

DOORWAYS TO SERVICE

THE NORTHWESTERN
Lutheran

{PART ONE OF TWO PARTS}

Volume 52, Number 5
March 7, 1965



BRIEFS by the Editor

WE ARE IN THE FIRST WEEK OF LENT, as is evident also from the color of our cover. Again the prospect of a special spiritual gain lies before us. Again we may grow in the knowledge and the assurance of salvation, as we once again make a special study of the Passion of our Lord. We see not only the various incidents — a study going no further than that would leave us untouched and barren of any spiritual profit. We perceive the meaning of His suffering and death: the glorious purpose of God that was being carried out, our sins that were the cause, our Redeemer perfectly bearing the divine curse for us in His body and soul, the fruit of His Passion, namely, forgiveness for sinners and divine favor and blessing for time and for eternity. Let us lay hold of the spiritual gain lying so readily available to us. We say it in the name of Him who loved us and gave Himself for us, an offering and a sacrifice to God for a sweet-smelling savor.

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OUR "YEARBOOK," AS IT APPEARS TO A NON-LUTHERAN

might be the title of a piece by Mr. James Johnston which appeared in the MILWAUKEE SENTINEL. You will find a reprint of his comments on page 77.

* * * *

GOLDEN WEDDING ANNIVERSARIES are usually reported by the pastors, but occasionally they are sent in by members of our congregations. Therefore an announcement that has gone out by letter to all pastors and teachers is in place here, too. It is that in the future such anniversaries will not be reported in a separate space. They are to be sent to the District reporter. You may obtain the name and address of your District reporter from your pastor.

* * * *

WE CAN'T ADMIRE THE LUTHERANS who have turned limp in their Reformation witness and who indulge in such friendly gestures toward Roman Catholics as to create the impression that only slight differences exist between Lutherans and Catholicism. These three instances were reported in one issue of *The Lutheran*.

Exhibit 1 — "A new lectern Bible for St. Mary's Roman Catholic Cathedral soon to be rebuilt here (San Francisco) opposite St. Mark's Lutheran Church, was presented to Archbishop T. McGucken by members of St. Mark's recently.

"The presentation, by Pastor Ross F. Hidy [Yes, the same Pastor Hidy who is so sadly prominent in Pastor Lutz's contribution, "Looking at the Religious World" — Ed.] followed the archbishop's appearance at a special 'Forum on the Christian Church Today' in St. Mark's, at which he spoke of developments at the Vatican Council. It was an historic first appearance of a Roman Catholic archbishop at a Lutheran gathering, in a Lutheran church, in San Francisco."

Exhibit 2 — "On what is believed to be the first occasion of its kind in Delaware history, a Roman Catholic bishop addressed a gathering of Lutherans in a Lutheran church here. The guest speaker, at a dinner meeting of the Men's Club of St. Stephen's Church, was the Most Rev. Michael W. Hyle, bishop of the Roman Catholic diocese of Wilmington. . . .

"The audience gave the bishop a standing ovation, both at the beginning and at the conclusion of his address. . . ."

Exhibit 3 — "The Rev. Martin C. Wisznat, pastor of St. Paul's Church,

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

The Northwestern Lutheran

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COVER — Entrance to the Administration Building at Northwestern Lutheran Academy, Mobridge, South Dakota.

Editorials

Man's Religious Needs

The churches ought to "re-examine dogmatic religious concepts" in the light of "the changing nature of the religious needs of modern man." We had never heard of the writer who employed these phrases in a letter which recently appeared in the reader-opinion column of a newspaper; but obscure as he may be, he articulates a demand which is becoming increasingly insistent in our day.

If we could agree with the premise that man's religious needs have changed, then we could also agree with the conclusion that the Church should revise its message and adapt it to the needs which currently exist. But the fact that man has made remarkable progress in his knowledge of the physical universe, that he has succeeded in harnessing latent energy, and that he may shortly succeed in traveling to the moon has not changed his religious needs one bit.

Man's great need is still for reconciliation with the God who made him and who, incidentally, created and rules all the wonders which man is now discovering. And no amount of scientific or technological progress will deliver him from the spiritual chaos which has resulted from his separation from God through sin.

The eternal Gospel of reconciliation found in the age-old Scriptures is still the answer to man's religious needs, as it was when the first human beings walked this earth. And while man may still return to his own corrupted thoughts and desires, as the dog returns to his vomit, we still say as we see others turning away in offended pride, "Lord, to whom shall we go? Thou hast the words of eternal life."

IMMANUEL G. FREY

* * * *

Judaeo-Christian

In our hymnal and in our liturgy there is a prayer for the Jews which reads as follows: "Almighty and everlasting God, who lovest to show mercy, hear the prayers which we offer unto Thee for Thine ancient people, that, acknowledging Jesus Christ, who is the Light of truth, they may be delivered from their darkness; through the same Jesus Christ, Thy Son, our Lord."

It looks as if this prayer will have to be reworded or removed when the hymnal and the liturgy are revised. Seemingly the Jews no longer stand in real need of conversion.

The hyphen in Judaeo-Christian is being viewed as a spiritual bond, linking Jews and Christians together in a common faith in great religious values. We are reminded that both accept the Old Testament, and that the Ten Commandments and the Psalms are their common heritage. Both are, we are told, believers in "human brotherhood under a single universal God."

Protestants and Jews are saying kinder and kinder things about each other's faith and devotion. Public expressions of this fraternal regard are almost common-

place. We are getting used to seeing Lutheran pastors and Jewish rabbis extending cordial hands of fellowship to each other. It has even reached the point where a Lutheran pastor has declared any proposal to lead a popular rabbi to faith in Christ a "travesty [farce] of conversion."

With the impression being given that the religious differences between Jews and Christians are being dissolved, if not resolved, perhaps a question will be permitted. What is the difference between Christians and Jews?

Basically, the difference is a capital letter. Is Jesus of Nazareth the son of David or the Son of David? It is also the difference between two short one-word answers to related questions: Is Jesus Christ *the* Messiah? Is He *the* Son of God? Is He the Savior of the world? The difference is between a capital letter and no capital letter, between a Yes and a No. That's all. But that's everything.

If Christian people are no longer sure of the right answers because they don't know what the wrong answers are, Christianity has forfeited its divine charter, betrayed its Founder, lost its God.

This should be the price to pay for ecumenical peace?

CARLETON TOPPE

* * * *

Exit

In churches, auditoriums, hotels, and in all places of public assembly we are accustomed to see glowing red EXIT signs over doorways that lead out of the building. We may have to use one of those doorways some day or night in time of emergency, and we have the confidence that when we go through a doorway marked EXIT we are sure to step out on a firm landing, into fresh air. If there were any thought in our minds that when we stepped through such a door we should be stepping off into space, into nothingness — no fire escape, no landing, just nothing at all beyond that EXIT doorway — that would be the end of all confidence in such signs. We have confidence in these signs, and they are welcome assurances that under them there is a door that leads to fresh air and safety. We trust that they will never deceive us.

Some day we shall all have to make our exit from this fair world, and what a warm feeling of confidence we may have that there is an EXIT provided, well marked, that leads to safe ground and to eternal light. There is no deceit in the promise given us that here is a door that leads to life and salvation. We need harbor no doubt, may step out with complete confidence that here there is no dropoff. Those welcome red EXIT signs might remind us that Christ gave us a firm promise when He said: "I am the Door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Christ calls Himself the Door. This Door is not only an Exit into another life. He is also the Door through

(Continued on page 78)

Studies in God's Word:

"Workers Together With Him"

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, 'I have heard thee in a time accepted, and in the day of salvation have I succored thee. Behold, now is the accepted time; behold, now is the day of salvation.')

Giving no offense in any thing, that the ministry be not blamed, but in all things approving ourselves as the ministers of God (II Corinthians 6:1-4a).

These verses are read in church as the Epistle lesson on the Sunday that has been designated this year as Manpower Sunday. That might lead us to feel that "Workers Together with Him" is a title reserved only for those Christians who hold, or are training for, the formal, specialized office of the ministry of the Word. Surely, pastors and teachers ought to be continually on guard that their "ministry be not blamed." But so also ought every Christian. For every one of us has become a "worker together with Him."

Receiving

St. Paul himself is a memorable example of how someone becomes a coworker with God. By his own ambition and energy he had only been able to make of himself a Saul, a persecutor of Jesus, an enemy of God. It took God to change that. In grace and mercy God did convert him. The proud persecutor was brought to lie trembling in the dusty road outside Damascus; he acknowledged that Jesus was his Lord; he asked what he must do. How well this man knew that "all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (II Cor. 5:8).

In this man, the Apostle Paul, we clearly see the full extent of the grace of God. Not only did God for-

give the horrible sins of unbelief, hatred, and murder; He also made Saul over. That enemy of God became a coworker with God.

