

Tadd Fellers
Church History
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A Brief Biography of Siegbert Becker

Siegbert W. Becker was born October 28, 1914 on a farm outside St. Paul, Minnesota. He was the third child of Jacob and Louise Becker. He attended Concordia, St. Paul, for his high school and college years. He then attended Concordia Seminary in St. Louis. In 1937 he went to the University of Minnesota for his M. A. in Greek and Latin. One year later he graduated from Concordia Seminary.

Following his seminary graduation, he did not receive an assignment; however, Pastor Bertram of Fort Dodge, Iowa asked Becker to serve as an assistant. It was at Fort Dodge that he met the senior pastor's daughter, Helen Bertram. They were soon engaged in 1938.

Less than a year after arriving in Fort Dodge, Becker received and accepted the call to serve a small congregation in Ireton, Iowa. He and Helen joined in matrimony soon after. Four years later he took the call to a Sac City, Iowa congregation where he labored for another four years. In 1947 Concordia Teachers College -- River Forest, Illinois extended Becker a call to teach in the religion department. He declined this call, but Concordia -- River Forest issued it to him a second time, and this time he accepted.

During his years of teaching at River Forest, Prof. Becker continued to preach at four nearby congregations. He also attended the University of Chicago to work toward a doctorate. But since he was not given freedom to speak and write on his scriptural beliefs, he transferred to Northern Baptist Theological Seminary. There he earned his doctorate in theology in 1957.

While at River Forest, Becker grew frustrated over the creeping liberalism among some professors, leaders, and pastors within the LCMS. He strongly spoke out against their use of the negative and historical criticism approach to the interpretation of scripture. By the early 60s Dr. Becker reached his boiling point of dissatisfaction and could not see any momentum for

correcting the doctrinal difficulties even if he remained in the LCMS to oppose the false teachings. At last he left the Missouri Synod when he accepted a call to instruct at WELS' Milwaukee Lutheran Teachers College in 1963. Then in 1969 he joined the New Testament and systematic theology departments at Wisconsin Lutheran Seminary. He served there until his retirement in June of 1984.

From 1973 Siegbert Becker actively involved himself with the Confessional Lutheran Church (CLC) in Sweden upon their request. For eleven years he continued to aid them in their fight for orthodoxy and establishment. In 1977 he served on the WELS Board for World Missions as liason between the WELS and CLC of Sweden, lectured throughout Sweden and Norway, and helped set up a seminary program in Uppsala.

In addition to his numerous essays and articles, Dr. Becker wrote several longer printed works. While at River Forest he wrote A Survey of the Old Testament. He later wrote The Scriptures -- Inspired of God, The Holy Spirit and His Work, Wizards That Peep, The Foolishness of God, and the Swedish book Skriften och Saligheten. He also composed a commentary on Revelation which was published after his death.

He served as a member of the Commission on Inter-Church Relations and as a member of the Revision Committee of An American Translation (William F. Beck's version of the bible).

In 1984 Dr. Siegbert W. Becker (affectionately known among those close to him as "Sig") painfully fought against his cancer. A few months following his retirement in June of 1984, Sig was called to his heavenly home.

Be with us, Lord, throughout our life,
Through wind and war, through storm and strife;
And when at last our course is run,
O let us hear Thy praise: "Well done!"

-- Siegbert W. Becker

The following is an interview with Mrs. Helen Becker. The interview took place on May 13, 1993 at Mrs. Becker's home in Mequon. Tadd Fellers, WLS senior at the time, asked the questions. Questioning begins with the time Helen Becker (nee Bertram) first met Siegbert Becker following his graduation from Concordia Seminary - St. Louis.

SIDE A

Tadd. I just have a series of questions on three little sheets. Siegbert Becker graduated from Concordia Seminary in St. Louis in 1938. He served less than a year in Fort Dodge.

Mrs. Becker That was not really a permanent call, you know, that was just kind of an interim thing. It was where they had what they call the "candidate fund" that they used for that. At that time they did not have calls for all the pastors.

Tadd. So was he working somewhere else when they asked him?

Mrs. Becker No, he had just graduated, this was right after that in the summer time.

Tadd. So that was your father that contacted him?

Mrs. Becker Yes and through my brother who was his good friend in school.

Tadd. So that is how he heard about it. Now, was it actually a call or did he just ask him if he wanted to help out?

Mrs. Becker No, that was---I think there is something in one of those things about that too.

Tadd. The little article things?

Mrs. Becker No, in that folder. [Referring to file folder containing articles and mementoes which had belonged to Dr. Becker]. I think there is something about that. It was, what they called the candidate fund. I just remembered and it was like he got \$60 a month and just to kind of help out, you know, to make mission calls or evangelism calls.

Tadd. Was he provided with housing?

Mrs. Becker He had to pay room and board.

Tadd. Out of this fund?

Mrs. Becker Yes, he housed at one of the members. Room and board was \$30, so he had \$30 a month to spend.

Tadd. What about the first time you met him?

Mrs. Becker The first time I met him? I guess, actually when he came---since he was in our house naturally, and that is how I met him. It was later on before he asked me to go out.

Tadd. Now, you told me before what had happened with that. I was wondering if you could tell me that, how you first started going out.

Mrs. Becker Well, actually, I was going with another student that had graduated. My sister, who is just a year and a half older than I am, went out with him. I don't even remember if we went out a couple of times or whatever, and then one day he just called and asked me for a tennis date. That was really our first date. He took me to play tennis and then it was after that we . . .

Tadd. So you were dating other people?

Mrs. Becker Well actually, see, I had just gotten home too. I had graduated from Bethany College so I had kind of been going with a fellow from there too. Yeah, I guess I did; not a whole lot of dates. I had gone out with a few other fellows.

Tadd. What year did you graduate from Bethany?

Mrs. Becker '38

Tadd. So you just started going out and it went on from there.

Mrs. Becker Yeah, we were engaged by Christmas. This was about in September, I think, when we first started going out, Well no, I think it was August.

Tadd. Well, short.

Mrs. Becker It was short.

Tadd. I guess when you know you know. Right?

Mrs. Becker Well, yeah, it took me a little while to say yes at first.

Tadd. You weren't overwhelmed on that first tennis date?

Mrs. Becker No, I don't think so.

Tadd. When he served in Fort Dodge, that was just less than a year, then he got a call.

Mrs. Becker Yes, then he had a call to Ireton, Iowa, and then when he had that call to Ireton, he also had another call. But then he took the one to Ireton, because that is the call he had gotten first.

Tadd. Right, O.K. I see. So when he was working, he was in Ireton how long?

Mrs. Becker Four years.

Tadd. Four years, O.K. What I have [written] here is four years in Sac City [Iowa].

Mrs. Becker Yeah, and four years in Sac City too.

Tadd. Sure. As a pastor, what was his major emphasis? Now, usually pastors have a major thing, things that they specialize in. A pastor might specialize in evangelism; another pastor might be of the counseling type. Did he have any type of emphasis in his work?

Mrs. Becker I don't remember that he really did.

Tadd. Just out there to do the Lord's work, right?

Mrs. Becker Yeah, right, and it was a small congregation so that there wasn't a whole lot of things to do. Well you know how it is in a smaller congregation. But it was a country congregation, so whenever he had to make calls, or sick calls, it was maybe going forty miles one direction or twenty miles another direction to another town, to a hospital, and so on and so forth. No, I can't recall that he had anything in particular, but he read a lot and he studied a lot and that was probably a good thing. I mean, that he was inclined to do that, because you know if you have time on your hands, that's not good either.

Tadd. Yeah, and just the things he's written show his love for the word.

Mrs. Becker Yeah, he did a lot of study time.

Tadd. How large were the congregations there, the one your dad was pastor of?

Mrs. Becker That was a larger congregation. I don't even remember how big that was, but I suppose at least a thousand members.

Tadd. That's a good size. And Ireton was what?

Mrs. Becker Ireton was probably a hundred seventy-five to two hundred. It was smaller.

Tadd. For me that is a comfortable size.

Mrs. Becker Yeah, I don't actually remember, and Sac City too was---that was a smaller place too but it grew a lot. I don't even remember how many members there were by the time we left, but he made a lot of mission calls there. I mean, there were many more prospects than mission work.

Tadd. So in Sax City there was more emphasis on . . . ?

Mrs. Becker Missions, yes.

Tadd. Evangelizing.

Mrs. Becker Yeah. But in Ireton, that was a staid community where either they were Lutherans or Dutch Reformed or

Tadd. Everybody already had their church.

Mrs. Becker Yeah, more or less.

Tadd. Well, that is quite a little switch there from Ireton to Sac City, from having an established congregation that was in a city where people had their own congregation opposed to an area where you can do outreach.

Mrs. Becker Yeah, that's right.

Tadd. Did you ever help him in outreach?

Mrs. Becker No.

Tadd. Let him go out there and do his work.

Mrs. Becker Yeah. I mean, things are so different now. I mean, you can't compare things today with the way it was fifty-five years ago.

Tadd. What kind of differences do you see?

Mrs. Becker Well, I don't know. As far as pastors wives are concerned?

Tadd. Sure.

Mrs. Becker I just think---in my day no pastor's wife did ever work, I don't think. Your job was to stay home, to take care of your husband, and to take care of your children, and that's about the way it was, and attend the meetings. You were supposed to show your face every place, but I think now-a-days often the younger wives---well, maybe it is because most of them work, then they can't be so active in the congregation. Sometimes I think it's a shame, too. But that has all changed so definitely that it is hard to compare. It is just like my children now, with the way they are and how things are for them and how it was for us at that stage. It is just altogether different.

Tadd. Yeah, no matter what kind of life, your paces will be different.

Mrs. Becker Yeah, so it's really different. But no, I didn't play the piano so I couldn't help much. Just was a house-wife, I guess, and a homemaker and a mother.

Tadd. That's neat. So then after Sac City, in 1947, he got the call to Concordia college in River Forest, IL. What was his reaction when he first got that call?

Tadd. I think I maybe mentioned this last time, too. He returned it the first time, and then when he got it again---there too I just don't remember if it came back right away---then I think it did. I think he just thought, "Well, maybe this is where I really should be." So then he accepted the call.

Tadd. Like you said, he was the scholarly type. Since he liked to read a lot, he seemed pretty well suited to teach and . . .

Mrs. Becker Yes, he enjoyed teaching. He enjoyed preaching though, too. Of course, he was able to do that too when we were in River Forest, because there were four different congregations that had him preach once a month. And that was always German

and English too, which we were a little surprised about because he hadn't really preached German when we were in Iowa at all. Yeah, there were some of those congregations in Chicago that . . .

Tadd. He spoke fluent German?

Mrs. Becker Well, yeah. Well, I don't know if you could say fluent. When he first had to start preaching in German he---no, he really had to work on it. I mean, he'd write out his sermons in English and then he'd translate them into German. Finally it got to the point---I mean, he'd have to write them in German, too---but then finally it got to the point where he could write them in English. Then when he would memorize it, he could memorize it in German from the English.

Tadd. Things have changed a lot now, too. How many of us [seminary graduates] are going to be able to do that once we get out there? I don't know if you mentioned that before, that he did some preaching out around River Forest.

Mrs. Becker Maybe I didn't. But he did it every Sunday. He had these four different congregations in Chicago that he preached in. It was usually at least two services. Sometimes, some of them even had three: like two English and one German.

Tadd. Were they vacancies?

Mrs. Becker No, no. It was just that they were big congregations and the pastors needed help.

Tadd. From what I hear, he was an excellent preacher and teacher, so I'm sure they probably appreciated hearing him preach.

Mrs. Becker Yeah, we meet many friends that way too.

Tadd. That's true. You get to know four different congregations.

Mrs. Becker Except---well, I shouldn't say that *I* did so much, because by that time we had children. And with the German and English there was no way that we would all go to church and sit through two services, one of which nobody would understand. So that--our kids, our children went to the Sunday school where we went to church in Oak Park. So he was really never ever there for helping with the children at church. You know, you sing sometimes---professors or whatever, they can be in church on Sundays, but he . . .

Tadd. . . . was always busy.

Mrs. Becker It was hard enough to have the Sunday off when one of the children was confirmed, or something like that, or baptized .

Tadd. How do you feel about being really busy like that? Did he like to be busy all the time?

Mrs. Becker Oh yeah, I think so. I always said he made really good use of his time. If we would go out, [or if] we were going to go out sometime, even at the seminary, and somebody was going to pick us up, and there would be just maybe ten minutes before they would come pick us up, he could sit down at his desk and work on something. You know, to me---I've got to have bigger blocks of time to concentrate on stuff, but I think he made pretty good use of his time.

Tadd. Sounds like it. He attended the University of Chicago while at River Forest?

Mrs. Becker Yes, that's when he got his doctor's degree.

Tadd. O.K. In the records I looked at, it said that he switched to the Northern Baptist Theological Seminary. Why was there that switch from the University of Chicago to . . . ?

Mrs. Becker Well, because there was one professor at the University of Chicago that just---well, that said he would receive his doctor's degree over his dead body because of what he [Becker] thought, [that is], what he believed and everything. So he just figured he'd---it would be just about impossible to continue there so . . .

Tadd. So, how many years did he go to the University of Chicago? Was it just one year or . . . ?

Mrs. Becker I don't know.

Tadd. It's hard to remember, I suppose. There is a way to check up on that, I guess.

Mrs. Becker Yeah, I don't really know. That is really kind of strange, but those things ---it just *happens* and you don't pay much attention. Then, when you get older, then you can't remember.

Tadd. But he *did* graduate from Northern Baptist Theological Seminary.

Mrs. Becker Oh yeah, and I think there is a program in there too, somewhere [in the file folder].

Tadd. Oh, yeah. [It says] in 1957 he graduated. So he didn't have any problems with any professors *there*?

Mrs. Becker No. I mean, he could when he'd write papers and so forth. He could put down what his beliefs were.

Tadd. [Concerning] the University of Chicago, you talked about that one professor. Was it just that one?

Mrs. Becker I think it was one mostly, and I think he was the dean. He was one of the heads really.

Tadd. Sure. Had some clout. That's frustrating, I suppose, when you have to put down what that professor wants and you know it's not God's word.

Mrs. Becker And he would never do that.

Tadd. So then he got his doctorate from there?

Mrs. Becker Yes, his doctorate of theology.

Tadd. I have a question here about his character. What kind of student was he?

Mrs. Becker You mean when he was younger? I didn't know him. I didn't know him until he was through school. Well, I think he was very diligent, or whatever you want to say.

Tadd. I wasn't sure if I should ask that or not because you had said that he liked to study and was very scholarly. That is how people of my generation remember him, as a very intelligent man.

Mrs. Becker Well, he had a good memory. He was blessed with a very good memory. Sometimes when the children were younger, after our devotion in the evening, he would give the Bible to one or the other and say, "Well, just open the Bible any place and read out of it." And he could tell them just about where on the page this was.

Tadd. Yeah, we've heard that story. All through the years you hear that and I just wanted to make sure I got the story straight about that. Did he have the New Testament memorized or just knew where it was on *that* particular Bible?

Mrs. Becker Oh, he just knew a lot of it, too. I think even in the Old Testament he could do a lot of that. He had his Bible re-bound several times.

Tadd That's a good sign.

Mrs. Becker Yeah, better than to buy a different one and start all over.

Tadd That's right. You would have to transfer all your notes.

Now I'm going to bring up kind of a tough subject to discuss. It is the struggle you had with the Missouri Synod in switching from Missouri to Wisconsin Synod. When did you first sense that there were problems in the Missouri Synod?

Mrs. Becker I think that was pretty soon, even after we came. I mean, [there were] little things that went on. What year that actually was, I don't really know.

Tadd You'd mentioned that your dad was . . .

Mrs. Becker Yeah, even my father, who you know---which was in, oh it must have been in the early forties---was very concerned already. So that is when things kind of started. But then, you know of course, it got gradually worse, till it was to the point you couldn't tolerate it anymore.

Tadd I remember reading articles of---I have one right here in front of me that he wrote for Christian News. He has a statement here. He says, "However my own experience at River Forest would indicate this is not the case." He was saying that people were teaching heretical things at Concordia and they were saying "no." And he says, "At least one similar paper was read at a meeting of the religion department while I was at River Forest, and this paper, it was said for example, is that it is no longer a question of whether the Bible makes a mistake or not, but what we should do with the mistakes the Bible does make." I think that was Dr. Scharlemann that wrote that paper?

Mrs. Becker Yeah, well, there was a conference paper, but he was not a professor at River Forest, Dr. Scharlemann; he was professor at St. Louis.

Tadd O.K.

Mrs. Becker . . . But, yeah, there were professors at River Forest that were certainly not teaching what they were supposed to be teaching.

Tadd I heard Dr. Scharlemann wrote a paper for the Northern Illinois district of '59 about . . .

Mrs. Becker Yeah, that's when things started getting really bad, but there were professors that didn't---well, I think, the students used to come to my husband and say--- He would teach some things, and they'd say, "Well, this isn't what we heard in another professor's class. He said, 'So-and-so.'" This was like teaching your children to say, "Jesus loves me this I know, because the Bible tells me so," you know---they doubted whether the Bible really told them so. So that was really confusing for students.

Tadd Yeah, that's a good illustration. So one professor says one thing and another says another [thing].

Mrs. Becker Yeah, and that was really hard on some of the students, you know, the ones that were really concerned about this, and [it] just got them really mixed up.

Tadd So he came back with a lot of stories---Professor Becker came back with a lot of stories I suppose from . . .

Mrs. Becker . . . from what happened in the classroom? Yeah, oh yeah . . . wish I could remember them, but I don't.

Tadd He wrote a lot of that down, too.

Mrs. Becker Yeah, I think some of that stuff is in that "Why I Left the Missouri Synod" [article] in the Christian News.

Tadd That is a half inch thick or so.

Mrs. Becker Yeah, because that ran for quite a few weeks

Tadd Good, interesting reading too, that's . . .

Mrs. Becker I should pull it out once again, too. I haven't read that for a long time. I seem to forget some of it, too.

Tadd I didn't find this out myself, but somebody in my class told me that he wrote for the Lutheran Church of the Reformation. Unless they reprinted some of his articles, I don't know. I hadn't found that out in my own studies, though.

Mrs. Becker I don't think so.

Tadd That's why I thought I'd ask *you*.

Mrs. Becker For the Lutheran Church of the Reformation?

Tadd Yeah.

Mrs. Becker That's that little group that left too.

Tadd Right, and somebody said that he thought that he wrote a few articles for them.

Mrs. Becker Unless he---that could be, but I sure don't remember.

Tadd Like I said, they may have just reprinted some of the things he wrote, too. I guess I can't ask, "Whatever became of that?" because . . .

Mrs. Becker I don't remember that, but it sure is possible. I suppose there were some articles in there.

Tadd What were your feelings during this whole controversy with the Missouri Synod? How did you personally feel about all this?

Mrs. Becker Well, I just---I just know that I would do what he would do. I mean, I don't think there was any question ever of not going along in leaving the Missouri Synod. Besides, I think I probably didn't get into it that much because I was pretty busy raising five children. And they were---you know, it was during all these years and everything, so that, I guess, is where my main, . . . what do you want to call it? . . . well, what I was busy with, really.

Tadd I'm sure you just trusted his judgment on things too.

Mrs. Becker Yeah, sure. And it got to the point where it was just taking so much of his time, valuable time too. So you just knew you couldn't keep on with this and neglect your work that you really were supposed to be doing.

Tadd He never really approached the WELS, then, to switch over. He had received a call to . . .

Mrs. Becker Bethany.

Tadd Oh, it was Bethany?

Mrs. Becker He had received a call to Bethany once, too.

Tadd Oh, I didn't know about that.

Mrs. Becker That was before he got the call to . . .

Tadd Wisconsin Lutheran Teachers College. So he declined the Bethany call?

Mrs. Becker Yeah, because, I think,---see, there now too I have kind of forgotten exactly why, but I think there were still things just hanging in the air yet that he felt he had to take care of.

