Church, Tucson, Ariz.; E. A. Sitz, host pastor.

Agenda: St. Paul's Missionary Approach to the Unchurched, Part II, E. Hoenecke; Exegesis of II Tim. 3, Perilous Times, F. Loeper; Inspiration of Scripture in the Lutheran Confessions, L. Smith.

Note: Noon meals will be provided. Those attending are responsible for their own lodging.

D. K. TOMHAVE, Secretary
* * * * *

DISTRICT TEACHERS CONFERENCE

Time: Nov. 11, at East Fork Mission, Whiteriver, Ariz.; Nov. 12, at Cibecue Mission, Cibecue, Ariz.

Agenda: Love Thy Neighbor, A. Meier; Teaching Modern Mathematics, Ginn & Co. Representatives; Social Studies Teaching Aids for Teaching Am. History, N. Zimmermann; Art in the Christian Day School, Mrs. M. Wilbrecht.

M. HEMKER, Secretary pro tem

DAKOTA-MONTANA

EASTERN PASTORAL CONFERENCE

Time: Nov. 9 and 10, 1965, beginning at 10 a.m. with a communion service at 8 a.m., Nov. 9.

Place: Good Shepherd Ev. Lutheran Church, Sioux Falls, S. Dak.; D. Krenke, host pastor.

Preacher: C. E. Cone, Jr. (alternate, P. Schliesser).

Agenda: Exegesis Col. 3, P. Schliesser; Christ in the Pentateuch, G. Bunde; Pastoral Counseling in Impending Divorce Cases, W. Schumann; Exegetical Study of the Passages in Part I of the Table of Duties, C. E. Cone, Jr.

C. E. CONE JR., Secretary

MINNESOTA

NEW ULM PASTORAL CONFERENCE

Date: Nov. 3, 1965, at 9:30 a.m.

Place: St. John's at New Ulm, Minn.

Essay: Article I of Formula of Concord by Prof. Hahnke.

Preacher: John Kurth (alternate: Prof. A. Koelpin).

Melvin Schwark, Secretary

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REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 26, 1965 (Tuesday).

Place: St. John's Lutheran Church, Wood Lake, Minn.; N. Kock, host pastor.

Opening service with Holy Communion at 9 a.m.

Preacher: W. J. Oelhafen, alternate: E. O. Schulz.

Agenda: Luther's Large Catechism; The Third Commandment, J. Bradtke; Exegesis of Jude, N. Kock; A Restudy of the Church on the Basis of John 17:23 and Eph. 4:3-6, H. Kesting; Have We Lost Something Essential in Our Church Since We No Longer Have Confessional Services? W. J. Oelhafen.

Discussion of practice in dealing with nursing homes and homes for aged and scheduled services at the same.

Jerome H. Braun, Secretary

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RED WING PASTORAL CONFERENCE

Date: Oct. 26, 1965.

Place: Trinity, Dexter Township, Minn.; Wm. Lindloff, host pastor.

Time: 9:00 a.m. Communion service. L. Lillegard, preacher (Wm. Lindloff, alternate).

Agenda: Exegesis of Eph. 4:11-16, N. Retzlaff; The Rights and Wrongs of Money-Making Projects in the Congregation, R. Kant; How Should New Bible Translations Be Used in the Congregation? H. Muenkel.

NATHAN RETZLAFF, Secretary

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ST. CROIX PASTORAL CONFERENCE

Date: Monday, Nov. 8, 1965.

Time: 9 a.m. (Communion service).

Place: St. Paul's Ev. Lutheran Church, Cannon Falls, Minn.; W. Beckendorf, host pastor.

Preacher: R. Drews (F. Fallen, alternate).

Agenda: To What Extent Should a Congregation Become Involved in Community Charity Programs, by M. Petermann.

J. G. HOENECKE, Secretary

NEBRASKA

DISTRICT MISSIONARIES CONFERENCE

Time: Nov. 9, 10, 1965, beginning at 9 a.m.

