



# THE NORTHWESTERN Lutheran

July 16, 1961  
Volume 48, Number 15



# BRIEFS

## by the Editor

The first section of a Convention Preview is found on page 232. This and the installment which will follow in the July 30 issue will acquaint you with some of the proposals and issues on which the Convention will have to make decisions. It would be impossible to mention everything that deserves mention, since there is an unusually great number of important matters which this Synod Convention will have to dispose of. It was because of this fact that it was decided to have a ten-day, instead of the usual seven-day convention.

\* \* \* \*

*The Rev. Milton Tweit, President of the Evangelical Lutheran Synod, was critically injured in an auto collision on May 30, but he has survived the crisis and will recover. Mrs. Tweit, however, was killed instantly. We express our sympathy to President Tweit and add our wishes for his full recovery.*

\* \* \* \*

Our convention preview deals with missions. In the report of the Board for World Missions we find quoted

these paragraphs from an essay read by the sainted Professor August Pieper to the convention of 1919:

"Our mission work to date has been a miserable, petty bungling, a botchery lacking both fire and force. At every convention we seem to be asking ourselves: Do we, or do we not want to do mission work? Half a heart, half an effort, and half a result. We work as in a dream. Mary has become a pokey dreamer, sitting at the Lord's feet. She has developed the habit of only listening; but her hearing has become dull, her heart indifferent, and her hands and feet leaden and lazy. Wake up! Wake up, Mary! Rub the sleep out of your eyes, shake the lethargy from your limbs; it's time to get to work! Don't you see the vast throng of people around your house, crowding about your open door, people who would also hear of the glorious thing which the Lord has poured into your heart?"

"It is time, high time! The sun is still shining, it is still day, but it is hastening toward evening, and the day is far spent.

"One great obstacle lies in the way of your understanding and the carrying out of your work; it is the earth-bound self-concern of every one of us, this preoccupation of personal pride, this smug ease, and this worldly and carnal attitude."

To this we add the further comment of the Board (given at greater length in the Preview):

"Since that time we have indeed begun to be more active in missions. . . . But are we indeed seriously at work in missions, at home and abroad? . . . Are we as thoroughly convinced of the world's need of our witness of the Word as we are of the need to preserve for ourselves this Word pure and intact? We should do the one, but not leave the other undone."

\* \* \* \*

**A pre-Convention message on world missions by Pastor Edgar Hoenecke, Chairman of the Board for World Missions, is found on page 229.**

\* \* \* \*

*President Oscar Naumann has also favored us with a brief piece which looks forward to the Convention. See page 237.*

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

*The Northwestern Lutheran*

\*

Volume 48, Number 15

\*

July 16, 1961

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

**Postmaster:** Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

**Subscription Rates Per Year, payable in advance:**

|                                |        |
|--------------------------------|--------|
| Individual subscription .....  | \$2.00 |
| In Milwaukee .....             | \$2.25 |
| For blanket subscription ..... | \$1.75 |
| In bundle subscription .....   | \$1.60 |

**THE EDITORIAL BOARD —**

Werner H. Franzmann, *Managing Editor*  
 Walter W. Kleinke, *Assistant Editor*  
 Prof. Fred Blume    Prof. Armin Schuetze

Address all items for publication to:  
**The Managing Editor**  
**The Northwestern Lutheran**  
**3624 W. North Ave.**  
**Milwaukee 8, Wisconsin**

**CONTRIBUTING EDITORS —**

|            |                |               |
|------------|----------------|---------------|
| I. P. Frey | E. E. Guenther | E. E. Kowalke |
| C. Mischke | H. C. Nitz     | J. Schaad     |
|            | C. Toppe       |               |

**THE COVER —** St. Marcus Ev. Lutheran Church, Milwaukee, Wisconsin; Paul Knickelbein, pastor.

# Editorials

**Fishing Lures** We are in the midst of the fishing season. It is the time of vacations, which many like to spend in quiet relaxation at a lake or at a mountain stream, whipping the waters for the elusive fish. That is by no means a modern sport or pastime. Much time was spent at that already in Jesus' day though not so much as a sport as an occupation, a way of earning a living. Jesus with His knack of drawing His illustrations from His surroundings used the picture of fishing to drive home a spiritual truth. He told His disciples that He was making them fishers of men.

In ordinary life it is not good for the fish to be caught, but it is good for men to be caught in the net of the Gospel. It means life and salvation for them, eternal joy and bliss. How sad it is that men do not realize that and like elusive fish try to keep from being caught.

Fishermen employ a great variety of baits and lures. If one does not work, another is tried. But in catching men for the Lord, there is only one net, the net of the Gospel, and only one lure, the lure of Jesus as the Savior and Redeemer, the message that God in Christ had prepared full and free salvation for sinners.

Men in their church work often lose confidence in that method and want to employ other lures, worldly lures, lures which have greater appeal to the flesh. They get impatient and want quicker results than can be attained by the Gospel. And sometimes with their worldly methods they seem to have much success which impresses men. But the fact is that nothing but the net of the Gospel can draw men into the kingdom of God. Those who are caught with other habits and lures are still swimming around in the polluted and condemned waters of the world in spite of their outward membership in a visible church.

A fisherman must have patience. He often sits there for a long time without getting a nibble. He knows that he will never catch all the fish in the sea. At best he will catch only a few of them. So it is in respect to the kingdom of God. When the disciples once asked Jesus: "Are there many that be saved?" He replied: "Narrow is the way that leadeth unto life, and few there be that find it."

IM. P. FREY

\* \* \* \*

**The Bultmann Reviews — A Puzzle** Even today, when the West Germany economy is flourishing and the "Made in West Germany" stamp appears on a great variety of exports, from Volkswagens and dynamos to pipe wrenches and Christmas ornaments, one of its most important and significant exports is its theology. A recent brand that has proved to be fascinating to American scholars and theologians is the theology of Rudolf Bultmann, a Lutheran scholar, who promotes a man-centered instead of a God-centered theology, and who substitutes for the historic faith our own individual experience.

Bultmann's opinions on Scripture, revelation, inspiration, the Church, the Sacraments, conversion and faith, and the like, have been examined and reviewed by a variety of religious thinkers. Reading their critiques of

his theology gives us an insight into Bultmanism — and into the theology of the reviewers.