Tadd. Yeah, it says in "Why I Left the Missouri Synod" that he held on, hoping that he could change things by his presence there. But he realized that wasn't going to happen. Then he got the call to Wisconsin Lutheran Teacher's College.

Mrs. Becker Milwaukee Lutheran Teacher's College is what it was called.

Tadd. O.K., yeah.

Mrs. Becker Yeah, at that time.

Tadd. Milwaukee Lutheran Teacher's College in 1963. When he got that call, what was his response?

Mrs. Becker Well, he knew he couldn't work at River Forest anyway anymore, the way he wanted to, the way he should.

Tadd. So it was almost right away he felt, "Yes, I should take this"?

Mrs. Becker Yeah, I think so.

Tadd. That's a tough decision to make.

Mrs. Becker Yeah, after you've been in the Missouri Synod all your life. But your conscience has to dictate some things, too.

Tadd. What do you think was the toughest thing about the switch?

Mrs. Becker I don't know really. It was a---everybody was so nice to us in the Wisconsin Synod when we came here to Milwaukee. I can't say we ever regretted or felt really blue about it, or whatever. It just seemed it worked fine.

Tadd. So the toughest thing was the family?

Mrs. Becker Oh yeah, the family. But then we never lived in the same town with any of them.

Tadd. The tough thing is when you're visiting them, I suppose.

Mrs. Becker Yeah, but I know some of them---this brother of mine, who was my husband's classmate, understands and he was really conservative but he never did leave the Missouri Synod. But some of them were more liberal. But it was done and that's it. You didn't really talk about it too much.

Tadd. What would you say the best thing is?

Mrs. Becker Well, peace of mind. [You mean] to be in the Wisconsin Synod?

Tadd. Yeah.

Mrs. Becker Just hopefully *it* stays straight, and that's one thing you always have to pray for every night.

Tadd. You can't expect it to remain orthodox just because---

Mrs. Becker Well, sure. And see, my son, . . . my oldest son, . . . our oldest son left the Missouri Synod the year before we did, already.

Tadd. Oh, I didn't know that.

Mrs. Becker Yes. See, he had gone to Concordia St. Paul for two years and then my husband went to the convention that year. He came home with a pile of stuff you come with from conventions and we went off on vacation and he stayed home to work. When we got back, he had enrolled in Northwestern.

Tadd. [That's] kind of a shock coming back from vacation.

Mrs. Becker Well, he was talking about it, you know, before . . .

Tadd. So it was not out of the blue.

Mrs. Becker No, and my husband really didn't want him to go to St. Louis either.

Tadd. After what he had seen there?

Mrs. Becker Well, and what was going on. But he told him, too, "Don't expect that everything is going to be just perfect in the Wisconsin Synod either." You're never going to find a church that is just perfect. You know that when you make the switch, too, that there are going to be things---at least as long as the doctrine is right."

Tadd. Yeah, and like you said, they are still make up of sinners.

Mrs. Becker Yeah, right. He warned him about that. He said, "Just remember that." Unfortunately, he did not become a pastor, but he did graduate from Northwestern. He and Dan Deutschlander, they were the ones who came from St. Paul together. Then when he graduated from there he just didn't think he was cut out to be a pastor and he didn't think he was really cut out to be a teacher and he really didn't know what he was cut out to be. But he ended up taking a law test and he passed that. So he went to law school. He was always a little bit---he felt like maybe some of the grades he got was because of who his father was. "So if I really get good grades in law school, maybe I'll still go the seminary." And he did get good grades at law school. I think he was almost at the top of his class, but he just never did [become a pastor], which I think is all right. We need good lay people, and he is not a very outgoing person. I'm not sure; he could have been a good preacher, but I'm not so sure he would have been so good with meeting people.

Tadd. Everybody has their own gifts and abilities.

Mrs. Becker So he is one of the assistant attorney generals of the state of Wisconsin now.

Tadd. Not too shabby.

Mrs. Becker No. He keeps the prisoners in jail when they are trying to get them out.

Tadd. He is one of the assistants?

Mrs. Becker Yeah, he is one of the assistants. There are about sixty to seventy.

Tadd. And a *Christian* assistant, too. In 1969 he [Siegbert Becker] took the call the WLS. What was his reaction to that then?

Mrs. Becker Well, see, the college was going to be closing anyhow, and he had gotten that earlier, though. He had gotten the call at the time that---I think it was just three years after we had been at Milwaukee Lutheran Teacher's College. I think they had sent him the call to the seminary, [but] Milwaukee Lutheran Teacher's College was just getting off the ground, they had finally gotten these three called professors, and he didn't feel like he could just leave then. So then he returned the call, but he got it a few years later. That's when, I think it was the next year, that they closed the college.

Tadd. Was that the only call he had or did he have a couple of them? For the seminary, you said---

Mrs. Becker Yeah, he had the one earlier, but then that was it. And then the one he accepted in sixty-nine.

Tadd. So for yourself, when you went to the seminary---I suppose you were used to it when he was teaching at Concordia as far as a professor's wife. I was wondering how was life different for you being a professor's wife compared to being a pastor's wife?

Mrs. Becker Yeah, it's different, but I had been so used to it from River Forest already. I think they both have their advantages. Suited me fine. I guess I never really had any problems when we'd move. It didn't bother me particularly. I mean, having been raised in a pastor's family I think you know that you're not going to be just staying in one place

all your life. So you're kind of used to being uprooted and starting over. And to me, I'd say I enjoyed all the places we were, really.

Tadd. How is it different as a professor's wife?

Mrs. Becker How is it different? Well, you don't have a congregation, I suppose. [You don't have] everybody looking at you and seeing what your doing, so on and so forth. But one thing that is different is you don't have all the telephone calls and people coming to the house and things like that.

Tadd. Unless students have a paper late.

Mrs. Becker Well see, yeah, but when my husband taught at the seminary we didn't have many students coming to the house either because he didn't teach preaching. I guess when you have that you go to the profs' houses and stuff like that. So that part . . .

Tadd. One thing, I'm just guessing what it would be like as a professor's wife, but I suppose, one nice thing also is having the other wives around there too.

Mrs. Becker Well, for living, yes that was nice, although people think you see each other every day and it's not really true. You can live on the campus there and not see some of the people either for weeks on end as far as that's concerned.

Tadd. Especially now with more wives working like you said.

Mrs. Becker Sure.

Tadd. Let's switch over to something that you can probably relate to more, having gone with Professor Becker to Sweden, and that is his dealings with Sweden. That was from seventy-three until eighty-four that he was involved with the church there, the Confessional Lutheran Church of Sweden. How did he get involved with that?

Mrs. Becker Oh, well, that happened this way: that one of the pastor's wives over in Sweden wrote him a letter and said that they had been reading Christian News. They had read these articles on why he had left the Missouri Synod, and she said, "That is so similar to our problems over here because the state church is going so."

Tadd. Who said that?

Mrs. Becker One of the pastor's wives in Sweden.

Tadd. Is that Per---?

Mrs. Becker Per Jonsson's wife. So then she asked for permission to translate those articles into Swedish and to publish them in some of their papers. So he did, of course, and she also asked for some conference papers and things like that. He sent them different things and I think some of Professor Schuetze's conference papers and what not all. And then they had this board or Biblicum, which is a research center, and that board wrote to my husband and asked him to come and lecture that one summer. Then the whole up-shot of that was that he didn't really want to go, but he thought somebody should go. Then the mission board asked him to go for the five weeks.

Tadd. So he was kind of reluctant at first.

Mrs. Becker Yeah. Right, because he was teaching summer school and then he wanted to take two weeks vacation [and go] fishing because he enjoyed fishing. But then they asked him to go, so then, of course, he did go. And he took me along, so---which I was really happy about because that way I got to meet a lot of these people right away too and get to know what the situation really is.

Tadd. When did he head over there? Do you remember the time for that? In seventy-seven?

Mrs. Becker Yeah, that was---no. When did we first start? It was in seventy-three.

Tadd. That's when he first got involved with it?

Mrs. Becker I think that is the first time we went over there. And that was for five weeks. He just lectured all over, from one end to the other. And, of course, they had to say he couldn't---because we weren't in fellowship with them or anything. He was just telling them what the Wisconsin Synod teaches and so-on and so-forth. Then what happened even towards the end of that [was that] there were a few families that got together in a home and started having services. It finally developed from there. Then he was over there almost every year after that because the synod always sent him over for their conventions and to just keep in contact with them.

Tadd. That's quite an honor for them to ask *him* in particular.

Mrs. Becker Well, I think it was because of the having gone through kind of the same situation they were going through.

Tadd. What about the language barrier?

Mrs. Becker Well, he had taken part of a Berlitz course in Swedish before we went that first time. But most of the Swedish he really kind of learned by himself because he started reading all their church papers and things that they were writing. So he had to know what they were saying to know if they were in fellowship, I mean if they were believing the same things as we were. That's how he really learned that.

Tadd. How long did it take him to get it down?

Mrs. Becker I don't know. It just seemed like---he could read and understand that quite easily.

Tadd. What about you?

Mrs. Becker A lot of people speak English so that's no problem.

Tadd. That helped you.

Mrs. Becker Yeah---no, there are a lot---well, over in Sweden they have to. I think they start taking English in school, in third or fourth grade. It's not like---some of the older people didn't do that, of course. But then when he was lecturing someone always had to translate for him.

Tadd. Did you pick up a little bit of it?

Mrs. Becker Oh yeah, you do. And with some of the stores in town you can tell what they are

Tadd. [If] you need something, you learn.

Mrs. Becker Oh yeah.

Tadd. Did you ever have any difficulty because of the language?

Mrs. Becker Not really at all. One little store I remember we went into---I don't even remember what the item was anymore---but this clerk just couldn't understand, and my husband couldn't make her understand. But it was nothing very important.

Tadd. Just talking *at* each other.

Mrs. Becker So there was never really any problem. The people were really friendly and nice and we got to know some of them quite well and still have contact with them.

Tadd. I imagine a lot of theological words might have been kind of difficult for him to understand.

Mrs. Becker Well yeah, but Swedish is a little like German, too. I mean, if you know German, things are kind of the same.

Tadd. Even just *looking* at Swedish.

Mrs. Becker And Norwegian, too, is quite similar to that.

Tadd. You learned Norwegian?

Mrs. Becker No. I think most of those Swedish people could speak Norwegian. It's one or the other.

Tadd. You had mentioned that you were good friends with some of the people. [Do] you still keep in contact with them?

Mrs. Becker Yeah, with the Pettersen family. I think you said you had met . . .

Tadd. Yes, the one daughter.

Mrs. Becker Sofie, yes. Four of their daughters have been over here to go to school, two to New Ulm and then two had gone to Lakeside Lutheran High School. This last year Sofie was here at Wisconsin Lutheran College, and a couple years ago her other sister just came for a semester to go to Wisconsin Lutheran College together with another girl from over there. Yeah, there have been quite a few. Several have been here to Kettle Moraine Lutheran High School.

Tadd. I'm sure they stopped by to say "Hi."

Mrs. Becker Oh yeah.

Tadd. Have you ever been over to Sweden since your husband's death?

Mrs. Becker Yeah, I went the year after he died. Some friends of mine went with me from my church. Well, the people had invited me and said I should come.

Tadd. And this was for?

Mrs. Becker Just to come over, because we were scheduled to go there for that whole year. So then finally---I guess I mentioned it once [that] maybe I'll just go at convention time. These friends of mine said that if I went they would go with me. So that kind of cinched that.

Tadd. Some people from Redeemer? [Helen Becker's congregation in Cedarburg]

Mrs. Becker Yeah. Then they were just there for two weeks and I ended up staying five, because so many people wanted me to come to their homes and everything. So I stayed kind of long.

Tadd. Well, you certainly were welcome.

Mrs. Becker Well, that's it. And I thought, "Well, if they want me to come, it isn't very nice if I go one place and not the other place."

Tadd. You said they had a surprise for you when you went over there, something [to do] with a room?

Mrs. Becker Oh, no, this was after. I haven't been there since then. They kind of dedicated this one room to my husband---

Tadd. Yeah, that is what I was thinking about.

Mrs. Becker It's in one of the churches up in the northern---

Tadd. O.K., that's what it was. They thought highly of him. I was reading some things in Christian News following his death and the praise that they gave him.

Mrs. Becker It seemed to click. Got along really fine. He loved it; he really did. Anytime he was asked to speak on Sweden, anytime he possibly could, he'd do it.

Tadd. Now Professor Brug has that baton.

Mrs. Becker Yeah. Well, that's one way to let the people know too because that wasn't in the synod's budget. The only way they got money for that was by contributions. So

when he spoke to an LWMS rally or something, then it usually would be a collection. Or [when he'd] go into some congregation's ladies aide or whatever that would ask him to speak, always some contributions would come in.

Tadd. Yeah, and that also helps *those* people. I mean, it must have been really difficult for those few people.

Mrs. Becker Well, yeah, that's just it. They needed a lot of encouragement and---yeah, because it is just as hard for them to leave their church as it was for us to leave ours.

Tadd. That probably helps your bonds with all the people over there.

Mrs. Becker I think so, a lot of nice people.

Tadd. I think that's really neat, too, that you stay in contact.

Mrs. Becker It gets a little bit less, but at Christmas time I send cards to about a dozen or so. That's nice, too, to keep in contact.

Tadd. Do you have any major fond memories of Sweden?

Mrs. Becker It was always just nice the way the people always treated us. They were so friendly. I don't know if that's special.

Tadd. Well, yeah, you mentioned the friends [and] the friendliness that they showed.

Mrs. Becker The kindness. Whenever my husband would go over there for those yearly meetings, people would send back gifts and things like that. That made you feel really warm.

Tadd. Well, that's a fond memory. Nice to know you are appreciated.

In seventy-seven, it says he went for three months there.

Mrs. Becker Yeah, for the seminary exchange program. Yeah, we lived there for three months.

Tadd. "Uppsala." Is that how you pronounce it?

Mrs. Becker Yeah, "Uppsala."

Tadd. And you went also?

Mrs. Becker Oh yeah. That's one time they send the wives along. The other times you go on your own expense.

Tadd. They paid for that?

Mrs. Becker They paid for that.

Tadd. Also for you to go?

Mrs. Becker Yeah, that is what I mean. My husband always got his way paid by the synod. Otherwise, which is understandable, you can't be sending all these wives along to all these foreign countries.

Tadd. What are your thoughts on some of his hobbies? What kind of hobbies did he have?

Mrs. Becker He loved fishing! . . . He really loved fishing. And he liked gardening . . . and bee keeping. And he was a pretty avid stamp collector, too. I have a lot of stamps. I haven't done anything with them.

Tadd. You still have them?

Mrs. Becker Oh yeah.

Tadd. None of your sons picked that up?

Mrs. Becker Well, yeah, my youngest son did, but it got to the point where he couldn't afford it after he got married. Someday we'll have to decide what to do with them. He enjoyed that. That also kind of went in spells. There were years when he couldn't afford

it, to do anything about that either, really. After you get your kids through school you kind of pick up on it again.

Tadd You also mentioned bee keeping.

Mrs. Becker Yeah, the bee keeping. He enjoyed that very much, too. It was a form of relaxation for him. Some people don't want to get near bees.

Tadd I was looking at that picture [from newspaper which shows Dr. Becker with his beehives], and he didn't have any protection on.

Mrs. Becker He usually wore a bee veil, as a rule. He'd do that when he would mess around with the bees.

Tadd So he'd be working on a sermon and he'd take a break and go out and work on the bees?

Mrs. Becker [He'd] just look at them. It was his intention to have two hives and a garden here, but that was not to be.

Tadd Did you ever help him with the bees?

Mrs. Becker The only thing I ever helped with was washing the jars.

Tadd You stayed away from them?

Mrs. Becker Yeah, he did all the rest. I never really could help. You had to know what you were doing. He bottled all the honey, too. He was very meticulous about that too, not to make a big mess with honey.

Tadd That wasn't his favorite thing?

Mrs. Becker No, that was the only part he didn't like about the bees. I shouldn't say he didn't like it, really. But I mean it was just a bit more of a chore.

Tadd Not quite as fun as the other stuff.

Mrs. Becker ---when you had to extract all the honey and strain it and bottle it all and everything.

Tadd Now Professor Dobberstein has them.

Mrs. Becker Yeah, and I think he is still doing it too.

Tadd Also some of the writings, I have some of those poems that he wrote. How often did he write poetry?

Mrs. Becker I don't think you ever knew when he did that, only when he wrote one for my mother's birthday or when he'd write for something special. I don't really know when he did that.

Tadd The major things [he wrote] are the books. Those are the things we remember: Wizards That Peep, Scriptures - Inspired by God, . . .

Mrs. Becker In Sweden they published some of his books too.

Tadd Did he ever write any special books just for Sweden that he didn't publish here?

Mrs. Becker When he would lecture they would ask him if he would write his lectures out and then they'd publish those.

Tadd Would he actually translate them himself?

Mrs. Becker No, they would translate them. In fact, I might have some of those. . .

[End of first side of tape]

SIDE B

Mrs. Becker . . . Do you have a date for some of those? I'm not sure if it was that time we were there for three months. I think that's it.

Tadd. Sixty-nine and seventy-two.

Mrs. Becker Soon after we left they had them all published. They do things very fast.

Tadd. Did you ever get to check out what he wrote before he sent them in? Did you ever proof them?

Mrs. Becker No, I don't think I would've been qualified to do that. No, he was a pretty thorough person. He could handle everything himself pretty much.

Tadd. We still appreciate what he has left for us: his writings and that one book your son put together The Word Goes On.

Mrs. Becker We were kind of hoping he would do even more, more of his sermons, I guess. But it is a lot of work, too. James doesn't---well, like anybody, you have all your other duties. If you could do just that, that would be fine. They had thought at one time maybe with some of his class notes, but somebody has to do it.

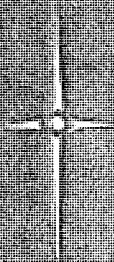
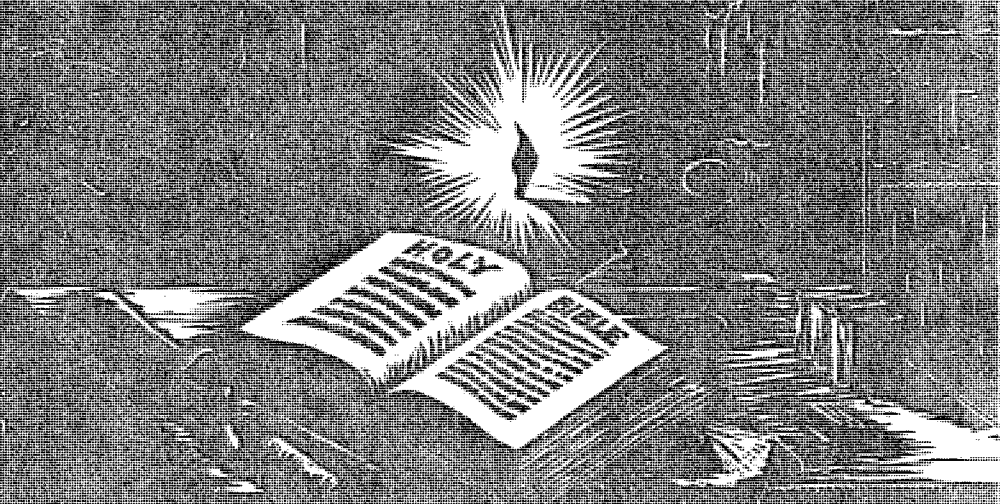
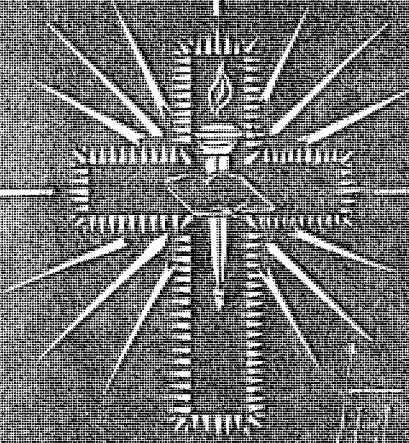
Tadd. Well, they did put together his Romans lectures.