Let us cherish the knowledge that the grace of God was not limited to one sinner. Ever since sin has oppressed the sons of men, God has proclaimed Himself as the only hope for all lost sinners. St. Paul could quote the gracious promise spoken through the Prophet Isaiah: "I have heard thee in a time accepted, and in the day of salvation have I succored thee." Countless times this grace has been proclaimed: the Lord God graciously saves all who call on Him in penitent faith. The same mercy that forgave Paul is extended also to us. The crucified Savior died to forgive also our horrible sins of unbelief, hatred, lovelessness.

Nor did God's grace stop halfway with us. No longer are we condemned sinners. Fine! Then what are we now? "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore if any man be in Christ, he is a new creature" (II Cor. 5:15, 17). We, too, are "workers together with God."

Not just members of labor or management are we. More than businessmen and farmers and housewives are we! Banish every thought of boredom and drudgery from our daily routine. For in our actions God is working with us to supply the necessities and the conveniences and the blessings of this life to our own families, to our friends, to our neighbors. Through us God is telling the lost ones in our day that "now is the day of salvation," now is the time to receive forgiveness through Jesus. Such grace we have received!

Beseeching

The great concern of those who are workers with God is that His grace be not given in vain. "Believe the Gospel of forgiveness that is being proclaimed to you. Be a faithful

steward of the lifetime and the earthly possessions God has entrusted to you." These were the fervent wishes of St. Paul for his fellow Christians in Corinth. He longed to see God's grace bear rich and abundant fruit in their midst.

In our congregations today we seek the same goals. It is not only the pastor or the board of elders who are concerned that the Word of God is heard and believed. Neglect of God's Word is a danger signal that alarms each and every Christian who sees it. Not only do we say it to one another, God also says: Don't neglect the Gospel of forgiveness in this your day of salvation. And we invite and urge each other, one and all: See you at church!

But we sometimes wonder how to put all of our urging and beseeching into words. St. Paul reminds us by his own example that our very way of life can be a powerful plea to others to receive God's grace, to live in Him. There may come afflictions and distresses, even stripes, imprisonments, or tumults. We may be called on to labor, to watch, to fast. These are temptations to quit, but nevertheless workers with God will exhibit patience and persistence. For the qualities given by God include pureness, long-suffering, love unfeigned; and we work by the power of God. Then let appearances be deceiving; we may appear unknown, chastened, sorrowful, or poor. In truth, we are known by God, rejoicing in Him, making many rich — yes, we are the possessors of all things in heaven and earth. To live such a life is to proclaim that God has saved us and offers salvation to all.

Whether we are entrusted with the public ministry of the Word or not, let us live full-time as workers together with God. Let every word and deed confess both our own dependence on His grace and our urgent plea that others join us in receiving gratefully all the gifts of our gracious God.

PAUL H. WILDE

Workers for the Lord

Opportunities Illustrated

In the midst of this year's Epiphany season, on Thursday, January 21, our Wisconsin Lutheran Seminary invited its friends to a Mission Fair. For this very special occasion our school of theology at Mequon underwent quite a transformation. The section of the building complex which houses the classrooms, library, and chapel suddenly became a studio in which fascinating exhibits and displays of our global mission program could be viewed and studied. Students — future pastors — were ready everywhere to speak about the work our Lord has asked us all to do when He said, "Go ye therefore, and teach all nations." One room housed a large map which blazed with white lights, indicating the number of congregations we call "missions," for the most part young congregations which receive some financial aid from Synod. As these white lights blinked on and off, reminding one of the many new congregations God's Holy Spirit has recently called into being, the young future pastor in attendance urged the Fair-goers to join with the men of the Seminary and "let their light shine." The Fair was an excellent, visual object lesson of the blessings that the Lord has given our church through His Word and through the faithful workers who move everywhere to speak that Word. The Fair also brought a forceful challenge for us to see clearly the harvest so truly plenteous and the blessed opportunities to go out into that harvest.

Meeting the Opportunities

To meet the many opportunities the Lord's harvest sets before us, many, many harvest workers will have to be prepared. In the last months, the members of our Synod have rejoiced over the increased enrollments reported at our schools. They have rejoiced at the recent dedications of new facilities which have made larger enrollments possible. They have encouraged their sons and daughters to come in ever greater numbers.

The present enrollments are the answer to many prayers brought before our God, prayers which pleaded for just this answer — schools filled. Our students today are also the result, under God, of vigorous recruitment efforts. For some time our Synodical schools have moved ahead with recruitment programs that carried them into the home congregations of prospective students. We all have been involved in an intensive manpower search, urging promising candidates to enter our schools and prepare for work in our Lord's ministry.

A Surplus of Workers?

With the success which the Lord has granted us to date, shall we now take a "breather"? Is all this extra effort still necessary? Will there be a need for all these future pastors and teachers, these future harvest workers? Will we soon have a surplus? Will that day

soon be here when we shall have to curtail enrollment? The possibility of a manpower surplus and the thought of curtailing recruitment have been mentioned, and we would like to make swift comment.

Look Again At the Need

A public Mission Fair as offered by our Seminary is eloquent testimony of our desire to "let our light shine." We want to evangelize as never before. Today our Synod is blessed with an intensified desire to spread the pure Gospel as swiftly, effectively, and as widely as we possibly can. Much has been done in that respect. Since last fall, two missionaries are busy in Puerto Rico. As of February 15, another missionary has been added to our harvest force in Japan. Much is being done right now to use effectively the manpower we have, but let us not be lulled into a sense of complacency as though our task were completed — now that the Seminary is filled with students, now that Northwestern College and our teacher-training schools are larger than ever before. Much is being done, much has been done, and more needs to be done.

We still have over 70 pulpit vacancies in our Synod, a greater number than ever before. When all of the Seminary June (1965) graduates have been used toward filling these existing vacancies, more than half of these vacancies will still be unfilled. We are assured that the need for teachers to fill the vacancies in our classrooms will be greater this spring than ever before. Does this begin to answer the questions about a surplus, or the possibility of curtailing our recruitment efforts?

But we cannot stop here. We cannot stop here when we realize that the call is our to "let our light shine" and to "gather in the harvest" in new mission fields, both in the United States and beyond these shores. We cannot stop here when we know that ahead of us, leading all the way, and behind us, urging all the way, is our blessed Savior, saying: "Go ye . . . and teach all nations . . . Lo, I am with you always, even unto the end of the world." We cannot stop here when our Savior calls to us to look to that great harvest which is ready now. Could we ever really have a *surplus* of workers?

And Then Pray

We ask you to join in the prayer that God may richly bless our Manpower Sunday on March 7; that He may send forth ever more laborers into His harvest; that in your own congregation there may be a growing number of truly mission-minded Christians, ready to evangelize, ready to send others, ready to give their sons and daughters; that you, too, may enjoy renewed strength to join your fellow Christians in working, while it is day, to build the kingdom of God.



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Did Jesus Ever
Speak An Untruth?**

Is it possible that Jesus was mistaken in some things that He said? Did He ever speak an untruth? These questions are raised in view of an article that appeared in *The Christian Century* of February 17, 1965.

"Jesus Said" — A Good Start

The article, entitled "The Church and Marriage in Africa," was not written to answer the above questions. It concerns itself with the subject of marriage, polygamy, monogamy. But the way in which the article refers to what Jesus said raises these questions. Early in the article the author writes:

In the Judaeo-Christian tradition the ideal form of marriage is monogamy, a one-to-one relationship. This concept of marriage gains authority from the Genesis story of the "first marriage," a story on which Jesus based the Christian standard: "But from the beginning of creation, 'God made them male and female.' For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one."

The author points out that the so-called Judaeo-Christian tradition of marriage claims for itself the authority of Christ, who shows that God at the very beginning established monogamy. So far, so good.

But Then: "Higher Criticism Says"

But after referring to the Word of Jesus the author comes with his "however." He continues: "Widely accepted higher criticism, however, has shown that the Genesis story is an ex post facto rationalization, that the marriage of Adam and Eve did not mark the 'beginning' of man's marital career." This is saying, in effect: "Jesus did not know what He was talking about. Now we know that the Genesis story of the first marriage never really happened. After the Jews began to live in monogamy, they tried to rationally explain their custom and give it added authority by telling the story of Adam and Eve." And how does the author know what Jesus did not know? How does he know that Jesus was mistaken? What higher authority does he cite? The answer is: "Widely accepted higher criticism."

Get the Facts About Jesus' Knowledge

Is it true that there are things which Jesus did not know? Of the day of judgment Jesus Himself says: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). So the day and hour of judgment, Jesus said, He did not know. Of the child Jesus we are told: "And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2:52). Scripture

speaks of Jesus' wisdom increasing. So we must say that there were things about which Jesus would say at times: I don't know.