An evangelical Protestant has this to say about Bultmann's theology: "For all his good intentions and appearances, Bultmann accomplishes nothing for faith, understanding, preaching, or salvation. He finally leaves us neither with God nor Christ, neither with kerygma [Gospel proclamation] nor faith, neither with true death to sin nor true resurrection to life, but only with man in the existentialist message and moment of assumed knowledge and self-centered conversion."

A Baptist states positively: "The solution which Bultmann proposes is not only unsatisfactory, it is impossible, because it threatens the essentials of our faith, discredits the saving history, and undermines the New Testament teaching concerning redemption."

Several Lutheran theologians in a conservative Lutheran synod have written reviews that are neutral rather than positive, and are apparently more concerned about approving what they can than condemning what they ought. Perhaps the most definite statement in one review is: "[Bultmann's] essays . . . are samples of the great exegete's mature reflection, as well as evidences of his amazing versatility and of the basic consistency of his humanistic liberalism through the years." The most enthusiastic statement in another review is: "If one wishes to know why Bultmann is often regarded as the greatest teacher of justification by grace through faith (next to St. Paul and Luther), the evidence is here."

Why should the non-Lutherans give firmer Lutheran answers to Bultmann's theology than do these Lutherans?

C. TOPPE

\* \* \* \*

**Peter, James, and John** Peter, James, and John were twice selected to go with Jesus apart from the other disciples and to receive from Him a special revelation. On the first occasion He took them with Him and went up into a mountain to pray. While He prayed His appearance was changed and He was seen in His glory. Moses and Elijah also appeared in glory and conversed with Him about His coming death. The three disciples had been asleep, but when they awoke, they saw His glory; and Peter, filled with awe and wonder, was moved to cry out: "Master, it is good for us to be here." Here Jesus had given them a glimpse of His glory, and the voice of God from heaven impressed that glory still more deeply upon them, saying: "This is my beloved Son: hear him." They were assured of Christ's Godhead and were provided with a support for their faith that would have kept them from despair if they had but remembered this scene in the evil days that were soon to come (Luke 9:28-36).

A second time Jesus took these same three apart with Him when He sought a removed place in the garden of Gethsemane and poured out His soul in an agony of prayer. Again the disciples slept, even though Jesus had begged them to watch with Him, and His soul was sorrowful even unto death.

(Continued on page 238)

# Studies in God's Word: Be Careful of What You Say

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you (Ephesians 4:29-32).

The Apostle James, in his third chapter, makes some very pointed remarks concerning the tongue. It is a small member, yet one that is most difficult to control. When it is not controlled, even this small member can do untold harm.

The Bible quite frequently speaks of the sins of the tongue and the need for guarding our speech at all times. The statement of Jesus on this matter is most striking, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment!" (Matt. 12:36).

Hence, the Christian will not only be careful of what he does; he will be equally careful of what he says.

## Improper Speech Does Not Edify

The faculty of speech, the ability to communicate our thoughts to others, is a very wonderful gift of God. But this gift of God is greatly abused whenever the mouth is given to evil speaking. Every indecent word, every dirty story, every suggestive song that passes our lips is a misuse of the wonderful gift of speech.

Many believe improper speech to be quite harmless. They regard it as innocent fun. In fact, they find it difficult to be amused by anything that doesn't have a shady meaning.

But God knows that one cannot constantly lend his mouth to evil speaking and hope to come out unscathed. It does something to a person. It degrades and defiles him. We are reminded of the words of Jesus that a man is defiled, not by what goes into his mouth, but by what comes out of it.

But improper speech does not only harm the person using it; it doesn't help anyone else, either. People may laugh at a dirty story. They may applaud an indecent performance. But what benefit have they received? None whatever. In fact, they have been led to think unclean thoughts; they may be prompted to add their own smutty story. Therefore improper speech must fall into the category of idle words, for which men shall give an account on Judgment Day.

Of course, God does not forbid us clean stories, jokes, quips, and puns, and the merriment these afford us. But He leaves us in no doubt about the sin of using the gift of speech for indecency and smut. What a misuse of that gift which is to edify others, which is to help others to grow in Christian knowledge and understanding!

## Improper Speech Grieves the Holy Spirit

This is even more serious than the harm that we do to ourselves and our fellow men. Grieving the Holy Spirit does not only mean that we cause Him sorrow, but that we actually hinder His saving work in us. It is the Holy Spirit, who, through the means of grace, calls us to faith and nourishes us in the faith. It is He who assures us of the certainty of our salvation in Christ. He dwells in our hearts and makes them His temple. Foul talk of every kind is, therefore, a grievous insult to Him.

Surely, if some honored guest were present in our home, we would not knowingly and willingly insult him by our behavior so that he would no

longer feel welcome. The Honored Guest in our heart is the One who alone can keep us in the one true faith. How careful we must be in our speech, so that we do not insult Him, and by our continued evil speaking make Him feel unwelcome!

## Improper Speech Reveals A Wicked Heart

Jesus said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19). What people say, therefore, merely reflects what is going on in their heart. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Improper speech reveals a wicked heart.

Getting rid of improper speech is not merely a matter of cleansing the mouth. The trouble lies much deeper. It is the heart that must be cleansed. Only when all bitterness, anger, hatred, and ill will is driven from the heart, will improper speech also fall by the way.

In all this we are to bear in mind the great love that God has shown us in Christ. In Him we have full and free forgiveness. As we daily accept His forgiveness, it will in turn be reflected in our conduct toward our neighbor. We will strive to be loving and forgiving toward him, as God has first loved and forgiven us. When that spirit prevails in our heart, it will also show itself in what we say. Our speech, instead of harming our neighbor, will truly edify and impart a real blessing to him.

Oh, let me never speak  
What bounds of truth exceedeth;  
Grant that no idle word  
From out my mouth proceedeth;  
And then, when in my place  
I must and ought to speak,  
My words grant pow'r and grace  
Lest I offend the weak. (LH 395:3)

C. MISCHKE

## Outlook for World Missions

# News FROM OUR Missions



For many people the future looks black and bodes only ill for all mankind. Many of us, too, in our deep concern for the purity of faith and practice, see only omens of disaster ahead for the Church. But this attitude ill becomes the children of light.