Mrs. Becker Yeah, and I think there are a lot of conference papers in the library.

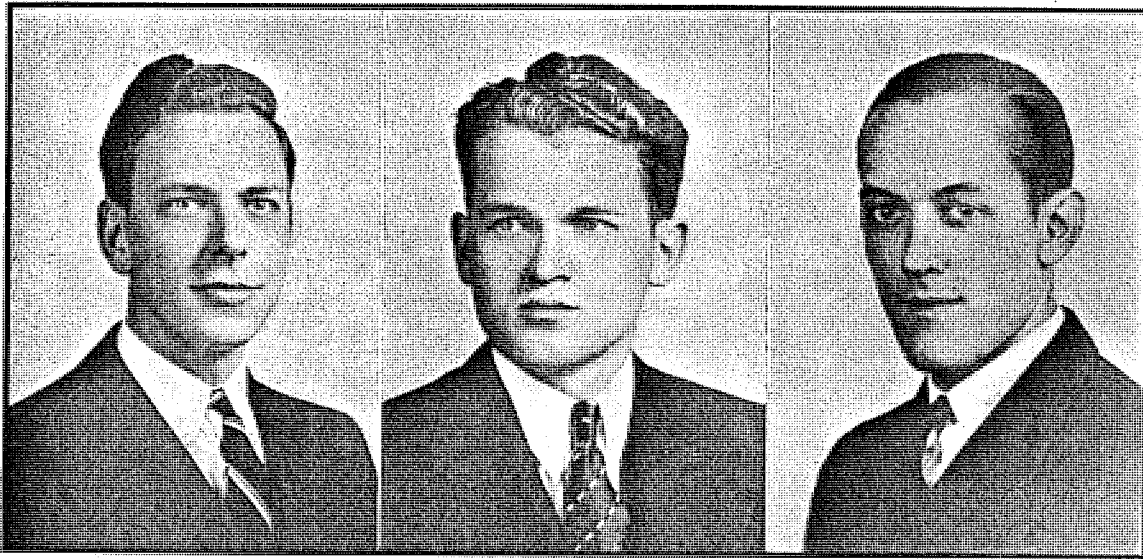
Tadd. Yeah, you can look in the essay file under "Becker" and there are a lot.

ALMA MATER

MAY 6, 1938



SENIORS



EDGAR C. RAKOW
President

SIEGBERT W. BECKER
Vice-President

WALTER H. RENGSTORF
Secretary

Graduation Prayer

The angels round Thy throne on high
Still "Holy, Holy, Holy!" cry;
And still Thy call, O Lord, resounds
To all this earth's remotest bounds:
"Whom shall I send, and who will go,
That men My saving love may know?"

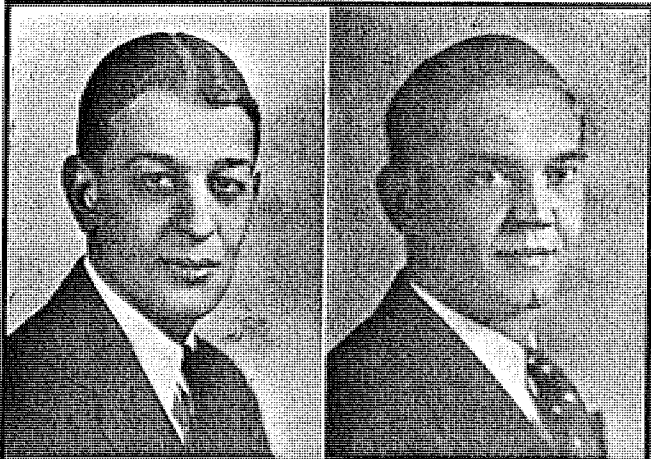
I am undone, and woe is me:
A man of unclean lips here see;
For these mine eyes have seen the King!
O let Thy holy angel bring
A coal of fire to touch today
My lips and purge my sin away!

So shall my ready answer be:
Here am I, Lord, send me, send me:
Send me to preach the Word of Life
To men bowed down by sin and strife,
To show them Christ, the Living Way,
Who leads to heaven and perfect day!

By Thy good Spirit, Lord, imbue
My heart with joy Thy work to do;
Uphold my faith; be Thou my Stay,
Lest I become a castaway:
And ever shall my answer be—
Here am I, Lord, send me, send me! Amen.

Dedicated to the Class of 1938

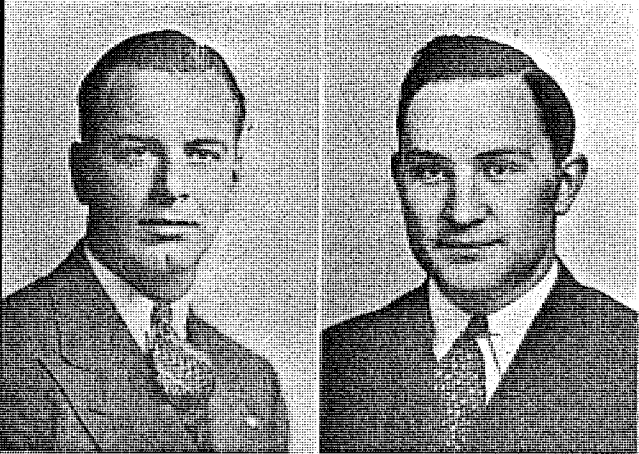
By W. G. Polack

**MARTIN L. GRAEBNER**

St. Paul, Minnesota

*Born at Winfield, Kans., November 7, 1914.**Attended Concordia College, St. Paul, Minn.**Supplied at St. Paul, Minn.***NORBERT ZABEL**

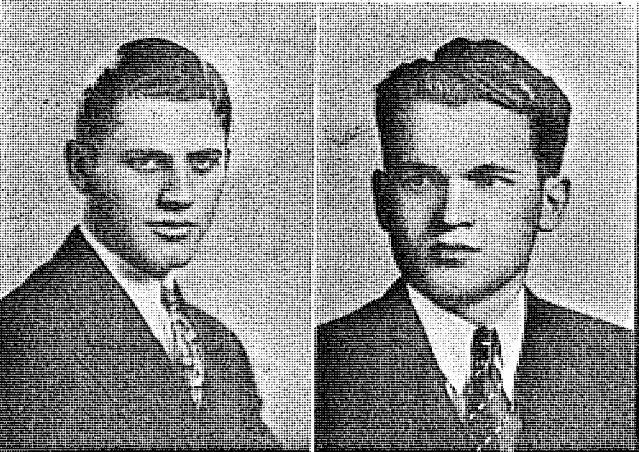
Atchison, Kansas

*Born at Atchison, Kans., January 1, 1913.**Attended St. Paul's College, Concordia, Mo.;
St. John's College, Winfield, Kans.; St.
Benedict's College, Atchison, Kans.**Supplied at Plevna, Kans.***ROBERT H. ROSENAU**

Madison, Wisconsin

*Born at Augusta, Wis., August 14, 1914.**Attended Concordia College, St. Paul, Minn.;
Concordia College, Milwaukee, Wis.***GERHARDT E. NITZ**

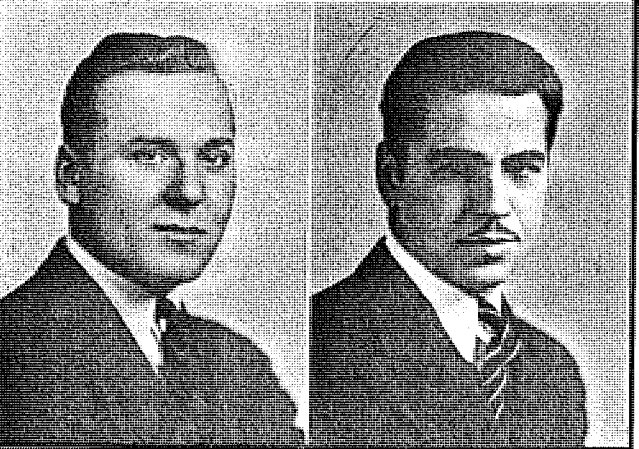
Bellingham, Washington

*Born at Bellingham, Wash., March 6, 1916.**Attended Concordia College, Portland, Ore.;
Concordia College, Fort Wayne, Ind.**Supplied at St. Louis, Mo.***ARLEN J. BRUNS**

Denver, Iowa

*Born at Denver, Iowa, May 23, 1915.**Attended Concordia College, St. Paul, Minn.**Supplied at Westgate, Iowa; Williston,
N. D.; Sidney, Montana.***SIEGBERT W. BECKER**

St. Paul, Minnesota

*Born at St. Paul, Minn., October 28, 1914.**Attended Concordia College, St. Paul, Minn.;
University of Minnesota, Minneapolis,
Minn., M. A. 1937.***ALFRED LEJA**

Scranton, Pennsylvania

*Born at Scranton, Penn., May 2, 1915.**Attended Concordia Collegiate Institute,
Bronxville, N. Y.**Supplied at Concordia Collegiate Institute,
Bronxville, N. Y.***FRED R. RIESS**

Klickitat, Washington

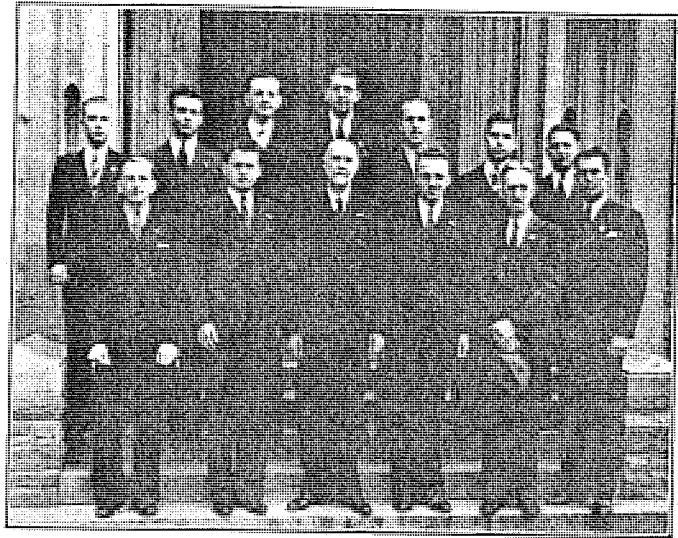
*Born at Cass Lake, Minn., February 25, 1915.**Attended Concordia College, Portland, Ore.;
Concordia College, Milwaukee, Wis.**Supplied at Toledo, Ore., Buhl, Idaho.*

ORGANIZATIONS



MISSIONARY SOCIETY

Front Row: W. Rook, E. Rakow, W. Laetsch, E. Klenk, R. Huegli, A. Ulbrich, W. Wuthrich.
Back Row: P. Krause, Prof. W. A. Maier, W. Rueger, P. Gassmann, F. Hahn.



ALMA MATER STAFF

Front Row: W. Ruppard, S. Becker, Prof. L. Fuerbringer, R. Spannaus, Prof. Th. Hoyer, H. Gaertner.
Back Row: W. Grunow, W. Boettcher, J. Klotz, H. Eggold, Eldor Mueller, W. Alwin, W. Kurth.



Religious Poetry Club: F. Growcock, Prof. W. G. Polack, W. Streufert.
Greek Club: W. Wolbrecht, J. Uhlig, Prof. Wm. Arndt, H. Schoenfeldt.
Current Events Club: A. Gerni, A. Weber, Prof. A. M. Rehwinkel, E. Christiansen.

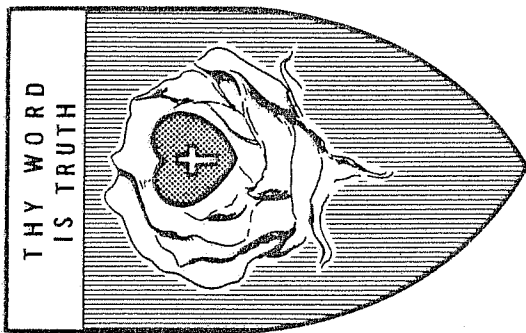


BUSINESS GROUPS

W. Wolbrecht, A. Leja, P. Krause, L. Petersen, D. Ressel, L. Schreiber, J. Ott, A. Wangerin, W. Haag.

REFORMATION RALLY

SUNDAY
November 1
4 p.m.
at



St. Peter's Lutheran Church

Penniman at Evergreen - Plymouth

SPONSORED BY: Wisconsin Ev. Lutheran Synod Churches
of Wayne County and Environs

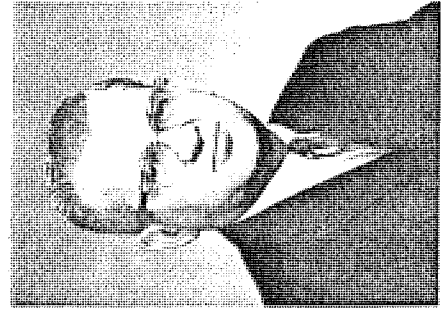
Guest Speaker

DR. SIEGBERT BECKER

Professor, Milwaukee
Lutheran Teacher's College
Milwaukee, Wisconsin

Joint Chorus

Joint Children's Choir



Display Gratitude for
Reformation Blessings - COME!

NEWSPAPERS — The Plymouth Observer, The Farmington Observer

Wednesday, November 11, 1964

Lutherans Warned About Compromise

A faculty member of the Milwaukee Lutheran Teachers College told 800 members of the Wisconsin Evangelical Lutheran Synod that the Lutheran Church today "is in danger of losing its strength when it compromises with the verbally inspired inherent scripture."

Dr. Siegbert Becker told delegates to the Seventh Annual Reformation Rally at St. Peter's Lutheran Church in Plymouth that just as Samson lost his strength when deprived of his locks by Delilah

the Church loses its power in compromise.

He pointed out that in the current trend of Church mergers the necessary compromise results in a loss of the power of God's word.

The Lutheran doctrine of "inherent scripture" holds that the scriptures are the divinely inspired word of God and as such are without error in every part. The current approach to scriptures often holds that it is merely a work of man and therefore, fallible. The Reformation Rally com-

memorates the anniversary of Martin Luther's nailing of his 95 theses to the door of a Church in Germany which began the Reformation in 1517.

Also participating in the service were Joint Choirs under the direction of the Rev. Edward Zell of the Lola Park Evangelical Lutheran Church in Redford Township and the Rev. K. Koepf of Tecumseh, Mich. A Joint Children's Choir under the direction of Mrs. Norman Goebel also sang.

Members of the Wisconsin Synod from Washtenaw, Macomb

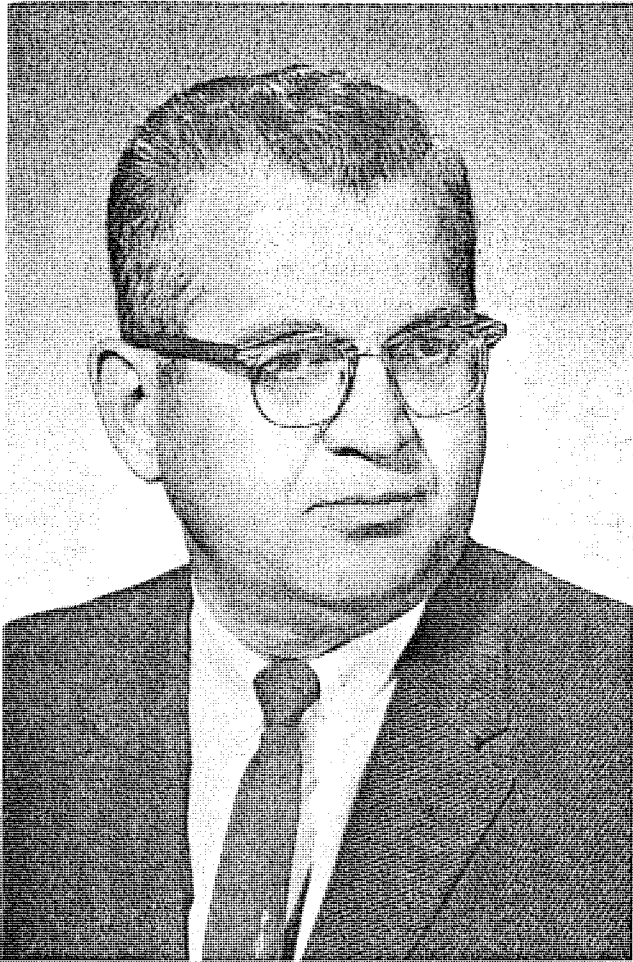
and Western Wayne County attended.

Christmas Carols Booklet

The church bulletin "The Upper Room" has reprinted its booklet of Christmas Carols, spirituals and fun songs are included. Copies may be ordered from The Upper Room, 1908 Grand Avenue, Nashville, Tenn. The cost for the booklet is 20 cents each or six for \$1. If the booklets are ordered in 100 lots the price is \$12.50.

Wants ads get quick results!

Dr. Siegbert W. Becker Accepts Call to the Seminary Faculty



Dr. Siegbert W. Becker

Dr. Siegbert W. Becker, formerly the head of the Religion Department at Wisconsin Lutheran College in Milwaukee, will join the faculty of Wisconsin Lutheran Seminary at Mequon as the tenth professor in September. Dr. Becker will teach in the fields of New Testament and church history.

Born on a farm near St. Paul, Minnesota, October 28, 1914, Dr. Becker attended Concordia College in St. Paul and Concordia Seminary, St. Louis, completing his studies for the ministry in 1938. He did graduate study at the University of Minnesota, where he received an M.A. degree after majoring in Greek, the University of Chicago, and the Northern Baptist Theological Seminary of Chicago, earning his Th.D. degree at the latter institution in 1957.

Dr. Becker served pastorates at Fort Dodge, Ireton, and Sac City, Iowa, from 1938 to 1947. From 1947 to 1963 he taught at Concordia Teachers College, River Forest, Illinois. In 1963 he became a member of the Wisconsin Synod for confessional reasons and accepted a call to Wisconsin Lutheran College. He has served the Synod also as a member of the Board of Education.

Dr. Becker was married to the former Helen Bertram of Fort Dodge, Iowa, in 1939. They are the parents of five children, David, Rebecca, Mark, Michael, and James. The oldest son is a lawyer, Rebecca is a student in the Law School of the University of Wisconsin, Mark and Michael are in service, and James is a senior at Wisconsin Lutheran High School.

May the Lord of the Church richly bless the labors of His newly called servant in preparing men for the high office of the holy ministry at our Seminary!

Mo. Synod Prof Accepts Call to Wisconsin Synod

Dr. Siegbert Becker, associate professor of religion at Concordia Teachers College, River Forest, Ill., has accepted a post as instructor in religion at Milwaukee Lutheran Teachers College, a Wisconsin Synod junior college.

The announcement was made by the Rev. Reinhart Pope, Racine, Wis., chairman of the college's board of control. Dr. Becker's resignation from the River Forest faculty became effective Aug. 1.

According to Dr. Becker, he accepted the call because the Lutheran Church-Missouri Synod "was becoming untrue to its confessions and tolerating the denial of Biblical truth."

Dr. Becker, 48, accepted a call to River Forest CTC after serving parishes in Ireton and Sac City, Iowa, from 1939 to 1947. He is a graduate of Concordia Seminary, St. Louis. He received his Th.D. degree from Northern Theological Seminary, Chicago, and also has done graduate work at the University of Minnesota.

Milwaukee Lutheran Teachers College was opened in the fall of 1960 using facilities of Wisconsin Lutheran High School. Its present enrollment is 120.

ouple United in Beautiful Ceremony in Church Which Bride's Father For Many Years Served as Pastor

IN ST. PAUL'S Lutheran church, which her father served as pastor for 15 years, Miss Helen Bertram of this city, daughter of the Rev. and Mrs. J. Bertram, now of Iowa City, became the bride of the Rev. Siegbert W. Becker of Ireton, son of Mr. and Mrs. J. C. Becker of St. Paul, Minn., in a beautiful ceremony Sunday afternoon at four-thirty o'clock.

The bride was given in marriage by her father, who performed the double ring service before a large company of relatives and friends in an autumn setting provided by bouquets of chrysanthemums and other flowers of the season which, together with palms, decorated the altar.