Place: St. Paul's Ev. Lutheran Church, Broken Bow, Nebr.; D. Schmeling, pastor.

Communion service: R. Wiechmann, preacher.

Agenda: The Working Relationship Between the General Mission Board for Home Missions and the District Mission Board, R. Wiechmann; Round-table Discussion on the Pastor's Stewardship of Time, and on Admitting People Into the Church by Confirmation, Transfer, and Profession of Faith, W. A. Wietzke, moderator; Enlisting Our Members as Missionaries, M. Weishahn.

Please notify the host pastor as to the accommodations you will need. Guest pastors are welcome to attend.

DAVID G. SCHMELING, Secretary

NORTHERN WISCONSIN

DISTRICT PASTORAL CONFERENCE

Place: St. John's Church, Two Rivers, Wis.

Host pastor: T. F. Stern, Two Rivers, Wis.

Date: Oct. 25, 26, 1965.

Opening: Communion service Mon., Oct. 25 at 10 a.m.

Speaker: L. H. Koeninger (alternate T. Stern).

Essays: Is the "Policy" of WELS "Not to Grant Official Sanction to Organizations Within Congregations" Sound? G. Unke; Exegesis on I John 2:18-29, F. Bergfeld.

Housing: Each one is to provide his own housing. If help is needed, contact host pastor reasonably early.

S. KUGLER, Secretary

SOUTHEASTERN WISCONSIN

EV. LUTHERAN

SUNDAY SCHOOL TEACHERS INSTITUTE

Date: Nov. 14, 1965.

Time: 2:00-5:00 p.m.

Place: Zion Ev. Lutheran Church, South Milwaukee, Wis.

Topics: "How to Effectively Approach Memory-Work in the Sunday School" and "How to Introduce and Use the Bible in the Classroom," by Dr. Siegbert Becker.

Other information: Fellowship Supper at 5:00. The Executive Board would like to invite congregations not belonging to the Institute to attend the meeting. Please notify the secretary if you wish to stay for the fellowship supper.

DOROTHY BENZ, Secretary
2945 South Lenox St.
Milwaukee, Wis. 53207

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DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Huilsburg, Wis.; R. Biesmann, pastor.

Communion service: 9:00 a.m.

Date: Oct. 26, 1965.

Preacher: L. Groth (alternate: B. Hahm).

Essays: Exegesis of I Cor. 9:14-27, A. von Rohr; How the Canonicity of the Bible Was Established, L. Tessler; Old Testament Sacrifices, R. Biesmann; Medicare, M. Croll.

Alternate essays: Exegesis of Mal. 3, M. Croll; Augsburg Confession, Article I, P. Huth; A Review of the Principles of Homiletics, C. Henning; Exegesis of Gen. 10 and 11, B. Hahm.

CARL J. HENNING, Secretary

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FALL RALLY OF THE LUTHERAN WOMEN'S MISSIONARY SOCIETY Milwaukee Metropolitan North Circuit

Time: Wed., Oct. 27, 1965, 11:30 a.m. to 3 p.m.

Place: Bethel Ev. Lutheran Church, N. 24th Place and Vine, Milwaukee.

Speaker: The Rev. Edgar Hoenecke, Executive Secretary of the Board for World Missions.

G. P. KIONKA

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Oct. 26, 1965.

Place: Friedens Lutheran Church, Randolph, Wis.

Time: 9 a.m.; Communion service 11 a.m.

Speaker: D. Tetzlaff (J. Meyer, alternate).

Agenda: Exegesis, II John 5, V. Prange; Examination in Preparation for Confirmation, E. Pankow; Reformation Sermon, E. Huebner; Conference business and reports.

RALPH POLZIN, Secretary

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WISCONSIN

STATE TEACHERS' CONFERENCE

Nov. 4 and 5, 1965

Nov. 4, 9 a.m. to 4:30 p.m.