Dark as the prospect may be politically, culturally and economically for the world, and outwardly bleak also for the visible Church — yet, for the children of God the outlook was seldom more favorable, if the Lord's promises may be believed. Since those are all tied up with the Word, this is a moment most opportune for those who still hold intact the faith and hope in Christ, to pass it on to others who are in ignorance and despair.

An appreciation of this was evident recently at the 1961 World Mission lectures at our Seminary. With the courage and enthusiasm of faith our young theologians faced up to the

world situation as most foreboding indeed from every human aspect; yet, to a man they devised and recommended plans for accelerated action on our world mission fronts at this time, as one most propitious for sowing the Good Seed.

In spring, when clouds still lower and storms threaten, when the winds blow raw and chilly — then it may seem the part of folly to cast good seed into the bare, broken earth. But this is the time for seeding, and the harvesting may safely await another day on the strength of the Lord's promise.

Thus it is in our world mission program. We are indeed tempted to say that the times are too full of unrest and uncertainty to go ahead. Rather, we are inclined to feel that we ought to mark time and wait until the outlook is brighter in the world and the storms subside in the Church.

But now is the seedtime. The Lord has prepared the ground. He has

broken the hearts of men into furrows of fear and worry over the dread things their own folly is bringing upon them. Now is the time to cast in the Good Seed, to proclaim God's Law and Judgment over every folly of man, and to announce withal the sweet Gospel of hope in Christ. How can there be a harvest of souls unless the Seed of the life-giving Word is cast out by us, or if we fail, by others?

For those in Christ it is not only a word of promise, but one of gentle exhortation (as in Matthew 5:16), when the Lord says in chapter 60 of Isaiah:

"For, behold, the darkness shall cover the earth, and gross darkness the people. But the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

EDGAR HOENECKE, Chairman  
The Board for World Missions

## Chapel-School, St. Matthew's, Janesville, Wisconsin

The word of our God tells us repeatedly that patient endurance is one of the hallmarks of a Christian. Certainly that sign was stamped indelibly upon the history of St. Matthew's, our Synod's first congregation in Janesville, Wisconsin. Founded in early 1942, the congregation waited for three years before receiving a temporary place of worship. Having outgrown this, a makeshift chapel on the first floor of an old house, within five years, the congregation planned and was "in the process of building" for another ten years. But our gracious God granted the prayers of His believers and, with the building completed, gave them the privilege of dedicating a new combination chapel and school on Sunday, June 18, 1961.

The building is a single-story structure with a full basement. It is a

wood frame building with tan brick veneer. Construction began in 1955. Having obtained a loan from a local bank that was sufficient to do only a part of the building, at first only the basement was finished, while the first floor consisted merely of its outer shell with a roughed-in interior. For the next five years the basement served as the place of worship and for the Sunday-school classes.

At the beginning of 1961, an additional loan was obtained which made possible the completion of the building. The first floor now consists of a chapel, which occupies half of the area; two classrooms; utility rooms and an office. With the exception of the restrooms, where ceramic tile was used, the flooring on the first floor is tan asphalt tile. All walls are in a pale green, tinted plaster. The ceilings throughout are of accoustical

tile. Total cost of the building was \$80,000, but it was possible to hold to this five-year-old figure only because of the great amount of labor donated by members of the congregation.

The two classrooms will each accommodate 30 to 35 pupils. The chapel comfortably seats 160. The chapel is so constructed that when the Christian day school, which is to be started in the fall of 1962, outgrows its two rooms, an additional wall can be easily erected, making the chapel into two more classrooms. This building is really the first of a series that have been planned. At the time that the present chapel is taken over for use as classrooms, a permanent church will be built adjoining the present building, extending to the southwest, and making partial use of two of this building's walls.

Three services were held on dedication day. Two identical services were held in the morning at which Pastor Mentor Kujath of South Milwaukee, a former pastor of St.

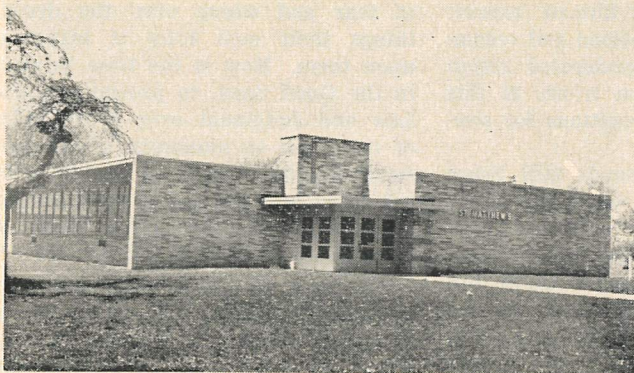
Matthew's, preached, basing his sermon on Matthew 9:9. In the afternoon service, in which the act of dedication was performed, Pastor H. C. Nitz of Waterloo, Wisconsin,

preached on Psalm 84. In the morning services the choir sang Brahms' "How Lovely Is Thy Dwelling Place."

JAMES A. THRAMS

*Right: St. Matthew's Chapel Interior*

*Below: St. Matthew's Church-School, Janesville, Wisconsin*



## Dr. Martin Luther College Commencement

The closing exercises at Dr. Martin Luther College, New Ulm, Minnesota, really began on June 1 at five o'clock with the alumni luncheon in our dining rooms. About 150 attended. Mr. Raymond Duehlmeier of Nicollet, Minnesota, the president of the organization, presided. Special recognition was given to those who had served the Lord for 40 and even 50 years. Several classes gathered for a reunion, and all were heartily welcomed. After a short business meeting, some of our students presented a short but interesting program. Everyone enjoyed the hours and the fellowship that went with them.

The evening concert again brought the usual capacity attendance. This was also true for the next morning, when, at 10 o'clock, the graduation exercises began with a processional during which Professor Bruce Backer furnished the organ music. The Rev. Hugo Fritze of Norfolk, Nebraska, addressed himself especially to the graduates. The Bachelor of Science degree in Education was awarded to 20; 19 three-year graduates received their diplomas as well as 59 from our high-school department. By one o'clock our campus was pretty well deserted. It is remarkable how rapidly such a large group is on its way home again. We hope all arrived there safely.