Entering the church to the strains of the processional by Sassmannhausen, played by J. A. W. Wiersig at the organ, the pretty bride was a picture in her gown of white satin, made princess style with beaded yoke and full skirt and train. Her long veil was held in place by a halo of seed pearls, and she carried a bouquet of roses and chrysanthemums.

She was preceded by her maid of honor, Miss Norma Fuller, student at Valparaiso university in Indiana, her two sisters who served as bridesmaids, Miss Hulda and Miss Gretchen Bertram of this city, and the two little flower girls, her nieces, Dorothy Zager of Boone and Joanne Ehlen of Sioux City.

Miss Fuller's gown was of old rose taffeta, with which her arm bouquet of chrysanthemums and snapdragons was effective. Her rock and those of the bridesmaids and the flower girls were dentically made, with close-fitting bodices and flaring skirts.

Bridesmaids

The bridesmaids wore becoming shades, Miss Hulda, gold, and Miss Gretchen, blue, while Dorothy and Joanne were in green. The Misses Bertram carried pom-pom bouquets, and the little girls, baskets of rose petals which they dropped in the path of the bride.

Serving the Rev. Mr. Becker as groomsmen was his brother, William Becker, of St. Paul, while Roy Frommer of St. Paul, and Elmer Theiss of Fort Dodge were ushers.

During the ceremony, Miss Alice Carl sang a solo, "Whither Thou Goest," with accompaniment by Mr. Wiersig who also played Sassmannhausen's recessional.

Upon leaving the church, the bridal party went to the church parlors where a reception was held for 40 guests. A large wedding cake centered the bride's table which was further adorned with chrysanthemums and lighted tapers. Each of the other three tables had a cake for its center decoration, flanked by autumn flowers and candles.

The Rev. Mr. Becker and his bride left shortly after on a wedding trip, Mrs. Becker wearing an ensemble of navy blue skirt, with a blouse of flesh silk pique and a blue coat.

At Ireton

They will live at Ireton where the Rev. Mr. Becker is pastor of the Lutheran church of the Missouri synod there.

Mrs. Becker was educated in Fort Dodge where her family, during years of residence here, held a position of prominence and respect. After completing her schooling in St. Paul's Lutheran school and the Fort Dodge high school, she attended Bethany college at Mankato, Minn. from

has been employed here in the office of Dr. E. N. Wold.

A graduate of Concordia college at St. Paul, and Concordia seminary at St. Louis, Mo., the Rev. Mr. Becker received his master's degree from the University of Minnesota.

After completing his theological course, the Rev. Mr. Becker served as assistant to the Rev. M. Bertram and to the Rev. Ad Schwidder, who succeeded the Rev. Mr. Bertram as pastor of St. Paul's, before going to Ireton to take up his pastorate there.

Since announcement of the couple's wedding plans, Mrs. Becker was entertained at a series of pre-nuptial social courtesies extended by her many friends.

Out-of-town guests at the wedding were Mrs. J. C. Becker of St. Paul, the groom's mother; his two sisters, Mrs. Arnold Walther and Miss Esther Becker of St. Paul, and Paul Seltz of that city; Mrs. W. H. Ehlen of Sioux City and Miss Marion Dieterichs of Osage, both sisters of the bride; Mrs. Walter Bertram, whose husband, the bride's brother, is a missionary at Amber, India, from where the family recently came for a visit in the United States; the children of the Rev. and Mrs. Walter Bertram; the Rev. and Mrs. H. Zager—Mrs. Zager is another sister of the bride—of Boone; and the bride's brother, the Rev. Arnold Bertram and his wife of Creston.

This Certifies that

Siegbert W. Becker

of Ireton, Iowa

and Helen E. Bertram

of Fort Dodge, Iowa

were by me united in Holy Matrimony

at Fort Dodge, Iowa

According to the Ordinance of God and the Laws of the State of Iowa

on the 29th day of October

in the year of Our Lord 1929

J. Bertram

Witnesses

William Becker

Norma Fuller

Announcement was made Christmas eve of the engagement of Miss Helen Bertram, daughter of the Rev. and Mrs. J. Bertram, and Siegbert Becker, the Rev. Mr. Bertram's assistant as pastor of St. Paul's Lutheran church. The date of their marriage will be set later. Miss Bertram attended St. Paul's Lutheran school, and is a graduate of Fort Dodge high school and of Bethany Lutheran college at Mankato, Minn. Mr. Becker's home is in St. Paul, Minn. He attended Concordia college in St. Paul, received his master of arts degree at the University of Minnesota, and was graduated from Concordia college in St. Louis. A candidate in theology, he has been the Rev. Mr. Bertram's assistant since last July. He probably will be assigned to a new post when the Rev. Mr. Bertram leaves here next week to accept a call to Iowa City.



MISS HELEN BERTRAM

MISS HELEN BERTRAM TO WED REV. S. BECKER



SAVED AGAIN — For the

second time in as many weeks, Siegfert Becker, an amateur bee keeper, came to the rescue of Mercy High school students and faculty members. Thursday he removed a second swarm of bees which alighted on a branch on the campus at 1770 S. Oak St. in



New Look Urged at Abortion Laws

By JAMES M. JOHNSTON
Sentinel Religion Editor

"OUR ABORTION laws are mad and medieval, although even in the Middle Ages no congress of women would have passed them."

The speaker was the campus pastor at the University of Illinois, the Rev. Benjamin Garrison, arguing on the floor of the general conference of the United Methodist Church at St. Louis last month. Garrison said, incidentally, that he had been asked to arrange four abortions in one month.

Though the average spokesman is more temperate, the tone of Garrison's talk on American criminal abortion laws is harmonizing with an increasing number of sounds in legislative and judicial halls.

More religious groups, too, are urging a new look at abortion laws, and thus striking discords in the Catholic-Protestant ecumenism.

ROMAN CATHOLIC opinion remains opposed to any proposals that would make abortions easier to obtain. They hold with Tertullian and St. Gregory of Nyssa that creation of the soul and creation of life with conception are simultaneous, and that destruction of a soul is murder.

Roman Catholics in Wisconsin have been especially active against moves to liberalize abortion since the recent decision by three federal judges that declared unconstitutional a part of the state's law. The ruling, in effect, permitted abortion during the first four months of pregnancy, or during the period in which the fetus is "quickened."

Shortly after Garrison's talk, the United Methodists adopted a resolution urging

viewed it as a technique in population control.

"We do not think that abortion should be relied upon as a means of limiting family size," says the Presbyterian report to be considered at Chicago. "Contraceptive procedures are more desirable for many and obvious reasons."

"But when through misinformation, miscalculation, technical failure, or other reasons, contraception fails and an unwanted pregnancy is established, we do not think it either compassionate or just to insist that available help be withheld."

The Lutheran Church in America stance, included in a general position paper that has already become controversial called "Sex, Marriage and Family" says:

"In the consideration of induced abortion the key issue is the status of the unborn fetus. Since the fetus is the organic beginning of human life, the termination of its development is always a serious matter. Nevertheless, a qualitative distinction must be made between its claims and the rights of a responsible person made in God's image who is in living relationships with God and other human beings. The understanding of responsible personhood is congruent with the historical Lutheran teaching and practice whereby only living persons are baptized."

ON THE BASIS of the evangelical ethic, a woman or couple may decide responsibly to seek an abortion. Earnest consideration should be given to the life and total health of the mother, her responsibilities to others in her family, the stage of development of the fetus, the economic and psychological stability of the home, the laws

tion are encouraged to consult with their physicians and spiritual counselors. This church upholds its pastors and other responsible counselors and persons who conscientiously make decisions about abortion."

The Presbyterian report, produced by the Department of Church and Society, is also included in a broader paper, Titled "Sexuality and the Human Community," this report discusses, in addition to abortion, subjects like sex education, dating, homosexuality, contraception, courtship and marriage, courtship and race and sterilization.

It asks the general assembly to declare "that termination of pregnancy in the case of a nonviable fetus is a per-

sonal matter between the patient and her physician and therefore should not be restricted by law," and to conduct further study about what constitutes a viable fetus.

THE REPORT argues:

"Abortion of a nonviable fetus should be taken out of the realm of the law altogether and be made a matter of the careful ethical decision of a woman, her physician and her pastor or other counselor."

Nothing that the Old Testament does not equate feticide with homicide and disputing the theory that the soul enters the fetus upon conception, the report rejects as insufficient the position that abortion should be permitted

only when the mother's life is endangered. It also considers subsequent liberalizations of the laws too conservative.

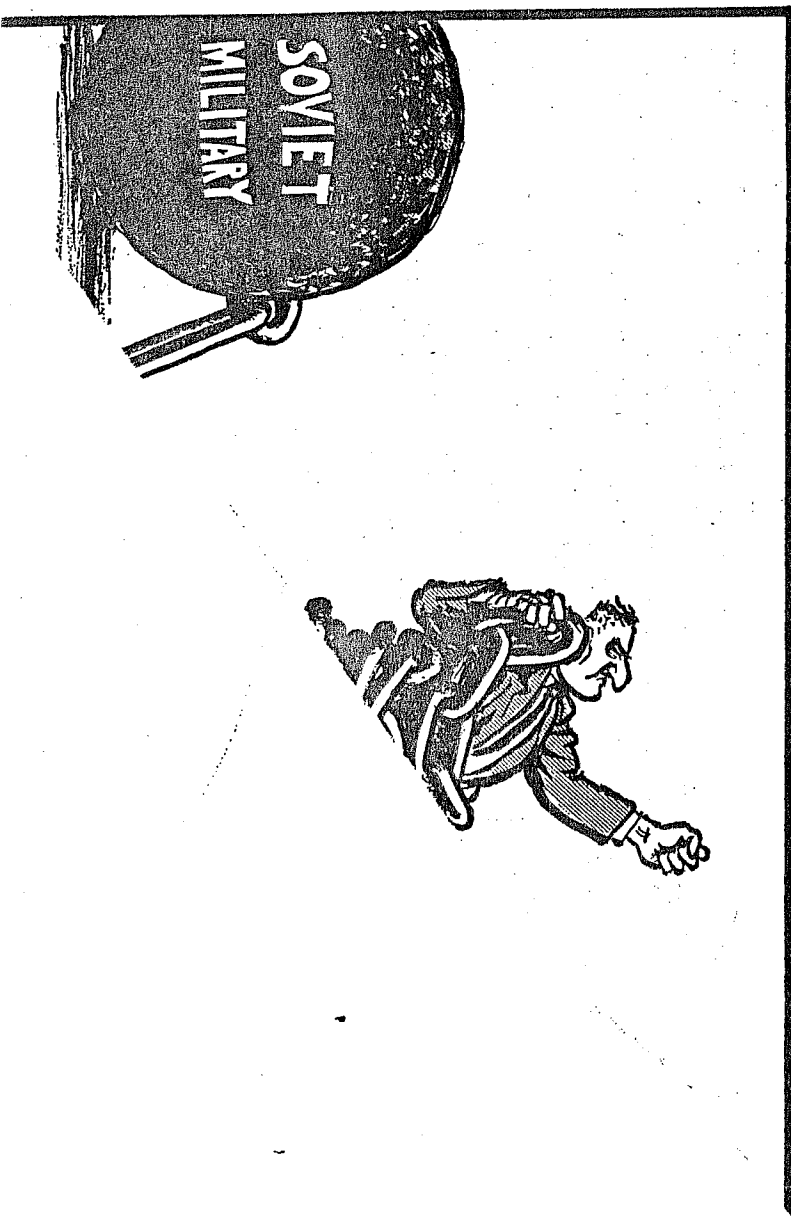
The report complains that these positions leave the law as the final arbiter of proper medical practice, denies the mother the right not to bear an unwanted child and "does not allow for consideration of the emotional, social or economic welfare of other members of the family into which an unwanted child may be born...."

"It does nothing to affect the problem of illegal abortions, a major socio-medical disease, which leaves an important moral and medical problem to be solved by criminals, quack practitioners and a handful of reputable physi-

cians who are willing to risk their practices and their reputations to perform this procedure...."

No doubt the Illinois campus pastor is right about the wishes of a medieval congress of women, if such a gathering were thinkable in the days before liberation of either men and women.

But they probably would not have made a social issue of it. For the sexual permissiveness of our day, though not unknown to the ladies in Balzac and Rabelais, had yet to win the "respectability" which even some of today's liberal church committees have given it. Consequently, their abortion statistics did not approach the totals of our day.





Chapter and Verse

By JAMES M. JOHNSTON

Lutheran Against Abortion

THE WISCONSIN Evangelical Lutheran Synod, bulwark of conservative Lutheranism in Wisconsin and especially in Milwaukee county, carries a discussion on abortion in the Jan. 4 issue of its magazine, *The Northwestern Lutheran*, in which the author takes issue with several branches of liberal Protestantism that favor loosening the abortion laws.

The writer is the Rev. Siegbert W. Becker, a professor at the Wisconsin Lutheran Seminary and also the Wisconsin Synod's Reformation rally speaker last November.

Are unborn children real persons, and can abortion mean the killing of children?

Becker points to the Bible as assurance that the unborn are persons, indeed.

Becker Quotes St. Luke

"In Luke's account of Mary's visit to Elizabeth," he wrote, "we are told that when Elizabeth heard the voice of Mary 'the babe leaped in her womb.' The evangelist then goes on to tell us that Elizabeth, speaking under the influence of the Holy Ghost, said, 'As soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.'

"Elizabeth spoke these words several months prior to the birth of John (the Baptist); yet her words clearly speak of John as a real person, who rejoiced over the coming birth of the Son of God. We may not understand how such a thing as this can happen, but the words are not hard to understand."

The account of this Visitation, Becker added, "surely justifies us in saying that unborn children are human beings, that they are persons, and that therefore they come under the protection of the Fifth Commandment 'Thou shalt not kill.'"

"The Bible, indeed, does not tell us when this unborn child becomes a person, but neither does it tell us of any other time when the unborn child is not a person, and we can only conclude that there is at least a possibility that a human being, a real person, comes into existence at the moment of conception.

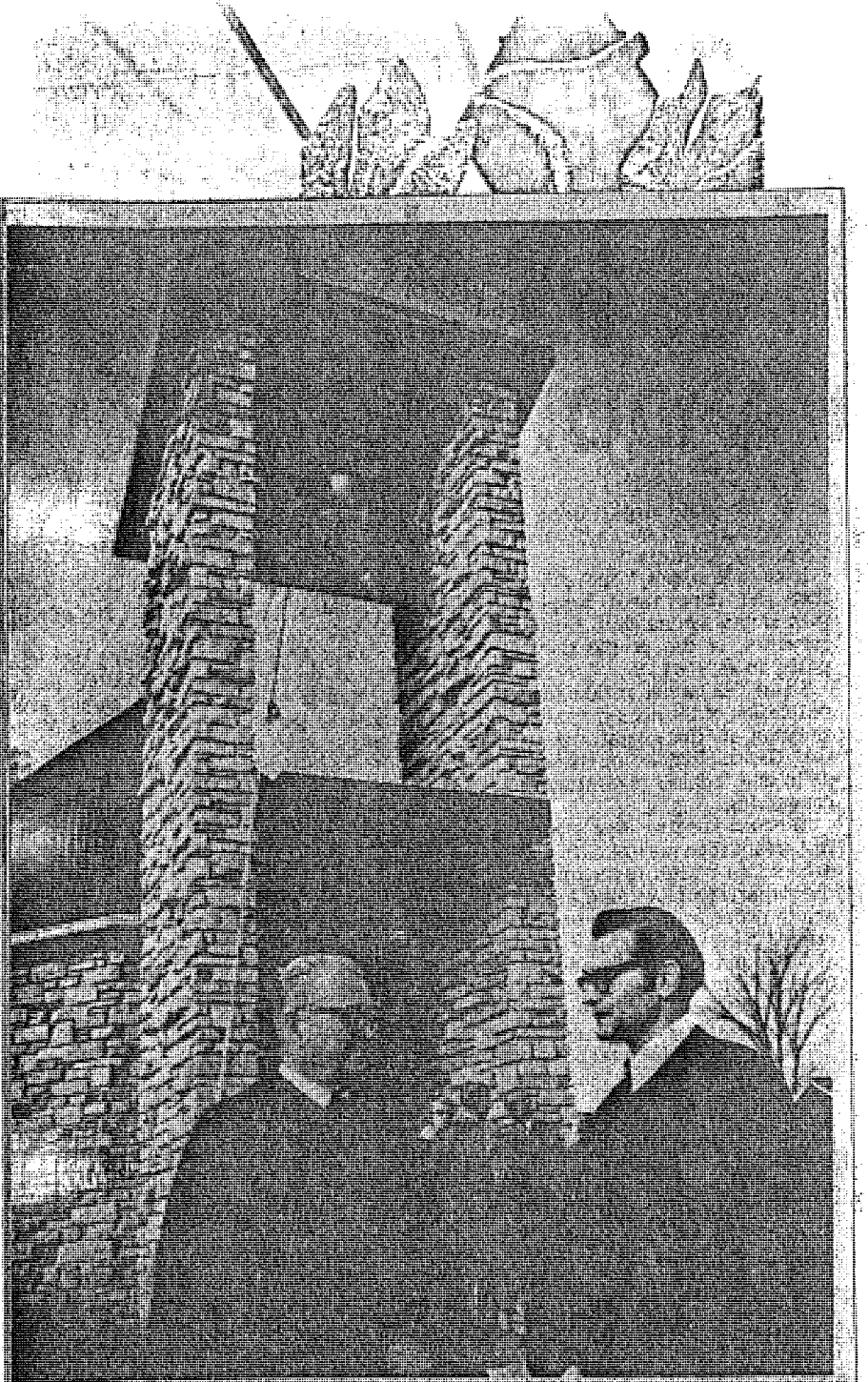
Defective Birth Possibility

"A Christian, who confesses that the Lord Jesus was conceived by the Holy Ghost, who believes that the fruit of the womb is His reward, and who knows the love of Christ for little children, will never give consent to abortion except in the most unusual circumstances.

Becker declared that the possibility or even probability of the birth of a defective child is no ethical reason for abortion. "If it is a crime against God to kill such children after they are born, it is surely a sin to kill them before birth," he wrote.

And another warning:

"A civilization which approves the killing of unborn children for no other reason than that they might prove deficient in some way will not find it difficult to justify the killing of a whole class of people on the grounds that they are an inferior race."