But wasn't He the Son of God? Wasn't it true what Paul wrote: "For in him dwelleth all the fullness of the Godhead bodily"? (Col. 2:9.) Didn't He also possess the fullness of God's wisdom, knowledge, and glory? That, too, Scripture teaches.

Isn't that a contradiction? How can Jesus have all divine power and knowledge, and yet say: Here is something I do not know? The answer is given when St. Paul writes: "Who being in the form of God . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2: 6, 7). Jesus had all the fullness of God, but He humbled Himself, took on the form of a servant, chose not to display and use at all times the divine knowledge and power that were truly His. This was a true humiliation, so that in that state of humiliation He said at times: I do not know.

Drawing a Wrong Conclusion

Does this mean, however, that Jesus at times may have spoken an untruth? Does it mean that there were times when Jesus said something wrong because He did not know any better? Can it perhaps be that He did not know the "truth" about Genesis as the "widely accepted higher criticism" claims that it does?

The fact that Jesus in His humiliation at times would say: This I do not know, does not lead to the conclusion that when He did claim to know He might because of ignorance have been mistaken. Jesus is the Son of God, and as such He calls Himself the way, the truth, and the life. He could say: "Which of you convinceth me of sin?" He was completely holy. He was in all points tempted like as we are, yet without sin. That can only mean that when Jesus said something, it was completely true. And if during His state of humiliation He did not know something, as in the case of the time of judgment, He did not pretend that He did, but would simply say: This the *Son of man* does not know.

Whose Authority Shall We Follow?

When "widely accepted higher criticism" is pitted against the Word of Christ, it is setting man's pretended learning as a judge over God's Word, over the Word of our Savior. It is setting the authority of man above the authority of Christ. If we are asked whose authority we shall follow, there can be only one answer. Jesus has the words of eternal life. He speaks with divine authority. His every word is true. No "higher criticism" can change that, however "widely accepted" it may be.

ARMIN SCHUETZE

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

DR. LUTHER OR DR. KING?

The word "Epiphany" means "revelation." During the recent Epiphany season we again rejoiced to see how clearly the Lord Jesus revealed Himself to be the Son of God and the promised Messiah.

A "revelation" of another sort, however, greeted a convocation of Lutheran pastors who had assembled in St. Paul, Minnesota, on January 6, the very Festival of Epiphany. Meeting at Luther Seminary, these pastors of the American Lutheran Church were told that "Lutheran pastors should be more interested in reading everything by Martin Luther King, Jr., than by Martin Luther."

The man who made this brash statement was the Rev. Ross F. Hidy, pastor of an LCA congregation in San Francisco. We would like to think that he was misquoted. But in the light of other statements of his, it appears that Mr. Hidy's blunt assertion was quite accurately reported by the *Minneapolis Star*, from which the above quotation was taken.

Pastor Hidy expressed concern that the Lutheran Church, like a modern Rip Van Winkle, might be "sleeping through revolutions involving race, technology, urban development and religious unity." He hit out at isolationist tendencies on the part of Lutherans and suggested that Christians become actively involved in securing civil rights and equal opportunities in employment, education and housing.

From the general thrust of his talk it is apparent that Pastor Hidy is interested far more in a modernistic *social gospel* than the original Gospel of Jesus Christ. This is underscored by his rash recommendation of the writings of Martin Luther King, Jr., in preference to the works of Dr. Martin Luther. For a Lutheran clergyman even to mention Dr. Luther and Dr. King in the same breath is sheer folly. Theologically speaking, they're not in the same league!

Dr. Martin Luther, as we well know, stood solidly on Scripture in teaching that every man by nature is dead in sin and can be justified alone by faith in the vicarious redemptive work of Jesus Christ, the Son of God. These basic truths of Scripture are denied

by Dr. King. The type of "peace" pursued by this Nobel Peace Prize winner of 1964 is a far cry from that which was procured and proclaimed by the Prince of Peace.

Dr. King rejects the Scriptural teaching that all men are conceived and born in sin. He rejects the virgin birth of Christ as a literal fact, referring to this doctrine as a "mythological story" devised by the early Christians as a plausible explanation for His "moral uniqueness." Dr. King's sermons "contain no 'hard' preaching on Heaven and Hell, no preoccupation with sin and salvation." To Martin Luther King, Jr., "the traditional issues of theology — sin and salvation, the divinity of Christ, His virgin birth, His bodily resurrection — are peripheral. Love is central." (Quotations from the *National Observer* of Dec. 30, 1963.)

No, Pastor Hidy, we must decidedly reject your recommended reading list for Lutheran pastors. We much prefer the Christ-centered writings of Dr. Luther to the modernistic mouthings of a social-gospeler like Dr. King!

"MANY COLD, FEW FROZEN"

We almost skipped over this item in the January 29, 1965, issue of *Christianity Today*, but the intriguing title compelled us to come back for a second look.

It has to do with the Life Extension Society. You've never heard of it? The LES is the latest in a long succession of manmade schemes to try to achieve immortality without the help of God. The members of this society are sold on the idea that dead persons should be quick-frozen and stored at absolute zero. Why? So that they might have a chance to be revived and reanimated in that day when science learns how to cure all diseases and reverse the aging process! *Christianity Today's* tongue-in-cheek reporter suggests that the LES devotees might adopt as their motto this slightly altered verse of Scripture: "It is appointed unto man once to die, but after this *the freezer*."

This past January some 16 persons attended the second annual LES "Freeze-Wait-Reanimate Conference" in Washington, D.C. The keynote speaker was Prof. Robert C. W.

Ettinger, whose book "The Prospect of Immortality," was published by Doubleday just a year ago and is already in its second edition. His address dealt with the problem of getting the public to accept the practice of deep-freeze death. As *Christianity Today* put it:

"Acceptance will come, Ettinger believes, with the successful freezing of the first person who 'wills his body to himself.' To break the ice, Ettinger has collected in the basement of his suburban Detroit home the equipment needed to chill that first body.

"... With public acceptance Ettinger foresees radical changes in laws, customs, and institutions by a state willing to extend its protection beyond the grave for the masses in the cold, cold ground. He visualizes the use of social security taxes to pay for democratically administered freezer-care programs — and thus, with unintentional humor, the ultimate victory of the state over man in a world where death was not inevitable but taxes were."

We can't help wondering: Have Prof. Ettinger and his colleagues planned adequate safeguards lest their chance for immortality be irrevocably shattered by the accidental separation of a freezer cord from the basement wall socket?

MORE ATHEISTS IN CATHEDRALS THAN IN FOXHOLES

"There are no atheists in foxholes," is a well-known saying that came out of World War II. There are atheists in Christian churches is the finding of a recent University of California survey as *Christianity Today*, November 20, reports. The number of avowed atheists holding church membership is small on a percentage basis, running under one per cent for most Protestant denominations. However, even so small a percentage would indicate some 65,000 atheists among United Church of Christ, Methodist, and Episcopalian members alone.

It is hard to imagine why atheists would want to belong to a Christian church or why Christian churches

(Continued on page 76)

What do
you mean..



Atonement ?

“RECONCILED TO GOD BY THE DEATH OF HIS SON”

What the change was which came about when “we were reconciled to God by the death of his Son” (Rom. 5:10), Paul explains when he writes to the Corinthians, “God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them” (II Cor. 5:19).

A Change in the Status of the Sinner

The act of reconciliation, as Prof. Joh. P. Meyer has carefully pointed out, “is basically an act of accounting, of imputing, of charging. The world has trespassed. Every individual found in that group of beings which are summarily called the world transgressed the commandments of God, and thereby burdened himself with a heavy load of guilt, if his trespasses were not to be charged against his account. But God in His mercy decided not to do that. He did not impute their trespasses to the sinners” (*Ministers of Christ*, p. 106). Instead, He made Christ “to be sin for us” (II Cor. 5:21).

From this it becomes clear what was changed through the death of Christ. Again we shall let Prof. Meyer speak: “The change occurred in the standing of the sinner before his Judge. Before Christ’s intervention took place God regarded him as a guilt-laden, condemned culprit. After Christ’s intervention and through Christ’s intervention He regards him as a guilt-free saint. The *nature* of the sinner has not been changed. God did not undergo a change, did not experience a change of heart. The *status* of the sinner was changed” (op. cit., pp. 106-107).

Because Christ, our Savior, has paid the full penalty for sin, the unredeemed world has become the redeemed world. God is no longer compelled, therefore, to deal with us as sinners. “We were reconciled to God by the death of his Son.”

Objective Justification

The reconciliation took place on Good Friday and Easter when Christ “was delivered for our offenses, and was raised again for our justification” (Rom. 4:25). Reconciliation is thus based on Christ’s work of atonement and is synonymous with what has been called “objective justification.” Objective justification, in the simple concise definition offered by the *Brief Statement*, means “that God has already declared the whole world to be righteous in Christ.”