The graduates have been given their calls.

### Graduate Assigned to:

Berg, Theodore, South Haven, Michigan  
 Boehlke, Paul, Goodhue, Minnesota (Grace)  
 Buch, Marcus, Gibbon, Minnesota  
 Earl, Johnathan, Baraboo, Wisconsin  
 Enter, James, Wrightstown, Wisconsin  
 Fritze, Paul, Nicollet, Minnesota  
 Gronholz, Jerry, Milwaukee, Wisconsin (St. Peter's)  
 Hauer, Ronald, Milwaukee, Wisconsin (St. Jacobi)

Hinz, Roger, Wood Lake, Minnesota  
 Schaumburg, Dale, Neenah, Wisconsin (Trinity)  
 Schlavensky, Roy, Milwaukee, Wisconsin (Garden Homes)  
 Walter, Roger, Stevensville, Michigan  
 Wohlers, Elmer, Milwaukee, Wisconsin (Fairview)  
 Zabell, Franklin, Benton Harbor, Michigan (Grace)  
 Airlie, Patricia, Minneapolis, Minnesota (Pilgrim)  
 Dorn, Deborah, St. Paul, Minnesota (Emanuel)  
 Eriksson, Elizabeth, Lola Park, Detroit, Michigan  
 Heid, Jane, Moline, Illinois  
 Kell, Bethel, Dr. Martin Luther College, New Ulm, Minnesota  
 Taglauer, Janette, Kawkawlin, Michigan

### The three-year graduates:

#### Name Assigned to:

Bartsch, Marilyn, Clatonia, Nebraska  
 Buss, Elaine, Valentine, Nebraska  
 Carlson, Charlene, Oak Grove, Wisconsin  
 Dix, Beverly, Glendale, Arizona  
 Dosela, Lucinda, East Fork Mission, Arizona  
 Falck, Karla, Muskegon Heights, Michigan  
 Gorne, Janice, Grand Island, Nebraska  
 Heier, Elaine, Akaska, South Dakota  
 Kegel, Yvonne, Yakima, Washington  
 Liesener, Jane, Omaha, Nebraska (Gethsemane)  
 Manthe, Karen, Algoma, Wisconsin  
 Manthey, Elsa, Omaha, Nebraska (Good Shepherd)  
 Miller, Carol, Marinette, Wisconsin  
 Muehlenbeck, Judith, Adrian, Michigan  
 Ohland, Arlys, Glencoe, Minnesota  
 Poff, Joan, St. Paul, Minnesota (St. John's)  
 Schwartz, Suzanne, Sleepy Eye, Minnesota  
 Siegler, Judith, Delano, Minnesota  
 Uhlig, Jane, St. James, Minnesota

CARL L. SCHWEPPE

**Topic: Questions About  
the Fourth  
Commandment**



# A Lantern to Our Footsteps

## God's Reply to Our Questions

A reader asks the following questions about the Fourth Commandment: "What does each age group owe the other besides love and honor? When may (?) children stop obeying their parents?"

### Children, Obey in All Things!

Perhaps it would be better to put the first question this way: What is involved in the love and honor each age group owes the other? The Fourth Commandment says to children: "Thou shalt honor thy father and thy mother." When we hear the word "honor," we may first think of the esteem, respect, courtesy that it calls for. Luther explains this Commandment by saying: "Do not despise . . . but honor, serve, and obey them." St. Paul refers to the Fourth Commandment in his letters to the Ephesians and the Colossians and makes mention particularly of obedience. "Children, obey your parents in the Lord" (Eph. 6:1). "Children, obey your parents in all things: for this is well pleasing unto the Lord" (Col. 3:20). Children are to render their obedience "in the Lord"; they are to realize that such obedience is "pleasing unto the Lord." Their God-fearing obedience toward their parents flows out of their faith in Christ, through whom they are children of God.

### A Limitation

This obedience is to be rendered "in all things." St. Paul does not say in some or in the most important things, in those things in which the children agree with their parents, which make sense also to the children. Quite naturally, however, the same limitation applies here as the disciples expressed in reference to obedience to the government when they said: "We ought to obey God rather than men" (Acts 5:29).

### Parents, Be Reasonable in Your Demands!

Although children are commanded to obey their parents "in all things," this does not give parents the right to make any and every kind of demand upon their children. St. Paul, after addressing himself to the children, in his letters to the Ephesians and the Colossians immediately follows with a word to the parents. "And, ye fathers, provoke not your children to wrath" (Eph. 6:4). "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21). Unreasonable demands only create wrath. To require obedience in the impossible leads to discouragement. These words of St. Paul call upon parents to use common sense in the demands they make upon their children. Their aim should be to bring up their children in the nurture and admonition of the Lord.

We can sum up the matter of obedience in this way then: As to the child, he is to be obedient in everything that does not violate God's own Word. As to the parent,

he is to be reasonable, fair, just in his demands and discipline.

### The Second Question

Of the two questions asked, possibly the second more often raises practical considerations. Before the law, when a child becomes "of age," he is considered a person independent of his parents. This often brings with it the thought that the Fourth Commandment needs no longer to be considered. Hence we have the question: "When may (?) children stop obeying their parents?" We assume that the question mark after "may" indicates doubt that such a time actually comes.

### Honor Toward Parents Not Limited

Does Scripture limit the applicability of the Fourth Commandment to a specific time of life? To childhood? The Commandment itself has no such limitation. And Scripture shows that this Commandment does remain in force. We read in Proverbs: "Despise not thy mother when she is old" (23:22). Moses wrote: "Thou shalt rise up before the hoary head, and honor the face of the old man" (Lev. 19:32). What applies to all the aged surely applies with added force to one's aged parents. Jesus severely criticized the scribes and Pharisees for setting aside the Fourth Commandment. "But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition" (Matt. 15:5,6). It is clear that Jesus considered the Fourth Commandment applicable also to a son when he was an adult who was financially independent so that he was in a position to help his aged parents.