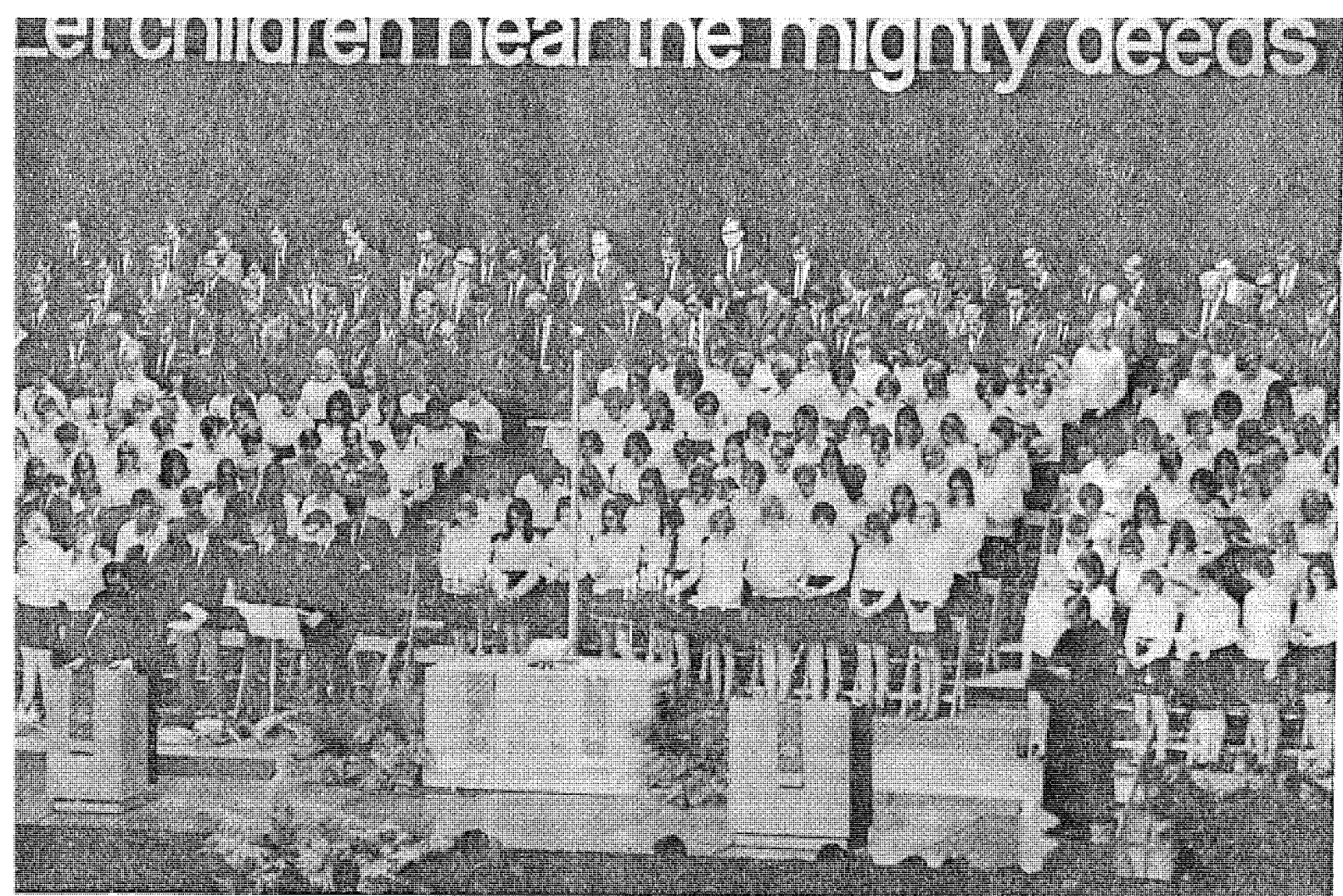


Church dedication

The two ministers who dedicated the newly remodeled St. Paul Lutheran Church, Stephenville, pause Sunday before the new bell tower. The Rev. Prof. Siegbert W. Becker, left, of the Wisconsin Lutheran Seminary, Mequon, the guest speaker for the dedication, and the Rev. Donald Nimmer, pastor, greet the worshippers as they arrive for the event. The remodeling also included a new entrance, wings on the two sides of the church and a complete renovation of the altar area. Many of the members of the congregation volunteered their services so the project would cost less. The cost totalled about \$45,000. (Post-Crescent photo)

least \$70,518 on these "special program" and maybe

CPE Chaplaincy program, to Eram, sponsor co-ordinate programs in Uni- Methodists,



The voices of the Wisconsin Lutheran Students choir filled the Auditorium with song. Sunday as 5,200 persons attended a Reformation rally sponsored by the Wisconsin Evangelical Lutheran synod. The Rev. Siegbert Becker, of Mequon delivered the sermon.

—Sentinel Photo by Richard Bauer

Luther Quoted Against Unrest

Martin Luther would not sympathize with today's civil unrest, even if it should benefit the poor, a Lutheran professor told a Reformation rally of 5,200 persons at the Auditorium Sunday.

The Rev. Siegbert Becker of the Wisconsin Lutheran theological seminary, Mequon, spoke at the service sponsored by the Wisconsin Evangelical Lutheran synod.

He explained to a reporter that he referred to the recent assembly takeover by welfare recipients protesting assistance cuts when he said in his sermon:

"Luther's whole behavior in the peasants' war, which is a source of embarrassment for many modern Lutherans, demonstrates clearly that he believed that even such a manifestly good work as helping the poor is of no value if it is done in a way that is not in harmony with God's will."

The service was one of many which commemorated the nailing of 95 theses to the door of the Wittenberg cathedral in 1517, to start the Reformation. The Lutheran church — Missouri synod held its Reformation Service Oct. 26 at the Auditorium.

The peasants' war, to which Becker referred, took place in 1521. It was an uprising of extremists who sacked monasteries, abused priests and friars and destroyed churches and statues. Luther vigorously opposed it.

"Some of our modern rebels who claim Luther as their hero might do well to read what he said at that time about the murdering, thieving hordes of peasants," Becker declared.

Becker also criticized liberalism in both Protestantism and Roman Catholicism.

Disfaction either in hearing modern Catholics denouncing the tyranny of Roman traditionalism when those same voices cast doubt on the virgin birth of our Lord or are raised in filthy profanity against the police," he added.

"We ought to find little joy in Protestants who praise Luther because he freed the church from the perverted power of the papacy and the tyranny of human traditions and then proclaim the new morality which enables them to lead riotous mobs in the streets, sex education without

"We ought to find little sat- Turn to Page 12, Col. 5

REFORMATION Rally Told 'Bible Means What It Says'

Continued From Page 5
moral training, and to designate adultery and fornication as expressions of true Christian concern for the needs of the neighbor," he said.
"It is no wonder that Protestants and Catholics alike complain that they don't know any more which side is up."

Becker said the church in Luther's day needed a standard of morality "that came from God himself," and Luther proclaimed the Bible as its source.

"He taught that the Bible says what it means and means what it says," Becker asserted.

He accused some of today's Lutherans of repeating the mistake of the 16th century church by denying the literal meanings in the Bible.

These Lutheran pastors, professors and theologians, he said, "tell us that the real significance of the Bible can only be discovered by learned theologians, that the Bible is true but full of all kinds of mistakes, that it is a completely reliable book but that the things which are recorded here never really happened."

Lutheran Professor Criticizes Welfare March on Assembly

Even if civil disorder results in benefits to the poor, Martin Luther would not approve of it. That assertion was made here Sunday afternoon by the Rev. Siegbert W. Becker, a professor of religion at Wisconsin Lutheran seminary, Mequon. He addressed about 6,000 persons at the Reformation rally of the Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches at the Auditorium.

He said later that he referred to the recent takeover of the state assembly by persons protesting welfare cuts in the budget. "Luther's whole behavior in the peasants' war, which is a source of embarrassment for many modern Lutherans, demonstrates clearly that he believed that even such a manifestly good work as helping the poor is of no value if it is done in a way that is not in harmony with God's will," Becker said.

The peasants' revolt to which Becker referred took place in Germany in the mid-1520s. Luther sympathized with just grievances of the peasants, but he rejected the idea of a so-called "Christian rebellion."

Later, Luther wrote a blistering paper entitled: "Against the Murdering, Thieving Hordes of Peasants." Liberalism in the Catholic church was criticized by Becker.

"We ought to find little satisfaction in hearing modern Catholics denouncing the tyr-

anny of Roman traditionalism when those same voices cast doubt on the virgin birth of our Lord or are raised in filthy profanity against the police," he said. "We ought to find little joy in Protestants who praise Luther because he freed the church from the perverted power of the papacy and the tyranny of human traditions and then proclaim the new morality which enables them to lead riotous mobs in the streets, sex education without moral training and to designate adultery and fornication as expressions of true Christian concern for the needs of their neighbor."

Becker said some of today's Lutherans were repeating the mistake of the 16th century by denying the literal meanings of the Bible. He maintained that such Lu-

theran pastors, professors and theologians "tell us that the real significance of the Bible can only be discovered by learned theologians, that the Bible is true but full of all kinds of mistakes, that it is a 'completely reliable book' but that the things which are recorded there never really happened."

The Reformation service commemorated the nailing by Luther of 95 theses to the door of the Witteberg cathedral Oct. 31, 1517. That date is considered the birthday of Protestantism.

Martin Luther: Anti-Semite but honest reformer

As Clayton Fritchey's column that appeared in the Oct. 16 issue of The Journal points out, the Jews have a legitimate "beef" against Martin Luther. After Auschwitz, we cannot appropriately ask them to mix their beef with the milk of human kindness.

In this respect, the Blessed Reformer's record stinks; let us Lutherans have the honesty to admit it. Only then can we thank God for the great benefits, especially the pure doctrine of the word of God, which as come to us through the work of his brave man and monk.

The Finnish Lutheran scholar Arne Siirala said it well: "The way which the often suppressed facts of the history of the persecution of the Jews brought into the consciousness of Christians will be one decisive element in our being a church of repentance and faith in our generation."

GEORGE KOSKI

Madison

I am writing in response to Clayton Fritchey's column called "Luther: vocal theologian and notorious anti-Semite."

And to the Jews of the Milwaukee area:

After 40 years as a Lutheran, but was a Christian, I repent and ask for forgiveness for the 500 years of

Lutheran/Christian anti-Semitism, and for my own acts of anti-Semitism. My ancestors and I have been wrong.

I know that you are beloved by God! I desire peace and prosperity for Israel.

RAY GEWEKE

Wausau

Repeated references to Martin Luther's anti-Semitism in the public press in the past weeks have gone unanswered. However, Hans Kung's charge, quoted in news reports, that Luther "hated the Jews" ought not be passed over in silence.

While it is unfortunately true that Luther recommended the burning of synagogues, that advice must be viewed against the background of his time.

The Jews in Germany and in most of Europe were subject to stringent and repressive legislation for at least a hundred years before Luther's birth. The accusation that Luther was the instigator of the persecutions is thus plainly contradicted by the historical facts. In reality, early in his career Luther protested against the harsh treatment of the Jews. He wrote: "We ought not to treat the Jews in so unkindly a spirit." He spoke of the "un-Christian attitude" of those people who persecuted the Jews. He hoped that if the Jews



—Religious News Service Photo

Martin Luther

envision a pluralistic society, in which varying religious denominations could live peacefully side by side. He expected that Luther would be exiled from Catholic countries and that Catholics would be exiled from Lutheran countries. This was the prevailing opinion of the age. The rule followed by the governments of that time was that the religion of the ruler determined the religion of the citizens.

In other ways, Luther was far ahead of his time: He opposed the death of heretics by burning. When the Anabaptist Balthasar Huebmele for example, was burned at the stake, Luther wrote a letter protesting such cruelty.

While we Lutheran-Americans find the burning of synagogues distasteful, those people who attack Martin Luther on this score might do well to remember that, while Luther was urging the burning of synagogues, others were urging the burning of men, a practice against which Luther protested. In adopting such an attitude, which was far ahead of his time, Luther actually took the first step into a new era in which neither men nor synagogues are burned by decent people and responsible governments.

SIEGBERT W. BECKER

Professor of systematic theology
Wisconsin Lutheran Seminary

would be treated with greater kindness, it would be easier to convert them to Christianity.

When his appeal for kindness toward the Jewish people did not result in conversions to Christianity, he was bitterly disappointed. His subsequent call for the exile of the Jews and the burning of their synagogues, however, was actually more humane than appears at first glance.

Luther lived in an age in which men found it almost impossible to

Amerikanska teologiprofessor:

Bibeln helt tillförlitlig
också om jordiska ting

— I vår kyrka kan ingen bli professor eller pastor som inte utan reservationer accepterar Bibeln som ofelbar — exempelvis vad den säger i skapelseberättelsen att Gud skapade världen på sex dagar och att Jva gjordes av Adams revben. Med "vår kyrka" menar Siegbert W. Becker den

evangelisk-lutherska Wisconsin-synoden i USA, vid vars teologiska fakultet han är professor. WLS är ett av de amerikanska lutheranernas fyra stora samfund och har c:a 300 000 medlemmar och tusen pastorer.

Prof. Becker har en tid gäststiftelsen Biblecums nya bibelforskningsinstitut i Uppsala och föreläst i olika delar av vårt land. Han säger sig vara angenämt överraskad över att det finns så många i den svenska kristenheten som håller fast vid Bibels ofelbarhet. Men han har blivit besviken när han tagit del av diskussioner om sin bibelsyn. Där har han funnit en parallell till den "glidning" mot en liberal bibelsyn, som väljat en djupgående och ännu starkt kännbar kris i den amerikanska lutherdomen.

— Bo Giertz och Kyrklig Samling kring bibel och be-kännelse har varit ett stort hopp också för bibeltroheten i USA. Men folk som har den attityd, som Giertz nu tycks ha, är farliga för kyrkan ända som är hender till Skriften, säger prof. Becker.

— Giertz menar att de centrala partierna i Bibeln är tillförlitliga och att man på ett objektivt sätt kan avgöra vilka partier som hör till Bibels centrala "intentionansområde". Sådant som faller utanför detta område kan vara felaktigt, i varje fall spelar det ingen roll om det är riktigt eller felaktigt.

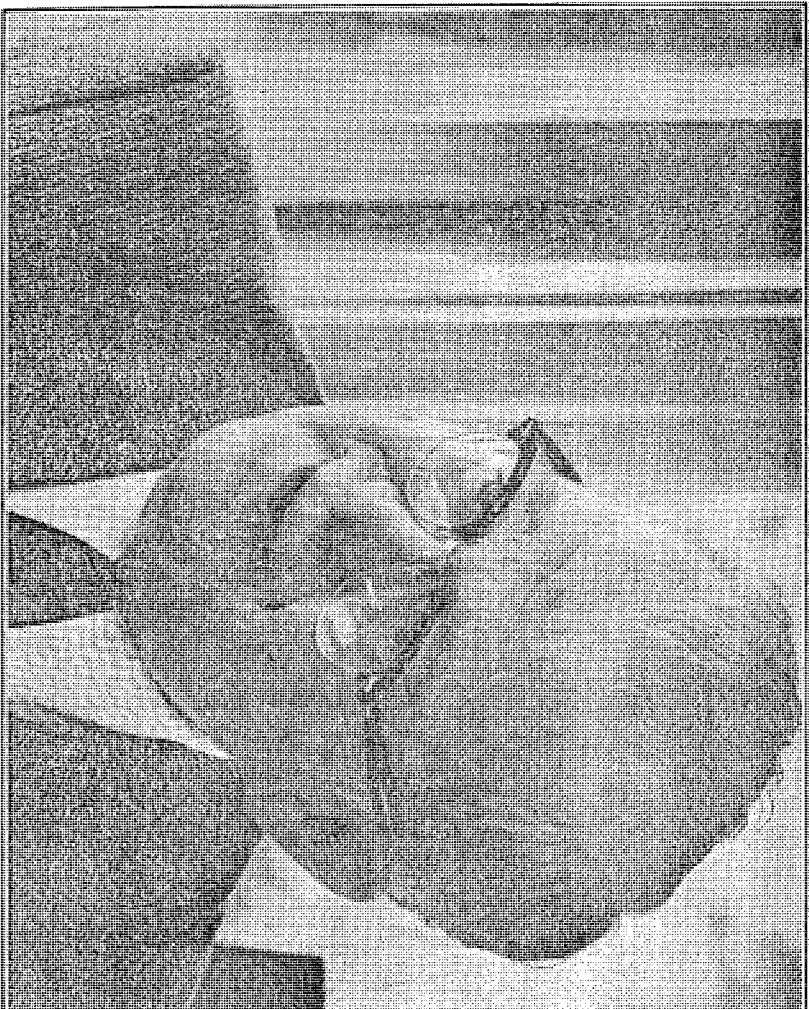
— Men det går inte att objektivt skära ut ur Bibeln vissa delar som är tillförlitliga och andra som inte behöver vara det. Sådant som rör frälsningen skulle sålunda vara tillförlitligt men det som rör det jordiska skulle inte vara det.

— Snarare skulle man kunna vända på det och säga att forskarna kan ha olika uppfattningar om vad som sägs om frälsningen och de himmelska ting, men vad Bibeln säger om de jordiska ting har vi mera möjligheter att

klarlägga genom forskning. Jesus själv säger (Joh. 3:12): "Tron i tåke, när jag talar till eder om jordiska ting, huru skolen I då kunna tro, om jag talar till eder om himmelska ting?"

— Det som Bibeln säger om vår frälsning är alltid förbundet med geografiska, historiska, biologiska fakta. Det går inte att plocka bort dem och ha kvar själva "budskapet". I Bibels berättelse om Jesu död finns som alltid teologi, men det är också betydelsefullt att han dog på Golgata, utanför stadsmuren, och att det skedde under Pontius Pilatus. Att det rann blod och vatten ur Jesu sida kan i viss mån kallas biologiska detaljer, men vi kan därför inte undvara dem.

Prof. Becker är beredd att ge många exempel på att den historiska forskningen bekräftar Bibels tillförlitlighet. För hundra år sedan sadades det att hetterna inte kunnat vara så spridda som Bibeln säger. Nu finns det inga forskare som tvivlar på det. Fortfarande sägs att Bibeln har fel i att det fanns filistärer i Palestina på Abrahams tid. Prof. Becker väntar att arkeologiska fynd för eller senare skall visa att



Siegbert W. Becker

Bibeln är tillförlitlig också på den punkten.

I USA finns nu — och det hade varit otänkbart för 25 år sedan, betonar prof. Becker — en stark organisation av kvalificerade naturvetenskapsmän som försvarar Bibels ofelbarhet och bekämpar utvecklingsläran. Gentemot argumentet att Bibels skapelseberättelse skulle motsägas av att jordens ålder enligt mätningar av radioaktiviteten rör sig omkring 4,5 miljarder år, påpekar prof. Becker att de ting, som Gud skapar av intet och på en gång, har en skenbar ålder med tanke på den tid som skulle ha åtgått enligt natu-

rens vanliga processer. Adam skapas exempelvis som en vuxen människa, inte som ett foster eller något ännu tidigare som så småningom utvecklas. Det vin som Jesus gjorde av vatten i Kana ger intryck att vara gammalt fast det inte ens var en dag gammalt.

Den liberala bibelsynen, som förnekar Bibels ofelbarhet och vill bortförklara undren, breder ut sig, konstaterar prof. Becker. Detta är oerhört allvarligt. Sker inte besinning och bot kan vi vänta slutet och domens dag.

Den största olyckan i kristenheten just nu är den ekumeniska rörelsen, därför att

man där anser att lärofrågorna inte är väsentliga. In den amerikanska lutherdomen har den liberala bibelsynen segt väljat spilttrå. Prof. Beckers Winsconsin-nod är helt renlärig i fråga om Bibels ofelbarhet och har gett helt avstånd från Kyrkans världsråd. I de tre övriga stora lutherska samfund i USA — med vardera 2—3 miljoner medlemmar — är i centren helt bibeltrogna parter mindre: I Missouri-synoden c:a 75 proc., i Amerikanska kyrka 20 proc. och i Lutherska kyrkan i USA 10 procent.

NILS GÖSTA EKMAN

Svenska Dagbladet, Stockholm, Söndagen, 9 Sept. 9, 1972

WIZARDS THAT PEEP

by Dr. Siegbert Becker

Published and distributed by Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208. Stock Number 15N0366. Price, \$3.95 plus postage and sales tax.

Drifting into our pop culture and public consciousness like a vicious fog bank, the occult cannot be dismissed as mere mind candy. Intense cheerleaders of controversial issues, wistful losers possessed of a *National Enquirer* mentality, trendy tinkers in the grotesque and sensational, all are boldly promoting the occult with competitive frenzy. From the merely sneaky to the purely freaky, this wide-ranging, efficient book wrestles the rascals with scholarly skepticism and a minimum of yawns.

Wizards That Peep won't make you an instant expert, but it will provide you with ammunition in the war with the weird. In his walk across the barnyard of the bizarre, Dr. Becker zeroes in on the harsh, ugly facts. He writes to enlighten, not to entertain; to illuminate, not to titillate; to teach, not to tease. In the word-world of published trash, too many hacks tumble into the pitfall of groping for answers by raising more questions. What we really need are more reassuring, Bible-based answers and fewer silly questions. This splendid primer meets that need.

Five chapters, on divination or "fortune-telling," magic and witchcraft, spiritism, demonic possession, and Satanism, would easily lend themselves to Bible classes or a series of topical sermons. Dr. Becker has thoroughly researched his subject — and probably did so in hip boots.