An Accomplished Fact

This reconciliation is an accomplished fact. It is not dependent in any way on man’s faith, or on his behavior, or on his attitude. Notice how Paul emphasizes that this

reconciliation is something which lies in the past: “We were reconciled to God by the death of his Son.” Just as God’s work of creation is a finished product, so also His work of reconciliation is finished and complete.

How Each One Personally Receives This Blessing

The blessing of this reconciliation is brought to us through the Word. Paul calls the good news that God for Christ’s sake does not impute our trespasses unto us “the word of reconciliation” and the preaching of it “the ministry of reconciliation” (II Cor. 5:18, 19). Through His ambassadors Christ beseeches us, “Be ye reconciled to God” (II Cor. 5:20).

This reconciliation, which God has brought about through Christ’s death and resurrection, thus becomes ours personally and individually through faith. When God the Holy Spirit works faith in our hearts by means of His Word, we personally receive the blessing that our transgression is forgiven and our sin covered (Ps. 32:1).

Even all the damned in hell were reconciled to God by the death of His Son, who “died for all” (II Cor. 5:15). “God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them” (II Cor. 5:19). “Christ died for the ungodly” (Rom. 5:6). The damned are lost, therefore, not because they were not reconciled, but because they rejected this reconciliation for themselves through their unbelief, thus “denying the Lord that bought them” (II Pet. 2:1).

A Firm Guarantee For Troubled Hearts

Will we not find comfort and consolation for our troubled hearts in the reassurance that through the vicarious death of Christ a state of peace now obtains in our relationship to God? For we have the Scripture’s firm, unconditional, and unqualified guarantee, “We were reconciled to God by the death of his Son.” This reconciliation God has now also in His grace personally appropriated to us through faith so that we now have the same assurance which Paul gives to the saints and faithful brethren at Colossae, “You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight, if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard” (Col. 1:21-23).

What hope, what comfort, and what peace lie in that precious word “reconciled”!

WILBERT R. GAWRISCH

Direct from the Districts

Dakota-Montana

45th Anniversary of Ordination

Forty-five years in the ministry is a fitting milestone on which to praise God's grace. St. John's Ev. Luth. Congregation of Bowdle, South Dakota, did just that on the evening of October 21, 1964. The occasion was the 45th anniversary of ordination of Pastor Walter F. Sprengeler. Pastor Martin Janke of Roscoe conducted the anniversary service and preached on the basis of I Corinthians 15:10a: "By the grace of God I am what I am." Songs of praise were sung by the children of the Sunday school and St. John's Youth Fellowship. Pastor Marvin Putz of Valley City, North Dakota, Visiting Elder, spoke in behalf of the Western Conference of the Dakota-Montana District. Robert Sprengeler, son of Pastor Sprengeler, spoke for other members of the family who were present.

Attending the service and the reception following were members of St. John's and neighboring congregations, children and other relatives of the Sprengelers, fellow pastors of the Western Conference, and members of the Northwestern Lutheran Academy faculty.

May the Lord our God be with our brother pastor in the future as in the past! May He not leave him nor forsake him!

New Dean of Students

The professors at our Synodical institutions have many serious responsibilities and obligations to their school, their students, their Synod, and to God. This is true of those who also serve as dean of students. The responsibilities and obligations of this position at our Northwestern Lutheran Academy, Mobridge, were passed on to Richard Buss, former pastor of the Bison, South Dakota-Hettinger, North Dakota-Reeder, North Dakota, parish on January 18. Pastor David Plocher, chairman of the Academy Board of Control, preached the sermon and read the rite of installation. The service was attended by the Academy Board, faculty, and students, and many

pastors of the area. President Fenske, in the name of the faculty, welcomed Dean Buss and impressed upon him the tasks to be done in the name of the Lord. Dean Buss is the seventh professor on the Academy faculty. Professor TenBroek, the former dean of students, will be assuming a greater teaching load in the classroom. Our thanks go to Prof. TenBroek for his years of service to the Academy as dean. Our prayers are raised to the Head of the Church in behalf of both these men as they assume their work in our Academy.

Mission Activity

At the direction of the District Mission Board, Pastor Ernst Klaszus of Tappan, North Dakota, spent a month's time exploring a considerable area in Canada. The Mission Board is eager to call another man for the Edmonton, Alberta, area, which seems to be rich in mission potential. Our new mission in Edmonton, St. Matthew's, received a loan from the Parsonage-Teacherage Fund and has procured a beautiful parsonage directly across the street from the church.

Pastor Putz of Valley City, North Dakota, has been conducting exploratory services in Moorhead, Minnesota. A parcel of land has been offered free for the construction of a church. The names and addresses of any of our members in the Moorhead area should be sent to Pastor Marvin Putz, 650-4th St. SW, Valley City, North Dakota.

The mission activity of our District has been dealt some serious blows in recent months with the increasing number of vacancies. Many of these vacancies can be served only with great difficulties because of distances. We trust that God will be with us and grant us the strength to carry on His work under these conditions until He in His time solves them for us.

Summer Travel

Although it is quite cold in many of our areas at this time, it will not be too long before America will again be taking to the road on

summer vacations. For those members of our District and Synod who will be in the Black Hills area and the Yellowstone Park area, the following churches extend the invitation to join with them for Sunday worship:

Rapid City South Dakota
St. Paul's Ev. Lutheran Church
1312 9th Street
8:00 a.m., 10:00 a.m. MST

Billings, Montana
Faith Ev. Lutheran Church
19th Street West and
Howard Avenue
11:00 a.m. MST

Livingston, Montana
St. Paul's Ev. Lutheran Church
12th and Geyser
9:30 a.m. MST

JAMES SCHNEIDER

Michigan

Writing this column for the first time, the undersigned does so with the hope of keeping you well informed of activity in the Michigan District. Even though you may not have heard much about the District recently, yet what we have to report will show that God's grace and mercy are active here.

Vacancies

At the present time there are 13 vacancies in the District. We hope and pray that the Lord will soon grant pastors for these parishes.

Mission Board News

Great joy must be our reaction to the many, many requests that have come to our District from groups who want to be served by us because they see in us a church that God has kept loyal to His Scriptures. At the same time, think of the frustrations that beset us because of the lack of manpower. Therefore we send up to the throne of grace both our thanks and our petitions in the name of our Savior, who, sitting at the right hand of God, is directing the affairs of the world in the interest of His church.

Since the first of the year, Standish-Sterling and Battle Creek

have become independent congregations.

Bethany in Saginaw dedicated a new parsonage last fall. Plans are now being completed for relocation and erection of a new church. Construction should begin early in spring.

New mission fields include the Cleveland, Ohio, area; Homestead-Leisure City-Palm Springs North, Florida; New Brunswick, New Jersey; St. Charles, Michigan (with an average attendance of 75); Livonia and Portland, Michigan. These are only a few of the fields opening. Recently letters have been received from New Hampshire; Liverpool, New York; King of Prussia, Pennsylvania; Mt. Pleasant, Michigan; Long Island, New York, and Canada.

The words of St. Paul should haunt us all as they again and again do the District Mission Board: "Who-soever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher" (or teacher)?

We must continue to search among the young students in our congregations, find able and consecrated ones from our Christian families, and, praying for the Holy Spirit's guidance in our decisions, boldly point the finger at these chosen ones and say: "The Lord wants YOU!"

Michigan Lutheran Seminary

Michigan Lutheran Seminary at Saginaw has an enrollment of 306. At this writing, 46 applications have been received for the next school year. We are grateful to a number of area pastors who are giving their time to teach at the Seminary while Prof. C. Frey is on leave of absence in Hong Kong. A realignment of the curriculum was also necessitated, because Prof. J. Fricke is on a year's leave to attend Michigan State University working toward his degree.

A 'Home for the Aged'

In October 1964, Martin Luther Memorial Home at South Lyons, Michigan, formally had its cornerstone-laying. This is a home for our elderly fellow Christians sponsored and supported by the Michigan District. Dedication of this home is scheduled for March.

Mission Stories for Sunday Schools

The Michigan District Board for Information and Stewardship is keenly aware of the need of arousing greater interest in mission work. These efforts should begin with our children. Therefore, a series of eight mission stories were prepared for use in Sunday schools. The stories, together with suggestions on the presentation, were put before the teachers at institutes held in the three conferences of the District last fall. Many favorable comments have been heard in regard to this program.

WERNOR E. WAGNER

Southeastern Wisconsin

Of Our Congregations

Divinity Congregation of Whitefish Bay, Wisconsin, and Divine Charity, Milwaukee, have merged. Pastor Alfred Walther will serve this new group as pastor. David Ponath was installed as pastor of Faith Congregation, Antioch, Illinois, on February 14, 1965. Lawrence Nolte has accepted the call of Zion Congregation, Bristol, Wisconsin.