### What About Obedience?

However, the above speaks particularly of continuing to honor one's parents. The question asks about obedience. Must that also continue? We read in Proverbs: "My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck" (6:20, 21). When parents have brought up a son in the nurture and admonition of the Lord, have taught him the will of God and called for obedience to those commandments, a son is to render obedience to this throughout his lifetime. Continually his heart is to hold to these commandments and apply them to his life and conduct. Thus even though the father does not continue to repeat these commandments to him, he continues to obey them. In this way, too, he continues to obey his father and mother who taught him these commandments.

*(Continued on page 239)*

# Convention Preview

## Section I

### HOME MISSIONS

The General Board for Home Missions points to the great handicap which the *manpower shortage* is imposing on our work and then says: "Every day everyone of our members should earnestly plead with the Lord of the Church to bless us with more laborers."

The Board also directs attention to the cutback in the Church Extension Fund which became necessary because we brought in Church Extension collections that were \$120,000.00 less than they were two years ago, and because we did not contribute enough for budgetary requirements, so that the regular monthly payments into the Fund had to be discontinued in February of 1960.

As a result the mission building programs had to be slowed down. About \$330,000.00 is needed to complete the projects presently on the priority lists. It would require an additional \$550,000.00 to meet 14 new requests for chapels.

The Board concludes: "It is imperative that we find a new way of supplying mission chapels. The Board of Trustees has carefully prepared a new plan which will guarantee more chapels per year without sacrificing sound economic principles. The plan will be a major piece of business at our 1961 convention."

### The Lutheran Spiritual Welfare Commission

The Commission continues to serve our members in the armed forces in the same manner and on the same scale as in the past years since World War II. But the Commission is convinced that we are not adequately serving our student population. Though the student listing was increased from 350 to 700 during the past year, it is convinced that "this number does not begin to reflect the actual number of students away from home." The Commission points to the lack of real concern for the spiritual needs of young people away from home, and then suggests a program to "arouse our pastors and congregations to their responsibility over against the souls of the young people entrusted to their care."

### Madison Student Mission

This Board for this Mission states that "the rapid growth of the University demands emphasis on the expansion of Calvary's facilities . . . by 1970 Calvary must be prepared to serve from 2,100 to 3,000 students." The Board recommends that "a new figure of \$450,000.00 be set as a realistic cost for new worship facilities and for the remodeling of the present structure."

### Important Memorials Relating to Home Missions

One of these has to do with the matter of *subsidizing Christian day schools in mission congregations*.

Another of these concerns *District Autonomy*. What does this mean? We quote from the report of the committee appointed to study this matter, in order to give you some idea:

"Each District would have its own District Treasury for Administration, Home Missions, and Church Extension and would collect and disburse the monies for the same within its boundaries.

"Each District would establish and support missions within its own boundaries, erect churches, parsonages, etc."

### WORLD MISSIONS

We give you these excerpts from the report of the Board for World Missions: "This is no time for cool complacency and progress in low gear in kingdom work; this is a time for attack and advance! . . . A consuming passion for souls must accompany our ardent concern for the purity of the doctrine."

"Since that time (1919) we have indeed begun to be more active in missions. After the First World War we took under our wing the former Poland Mission, which we continue to support as the Ev. Lutheran Confessional Free Church of Germany. In one year we opened a mission both in Rhodesia and Japan. And we have undertaken a modest Spanish Mission in the Southwest. Our people are becoming more and more interested in our mission program and support the work enthusiastically."

"But are we indeed seriously at work in missions, at home and abroad? . . . Are we as thoroughly convinced of the world's need of our witness of the Word as we are of the need to preserve for ourselves this Word pure and intact? We should do the one, but not leave the other undone."

"Because of the population explosion in especially the non-Christian areas, the proportion of pagans to Christians is greater than it was 25 years ago. This is a time for study and prayer as to how we might bridge this 'mission gap' before it is too late."

Detailed reports on the Apache Indian Mission, the Northern Rhodesia Mission, the Japan Mission, the Spanish Mission, and the Church of Evangelical Lutheran Confession (Germany) will be studied, and the Convention will have to act to provide for the needs of each mission.

### Important Proposals Relating to World Missions

The Board for World Missions proposes "that the Synod authorize the Board for World Missions to select carefully, call and prepare thoroughly men of Christ-like demeanor, Christian consecration, understanding, and conviction as a Christian Missioners' Corps."

The report of a committee to evaluate the office of a full-time chairman of the Board for World Missions presents the following recommendation:

"That the Synod . . . continue the office of a full-time chairman of the Board for World Missions established at Saginaw, in 1959, for another limited period of time of not less than four years.

"That the Synod again instruct the Conference of Presidents to appoint a committee of three to evaluate this program and to report its recommendations to the regular convention of the Synod in 1965."

W. H. F.



By H. C. Nitz

## By the Way

### Architectural Stewardship

Some of us remember that in the days of gas and tire rationing the government appealed to our conscience by having us paste on our windshield on the portion facing the driver a sticker which in large letters asked, "Is this trip really necessary?"

In some form a similar question comes to mind in connection with inordinate expenditures on the part of the Church, especially with respect to churches and schools that strike as "show places."

Oswald J. Smith of Canada, justly noted for his zeal for missions, writes in *Herald of His Coming*: "We must decide whether we are going to put our money into the building or into the message. For nearly 1900 years now the Church has been putting its money into the building, and, instead of getting out the message, we have been erecting magnificent and luxurious auditoriums in which to worship God.

"Jehovah's Witnesses have been much wiser. They put their money into their erroneous message. They know that the message is more important than the building. Yet all over the United States of America, and the Dominion of Canada, we are still investing in bricks and mortar, whereas God wants us to invest in the message.

"Not until the Church realizes that the message is more important than the building will we be able to evangelize the world. . . . God did not tell us to build luxurious churches and invite the people to come in. He told us to go out with the message and preach the Gospel to the entire world. Let us then change our methods. Let us put our money, not into the building, but into the message (Mark 16:15)."