He reminds us that the bait hides the hook. Satan can sidetrack, divert and exploit the vulnerable, the bored, the worried. Whether curious or serious, otherwise sensible people may be duped by preposterous predictions, swept away by the lure of "inside information," or tempted to flirt with danger in a world which has made experimentation acceptable. Satan the bully has always glorified confusion and delights in poaching souls during open season on the gullible. Ignorance helps nobody, and God's people cannot contend with Satan's nasty tactics by casually dismissing the current undue interest in the occult as a loony fad or laughable hoax.

Without freighting his message with simplistic answers, without suffocating his readers with endless, lurid examples, the author has responded to this ballooning threat to the Gospel. Here is a practical evaluation and realistic indictment of horoscopes, seances, exorcism, clairvoyance *et. al.*, drawn from God's Word. None of us is immune to these artful tricksters and monstrous deceivers. Nor should we tremble before pretentious headline-grabbers and publicity hounds. Nonetheless, God's people cannot explain what they do not understand; they should not dare to battle an opponent they underestimate.

Dr. Becker is to be commended for addressing himself to tough problems. He doesn't back off from the controversial. Without being banal or long-winded, he offers the church this useful tool for its apologetic task of refuting the obscure and the obnoxious, of exposing those who promise truth and deliver lies. Shame on us if we ignore his effort.

Ronald H. Gosdeck



Author Siegbert Becker



PROF. S. W. BECKER

Lutheran Educator To Speak

Prof. Siegbert W. Becker will speak in Redeemer Lutheran Church at 7:30 p.m. Sunday at the annual Joint Reformation Festival of area congregations of the Lutheran Church — Missouri Synod.

His topic will be "The Influence of Dr. Martin Luther in 1956."

Professor Becker is head of the religion department at Concordia Teachers College, River Forest, Ill. He is a graduate of the University of Minnesota and Concordia Seminary in St. Louis.

He formerly was pastor of Iowa congregations for 12 years before joining the staff of Concordia, one of two colleges maintained by the Missouri Synod, in 1947.

Professor Becker is a contributing editor to "Lutheran Education," official publication for Lutheran school teachers, and has made various contributions to theological and devotional publications of the denomination.

A mixed choir, under the direction of Donald Behnken, and a children's choir, under the direction of Werner Siems, will participate in Sunday's service.

The service is sponsored annually by the Lutheran Mission Society of Greater Evansville. Louis Kleitz is president. Co-chairmen in charge of arrangements are the Rev. Phillip Priester, of Scott Township, and the Rev. Omar Rau, of Darmstadt.

No.

APPLICATION FOR SUPPLY

(Two copies to be sent; one for the Dean's file; the other for the student.)

To the Dean,
CONCORDIA SEMINARY,
St. Louis, Mo.

Date: *June 27, 1938.*

Cond. S. Becker

We herewith apply for a ~~student~~ to serve as supply for the term beginning *July 1, 1938* and ending *Dec. 31, 1938*, and for this purpose give the following information:

Location: *Fort Dodge, Iowa*

Name of congregation: *St. Paul's*

Name and address of pastor under whose supervision student will work:

*J. Berkham
1225 Fourth Ave. S.*

Preach? *Yes* How often German? *At least every 4 weeks* How often English? *Same. If he desires, often.*
Teach School? *Only to substitute for a teacher in case of sickness etc.* How much German required? How many months?

If student is called chiefly for the school, state what opportunities he will have for preaching in German or English, or in both languages. (Student supplies must be given frequent opportunities to preach.)

The candidate will have opportunity for preaching also in neighboring churches.

Required that student play organ or piano, or lead choir? *no*
(Do not require this if it is not absolutely necessary; simply say that it is desirable.)

Monthly salary: *60th by Candidate's Fund*

Will you pay traveling expenses in addition to salary? *I am sure that my congregation will do this.*
(It is expected that congregations pay traveling expenses, both ways.)

Will you pay board in addition to salary? *no.* If not, state amount student must pay: *Shall be personally responsible that it be not too much.*

Additional remarks:

I shall give the man occasion to gain experience in various phases of pastoral work, instruction of catechumens, young people's work, etc. He is also to canvass the northern section of our city.

Approved by *Ad S. Swidder*

District President.

Theo. Hatfield
Sec. of Congr.
J. Berkham
Pastor.

Diploma of Vocation.

In the name of the Holy Trinity, God the Father, Son, and Holy Ghost. Amen.

Having called upon the Lord, our God, for guidance, and in the exercise of the authority with which He has vested His Church on earth, we, the

St. John's Evangelical Lutheran Congregation,
of Detroit, Iowa,

in lawful meeting assembled on Monday, May 1, '39, have decided to call a pastor, who is to preach to us and have the care of our souls. We have elected to this sacred office

^{Candidate}
the Reverend S. Becker, of St. Paul, Minn.

Pursuant to this election, which was held in the fear of God, and with due observance of the order laid down by Him, we herewith extend to our pastor-elect this

SOLEMN CALL.

We ask our pastor-elect, for Jesus' sake, to take charge of the pastoral office in our congregation as speedily as practicable, and to faithfully discharge the same in all its parts, in accordance with the Word of God, and so as to fulfil the detailed conditions hereinafter specified.

We pray God and the Father of our Lord Jesus Christ to convince our pastor-elect by His Holy Spirit that the call which we herewith extend to him is a divine call, to conduct him safely into our midst, and to bless his sacred ministrations among us, to the glory of His name, to the salvation of ourselves and our children, and to the advancement of His glorious kingdom. Amen.

St. John's Evangelical Lutheran Congregation
of Detroit, Ia.

Signed this 1st day of May, A. D. 1939, in the name of the congregation by the officers.

H. A. Vlotho
John Tuenjes
Charles Baack

Leon De Raad Pres
H. W. Meigs
vac. pastn.

Dear Brother Beets:-

As to the statistics of this Cong. St. John 4 miles east & south
of Detroit in the country - see the latest ^a Statistical Year Book,

The former pastor enjoyed very good cooperation.

It is really a pleasant place - quite the inviting set-up for one
who likes to study.

The house is old, but livable & the magic based of a good

Hausfrau can do wonders. There are electric lights just in-
stalled. Sport parish hall. And as far as I can observe, an agreeable
group to work with.

You are to be joined with a coop & union. That is only as far as the
church is concerned.

There is a small mission in Struble about 9 miles south &
east, which you serve - but which is not involved in this call.

You pay your own light bills.

May Jesus, our exalted Sermon guide you in your decision
Thru His Spirit.

Freeting -

H.W. Kneig

vac. Pastor.

Dear Da,

May 4, 1939

This call has approval of the undersigned

A. Schwedder
President of Iowa District 9

We authorize and obligate our pastor-elect to proclaim to us, jointly and severally, the Word of God in its full truth and purity as contained in the canonical writings of the Old and the New Testament and professed in the confessional writings of the Lutheran Church;

to administer the Holy Sacraments in accordance with their divine institution;

to discharge toward all the members of our congregation the functions of a pastor and curate of their souls in an evangelical manner, in particular, to visit the sick and the dying and to admonish indifferent and erring members;

to faithfully guard the spiritual welfare of the younger members of the congregation, in particular, to instruct our catechumens in the Word of God and the Doctrine of Doctor Martin Luther, and thus prepare them for their first communion;

to guide us in applying the divinely ordained discipline of the church, agreeably to the Word of God;

to serve the congregation as an example by his Christian conduct, and by the grace of God to do all that is possible for him to do, within the limits of his calling, for the upbuilding of our congregation and for the general advancement of the kingdom of Christ.

The pastor is kindly asked to guide & supervise a W. L. - missionary society, an aid & choir.

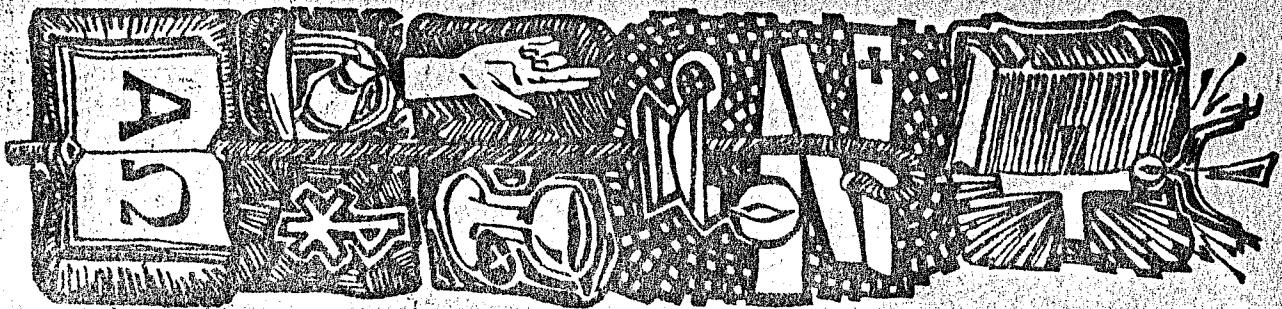
On the other hand, we obligate ourselves to receive our pastor-elect as a minister of Jesus Christ, to accord him the honor, love, and obedience which we owe him as such according to the Word of God, and to support his ministrations among us with our diligent and faithful prayers;

to render the discharge of his duties easy for him by cordial one-mindedness and willing readiness, by our peaceable conduct, and in every other way possible;

to provide for his decent maintenance according to our ability, and to that end pay

him promptly and regularly a *monthly* salary of \$ *85.00*

There are no customary incidentals; telephone is paid by the church, except the tolls on personal long distance.



IN NOMINE IESU

Certificate of Ordination

To all to whom these presents come: Greetings and the peace of God!

THIS CERTIFIES that Mr. August W. Becker
a graduate of Concordia Theological Seminary at St. Louis, Missouri
in the year 1938 having been duly called by St. John's Lutheran Church
at St. Louis, Missouri was ordained on the fourth day of the
month of June in the year of our Lord 1939 in accordance with the
rites of the Evangelical Lutheran Church and is authorized, under the rules of the
Church, to perform all the functions of the ministerial office.

Signed at St. Louis, Missouri

W. H. Robert

President of the St. Louis District
THE LUTHERAN CHURCH — MISSOURI SYNOD

ANNO DOMINI

Ministerial Society - St. John's

STATE OF MINNESOTA } ss.
County of Dakota

~~Office of~~ Clerk of Court

This is to certify that the within
Instrument was recorded for record
in his office at Hastings, on the 14th
day of March A. D. 1902.
and that the same was duly recorded
in Book 142 of Hastings
on page 137.

[Signature]
Clerk of Court.

By [Signature]
Deputy.

Sac City, Iowa
Sept. 7, 1943

To the Members of St. John's Lutheran Congregation
and
The Reverend S.W. Becker, M.A.
Ireton, Iowa.

Reverend and Dear Sir:

You are herewith receiving the solemn call of St. Paul's Lutheran Congregation, Sac City, Iowa.

We have prayerfully considered our determination to call a pastor, as well as the choice we have made this day, asking God to grant us His guidance and the required wisdom. Acting in the exercise of the authority with which Christ has vested the local congregation, we have this day unanimously elected you to serve as our pastor.

At the same time we ask for our sister-congregation, St. John's Lutheran Church at Ireton, Iowa, whose pastor we have called in this meeting, the same divine guidance, and we cordially and fraternally appeal to the membership of St. John's Lutheran Church, Ireton, Iowa, to grant you a peaceful release for the following reasons:

- 1) Our church is located in a city of 3165 inhabitants, thus affording greater mission opportunities;
- 2) Our present membership numbers 205 souls, 118 communicants, and 27 voting members. When we bear in mind that some four years ago our records revealed but only 56 souls belonging to the church and now see and realize the growth of this our church we can say that our field is ripe unto the harvest of even greater numbers. We feel that your pastor is very capable to carry on this work in this larger field.
- 3) Our Sunday school numbers some 60 pupils. We also have a Ladies Aid society, a Men's club and a Walther League society, all these in need of spiritual guidance and leadership.
- 4) Besides the church, just recently built, our congregation also owns a nine room parsonage fully equipped with furnace and hot water heater. The parsonage is located one block south of the church. Thus we offer suitable living quarters for the pastor elect and his family.
- 5) The opportunities for mission-work are truly great here in Sac City and we feel safe in saying that under the blessings of God our congregation should become a self-supporting, flourishing congregation within two or three years. As your pastor has been called to do this work.

Thus we have set forth unto you our circumstances, our needs, and our prospects. We hope that these reasons will constrain your congregation at Ireton to grant you a peaceful release, and as we extend this call to you, we ask that God might convince you of its divinity and that you accept the same.

Upon notification of your acceptance of this our call, the members of St. Paul's Lutheran Congregation, Sac City, Iowa, will make the necessary arrangements for the transportation of your household effects to the parsonage in Sac City.

With all cordial good wishes, we remain

St. Paul's Lutheran Congregation, Sac City,
Iowa

Signed this 7th. day of September, 1943

by: *Rev. E. A. Fritz*
Rev. E. A. Fritz, Vacancy Pastor.

P.S. He asks that this letter be read

Diploma of Vocation.

In the name of the Holy Trinity, God the Father, Son, and Holy Ghost. Amen.
Having called upon the Lord, our God, for guidance, and in the exercise of the authority with which He has vested His Church on earth, we, the

St Paul's Evangelical Lutheran Congregation,

of *Sac City, Iowa*,

in lawful meeting assembled on *Sept 7, 1943*, have decided to call a pastor, who is to preach to us and have the care of our souls. We have elected to this sacred office

the Reverend *S. W. Becker*, of *Iretow, Iowa*,

Pursuant to this election, which was held in the fear of God, and with due observance of the order laid down by Him, we herewith extend to our pastor-elect this

SOLEMN CALL.

We ask our pastor-elect, for Jesus' sake, to take charge of the pastoral office in our congregation as speedily as practicable, and to faithfully discharge the same in all its parts, in accordance with the Word of God, and so as to fulfil the detailed conditions hereinafter specified.

We pray God and the Father of our Lord Jesus Christ to convince our pastor-elect by His Holy Spirit that the call which we herewith extend to him is a divine call, to conduct him safely into our midst, and to bless his sacred ministrations among us, to the glory of His name, to the salvation of ourselves and our children, and to the advancement of His glorious kingdom. Amen.

St Paul's Evangelical Lutheran Congregation

of *Sac City, Iowa*.

Signed this *7th* day of *Sept*, A. D. *1943*, in the name of the congregation by the officers.

Ruben G. Jacobson Pres.

Wm. J. Busch Elder

Ernest A. Jensen Secy

Carl F. Kolbe Elder

Wm. Fleuch Elder

Res. *E. A. Fritz* Vacancy Pastor

J. M. Ansoerg Secy of Missions

We authorize and obligate our pastor-elect to proclaim to us, jointly and severally, the Word of God in its full truth and purity as contained in the canonical writings of the Old and the New Testament and professed in the confessional writings of the Lutheran Church;

to administer the Holy Sacraments in accordance with their divine institution;

to discharge toward all the members of our congregation the functions of a pastor and curate of their souls in an evangelical manner, in particular, to visit the sick and the dying and to admonish indifferent and erring members;

to faithfully guard the spiritual welfare of the younger members of the congregation, in particular, to instruct our catechumens in the Word of God, as it is taught in the Small Catechism of Doctor Martin Luther, and thus prepare them for their first communion;

to guide us in applying the divinely ordained discipline of the church, agreeably to the Word of God;

to serve the congregation as an example by his Christian conduct, and by the grace of God to do all that is possible for him to do, within the limits of his calling, for the upbuilding of our congregation and for the general advancement of the kingdom of Christ.

.....
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.....

On the other hand, we obligate ourselves to receive our pastor-elect as a minister of Jesus Christ, to accord him the honor, love, and obedience which we owe him as such according to the Word of God, and to support his ministrations among us with our diligent and faithful prayers;

to render the discharge of his duties easy for him by cordial one-mindedness and willing readiness, by our peaceable conduct, and in every other way possible;

to provide for his decent maintenance according to our ability, and to that end pay him promptly and regularly a *monthly* salary of \$ *115.00*

.....
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.....

Auburn, Iowa
Sept. 8, 1943

Dear Pastor Becker:

Some three weeks ago our congregation in Sac City upon recommendation of our President sent to us the name of one man, the Rev. M. F. Scheel of Keokuk and to him the call was sent. He however had received a call at that same time from the congregation at Ellinger Iowa and accepted the same. I then wrote to Schwidder for the second time for a list. This was last week Thursday. Tuesday evening of this week came along and the meeting was held. Brother Ansorge was there and said we should go ahead without a list.

The following brethren were suggested: Christiansen, Becker, Domsch, Mack and Max Ansorge. Of the 19 votes cast you received 17 on the first ballot. We did not push anyone but left the matter up to the voters to decide. I am ever open in all my dealings with matters such as these and hence am telling you these things.

Becker, I do so hope that you will accept this call. Sac City is a beautiful town. Paved streets most all over the city also in front and on the side of the parsonage. Our property is in a beautiful location two blocks from the newly built High School. I am sending you a picture of the church. The parsonage is very nice. Running water, furnace, hot water heater. Four rooms up stairs. Bed-room and bath on first floor. Full basement. All in good repair.

Above all there is much work to be done here. I dare say that it is one of the most promising missions we have in Iowa West at the pre-

sent time. In fact I would call this place a "natural" This congregation is surrounded by Lutheran Churches yet at the same time far enough away as to not interfere with your work. The congregation consists of farmers, some few retired, and some business men. With very little effort others could be gained for the church. The other evening we discussed this and I learned to know that we had some 15 adults who could be gained right now. But to start such a class a penny postal card cannot be sent out and then expect the people to come for instructions as was done. There is some \$3,000.00 debts yet on the church. The house is being paid on the pay as you go plan.

Again I urge you to accept this call, Becker. I would never tell this to anyone if I were not convinced of it myself. The salary is \$115.00 What the Board will do in your case with the extra \$10.00 for car expense must be ironed out with them.

Now should you desire further information, please do not hesitate to write.

Should you decide to accept, your Mrs. is requested to come to Sac with you and decide what colors she desires on the walls of kitchen bed-room and bath. They are painted walls. No wall-paper. This should be done before you move. So we hope to see you in a week or so. Let me know by mail when you will be there and I shall meet you in Sac City.

Your's as ever

E. A. Fritz
Auburn, Iowa

PRESIDENT

REV. AD. SCHWIDDER
1225 FOURTH AVE. S.
FORT DODGE, IOWA

FIRST VICE-PRESIDENT

REV. THEO. HOEMANN
ADAIR, IOWA

SECOND VICE-PRESIDENT

REV. R. W. KABELITZ
FENTON, IOWA

John District West

The Evangelical Lutheran Synod

of Missouri, Ohio, and Other States



TREASURER

MR. FRANK C. MOELLER
FORT DODGE NATIONAL BANK,
FORT DODGE, IOWA

SECRETARY

REV. GEO. A. W. VOGEL
310 EAST LOCUST ST.,
GREENFIELD, IOWA

Fort Dodge, Iowa
September 13, 1943

Rev. S. Becker
Ireton, Iowa

Dear Brother Becker,

Received your letter today telling me that you have been called to Sac City. It's true that Rev. Fritz proceeded without waiting for my list, but this will hardly have a bearing on your case because the list which eventually reached him contained your name among others. Rev. Fritz did not inform me when the meeting was to be held, and it was because of this that I did not get the list to him in time.

Sac City is undoubtedly one of our most promising mission places, if not the most promising. It is surrounded by Lutheran congregations and will be fed by them as the years pass by. Moreover, there is also considerable mission material in this territory. The fact that there have been no more adult confirmations is not due to lack of material,---at least that is how I view the situation,---but rather to a lack of intensive work. The complaint has been made, and it was made to me personally, that the former pastor was not as active as he should have been, and that because of this many were not being won for our church that could have been won. The former pastor admitted this to me, and hence I have every reason to believe that there is much work to be done in this place. I am firmly convinced that Sac City will be a self-supporting congregation within a few years if it receives the right man.