On Sunday, January 24, 1965, the day after a blizzard and with the roads slippery with ice, the members of St. Paul's Lutheran Church of Slinger and of St. Paul's of Cedar Lake, the pastors of the Dodge-Washington Conference and their wives and many relatives joined in celebrating the twenty-fifth anniversary of Pastor Lester F. Groth's ordination in the ministry. After a service at 7:30 o'clock in the evening in St. Paul's Church at Slinger, in which a former classmate, Pastor G. J. Ehlert of Fond du Lac, preached the sermon, the festivities were concluded with a social gathering in the church parlors. Words and gifts of affection were bestowed upon Pastor Groth, and thanks were given to the Lord for His grace.

Pastor Groth was graduated from our Seminary at Mequon in 1938, but with many of his contemporaries had to wait for a call, during which time he helped at Bethesda Lutheran Home, Watertown, and taught school in Milwaukee.

In January, 1940, he was ordained and installed at Zion Lutheran Church, Colome, South Dakota, serving there till 1948, at which time he transferred to St. John's of Stanton, Nebraska. In June 1962, he was installed in his present parish in

Wisconsin. He was united in marriage with Miss Ruth Kionka in August 1940, and they were blessed with three children.

Of Our Schools

The enrollment for the 1965-1966 school year is climbing at our Milwaukee Lutheran Teachers College, with applications ahead of last year. The prospect of at least 120 Freshmen is seen by President Robert Voss.

Alice in Wonderland will be presented by students of the College on March 16, 17, and 18. The children of the elementary grades in the Christian day schools have been invited. Last year 2,600 children were in attendance.

Our Wisconsin Lutheran High School Board is calling six men for the faculty for next fall. An expected enrollment of 1125 to 1150, which is about 75 over last year, will make three of these necessary. The others are needed replacements for our high-school and college enrollment.

Musical programs will be presented by the High School band on March 28 and the choirs on April 10 and 11.

Of the Milwaukee Federation

The fifth anniversary of the Federation with its inter- and intra-congregational interests received attention at the annual meeting held at the Wisconsin Lutheran High School.

This column has previously reported that the Federation sponsors Sunday-school superintendents' workshops, organists' and choir directors' clinics, and now would make mention of its newest project, a complete *mission fair* telling the story of Synod's far-flung work in many areas.

Twenty-fifth Anniversary

The twenty-fifth anniversary of the ordination of Dr. Siegbert Becker, head of the religion department at Milwaukee Lutheran Teachers College, was observed on January 31 in a special service of thanksgiving. In this service at St. James Ev. Lutheran Church, Milwaukee, Pastor W. O. Pless, chairman of the Board, served as liturgist. The anniversary sermon was delivered by Professor Robert Voss, the president of the College. The College choir also took part in the service. A brief reception followed the service.

HARRY WIEDMANN



A MISSION GROWS — Dedication, St. Louis Park, Minnesota

On February 14, 1965, Timothy Ev. Lutheran Church, St. Louis Park, Minnesota, dedicated its newly enlarged and renovated church and school.

Timothy Congregation was founded as a mission endeavor of our Synod in 1951 in the rapidly growing western suburban Minneapolis. Eight families comprised the original membership. Through the Church Extension Fund a chapel was erected in 1953. In 1958 the basement was converted into a classroom and the Christian day school was opened.

It soon became evident that this arrangement for classroom space could only be temporary. At first, plans pointed to a two-room school addition. In December 1962, our Synod's Board of Trustees instructed the congregation to engage an architect and proceed with plans.

The Lord had blessed Timothy with abundant numerical growth during the years 1960-1962. The congregation had more than doubled its size and the growth rate was continuing. The original chapel was becoming too small. We were in need of both school and church space. Plans were drawn for both school and church expansion. A \$54,000.00 loan was obtained through the new Church Extension Loan program. The original Church Extension Fund and parsonage indebtedness were combined into one repayment agreement.

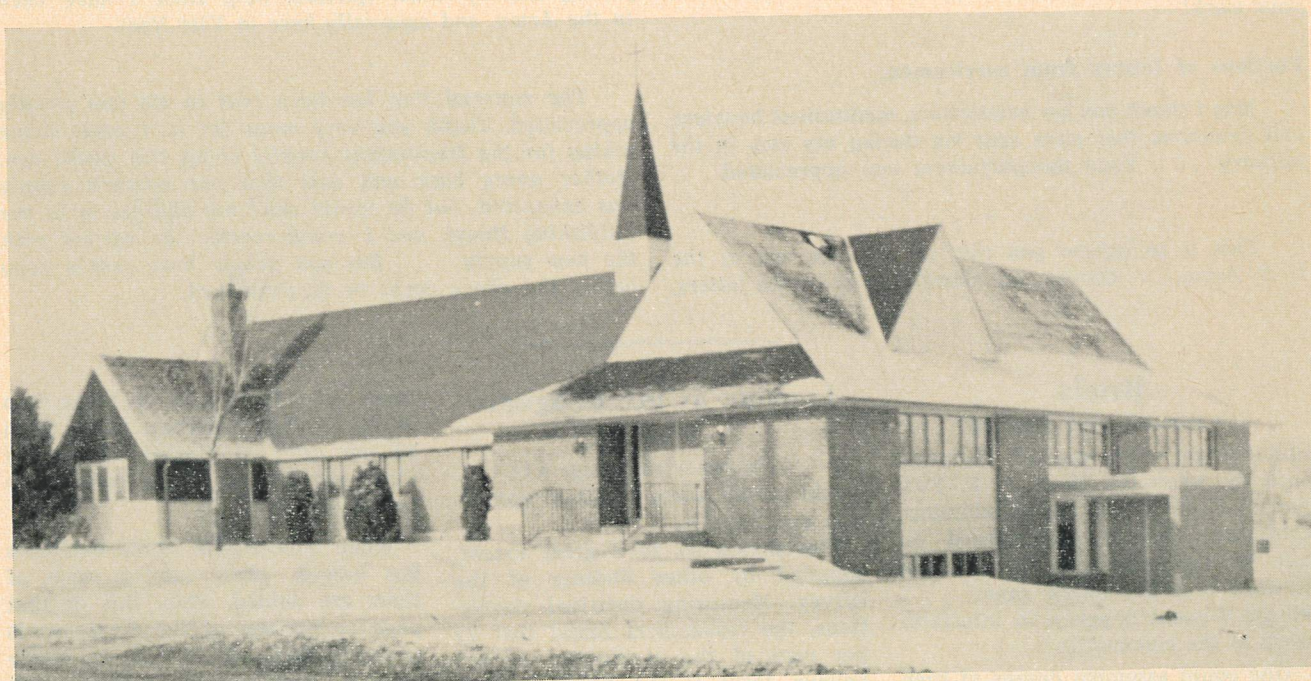
The original chapel has been fully incorporated in the expansion. Three new classrooms, a spacious narthex, increased church seating for 80, and a pastor's study are included in the addition.

Dedication Sunday was a day of happiness and thankfulness. In the

two morning services Pastor J. C. Dahlke, Weyauwega, Wisconsin, addressed the congregation. The afternoon festival speaker was Pastor P. Hanke, St. Peter, Minnesota. Over 600 attended the three services.

Today Timothy Congregation numbers 235 communicant members, 400 baptized souls. Indeed, the Lord has greatly blessed the work begun only a few short years ago. By the power of God's Word the mission has grown. At the present time there are over 50 children in the congregation below school age. It is here that the future of Timothy lies. Plans now call for a separate kindergarten class in the coming year. These new facilities will be of great benefit to our Christian school. It is in particular for this blessing that we say: To God Alone Be Glory.

L. J. LINDLOFF



THE NEWLY ENLARGED CHURCH PLANT is a source of rejoicing for the pastor and members of Timothy Ev. Lutheran Church, St. Louis Park, Minnesota, and it is that for us, too.

SERVICEMEN AND STUDENTS APPRECIATE LITERATURE SENT BY THE LUTHERAN SPIRITUAL WELFARE COMMISSION

Excerpts from students' letters:

I am a student at W.S.U. of Eau Claire (Wis.). Ever since the beginning of the school term, I have been receiving your lovely sermons and meditation booklets. They have been of great assistance to me in my daily life.

I am writing, first, to thank you so much for all the material and kind letters I received from you during my year away from home.

I just received my first packet of spiritual literature from the Commission, I want you to know how I appreciate the concern for my spiritual welfare. . . . I shall eagerly anticipate further literature.

I am pleased to learn that there are people interested in and willing to help those who, like me, find it necessary to be absent from the home and parish which we know and love. Your letter and the literature which you sent help make this transition easier. . . . Thank you very much.

For the past year and a half I have been receiving the booklet MEDITATIONS and also the seasonal bulletins or seasonal devotions. I have read them all with great interest. My faith has most assuredly been strengthened by them. I wish to thank the person who submitted my name and all concerned who have had a part in getting the material to me. May God bless you and your work!