The reminder is in place. But it comes with perhaps even more of a sting when a lay columnist, writing on "Church Expansion and Recruitment" asks whether the Church is not putting "undue emphasis on Comfort and Rank" and writes in the *Alabama Journal*: "At the risk of offending a good number of devout church members, I contend that Americans spend too much money on

themselves in the guise of serving the Lord.

"America is a nation of churches—rightly so and proudly so—but the suspicion arises that the handsome structures have not created more stately mansions of religious ministry. On the contrary, many an imposing sanctuary is a monument to two very secular concerns: creature comfort and relative rank.

"This is not to say that austerity is necessary for worship, nor that comfortable surroundings negate religious dedication. Yet, could not millions of dollars be turned more fittingly to the saving of minds, bodies, and souls if less money were applied to the physical plant?

"Perhaps the church suffers from—or at least reflects—the American cult of bigness, along with some of this 'keeping up with the Joneses' business. Today's status symbols, churchwise, include such things as high steeples, large sanctuaries, air conditioning, wall-to-wall carpeting, and the latest in lighting, heating, and electronics. But who benefits from all these modern innovations—the Lord or the laity?

"The argument is advanced that such projects are needed to bind church people, and church giving, into a common cause and to insure the continued growth of the church. But are sheer size, or outlay of money, or magnificence of building, proper criteria of religious effectiveness?

"Take the matter of church expansion for a moment. All too frequently new members are sought out—not because they need the church, but because the church needs them. Recruitment follows the service club pattern, which is all right in its place but is admittedly somewhat devoid of religious consideration.

"Mr. Smith moves from one town to another, or from one part of town to another. He is well-heeled, well-respected, and obviously a fit subject for proselyting, whether overtly or covertly. But what of the poor devil who lacks both means and reputation? Chances are that no one will seek him out until such time as his conduct or circumstances become so bad that 'the authorities' step into the picture.

"In short, churches often seem prone to devote most of their time and money to the self-serving role of providing religious opportunity for those who need it least. Perhaps that overlooks the dire need of the average churchgoer to be rid of his own deadly sin of self-centeredness, but that is another chapter.

"Suppose 200 men of a given church or a given community decided that they had invested their share in church buildings and that they wanted something more spiritually rewarding than the sensation of sitting week after week in a well-appointed pew while 'uplifting' words washed over them with greater or lesser effect. Suppose these men decided that instead of passively accepting religion they would actively combat irreligion.

"If their conviction were accompanied by as little as \$25 per man per month, that would mean that \$5,000 a month would be available for counter measures against the crime, corruption and moral depravity which today erode America's social structure.

"The spending of that money would involve both delicacy and dedication. On the one hand would be the determination to serve the Lord by seeking out and aiding those persons for whom the church has had no meaning and no message. On the other would be the need of avoiding involvements in those political and social affairs which too frequently divert the clergy from the primary role of spreading the word of God.

"Such a program would have pitfalls but they could be avoided. Provision should be made for the spiritual regeneration of those who might feel that their personal salvation is assured by their giving to such a worthy cause. There would also be the continued need of furnishing adequate church school facilities for the youngsters who are just entering into their religious experiences.

"But the basic premise remains: That most of the money being dispensed by today's church is spent for the good of the giver."

Thus writes W. D. Workman in his column in the *Alabama Journal*, May 5, 1961. It is reprinted by the kind permission of the copyright owner, The Hall Syndicate, Inc.

## To Give or Not To Give

"How are they increased that trouble me!" Without being irreverent, one may voice this complaint of King David with reference to the increasing flood of appeals for financial help — and nearly always with the comforting reminder that contributions are deductible in the income tax report!

Legitimate appeals are becoming so numerous that the average person is not always able to support their projects even if they are worthy: Red Cross, polio, TB, cancer, orphan homes, boys' ranches, and the like.

We are also asked to help fight arthritis, heart disease, epilepsy, asthma. Some of these causes may be deserving of our support and arouse our sympathy. But is it good stewardship to contribute when one does not get an accounting of the manner in which his gift is spent?

Various societies for the blind, faith missions in foreign lands, religious broadcasts, conservation of wildlife, summer camps for underprivileged children, disabled veterans, paraplegics and spastics selling greeting cards and personalized pencils — how often they come to us in the mailbox!

Occasionally you soften up and send a little gift, not out of love, but — well, to get rid of the "beggar." But even so a trace of uneasiness may remain in your conscience.

When unordered and unwanted merchandise is sent, you can have it returned to the sender by writing "Refused" on the parcel. You feel guilty if you keep it without paying for it. But even when you return it, are you perhaps denying a modest bit of support to some needy fellow man?

Reportedly there are enterprises with a fantastically large mailing list. We recently heard of one that had a list of 300,000 and another with even 600,000. Postage rates on their promotional literature are so low that even a small percentage of favorable replies will reap an appreciable harvest.

Obviously some of the appeals are just a racket. But how to prove it? The conscientious Christian will, according to ability, support the missions and charities sponsored by his church. He will hesitate to support those projects — worthy as some of their phases may be — which

include the propagation of false doctrine.

## Depot Religion

In a railroad depot which we use frequently there are four tract racks. They are constantly replenished with tracts and journals furnished by the following sects: Roman Catholic, Christian Science, Seventh Day Adventist, Assembly of God. Although there are five sizable Lutheran congregations in the city, there is no Lutheran literature for the waiting travelers. In the Union Station in New Orleans we found a huge stand, a veritable religious library, of literature on everything from Adventism to Zen. At a junction in Michigan, where we had to spend a weary hour at midnight, we picked up a most edifying tract. But it was not Lutheran.

People do read the literature thus offered, some to their salvation, others to their damnation. Libraries, too, are a strategic place to plant Gospel literature.

A "grateful" woman recently wrote to a Romanist editor how she happened to find a copy of a Romanist paper in a library. "I sat down and began to read and found it very interesting!" she writes. "I asked the librarian if I could take it home to read. She told me that I could keep it if I wished, since it was given to her free. . . . Within a short time I saw a priest. Today I am a Catholic." When she sought to find who her "benefactor" was, she learned that the paper "was placed in the library by a sweet eighth-grade girl who was encouraged by her nun teacher."

Is it improper to think what might have happened if this woman had picked up a Lutheran paper in that library? Why not plant your *Northwestern Lutheran* prayerfully where some "accidental" reader may be edified or even converted?