Promoting World Missions in Our Christian Day Schools, Raymond Wiechmann; Promoting World Missions in Our Christian Day Schools, Harry Shiley; School Music Aids, Gordon Follendorf; Reaching the Emotionally Handicapped Child, Ernst F. Lehninger.

Nov. 5, 9 a.m. to 4 p.m.

What the Christian Teacher's Attitude Toward Other Races Should Be, Paul Knickelbein; Warnings Concerning Evolution as it is Being Taught on All Levels of Education, Robert Adickes.

SILAS BORN
Secretary for the Program Committee

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastor

Pinchoff, Edward, as pastor of St. Mark's Ev. Lutheran Church, Utica, Mich., by A. H. Maaske; assisted by A. H. Schultz, E. Frey, H. Grigsby, S. Krueger, and W. Valleskey; July 11, 1965.

Installed

Pastors

Bitter, Donald F., as pastor of St. Paul's Ev. Lutheran Church, Fort Atkinson, Wis., by Robert Hoenecke; assisted by R. Kobs, C. Leyrer, R. W. Mueller, R. W. Mueller, Jr., and D. Tetzlaff; Sept. 19, 1965.

Kuehl, D. W., as associate pastor of Peace Ev. Lutheran Church, Hartford, Wis., by A. von Rohr; Sept. 19, 1965.

Raddatz, Darwin, as associate pastor of St. Stephen's Lutheran Church, Beaver Dam, Wis., by E. H. Huebner; assisted by L. C. Kirst and R. Krueger; Sept. 12, 1965.

Zimmermann, Arnold, as pastor of Alpine Ev. Lutheran Church, Alpine, Calif., by E. Hoenecke; assisted by P. Heyn; Sept. 19, 1965.

Zimmermann, Arnold, as pastor of Shepherd of the Hills Ev. Lutheran Church, La Mesa, Calif., by P. Heyn; assisted by E. Hoenecke, J. Gerlach, A. Keibel, G. Seager, and L. Smith; Sept. 19, 1965.

Professors

Carmichael, Gary, as professor in the science-mathematics department at Dr. Martin Luther College, New Ulm, Minn., by O. Engel; assisted by C. Schweppe and V. Voecks; Sept. 9, 1965.

Glende, Arthur, as professor in the education department at Dr. Martin Luther College, New Ulm, Minn., by O. Engel; assisted by C. Schweppe and V. Voecks; Sept. 9, 1965.

Schenk, Otto H., as professor in the music department at Dr. Martin Luther College, New Ulm, Minn., by O. Engel; assisted by C. Schweppe and V. Voecks; Sept. 9, 1965.

Teachers

Lau, Theodore L., as teacher in St. John's School, Waterloo, Wis., by H. C. Nitz; Sept. 29, 1965.

Panning, Frederick, as teacher in St. Stephen's Lutheran School, Beaver Dam, Wis., by E. H. Huebner and D. Raddatz; Sept. 12, 1965.

Roemhildt, Vernon, as teacher and principal of St. John's Lutheran School, Red Wing, Minn., by G. Horn; Aug. 29, 1965.

Kurth, Robert, as principal of Epiphany Lutheran School, Racine, Wis., by E. A. Jaster; Aug. 8, 1965.

CHANGE OF ADDRESS

Pastors

Marquardt, G. C.
20825 Coral Sea Rd.
Miami, Fla. 33157

Mennicke, Arnold L.
710 W. Wabasha
Winona, Minn. 55987

Meyer, Louis W., Jr.
833 Fairfield
Battle Creek, Mich.