Portions of letters from servicemen:

May I thank you for newsletters, meditations booklets, and devotions that were sent me during my stay in the military. . . . Your thoughtfulness was appreciated.

This is to inform you that we are now out of the U. S. Army. . . . Our sincere thanks for all of the letters,

etc., during the past three years. May you continue your work, as maintaining contact with servicemen is most important. Army church services leave much to be desired. . . . Once again, our heartfelt thanks for remembering us while we were in Germany.

Enclosed is a small gift of appreciation and encouragement of the fine work done by your organization. This is my second overseas tour of duty and the third in areas void of the church of my preference. . . . I also wish to thank the pastors who write the sermons with the servicemen overseas particularly in mind.

How encouraging it is to know that my Synod is as interested in me as I in it.

I have been in Karlsruhe, Germany, for the past two years and have been receiving the booklet "Meditations." I appreciated receiving this and the other information sent to me, while there, by the Synod.

I am now being separated from the service. . . . I hope you are always able to keep up this work for servicemen. I am sure your work is appreciated more than your mail response indicates, as writing letters seems to be one of the hardest things for servicemen. Thank you very much again.

They (the publications sent) have been very comforting and of much spiritual help since I have been in the Army, and especially here in Viet Nam.

The material that has been sent to me was greatly appreciated. Thank you very much for it. I wrote home asking for the Meditations booklet about two weeks ago. Mother wrote back and said that our pastor's supply was exhausted, but he would send my address in to the Publishing House, and I would receive the edition with the new supply. . . . But you people have sent a copy before the above could be accomplished.

Briefs

(Continued from page 66)

Philadelphia, was uniquely honored recently when the Msgr. F. F. Fitzpatrick Council, Knights of Columbus, conferred honorary knighthood on him 'in recognition of his devotion to God and his fellow man.' . . . Pastor Wisznat is active in interfaith work in the community."

One could assemble dozens of such exhibits. But these are enough to alert you as to what is going on.

Looking at the Religious World

(Continued from page 71)

would permit them to attain and retain membership.

The answer is, to a great extent, supplied by other findings of the survey. Measuring doctrinal convictions, the researchers found that 24 per cent of the Methodists do not believe Jesus is the divine Son of God, that 43 per cent of all Protestants do not believe in the Virgin

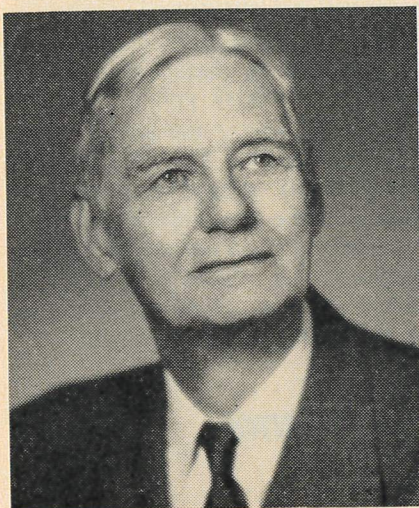
Birth, that the range of those who doubt Biblical miracles runs from 72 per cent of United Church of Christ members to 31 per cent of the Lutherans.

When concern for Bible doctrines has ceased, when one or some of them are denied, when this or that page or passage of the Scripture is scorned, then already a big stride on the pathway to unbelief and atheism has been taken.

MARTIN LUTZ

† Louis M. Pingel †

Mr. Louis M. Pingel, who taught in our Wisconsin Synod Christian day schools at Hustisford, Wauwatosa, Watertown, Marinette, and Two Rivers, is best known in our circles as the first superintendent of the Bethesda Lutheran Home, Watertown, Wisconsin. He dedicated the greater part of his life to this work among the exceptional children, and his ideas continue to be the guiding principles at Bethesda to this very day. Bethesda Lutheran Home honored his long and valuable service by naming its school the Louis Pingel School. Mr. Pingel served the Home at two different times, the first time from 1908 until 1915, and then again from 1921 until his retirement in 1945.



Mr. Louis M. Pingel

Mr. Pingel, the son of Mr. and Mrs. Christian Pingel, was born at Oshkosh, Wisconsin, on September 28, 1873. He was a member of the last class to graduate from the normal department at Northwestern College in 1893. His years of service to the Church as Christian day-school teacher and at Bethesda totaled 52. At the time of his sudden death on January 21, 1965, he had attained an age of 91 years, 3 months, and 24 days. Mr. Pingel was a member of St. Mark's Congregation at Watertown, where he had also taught grades 4 and 5 from 1901 to 1908. He faithfully attended services to the very end.

Mr. Pingel is survived by his wife, the former Meta Kuerschner, and four daughters and four sons: Alma (wife of Pastor Henry C. Nitz) of Waterloo, Wisconsin, Miss Margaret Pingel

'Readable' Yearbook by WELS

[The item we bring you here is a reprint from the MILWAUKEE SENTINEL of February 6, 1965. It was written by Mr. James Johnston, the religion editor, and appeared in his weekly column "Chapter and Verse." We are grateful to the MILWAUKEE SENTINEL for permission to reprint this piece.

We decided to reprint Mr. Johnston's comments on our 1965 YEARBOOK because we felt that sometimes it is good to hear what others say about us or something we produce. — Ed.]

A DENOMINATIONAL yearbook need not be a mere catalog of names and statistics, useful as that information is to a religion news section.

Once again the theologically conservative Wisconsin Evangelical Lutheran synod has shown its friendliness to innovations which it considers proper, helpful and in line with their strict interpretation of the Scriptures.

The yearbook and directory of the WELS for 1965, edited by S. H. Fenske and published by the Northwestern Publishing House here contains, in addition to bare facts and figures, a colorful report on the work in the synod's home mission fields, compared and compiled by its general board for home missions.

The report borrows its title, "The White Fields," from John 4:35, which says, "Look on the fields, for they are white already to harvest." It begins with a commentary on the Merritt island launch area, better known as Moon base, Cape Kennedy.

"What is our interest in this?" the book asks. "Since Thanksgiving day of 1963, our synod also has been preparing facilities on Merritt island. Through our missionary, the Rev. Kenneth Strack, and through the Gospel Word which he preaches, we, too, are pointing heavenward, not missiles, but MEN, not to heavenly bodies, but to 'heavenly places in Christ.'"

The booklet also tells how a mission is started, and describes, with liberal use of pictures, the "mission opportunities" in rural areas, in the inner core of larger cities, in hospitals and institutions and in "homes away from home," such as the college campus or the armed forces. The Wisconsin synod has no military chaplains as such, because they believe the clergymen should not, even by implication, belong to any echelon of the government. Its pastors to servicemen are all civilians.

For the reader curious about the expansion of a Lutheran denomination on a home scene, this booklet presents a description that is as readable as it is informative.

of Watertown, Wisconsin, Alice (Mrs. Antonio de Rivas) of San Juan, Puerto Rico, Mildred (Mrs. Paul Steiner) of West Bend, Wisconsin, C. W. (Chris) Pingel of Watertown, Wisconsin, Pastor Louis Pingel of Amery, Wisconsin, Carl Pingel of Lansing, Michigan, and Henry Pingel of Saginaw, Michigan. Other survivors include 30 grandchildren, 26 great-grandchildren, two sisters, and a brother. Mr. Pingel was preceded in death by his first wife Louise Mielke,

his second wife Mary Mattke, a son Gerhardt, and an infant daughter Helen.

Funeral services were conducted for Mr. Pingel by the undersigned on Sunday afternoon, January 24, at St. Mark's Church, Watertown, Wisconsin. The sermon was based on Romans 3:28 and Revelation 2:10, the two texts given him by his pastor at his confirmation more than 75 years ago. Pastor Adolph M. Harstad and Mr. Ed. Rindfleisch, chairman of the

Board, spoke on behalf of the Bethesda Lutheran Home. Burial took place in the Lutheran Cemetery at Watertown. Mr. Pingel, by the grace of God, was a man who walked the

way of salvation as described in Romans 3:28: "Therefore we conclude that a man is justified by faith without the deeds of the law." We confidently look forward to a resurrec-

tion unto life eternal, rejoicing in the promise of the Savior, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).
HAROLD E. WICKE

ITEM FROM OUR NEWS BUREAU

Second Lutheran Free Conference Scheduled:

The second in a series of Lutheran free conferences, called because "many pastors and laymen in various Lutheran synods are concerned about the liberalism which marks much Lutheran thought today," will be held July 13-15 at Cedar Rapids, Iowa.

The announcement was made by the Rev. Prof. Armin W. Schuetze, chairman of the arrangements committee and a member of the faculty of the Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Six speakers, still to be named, will address the conference on the theme "Justification: God and Sinners Reconciled." The doctrine of justification — that God for Christ's sake alone declares the sinner innocent is considered the central doctrine of Lutheran theology.

The first Lutheran free conference, held last July at Waterloo, Iowa, was

attended by 300 pastors and laymen of 10 Lutheran synods from 30 states and Canada.