## Should an Autopsy be Performed?

The request for an autopsy usually causes unpleasant tensions. A reader of *Our Sunday Visitor* asks: "What are the Church's teachings on the subject of autopsies, postmortems, and the dissection of bodies in medical schools?" To this the editor of the question and answer department replies soberly:

"There is no ecclesiastical law forbidding such things. There should

be an adequate reason for the dissection; mere curiosity would not suffice. Adequate reasons are: to settle suspicion that the deceased person was murdered; reasonable hope that medical science will profit from an autopsy; the acquisition by medical students of an adequate knowledge of human anatomy, which they can get only from this procedure. But due reverence should be shown the bodies of the dead, and when a sufficient examination has been made, what remains should be buried.

"It may be said that from the standpoint of medicine all too few post-mortem examinations are performed on human bodies. Most people view the dissection of the bodies of their relatives with a feeling of horror. But they should be persuaded that it contributes greatly to the progress of culture and civilization and the possible enriching of medical knowledge. They should not hesitate to grant permission if it is asked for."

It occasionally happens that a person dies of ailments that baffle the diagnosticians. An autopsy might reveal findings that could be of great help in treating similar cases, perhaps even in the immediate family. In such cases especially calm reason should overrule sentimental considerations.

## Should Teachers Enforce Church Attendance?

"Teachers are substitute parents from 8:30 in the morning until 3:30 in the afternoon," says a writer in a recent issue of our new educational journal, *The Lutheran Educator*.

Some of the implications of this statement tie in neatly with an editorial in *The Sunday School Times* (April 22, 1961), which says in part: "For a Christian school to insist upon standards and behavior patterns that extend beyond the time a child is at school is an intolerable intrusion upon the dignity of family life and the right and responsibility of parents to discipline and lead their children, and to act before God as responsible parents in relation to their children. It is reported that there are Christian boarding schools that presume to dictate to parents what their children may or may not do during vacations. This quite obviously is an evil, since by so doing the school is undermining the authority of the parents, in radically coming between parent and child, and is

laying the foundation whereby a child will be guilty of disobeying the divine command that children should honor and obey their parents."

This raises a point that is frequently debated by pastors and teachers: Should the teacher in a Christian school admonish his pupils to attend church services? Should he keep a record of his pupils' church attendance? Should church attend-

ance be recorded on the report card? Should pupils be in some way penalized for poor church attendance? Should they in some way be rewarded for regular attendance at church services?

It makes a teacher's heart ache to learn that some of his charges "despise preaching and His Word." He will, perhaps at the close of

school on Friday, remind his pupils of the meaning of the Third Commandment, but the *responsibility* for church attendance, as indicated by the writer quoted above, rests with the parents. *Theirs* is the obligation to bring their children up in the nurture and admonition of the Lord. To train a child to go to church is an obligation that parents cannot sublet to the teacher.

## Closing Exercises at Northwestern Lutheran Academy

A class of 14, seven boys and seven girls, was graduated from the Academy this June. It was neither the largest nor the smallest class of graduates, but in a certain sense it was a truly representative one: the equal division between boys and girls indicated the coeducational character of the school which its founders had accepted as a matter of course; again, the almost equal division between those who will attend our church colleges and those who will enter secular fields showed that its original purpose was being fulfilled — that the school was to serve also the ends of a general Christian higher education in a far-flung area, throughout which such training could be distinctly fruitful for congregations still not having a Christian day school.

Because the hearts of our people today are surfeited with many things, it is not always easy to hold high the banner of Christian education; yet this fact should not deter us. If those that lead lapse into a defeatist attitude, what are we to expect of those that follow? Therefore we must march; indeed, we are compelled to. In his address to the assembly and to the graduates in particular, our guest speaker, the Rev. D. Sellnow, Rapid City, speaking on II Corinthians 5:13f., emphasized that very compulsion: whether we be individuals in a congregation or in a graduating class, the love of Christ constrains us to "live unto him who died for us and rose again."

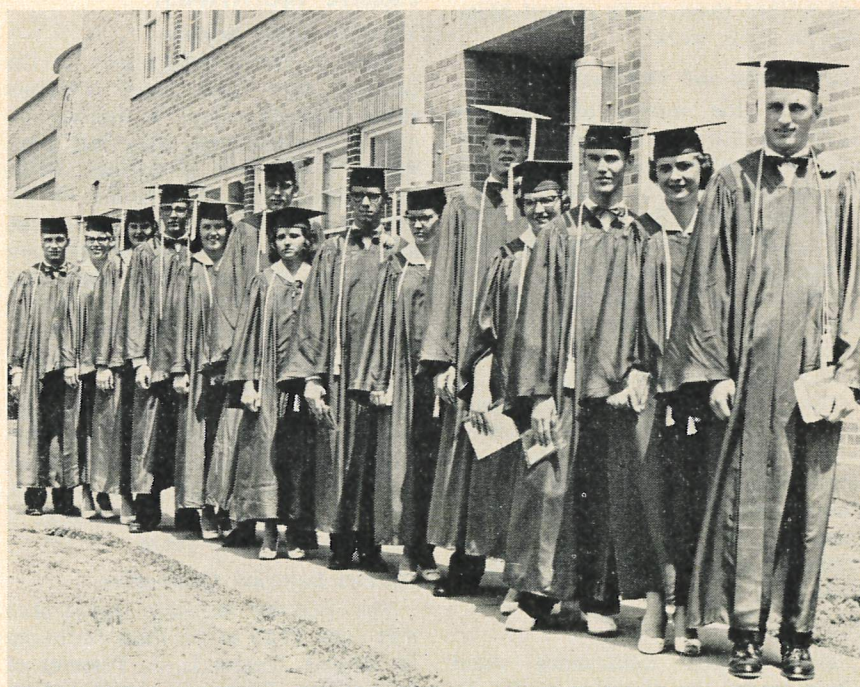
On the evening before the graduation service proper, a goodly audience showed its appreciation of the fine rendition of the student chorus and band, directed by Professor Birsching.

Thus again it became evident that also in the training of its youth the Lutheran Church is the singing church.