Now as to the large subsidy that the congregation is still receiving. As you know, the congregation is not much over five years old; its former pastor was a candidate when he arrived here; for quite some time services were held in the city hall;---and all this was, of course, not conducive to establishing the best possible order. Moreover, the congregation has built a chapel, for which it collected a considerable amount of money; it also purchased a home on which it also expended quite a sum; and finally, the people are probably not as wealthy as they are in other parts of our District. However, I believe that all of this can easily be set in order when the congregation receives a new pastor. I might add that quite a few of the people in this congregation are not from our circles and hence they must be handled with care.

I would like to see you accept this call even though it would mean a sacrifice on your part. While I had other intentions in regard to your future, it seems that the Lord wants you here in Sac City. As far as I can see, this is a field for a young energetic man, who is willing to build and to work for the Lord.

Wishing you God's blessings and the guidance of His Holy Spirit for your deliberations, I am

Sincerely yours,

Ad. Schwidder

AdS:mm

CONCORDIA TEACHERS COLLEGE

7400 Augusta Street

RIVER FOREST, ILLINOIS

Office of the
PRESIDENT

In the Name of the Holy Trinity, God the Father, God the Son,
and God the Holy Ghost. Amen.

Inasmuch as the Reverend Siegbert W. Becker has been duly elected by the Board of Electors in the manner prescribed by the Constitution of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, to occupy the position of Professor of Religion at Concordia Teachers College, River Forest, Illinois, the undersigned extend to him in the name of the Board of Control this


C A L L

We pledge him hereby to perform his holy office according to the Word of God and the confessions of the Lutheran Church, as stated in the Book of Concord of 1580, with the faithfulness which the Lord demands of all servants of His Church, according to the grace imparted to him, and to assume especially the instruction in Religion and such other branches as may be assigned to him by the Faculty and the Board of Control.

We promise to provide for him in temporal things according to the salary scale established by Synod so that he may fill his office without anxious care.

The Lord bless abundantly the going out and the coming in of the Reverend Siegbert W. Becker from his present calling to that of his future activity, so that His Name may be hallowed, His kingdom come, and His will be done for Jesus Christ, His Son's sake. Amen.

THE BOARD OF CONTROL OF
CONCORDIA TEACHERS COLLEGE



P. L. Kluender, Secretary

River Forest, Illinois
July 8, 1947.

CONCORDIA TEACHERS COLLEGE

7400 Augusta Street

RIVER FOREST, ILLINOIS

Office of the
PRESIDENT

July 10, 1947

The Reverend Siegbert W. Becker
603 South Twelfth
Sac City, Iowa

Dear Brother Becker:

The Board of Electors of Concordia Teachers College, River Forest, Illinois convened on July 8, 1947, for the purpose of calling a professor in place of Dr. Edward Koehler, who has been honorably retired according to Synodical regulations. After serious and prayerful deliberation, God has led the hearts and minds of the members of this body to elect you, and our Board of Control herewith extends to you the appropriate call.

You are to teach in the Biblical field primarily. It is understood that, as the personnel of the faculty changes, or as special needs may arise, some modifications of your teaching load may become desirable or necessary.

The teaching load assigned to you for the coming schoolyear will be the following, which you may check in our catalog as to content. You will find the courses listed on pages 22 to 24 of the 1947-48 issue.

A-0. Survey of Biblical History

This course is given to all college freshmen who enter here after doing their preparatory work in a secular high school. Graduates of our Concordia High School or of other Lutheran high schools are excused from this class, since it largely duplicates what they have had in their junior and senior high school years.

You will be asked to give this course in three divisions, one each quarter. The total assignment of the course will, therefore, be one college period a day running through all three quarters (with a different group of students each quarter).

A-1. Introduction to the Bible

You would also have this course in three sections, one each quarter, with three different groups of students. It covers the same general field as our Seminary courses in Introduction to the Bible, but must, of course, be less technical and less detailed.

A-20. Introductory Course in Doctrine

You would have only one section of A-20, which is really a Catechism course for students who have not had Lutheran high school training. The class meets twice a week during the schoolyear, with the same group of students throughout.

The Reverend Siegbert W. Becker, Sac City, Iowa
July 19, 1947

-2-

This completes your present assignment of college work - 5 periods of A-0, 5 periods of A-1, and 2 periods of A-20, a total of 12 periods a week throughout the schoolyear.

In addition to your college work, you will be asked to teach one section of Junior Bible History in the High School Department. This class meets three times a week. The material covered is the Old Testament. As you will note, this course contains one-half of the content of the Survey of Biblical History listed above, but much more time is assigned to it.

Our standard teaching load in College is 15 class periods per week plus additional work for the institution. Your teaching assignment this coming year would figure 12/15 or 4/5 of a College load and approximately 3/20 of a High School load, or somewhere in the neighborhood of 14/15 of a full teaching load, as we compute it.

Though you are called in the place of Dr. Koehler and will eventually assume a large part of his present assignment, we hope to be able to retain his services for some time. Though retired, he is carrying a full load of Senior Doctrine (A-21 and A-22, a total of seven sections) this coming schoolyear. It may be by next schoolyear you will be asked to take over one or more sections of this advanced Doctrinal work, depending on Dr. Koehler's continued health and desire to handle a full load of work. In this case, you would be relieved of a corresponding amount of your Biblical History or Introduction work.

The wish of the Board of Control and Faculty is that you eventually assume leadership in the Doctrinal field, and that, especially during the first years, you prepare yourself very thoroughly for such work. As you know, the Doctrinal study at our Seminaries and Teachers Colleges is an extremely important phase of our educational program. If this field is slighted in any way, or if the students do not grow in Scripture knowledge, and especially in doctrinal certainty and conviction, there is really no use conducting a teacher-training program at all.

Brethren who have observed your work have assured us that you have already become a sound theologian and that you delight in continued study of the Scriptures and in expounding them to others. From now on this should be your one important assignment. Fortunately, you have earned your Master's degree with a major in Greek and a minor in Latin. The advanced Greek study which you have done will certainly facilitate your interpretation of the New Testament as well as your joy in reading and studying it. The work which you have done in Latin ought to help you with the Lutheran Confessions, commentators, and dogmaticians of our Lutheran heritage. We pray that this early preference of yours will be used by the Lord to build you up in knowledge and in zeal for God's Word so that you will be an effective student, a forceful teacher, and a courageous defender of the faith once delivered to the saints. Dr. Koehler has held this position since before our institution was moved to its present campus, for a period of over forty years, and his work has resulted in untold blessings to our college, to the parochial school system of the church, and to the Church at large. May the Lord grant you the grace to follow in his steps.

The Reverend Siegbert W. Becker, Sac City, Iowa
July 10, 1947

-3-

Each faculty member is asked to do additional work for the school and for Synod beyond his teaching load. This work is assigned according to individual ability and preference and our changing needs as we see them. There are a number of fields of activity which are not now being properly taken care of. As soon as you have fit yourself into your work, your extra-curricular activity will be arranged in consultation with you.

All of our theologically-trained men are asked to participate in the Chapel Services. These services are conducted daily for a fifteen-minute period in the middle of the morning. They generally consist of a hymn, sermonette, prayer and benediction, but they may be varied within the time limits by the men who conduct them, according to the preference of the individual. We consider this a very important part of our school's work, since it gives to all one brief period a day of common worship and instruction. In this way you would keep in touch with regular preaching. The attendance at our Chapel Services is considerably over four hundred.

The Board of Control obligates itself to provide you with the Synodically-stipulated salary of \$225.00 per month (including your \$5.00 per month increment for service in the field, and \$5.00 per month for each child). In addition, they provide you with a home for your family. While we have eighteen such homes on the campus and a number of units off campus, we cannot tell you at this moment which dwelling you would occupy. Eventually it is the hope of the Board of Control to provide enough homes on the campus for all regularly-called faculty members. This was the case before the unprecedented expansion of our College Department made it necessary to call more professors and engage more instructors. Due to the difficulties in the building trades, we have not been able to catch up with campus construction and have had to buy homes off-campus.

The Schoolyear 1947-48 opens September 9th at 10 A.M. The Orientation Program for new students begins September 7th. It would be very desirable, both for you and for the college, if you could come some weeks ahead of time so as to become settled with your family and look over the course material that you would be required to teach. The other professors in the Religion Department (Doctors Koehler, Appelt, Klinck, Keinath, and Huegli) will be able to give you considerable help in lining up your work.

If there is anything unclear regarding the position to which you are called, or any additional information that you would like to have, please do not hesitate to write or telephone, or if you wish, come in to talk to President Klinck. If you are a Synodical delegate, you will no doubt have an opportunity to come out to Concordia, 7400 Augusta Street, (ten miles west of the Palmer House) during the early part of the convention.

May the Lord give you the wisdom and courage to make the decision to the best interests of His Church. We know that you are asked to leave a blessed and fruitful field of labor in a Christian congregation. We know that your members will look upon your call as a calamity for them, as is nearly always the case when men are called to serve Synod directly. We trust that when they think it over and talk it over prayerfully, they as one unit of our Missouri Synod, will be willing to make the sacrifice for the good of the whole Church. If it be God's will that you come to us, and we pray that it may, we know that the Lord

The Reverend Siegbert W. Becker, Sac City, Iowa
July 10, 1947

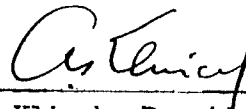
-4-

will provide them with another faithful shepherd so that His work among them will not suffer.

Your brethren in Christ,



P. L. Kluender, Secretary,
Board of Control



Arthur Klinck, President
Concordia Teachers College

hw
catalog under
separate cover

A TRIBUTE TO DR. SIEGBERT W. BECKER

Since you, Dr. Becker, have received a Call to serve at another school — Milwaukee Lutheran Teachers College, and

Since we hold you in high regard, we herewith wish to make it known that

You have been a real blessing to many as a teacher of religion and doctrine at the College. Many students and graduates have personally expressed to some of us their gratefulness for having had the opportunity to study under you, and some of us also have been inspired by your instruction in class.

You have been a friend and spiritual counselor to us and to many students and graduates.

You have been a scholar and exponent of the Holy Scriptures as the inspired Word of God, the only truth, the source of knowledge, and the greatest treasure.

You have witnessed eloquently to the Lord Jesus Christ as Savior and King.

We therefore urge you to remain in our midst at Concordia Teachers College, River Forest, and to continue your ministry here.

We know that the Lord will guide you to a decision as to where He wants you to serve Him. We assure you of our continued prayers for the Lord's blessing on your important labors.

Your Concordian Friends,

Helga Skiss (Mrs.) Halvard
Lillian Burr
Gladys Keil
Lillian Corrigan
Ruth Elick
Chas. Frankfort
Walter Cooley
(Mrs.) Edna Abel
Nancy Klatt
Elva Schaefer
Russel Mischnick
Marshall Coe
Betty Strietelmeier
Elsie Chambers
Judine Buhken
Bertine Dull
F. Moers
Marie Comstock
William Raabe

June 6, 1963

cc: President M. L. Koehneke
Members of the Board of Control

CONCORDIA TEACHERS COLLEGE

7400 Augusta Street
RIVER FOREST, ILLINOIS

June 7, 1963

Dr. Siegbert W. Becker
1205 Park Drive
Melrose Park, Illinois

Dear Sig:

This letter is a confirmation of the telephone conversation which I had with you on the night of June 4, 1963 after the Board of Control had met.

The Board passed the following resolution in connection with your Call to Milwaukee Lutheran Teachers College:

"Since Dr. Becker has indicated that he feels he ought to accept the Call extended to him, for the reasons he has stated, namely:

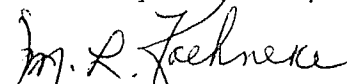
- (1) His unhappiness with the doctrinal situation as he sees it in The Lutheran Church—Missouri Synod, and
- (2) His concern for the welfare and morale of this new institution in its formative years;

"Therefore Be It Resolved:

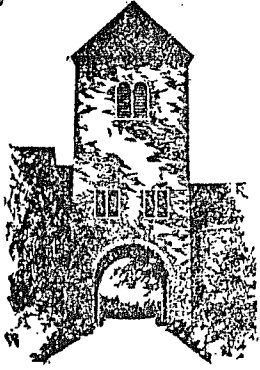
- (1) That we advise Dr. Becker to accept this Call for these reasons:
 - (a) To permit him to preserve his personal and professional integrity, and
 - (b) To fill a need in the Kingdom for which he has professional interest, training, and experience, and
- (2) That we express our readiness to grant him a peaceful dismissal, and
- (3) That we express our sincere gratitude to him for his extended and earnest services to the College."

If you would like to discuss this further with me before I leave for Europe on Sunday afternoon, please feel free to call me. I shall be happy to try my best to work this into the schedule prior to my departure.

Cordially in Christ,



Martin L. Koehneke
Executive Officer of
the Board of Control



Wisconsin Lutheran Seminary

WISCONSIN EVANGELICAL LUTHERAN SYNOD

Carl J. Lawrenz, *President*
Old Testament, Symbolics

Paul Peters, *Ph. D., Quartalschrift*
Old Testament, Church History

Frederic E. Blume, *Registrar*
New Testament, Pastoral Theology

Gerald Hoenecke, *Campus Director*
New Testament, Homiletics

Heinrich J. Vogel, *Bursar*
Systematic Theology, Homiletics

Armin W. Schuetze, *Librarian*
Symbolics, Church History

Martin Albrecht, *Secretary, Music Director*
Church Music, Christian Education

Wilbert R. Gawrisch
Systematic Theology, Homiletics

11831 N Seminary Drive 65 W

Mequon, Wisconsin 53092

February 17, 1966

Dr. Siegbert Becker
2401 N. Grant Blvd.
Milwaukee, Wis. 53210

Dear Dr. Becker,

As I promised you last evening in our telephone conversation, I would be sending you the call as professor to our Wisconsin Lutheran Seminary this morning.

After much prayerful consideration and a very conscientious deliberation, the Lord lead the Seminary Board to call you to fill the vacancy which will exist when Dr. Paul Peters terminates his call to the Seminary, by his resignation, at the end of the present school year in June 1966. As the call states, you are to teach in the field of New Testament Exegesis and Homiletics. This will also include assisting in editing the Wisconsin Lutheran Quarterly.

Your name was submitted to the Board in the orderly procedure agreed upon by our church body. Your name was also supported by letter and we are confident that the Lord guided the hearts and the minds of the Board members to direct this call to you. We called upon Him for guidance and we send this call to you with the confidence that He will also direct you to a decision pleasing to Him.

President Lawrenz, as well as the Chairman of the Board, Pastor Herman Cares, and I, stand ready to answer any questions you might have pertaining to your call.

The faculty and the Board are convinced that the Lord has given you the gifts which should now be put to use in training the future pastors of our Synod. This is, indeed, a very awesome responsibility. We know, however, that the Lord never gives us an assignment greater than our ability. He, Himself, sustains us and strengthens us, as we well know from personal experience.

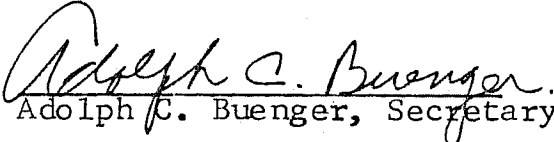
Dr. Siegbert Becker

-2-

No definite time was set for beginning your work at the Seminary. It was the consensus of opinion that these details could be mutually worked out with you, the Board of Control of Milwaukee Lutheran Teachers College, and our Seminary faculty and Board. The home that you and your family are to occupy will also be determined in the light of future developments. This would depend largely on the time you would decide to arrive at the Seminary.

Commending you to the gracious care of Him, by Whose favor we labor, I remain, in the name of the Board of Control of our Wisconsin Lutheran Seminary

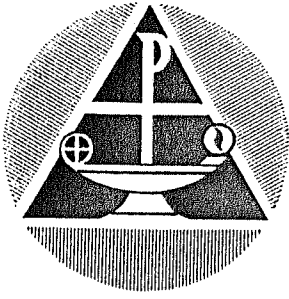
Respectfully yours,


Adolph C. Buenger, Secretary

ACB/lk

CC: Professor Carl Lawrenz
11822N Seminary Drive 65W
Mequon, Wisconsin 53092

Pastor Herman Cares
2221 W. Greenfield Ave.
Milwaukee, Wisconsin 53204



Diploma of Vocation

*IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST. AMEN.*

Having called upon the Lord, our God for guidance, and exercising the authority which He vested in His Church on earth, we,

THE BOARD OF CONTROL

of Wisconsin Lutheran Seminary

in lawful meeting assembled on February 16, 1966 have elected

Dr. Siegbert W. Becker

Milwaukee, Wisconsin

to the sacred office of a public servant of the Word and herewith extend to him this

SOLEMN CALL

In the Name of the Triune God and by His authority we ask the person elected to assume at this time the office of

Professor at Wisconsin Lutheran Seminary.

as part of the public ministry of the Church and to perform his office faithfully in all its parts according to the Word of God and the needs of the institution to which he is called, as hereinafter specified or indicated or as may be resolved and mutually agreed upon from time to time.

We pray God, the Father of our Lord Jesus Christ, by His Holy Spirit to move this brother to accept this call, to conduct him safely into our midst, to bless his labors among us, to the glory of God's holy name, the advancement of His kingdom, and the continued welfare and the eternal salvation of many souls.

We authorize and obligate our professor:

To instruct and train the students in his charge diligently and faithfully in harmony and in accord with the Word of God as revealed in the Canonical Books of the Old and the New Testament and professed in the Confessional Writings of the Lutheran Church as contained in the Book of Concord of 1580;

To maintain Christian discipline in his work at this institution and to this end to employ such means as are in accord with the Holy Scriptures;

To serve the institution with an example of Christian conduct, to endeavor earnestly to live in brotherly unity with his fellow laborers, to work under the supervision of the Board of Control and under the direction of the head of the institution, and with God's gracious help to do everything within the sphere of his calling that will serve the promotion of the institution and the general advancement of the kingdom of Christ;

For the present we ask the called professor to serve in the following capacities:

Principally New Testament Exegesis and Homiletics, as well as
serving on the editorial staff of the Wisconsin Lutheran Quarterly

On the other hand, we obligate ourselves:

To receive our professor as a servant of the Word, to honor and love him as such, and to support his work among us with our faithful assistance and diligent prayer;

To make the discharge of his duties pleasant for him, to encourage him by word and deed, and to stand by him in the performance of his duties in true Christian love and respect:

To provide for his proper maintenance and to that end to pay him, at this time, the code salary of \$ 440 per mo., in addition to free dwelling, telephone and hospital insurance.

THE BOARD OF CONTROL

of Wisconsin Lutheran Seminary

Signed this Sixteenth day of February, A.D. 1966

by the following officers:

Herman W. Cores
Chairman

Adolph C. Buenger
Secretary

St. John's Ev. Lutheran Church

Wisconsin Synod
BARABOO, WISCONSIN

CHURCH: CORNER EAST & 5TH STREET
PASTOR'S RESIDENCE: 614 EAST STREET

SCHOOL: 533 - 5TH STREET
PRINCIPAL'S RESIDENCE: 320 - 5TH STREET

May 20, 1969

Dr. Siegbert Becker
2401 North Grant Boulevard
Milwaukee, Wisconsin 53210

Dear Dr. Becker:

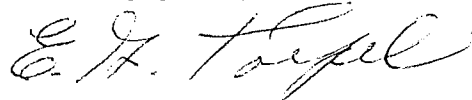
Under the Holy Spirit's guidance the Board of Control of Wisconsin Lutheran Seminary was directed to extend to you the Call to become the tenth professor at our Seminary, with the teaching assignment of New Testament and Church History.

We have every confidence that the Lord has given you the talents necessary for the teaching areas designated, and that He has supplied you with a spirit of dedication and devotion to Christ and His Word of Truth that will encourage and inspire the future pastors of our Synod.

May the same Holy Spirit, who guided us in our deliberations, guide and direct you in your consideration of the Lord's Call to serve Him at our Wisconsin Lutheran Seminary.