At this first conference the participants found themselves in substantial agreement on the doctrine of the Holy Scriptures and encouraged the arrangements committee to continue to convene free conferences.

The arrangements committee has defined a free conference as a "meeting of individuals who meet as free agents, not representing their church bodies as such."

The committee stated in its invitation to the second Lutheran free conference that the "purpose of the free conferences is to provide a forum for mutual strengthening of all those who are concerned about an uncompromising confession of doctrines currently being jeopardized in the Lutheran Church."

Pastor Norman W. Berg, Plymouth, Michigan, president of the Wisconsin

Ev. Lutheran Synod's Michigan District, who was moderator of the first Lutheran free conference, was named to moderate the second conference meeting.

In accepting the appointment, Pastor Berg emphasized that the purpose of the conference was not to "proselytize among other Lutheran synods to add to the numerical strength of any synod," nor was the conference aimed "at building any organizational structure."

The arrangements committee is composed of 23 pastors and laymen from five Lutheran synods.

Other officers of the arrangements committee are the Rev. John O. Lang (unaffiliated), Columbus, Ohio, vice-chairman; the Rev. Vernon H. Harley (Lutheran Church—Missouri Synod), Corpus Christi, Texas, secretary; and Robert G. Frick (Lutheran Churches of the Reformation), treasurer.

Editorials

(Continued from page 67)

which we enter upon a new life here and now, through whom we step out of darkness into His marvelous light, as saints in Christ, as children of God, living in this world a life of faith, hope, and love, in serene confidence that there is reserved for us in heaven "an inheritance incorruptible and undefiled, and that fadeth not away."

ERWIN E. KOWALKE

Anniversaries

Golden Weddings

Mr. and Mrs. August Henkel of Trinity Ev. Lutheran Church, Wabeno, Wisconsin, on January 31, 1965.

Mr. and Mrs. Herman Handt of Cross Ev. Lutheran Church, Charles City, Iowa, on February 23, 1965.

SPRING TOUR — NORTHWESTERN MALE CHORUS

| | | | |
|-----------|----------|----------------------|----------------------------|
| Wednesday | April 14 | New London, Wis. | Emanuel Lutheran |
| Thursday | April 15 | Peshtigo, Wis. | St John's Lutheran |
| Friday | April 16 | Algoma, Wis. | St. Paul's Lutheran |
| Friday | April 16 | Milwaukee, Wis. | Mt. Lebanon Lutheran |
| Saturday | April 17 | La Crosse, Wis. | Mt. Calvary Lutheran |
| Sunday | April 18 | St. Paul, Minn. | Emanuel Lutheran |
| Sunday | April 18 | Menomonie, Wis. | St. Paul's Lutheran |
| Monday | April 19 | St. James, Minn. | St. Paul's Lutheran |
| Tuesday | April 20 | Delano, Minn. | Mt. Olive Lutheran |
| Wednesday | April 21 | New Ulm, Minn. | Dr. Martin Luther College |
| Thursday | April 22 | Baraboo, Wis. | St. John's Lutheran |
| Friday | April 23 | Rhineland, Wis. | Zion Lutheran |
| Saturday | April 24 | Green Bay, Wisconsin | First Lutheran |
| Sunday | April 25 | Appleton, Wis. | Fox Valley Lutheran High |
| Sunday | April 25 | Fond du Lac, Wis. | Winnebago Lutheran Academy |

SCHEDULE OF CONCERTS

Northwestern College

| | | | |
|-------|---|-----------|---------------------------------|
| April | 4 | 8:00 p.m. | Easter Concert |
| May | 2 | 8:00 p.m. | Spring Concert |
| June | 2 | | Centennial Commencement Concert |

REQUEST FOR NAMES

New Mission in Topeka, Kans.

A Wisconsin Synod Lutheran mission has been established in Topeka, Kans. Services are held every Sunday morning at 10 a.m., Sunday school at 9:15 a.m. The location until further notice is: Fifth and Western, Topeka (Seventh Day Adventist Church), H. W. Bittorf, pastor.

Please send all names of members, relatives, friends who are living in Topeka and the surrounding area to:

Pastor H. W. Bittorf
904 W. 37th St.
Topeka, Kans.

HELP WANTED

Wisconsin Lutheran Seminary has an opening on its custodial staff for a couple, the husband to assist the steward, primarily as groundskeeper, the wife to assist in the kitchen. Room and board constitute a part of the compensation. For further particulars please contact:

Prof. Heinrich J. Vogel, Bursar
11757 N Seminary Drive 65W
Mequon, Wis. 53092

DR. MARTIN LUTHER COLLEGE
New Ulm, Minnesota

Musical Events — 1964-1965 — Second Semester

| | | | |
|-----------|----------|--|--------------------|
| Friday | March 26 | Concert: College Choir II, Treble Choir, High School Choir | 8:00 p.m. |
| Tuesday | March 30 | Recital, Jean Quast and Gayle Koepsell, organ | 8:15 p.m. |
| Wednesday | April 21 | Concert: Northwestern College Choir | 8:00 p.m. |
| Sunday | April 25 | Concert: College Choir I | 8:00 p.m. |
| Sunday | May 2 | Recital, Charles Luedtke, organ | 3:30 and 8:00 p.m. |
| Tuesday | May 4 | Student Piano Recital | 8:00 p.m. |
| Wednesday | May 5 | Student Piano Recital | 8:00 p.m. |
| Sunday | May 9 | Band, Aeolians, and Marlut Singers | 3:00 p.m. |
| Wednesday | May 12 | Recital, Mrs. Marilyn Cade, piano | 8:00 p.m. |
| Tuesday | June 8 | June Concert, Choirs and Band | 8:15 p.m. |

All events will be held in the College Auditorium except the organ recitals. These will be held in the Music Center Choir Room, No. 109.
MEILAHN ZAHN, Chairman, Music Department

REQUEST FOR COLLOQUY

Pastor G. C. Marquardt has applied for a colloquy for the purpose of entering the ministry in the Wisconsin Ev. Lutheran Synod.

CARL H. MISCHKE, President
Western Wisconsin District

NOTICE OF WITHDRAWAL

Pastor Richard Mutterer has terminated his membership as a clergyman in the Wisconsin Synod. He is not eligible for a call.

CARL H. MISCHKE, President
Western Wisconsin District

CALL ACCEPTED

Wisconsin Lutheran Seminary
Pastor Wilbert Gawrisch has accepted the call to the Wisconsin Lutheran Seminary, Mequon, Wis. The installation date will be announced later.

ADOLPH BUENGER, Secretary
The Board of Control

POSITIONS OPEN AT

Bethesda Lutheran Home

Immediate openings for individuals who have an interest in caring for mentally retarded residents. Applicants may be either male or female, single or married persons. No previous experience required. On-the-job training is provided.

The following positions are available:

1. Ward parents
2. Nursing assistants
3. Work crew foreman
4. Recreation leaders
5. Recreation aides
6. Farm workers
7. Kitchen workers

Starting salary range for a 40-hour work week is from \$2,080 to \$4,368 annually. Benefits include social security program, group insurance, paid holidays, paid sick leave, and two weeks of paid vacation annually.

For more information, contact the Personnel Manager, Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. 53094.

PEWS AVAILABLE

Any mission congregation may have 24 pews from St. Luke's of New Lisbon, Wis. There are 24 pews, nine feet in length. They will be available in early April. Write:

The Rev. M. N. Herrmann
207 Williams St.
Mauston, Wis. 53948.

REQUEST FOR NAMES

Area South of Chicago

Please send to the undersigned the names and addresses of Wisconsin Synod people living in or moving into these suburbs south of Chicago: Homewood, Flossmoor, Hazelcrest, East Hazelcrest, Markham, Harvey, Riverdale, Dolton, South Holland, Calumet City.

R. W. Shekner
416 Manchester Dr.
Chicago Heights, Ill. 60411
Phone: (312) 755-2512

WANTED

Copies "Soli Deo Gloria" Cantatas

We would like to rent or buy 75 copies of "Soli Deo Gloria," a sacred cantata, words by P. Kretzmann, music by G.

Koeppel, 1921 copyright, Concordia Publishing House. Write any information at once to:
St. Paul's Lutheran Church
Corner State and Second N.
New Ulm, Minn.

CANDELABRA AVAILABLE

Grace Lutheran Church of Pickett, Wis., offers a pair of electric three-branch candelabra in excellent condition to any mission congregation for the cost of shipping. Write to:

Pastor R. G. Koch
R. R. #1
Pickett, Wis.