Sauer, Norman E.
Route 2
Lake City, Minn. 55041

Professors

Carmichael, Gary
12 S. Franklin St.
New Ulm, Minn. 6073

Glende, Arthur
17 S. Jefferson St.
New Ulm, Minn. 56073

Schenk, Otto H.
511 S. Jefferson St.
New Ulm, Minn. 56073

Teacher

Lau, Theodore F.
140½ Jackson St.
P.O. Box 35
Waterloo, Wis. 53594

BUDGETARY FUND INCOME AND EXPENDITURES

July 1965 With Comparative Figures for 1964

	1965	July 1964	Increase or Decrease*
Income			
Offerings from Districts	\$219,266.48	\$163,515.89	\$55,750.59
Gifts and Memorials	3,797.91	1,207.87	2,590.04
Other Income	177.91	208.45	30.54*
Total Income	<u>\$223,242.30</u>	<u>\$164,932.21</u>	<u>\$58,310.09</u>
Expenditures			
Operations and Maintenance:			
Worker-Training-Gross	\$119,487.73	\$110,946.42	\$ 8,541.31
Less Educational Charges	11,325.63	9,463.29	1,862.34
Net Expense	<u>\$108,162.10</u>	<u>\$101,483.13</u>	<u>\$ 6,678.97</u>
Home Missions	66,690.00	55,327.07	11,362.92
World Missions	26,994.55	44,953.49	17,958.94*
Benevolences	27,812.19	21,897.00	5,915.19
Administration and Promotion	19,124.99	21,164.51	2,039.52*
	<u>\$248,783.83</u>	<u>\$244,825.20</u>	<u>\$ 3,958.62</u>
Invested in Property:			
Worker-Training	\$ 385.10	\$ 3,567.70	\$ 3,182.60*
Home Missions	—	94.27	94.27*
Administration and Promotion	—	115.77	115.77*
	<u>\$ 385.10</u>	<u>\$ 3,777.74</u>	<u>\$ 3,392.64*</u>
Appropriations for:			
Educational Institutional Bldg. Fund ..	\$ 16,666.74	\$ 52,087.00	\$35,420.26*
MLTC Dorm Fund	833.37	—	833.37*
Church Extension Fund	6,666.74	13,200.00	6,533.26*
Student Mission Bldg. Fund	3,333.37	—	3,333.37
World Mission Bldg. Fund	1,041.74	—	1,041.74
Synod Adm. Bldg. Fund	833.37	1,069.00	235.63*
	<u>\$ 29,375.33</u>	<u>\$ 66,356.00</u>	<u>\$36,980.67*</u>
Total Expenditures	<u>\$278,544.26</u>	<u>\$314,958.94</u>	<u>\$36,414.68*</u>
Excess of Expenditures over Income \$	<u>\$ 55,301.96</u>	<u>\$150,026.73</u>	<u>\$94,724.77</u>

WISCONSIN EVANGELICAL LUTHERAN SYNOD

1965 Pre-Budget Subscription Performance

District	Subscription Amount For 1965	7/12 of Annual Subscription	Seven Months — January through July			
			Offerings Received in 1965	Per Cent of Subscription	Offerings Received in 1964	Per Cent Increase
Arizona-California	\$ 63,096	\$ 36,806	\$ 31,261.72	84.9	\$ 35,175.80	11.1*
Dakota-Montana	107,096	62,473	53,895.91	86.3	58,801.30	8.3*
Michigan	458,090	267,219	236,588.63	88.6	230,023.31	2.9
Minnesota	531,850	310,246	325,845.05	105.0	319,617.42	1.9
Nebraska	97,760	57,027	48,725.65	85.4	53,228.55	8.5*
Northern Wisconsin	538,662	314,219	336,601.74	107.1	331,011.53	1.7
Pacific-Northwest	21,961	12,811	15,749.89	122.9	9,599.71	64.1
Southeastern Wisconsin ..	693,869	404,757	378,068.47	93.4	364,523.06	3.7
Western Wisconsin	611,488	356,701	341,110.51	95.6	360,108.79	5.3*
Total	<u>\$3,123,872</u>	<u>\$1,822,259</u>	<u>\$1,767,847.57</u>	<u>97.0</u>	<u>\$1,762,089.47</u>	<u>.3</u>

* Decrease

Note: The subscription amount is the revised amount as reported on July 31, 1965. The total increase was \$95,815.

Norris Koopmann, Treasurer
3512 West North Avenue
Milwaukee, Wisconsin 53208