Wishing you the Lord's blessing in your deliberations, I remain,

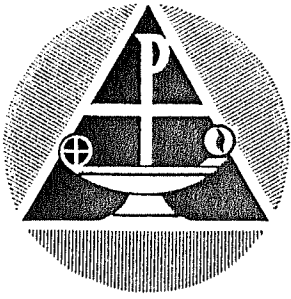
Sincerely yours,



Emil G. Toepel, Secretary
614 East Street
Baraboo, Wisconsin 53913

P.S. Please feel free to discuss the details of this Call more fully with Professor Lawrenz.

EGT:vd



Diploma of Vocation

*IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST. AMEN.*

Having called upon the Lord, our God for guidance, and exercising the authority which He vested in His Church on earth, we,

THE BOARD OF CONTROL

of Wisconsin Lutheran Seminary

in lawful meeting assembled on May 19, 1969 have elected

Dr. Siegbert W. Becker

Milwaukee, Wisconsin

to the sacred office of a public servant of the Word and herewith extend to him this

SOLEMN CALL

In the Name of the Triune God and by His authority we ask the person elected to assume at this time the office of

Professor at Wisconsin Lutheran Seminary

as part of the public ministry of the Church and to perform his office faithfully in all its parts according to the Word of God and the needs of the institution to which he is called, as hereinafter specified or indicated or as may be resolved and mutually agreed upon from time to time.

We pray God, the Father of our Lord Jesus Christ, by His Holy Spirit to move this brother to accept this call, to conduct him safely into our midst, to bless his labors among us, to the glory of God's holy name, the advancement of His kingdom, and the continued welfare and the eternal salvation of many souls.

We authorize and obligate our professor:

To instruct and train the students in his charge diligently and faithfully in harmony and in accord with the Word of God as revealed in the Canonical Books of the Old and the New Testament and professed in the Confessional Writings of the Lutheran Church as contained in the Book of Concord of 1580;

To maintain Christian discipline in his work at this institution and to this end to employ such means as are in accord with the Holy Scriptures;

To serve the institution with an example of Christian conduct, to endeavor earnestly to live in brotherly unity with his fellow laborers, to work under the supervision of the Board of Control and under the direction of the head of the institution, and with God's gracious help to do everything within the sphere of his calling that will serve the promotion of the institution and the general advancement of the kingdom of Christ;

For the present we ask the called professor to serve in the following capacities:

Professor of New Testament and Church History

On the other hand, we obligate ourselves:

To receive our professor as a servant of the Word, to honor and love him as such, and to support his work among us with our faithful assistance and diligent prayer;

To make the discharge of his duties pleasant for him, to encourage him by word and deed, and to stand by him in the performance of his duties in true Christian love and respect:

To provide for his proper maintenance and to that end to pay him, at this time, the code salary of \$ 5,880.00, in addition to a home, telephone, and full hospital-ization insurance under Synod's plan.

THE BOARD OF CONTROL

of Wisconsin Lutheran Seminary

Signed this nineteenth day of May, A.D. 1969

by the following officers:

Paul E. Nitz
Chairman

Emil H. Toepel
Secretary

...ures of essays by Dr. Rowland Allen, Professor of Old Testament and Preaching, Western Conservative Baptist Seminary, Portland, Oregon. Mrs. Rosemary Jensen, Director, Bible Study Fellowship, San Antonio, Texas, will speak on "Communicating The Scriptures Publicly In a Church Context. Immediately following the conference of the International Council On Biblical Inerrancy, the Fellowship of Evangelical Lutheran Laity and Pastors (FELLIP) will hold its first national convention in the Min-

Dr. Kurt Marquardt in his Fort Wayne Seminary Office



Professor to speak on "Historical Perspective on Biblical Inerrancy."

7:00 p.m. and concluding at 9:00 on Saturday, September 29.

FELLIP's August Newsletter announcing the convention says that "A growing number of major concerns must be resolved before the new church becomes a reality. Such concerns include the authority of scripture, Biblical inerrancy, congregational control over its own affairs, ownership of church property, liberation theology, administrative structure, church renewal, social issues and issues of ethics. The theme of the convention is "Father Make Us One — One in Faith — One in Doctrine — One in Love." Keynote speakers include Mr. Franky Schaeffer, Rev. Gordon Thorpe, Dr. Ralph Quere, Dr. Ben Johnson and Rev. Paul Swedberg. Presenters are Rev. James Minor, Dr. Robert Jensen, Rev. Gordon Thorpe, Rev. Robert Ross, Rev. Morris Vaagness Jr., Dr. Ben Johnson, and Rev. Irvn Nelson. Rev. Paul Swedberg, Chairman of FELLIP says that "The purpose of the First National Convention of the Fellowship of Evangelical Lutheran Laity and Pastors is to provide an instrument of mutual inspiration and support within the

Moss is pastor of Grace Church Deephaven, Waysata, Minnesota. Thorpe is pastor of Grace Lutheran Church, Eau Clair, Wisconsin and a member of the Commission for a New Lutheran Church. Vaagness, a prominent leader in the charismatic movement, is pastor of North Heights Lutheran Church, ALC, Roseville, Minnesota. Johnson is pastor of Salem Lutheran Church, St. Cloud, Minnesota and chairman of Friends for Biblical Lutheranism. Nelson is pastor of Bethel Lutheran, LCA, North Minneapolis, Minnesota, and Jensen, is a medical doctor from San Antonio, Texas, and a FELLIP Board Member.

Unlike some former ALC and LCA conservatives, who have left the ALC and LCA, FELLIP is urging its members to remain within the New Lutheran Church and to actively participate in its formation. Those who have left contend that many of the 70 member Commission For A New Lutheran Church reject basic doctrines of historic Christianity. The commission includes outspoken defenders of abortion and homosexuality. Conservatives claim that, while not

Continued on Page 27

liberation theologians, and sends missionaries to work with the poor of the region. Issued by the Congregation for the Doctrine of the Faith, the 36-page document warns priests, liberation theologians, and sends missionaries to work with the poor of the region. Issued by the Congregation for the Doctrine of the Faith, the 36-page document warns priests,

300 Conservative Christian Leaders Meet in Denver

Evangelicals Make Plans For "Position Statements"

Denver, August 25, 1984

The Continental Congress on the Christian World View Met in Denver, Colorado, August 22-25 with about 300 invited participants to draw up Christian "Position Statements" for the Evangelical Christian Community committed to the authority of the Bible as seen through Biblical inerrancy. The conference was not open to the news media. One prominent religion writer for a major newsweekly was denied admittance to the sessions. No news releases were issued. The Steering Committee of the

Coalition on Revival, which sponsored the event, plan major public statements from an evangelical perspective and meetings open to the mass media on July 22-25, 1985 in Dallas Texas. The public statements written in preliminary draft at Denver will be reviewed in the spring of 1985 at regional conferences tentatively scheduled for San Francisco, Los Angeles/Orange County, Seattle, Denver, Dallas, Chicago, Atlanta and Washington, D.C. The Social Action Statements are in the process of being drawn up by

Continued on Page 13

A Very Special Servant Called to Heaven

By Rev. Phillip Giessler, Executive Secretary, An American Translation

Christ's Kingdom of Grace lost one of her truly great servants this past Saturday (September 1). Dr. Siegbert Becker (1914-84) was called home to heaven after a very painful, though short, bout with cancer. To Helen, his wife, and their five grown children go our prayers and sense of loss as we bow to Him who is our resurrection comfort. — JESUS the CHRIST.

Like Paul and Luther

Those of us who have been Dr. Becker's students, both in the Missouri and Wisconsin Synods, well know the abundance of talents loaned by the Holy Spirit to this picked servant. Many of us sat at his feet overawed by the depth of Bible knowledge present in his photographic recall. Bible passages and references rolled off his tongue in any situation, whether in time of theological debate or need for spiritual comfort. Certain of his students and colleagues were well aware that Becker possibly represented the very best combination of the

Apostle Paul and of Martin Luther that our age has known. His understanding of Paul's epistles and doctrinal concepts made him a master of the three sola's and of justification, etc. And coupled with Luther's intensity, conviction, and teaching ability, the Gospel first brought to light in the New Testament and then rediscovered by the Reformation continued to live in Becker's classrooms and pulpits — in spite of the nonclarity which dominates so much of modern day preaching and teaching.

But Becker's students also saw an additional quality not always present in the personality of a strong, doctrinal warrior — namely, humility. His was the attitude of Christ as described in Philippians 2, a servant's attitude. No question in his classroom was ever thought foolish but always received a thorough, kind, and fair answer.

His Career

Becker received his college education at Concordia College — St. Paul, Concordia Seminary — St. Louis, the University of Chicago, and the Northern Baptist Theological Seminary. He served parishes (LC-MS) in three different towns in Iowa from 1938-47, and then received a call to teach at Concordia

Teachers College — River Forest. His students fill classrooms from one end of the Missouri Synod's day school system to the other. Along with Edward W. A. Koehler, Becker has had as much influence as any over the sound teaching of religion to grade school and high school students.

During the doctrinal difficulties of the 1960's and early 70's, Becker was a strong vocal opponent of the higher critical approach to the interpretation of Scripture. These convictions moved him to leave the Missouri Synod already in 1963 and to join the Wisconsin Evangelical Lutheran Synod (WELS). Missouri's loss was Wisconsin's gain. From 1963-69 Becker continued to train parochial teachers at Milwaukee Lutheran Teacher's College. Then in 1969 he received a call to join the faculty of the Wisconsin Lutheran Seminary. He retired from that position this past June.

A Communicator Par Excellence

On the pages of Scripture the Apostle Paul was given about every gift available for any ministry. It seemed to be the same with Dr. Becker. He was a master of the Greek New

Continued on Page 22

Christian News Sept 10, 1984

HE IS RISEN!

Christ, our Lord, is risen indeed;
Conquered is the serpent's seed;
All his power is lost forever,
Satan now can harm us never.

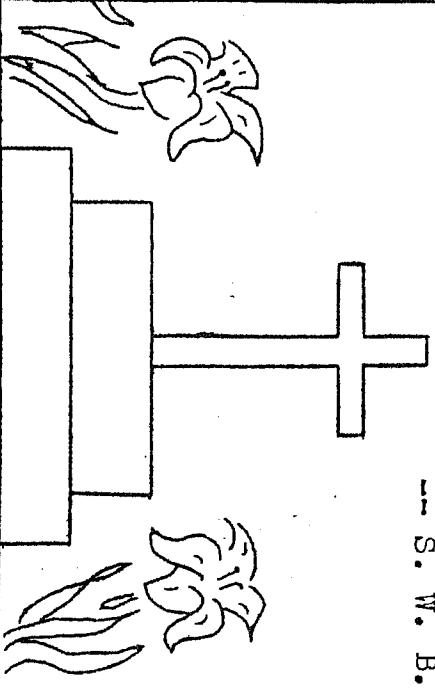
Christ, our Lord, is risen indeed;
From all sins He now has freed
All the sin-cursed sons of men.
We may hope for heaven again.

Christ, our Lord, is risen indeed;
And fulfills our deepest need;
For He rose us all to save
From the power of the grave.

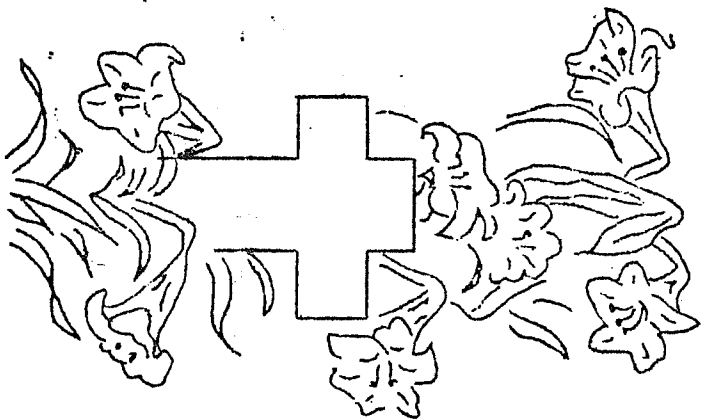
All your heartfelt songs of praise
To the risen Christ now raise;
Loud proclaim this joyous word,
Risen is the Christ, our Lord.

And when ends this present age
Where the storms of sorrow rage,
With the risen Christ may we
Rise and live eternally.

--- S. W. B.



April



THE MESSENGER
OF

ST. JOHN'S LUTHERAN CHURCH,
IRETON, IOWA.

123
Christ the Lord is risen indeed
From all sin, He now has freed
All the sin-cursed sons of men
The may hope for heaven again

Christ the Lord is risen indeed
And fulfill's our deepest need,
For He rose us all to save
From the power of the grave.

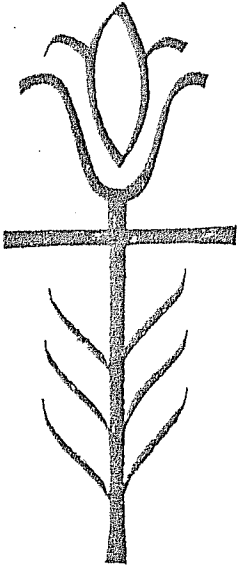
Christ the Lord is risen indeed
Conquered is the ~~serpent's~~^{devil's} ~~seed~~. evil seed.
Satan now can harm us ~~not~~ none;
All his power is lost ~~for~~, and gone.

All your heartfelt songs of praise
To the risen Christ now raise
Laud we now the
~~Glory~~ ~~now~~ for His power and love
Of the Christ who lives above

And when ends this present age
Where the storms of sorrow rage
With the risen Christ may we
Rise and reign eternally

Victory!

There is a victory which overcomes
The world, a victory which never fails,
A victory which stands secure, though we
May fall. It is the victory we won
When God's own Son did take our place in death
And hell and paid the penalty in full
For every fall and every sin and wrong
That we have done.



He died for us, and on His head fell all
The wrath of God, and for His sake our God
Doth now declare us just and free from all
The guilt and punishment that ought to rest
Upon our souls. Our God has justified,
And who shall now lay aught unto our charge?
As sinners still, we yet stand free of guilt
Before the throne of God.

Besides all this, the Son of God, who sits
At God's right hand, doth plead and pray for us,
That we may rise again from every fall,
That we may be forgiven when we sin,
And that our faith may nowise, never fail.
No matter, then, how deep our fall may be
And how severe our sin, His grace and love
Are always greater still.

The victory we win in Him is not alone
A conquest over sin, but life and death, and all
The ills they bring, are swallowed up within
The largeness of His love, which knows no end.
And tribulation and our heart's distress,
And persecution's bitter pangs beside,
And famine, peril, sword, and nakedness
Are powerless to take His love from us.

He died for us and also rose again,
And nothing in this wide, vast world of ours
Can ever alter that. We stand beneath
His cross, and there we know He always loves
Us still, though we are weak and fall.

This is the faith that overcomes the world,
The faith which knows that God gave up His Son
To death for us, that God's own Child did love
Us to the cross and spread His loving arms
Upon the cursed tree, that all mankind
Might find a refuge there, and peace and joy
Within those outstretched arms, where men will find
Forgiveness and the Father's love.

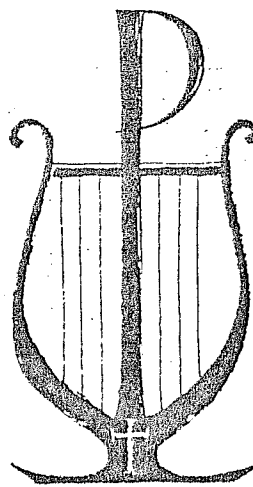
This is the faith that overcomes the world.
Lord, give us such a faith, we humbly pray,
For Jesus' sake.

River Forest, Ill.

SIEGBERT W. BECKER

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THE LUTHERAN WITNESS
May 7, 1957





Briefs by the Editor

At the end of May the Committee on the Assignment of Calls met at Wisconsin Lutheran Seminary and at the beginning of June at Dr. Martin Luther College to assign the candidates to their first positions in the pastoral and teaching ministries of our Synod. Members of the Committee on the Assignment of Calls are the presidents of the ten districts of the Synod and the presidents of the Synod's educational institutions. The latter are advisory members.

For the graduates those are the hours when the Lord answers questions such as these: Where will I begin my ministry? Where is the Lord sending me? All of them have already said,

"Here am I; send me." Now they are waiting for the Lord to say the word. One thing they know for sure: they will be going to their assigned charges to proclaim and teach the saving Word of Christ. It is with that conviction that they assemble in a worship service to receive their assignments.

Dr. Siegbert W. Becker of the Wisconsin Lutheran Seminary faculty this year wrote a special hymn for the occasion. We would like to share it with you. It is sung according to the tune "Herr Jesu Christ, dich zu uns wend" (No. 3 in TLH). May the spirit of this hymn fill the hearts of our new pastors and teachers as they enter their fields of service!

"A Good Soldier of Jesus Christ" (2 Tim. 2:3)

With worlds to conquer, wars to win,
Strong blows to strike against all sin,
We stand before Thy throne, O Lord,
Our sword Thy sure unerring Word.

Thy grace shall be our only theme,
Thy blood, which did the world redeem,
Shall be our weapon in the fight
To fill the darkness with Thy light.

Bestow Thy Spirit now we pray;
His wisdom light our heavenward way,
His understanding fill our heart
His might and counsel, Lord, impart.

His knowledge be our guide and stay
As we proclaim Thy saving way.
Teach us no one but Thee to fear;
No foe can harm if Thou be near.

Bless Thou the task we undertake
As we go forth for Jesus' sake
With shepherd's care for dying men
To bid the hopeless hope again.

Be with us, Lord, throughout our life,
Through wind and wave, through storm and strife;
And when at last our course is run,
O let us hear Thy praise: "Well done!"

Northwestern Lutheran June 24, 1979

A KING GOES FORTH

Siegbert Becker 1961

Mel.: Harold Rohlfing 1961

1. A King goes forth a cross to bear, a cruel crown of

The first system of musical notation is in 4/4 time with a key signature of one flat (Bb). It consists of a treble and bass staff. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics '1. A King goes forth a cross to bear, a cruel crown of' are positioned between the two staves.

thorns to wear, In bit-ter grief to bow His head, His

The second system of musical notation continues the melody and bass line from the first system. The lyrics 'thorns to wear, In bit-ter grief to bow His head, His' are positioned between the two staves.

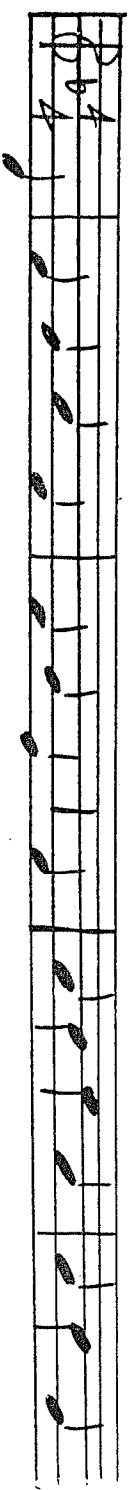
ho-ly, precious blood to shed.

The third system of musical notation concludes the piece. It features a double bar line at the end of the melody. The lyrics 'ho-ly, precious blood to shed.' are positioned between the two staves.

S. Becker

A King Goes Forth a Cross to Bear

H. Romfing



- 1. A King goes forth a cross to bear, A cru- el crown of thorns to wear,
- 2. The King goes forth to bear a cross, The Lord of all to suf- fer loss
- 3. For us this glo-rious work was done; For us it has sal- va- tion won.



- In bit- ter grief to bow His head, His ho- ly, pre- cious blood to shed.
- The Son of God, - past mor- tal ken, - To meet the mock- er- y of men.
- These woe- ful wounds He car- ries here That we may share His glo- ry there.

- 4. The mighty God is bound that we From every bondage may be free.
- Widespread His arms the cross- beams hold That they may all mankind enfold.

- 5. The living Lord descends to die That dying man might live thereby;
- The third day He will rise again To justify all fallen men.

- 6. Jesus, Redeemer, Savior, Friend, Thy love knows neither bound nor end.
- Within our heart Thy love shall live All comfort, peace, and joy to give.

- 7. Thy love in hymns of praise ~~we~~ ^{we'll} sing While owning Thee our heavenly King.
- For this Thy love our God and Lord, Be now and evermore adored.