ALTAR AND COMMUNION WARE AVAILABLE

One brass altar crucifix (with corpus) 24", one pair of three-branch electric altar candelabra, 24", and one set of silver-plated communion ware (common cup). These may be had for the shipping costs from

First Ev. Lutheran Church
Box 422
Woodruff, Wis. 54548

SYNODICAL COUNCIL

**AND
COMMITTEE ON ASSIGNMENT OF CALLS**

God willing, the Synodical Council will meet in the Wisconsin Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208, on Wednesday and Thursday, May 19 and 20. The first session will begin at 9:00 a.m., Central Daylight Time.

Meetings of various boards and committees can be arranged for May 17 and 18. The chairman of each group is asked to notify the members of his committee or board regarding the time of its meeting. Kindly notify the fiscal office, also, so that room assignments and posting of the schedule of meetings can be prepared in ample time.

"All matters to come before the convention shall be presented in writing to the President not later than the May meeting of the Synodical Council. The Praesidium shall decide which of these matters is to be included in the Reports and Memorials to the convention, a copy of which shall be mailed to each pastor and male teacher of the Synod and to each elected lay delegate." — Constitution and Bylaws, Section 2.01 (e).

The Committee on the Assignment of Calls will meet on Friday, May 21, at 9 a.m., in the Tower Room at Wisconsin Lutheran Seminary, Mequon, Wis.

OSCAR J. NAUMANN, President

THIRTY-EIGHTH BIENNIAL CONVENTION

God willing, the 38th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Northwestern College, Watertown, Wis., whose centennial will be observed this year. The dates of the convention are August 4 to 11, 1965, as determined by the Constitution and Bylaws of the Synod (Section 2.01a).

We call your attention to the fact that "all matters to come before the convention shall be presented in writing to the President not later than the May meeting of the Synodical Council." (This is an amendment to the Bylaws of the Constitution — cf. 1963 Proceedings, page 223, B-1).

PAUL R. HANKE, Secretary

NOTICE

Next of Trustees Meetings

The next two meetings of the full Board of Trustees are scheduled for April 27 and

28, 1965 (not April 26 and 27 as had been previously stated), and May 25 and 26, 1965. Business to be acted upon in either of these two Board meetings should be in the hands of the chairman of the Board of Trustees or its Executive Secretary at least 10 days before the meeting.

HAROLD H. ECKERT
BOARD OF TRUSTEES
Executive Secretary

MISSION NEEDS COMMUNION WARE
Grafton, Wis.

Our Savior Ev. Lutheran Church, our mission at Grafton, Wis., is in need of Communion ware. Anyone wishing to make a gift of such a set, please write to:

Pastor L. Hallauer
20801 Forest View Dr.
Lannon, Wis. 53046

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 20 to April 21, 1965.
Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Opening Communion service: 10:00 a.m. CST.
Preacher: R. Fenske (H. Flegel, alternate).

Essays: Exegetical-Homiletical Treatment of John 17:17-26 (Ascension), C. Cone; The Old Testament Believers' Concept of God, L. Dobberstein; The Sunday School and Confirmation Training of the Mentally Retarded, M. Putz; The Pastor as a Professional Man, R. Buss; The Practice of Having Sponsors: Historical Development and Re-evaluation, J. Murphy; Exegetical-Homiletical Treatment of the Synodical Conference Epistle Selection for Quasimodogeniti: Ephesians 2:11-18, D. Krenke.

Missionaries' Conference: April 19, 8:00 a.m. CST.

Please bring own bedding for lodging in the dormitory.

CYRIL W. SPAUDE, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: March 22, 1965.

Time: 9:00 a.m. to 4:30 p.m.

Place: St. John's Ev. Lutheran Church, 3909 W. Clinton, Milwaukee, Wis.; M. Braun, host pastor.

Preacher: J. Mahnke (alternate: P. Manthey).

Agenda: Exegesis of I John 4, F. Zarling; Messiah Concept of the Old Testament, Prof. H. Vogel; Reports.

PAUL A. MANTHEY, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Ponath, David, as pastor of Faith Ev. Lutheran Church, Antioch, Ill., by George Enderle; assisted by H. Wiedmann; Feb. 14, 1965.

Press, Philip K., as pastor of Zion Ev. Lutheran Church, Phoenix, Ariz., by I. G. Frey; assisted by E. A. Sitz, C. E. Found, R. H. Zimmermann, W. A. Diehl; Jan. 31, 1965.

Reede, Roy, as pastor of St. John's Ev. Lutheran Church, Sleepy Eye, Minn., by F. Nitz; assisted by D. Brick, E. Fredrich, T. Henning, J. Kurth, W. Lindke, and J. Parcher; Feb. 21, 1965.

CHANGE OF ADDRESS

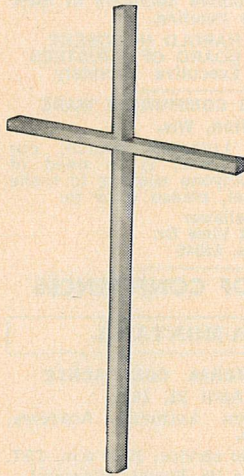
Pastors

Oehlert, Paul Th., p.m.
134 Doty St.
Kaukauna, Wis.

Press, Philip K.
502 West Holly St.
Phoenix, Ariz.

Reede, Roy
217 E. Walnut St.
Sleepy Eye, Minn. 56085

Zink, W. F.
Box 262
Coleman, Wis. 54112



No. 45-5541

SATIN-FINISH BRASS CROSS

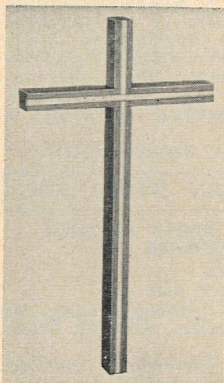
The exquisite simplicity of design and richness of metallic texture recommends this cross for the most modern or traditional home. Quality solid brass with a soft satin finish and lacquered. Cross has angle-hole bored in back for flush mounting. An excellent gift item for the home, the office, the study. Gift-boxed.

- No. 45-5541. Size, 12¼ in. long, 6¾ in. wide, and ½ in. deep.....\$5.00
 No. 45-1192. Size, 17 in. long, 8½ in. wide, ½ in. deep.....\$7.50

OAK INLAY CROSS

The oak cross is inlaid with a brass cross. A fine German import. Size: cross span, 4⅝ inches wide by 7⅞ inches long. Boxed.

- No. 1307.....\$1.85



No. 1307

CROSS-AND-HEART BOOKMARKER

The 2½-inch brass cross, hand-engraved in Norway, is fastened on one end of a loomed fabric ribbon; at the other end of the ribbon is a 1¼-inch hand-engraved heart. Entire length, 10 inches. Boxed.

- No. 7818.....\$1.50

BOOK ENDS

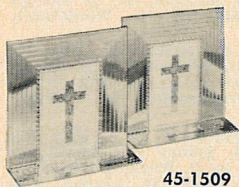
A perfect blending of metal and religious design to make an exceptionally fine book end. The goldtone metal frames a mother-of-pearl inset that is decorated with a religious symbol 24K gold. Has an extra flange to slip under books to make it a sturdy book support. Back and base are covered so as to protect books and furniture surfaces. Size, 5 inches wide by 5¼ inches tall. Gift-boxed.

- No. 45-1509. Cross\$1.95
 No. 45-1510. Praying Hands\$1.95

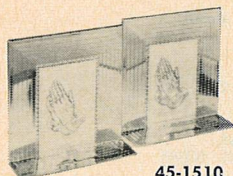
CHRISTIAN HERITAGE PLAQUES

Here is a masterful blending of meaningful symbols with beautiful natural oiled walnut and brass to create real beauty in a wall plaque. The designs are etched on Richlow brass with a beautiful Tiffany finish (a deep-brown tone that harmonizes with the brass). For a beautiful, lasting protection the brass part of the plaque has been coated with a clear, baked-on lacquer enamel. Descriptive copy attached to the back of the plaque explains the meaning of the symbol. Hangs flush with wall. Size, 4¼x13 inches. Gift-boxed.

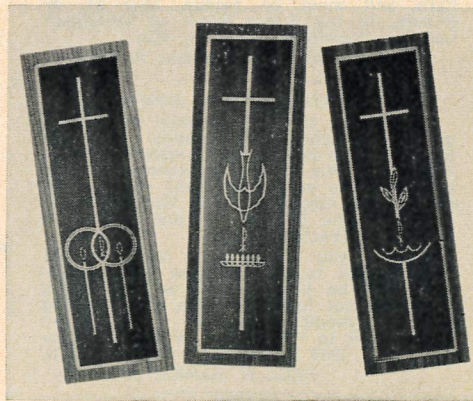
- No. 38-1574. Baptism\$7.95
 No. 38-1575. Confirmation\$7.95
 No. 38-1576. Marriage\$7.95



45-1509



45-1510



38-1576

38-1574

38-1575



No. 7818

On orders for \$5.00 or less, please add 25 cents service charge. On all CASH ORDERS over \$5.00 add 5 cents for each dollar or fraction thereof to cover postage.

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