In our area, applications for the next school year are generally made during the summer, and they are beginning to come in now. Unless drought conditions, which at this time are worsening, cut into our enrollment, we should again have our normal complement of new students, i.e., what under the prevailing conditions in our District can be expected from our communicant membership. However, given another five to ten years, there should be a marked increase in our enrollment above what has been our normal expectancy. One reason for this is the far-reaching development along the Missouri now nearing completion. The potentialities of such a vast undertaking and the great social and

economic changes it can bring about are not underestimated by one who has had personal contact with such developments in the Far West. Another reason lies in the fact that even now we have a few students in our classes who are children of our early graduates; and the number of young folk at the year-end meeting of the Alumni Association certainly gave promise of the number of extra applicants we shall have from that source in the coming years. Who will doubt that the children of graduates are one of the most stable factors in the growth of any educational institution? According to the Psalmist, that is as it should be, to wit: "That the generation to come might know them (the Lord's testimony), even the children which should be born; who should arise and declare them to their children."

R. A. FENSKE



The 1961 Graduation Class of Northwestern Lutheran Academy

# Direct from the Districts

## Dakota-Montana

### Pastoral Situation

The manpower shortage in our District is not as acute as it was a short time ago, since five vacancies have been filled by Seminary students who were assigned calls to parishes in our District. The following received calls into our District: Mr. Chester Cone, Jr., to Hendricks, Minnesota; Mr. David Krenke to Isabel, Timber Lake and Trail City, South Dakota; Mr. Waldemar Loescher to Zeeland and Mound City, North Dakota; Mr. James Schneider to Goodwin and Altamont, South Dakota; Mr. Richard Paustian as tutor to Northwestern Lutheran Academy, Mobridge, South Dakota; and Mr. Aaron Uitti, serving his year of vicarage as a tutor at Northwestern Lutheran Academy. The Mission Board also got Mr. Lowell Smith to serve as a summer vicar at Trinity Lutheran Church, a mission in Ekalaka, Montana. Two new teachers were also assigned calls to our District: Miss Elaine Heier will teach in Akaska, South Dakota; and Miss Betty Springer will teach in Morristown, South Dakota. Miss Springer is a native of Florence, South Dakota. The Dakota-Montana District welcomes these new servants of the Lord and wishes them God's richest blessings in their work!

### Conferences and Meetings

During the month of May the Eastern Conference held circuit stewardship meetings at Henry, South Dakota; Watertown, South Dakota; and Sioux Falls, South Dakota. The agenda of these meetings was devoted primarily to a presentation on our Synod, noting its history, make-up, purpose and activities. Pastor L. Dobberstein, a member of the Stewardship Board, presented the material.

The Eastern Delegate Conference was held for one day, June 22, at St. John's Lutheran Church, Mazzappa, South Dakota. The Western Delegate Conference was held for two days, June 27 and 28, at Northwestern Lutheran Academy, Mobridge, South Dakota.

### Joint Choir

The Eastern Conference Joint Choir, under the direction of Mr. H. Maertz and made up of about 60 men

and women from various congregations in the conference, sang at four different places during the month of May: Bethlehem Lutheran Church in Raymond, South Dakota; St. John's Lutheran Church in Rauville Township; Trinity Lutheran Church at Clear Lake, South Dakota; and Bethlehem Lutheran Church in Watertown, South Dakota. This spring concert was centered on the theme, "The Life of a Christian," and was very edifying and enjoyable for all who heard it.

### Youth Camps

There are three Lutheran Youth Camps in our District this summer. Camp Luther, now going for the second year, was held at Lake Kampeska near Watertown, South Dakota, from June 25 to July 1. Camp Oahe was held at Northwestern Lutheran Academy, Mobridge, South Dakota, from July 10-14. And the Montana circuit will conduct its Lutheran Bible Camp in the Rocky Mountains near the Boulder River, from July 30 to August 5. These camps offer Christian fellowship and Bible study to the Lutheran youth of our District.

ROBERT J. ZINK

## Pacific Northwest

### Vacation Bible Schools

Most of the congregations of the District that have held Vacation Bible Schools report a healthy increase in enrollment over last year. Pastor T. Henning of Calvary, Bellevue, reports an enrollment of 54. Classes were held in the living room, family room, and study of the parsonage as well as in the temporary garage-chapel. Obviously this mission needs a suitable chapel soon if we are to take advantage of this new and rapidly growing area.

Grace of Yakima reports 125 enrolled, with an unusually high number of unchurched children included. Grace of Seattle reports 50 enrolled, which is considerably higher than it has been for many years.

### District Delegate Conference

The District delegate conference met June 27-29 at St. Paul Lutheran in Tacoma. Pastor L. A. Tessmer of Iron Ridge, Wisconsin, presented an interesting and informative essay en-

titled, "A Helpful Guide of the Missionary." The chief business of the conference was to study and discuss the reports and memorials to the Synod convention. The two matters that provoked the greatest amount of discussion and concern were the reports on missions and doctrinal matters. In respect to missions, the difficulties of our mission in Northern Rhodesia and the office of a full-time chairman for the Board for World Missions were the chief items of concern. In respect to doctrinal matters, the concern of the District is fully summed up in the final resolve of the floor committee report. This called for a petition to the 1961 convention of the Synod to follow a certain course of action.

### Miscellaneous

Miss Yvonne Kegel of Appleton, Wisconsin, has accepted the call as the second full-time teacher at Grace Lutheran Day School in Yakima. Miss Kegel will teach kindergarten and other classes. Pastor Adaschek reports that 21 children have enrolled in kindergarten. This is the first year this school has had a kindergarten.

Trinity of Eugene, Oregon, has received permission to begin construction of their chapel. This mission has been forced to worship in a rented schoolroom for over five years. Pastor Albrecht and his congregation are eagerly looking forward to the completion of this vital part of a mission plant. They are confident it will be a great aid to their mission endeavors.

A. H. ZIMMERMANN

## Southeastern Wisconsin

Our District's youngest mission dedicated a chapel-school building and parsonage on June 25. Bethlehem Congregation at Menomonee Falls is served by Pastor Philip Janke. The congregation will be received into membership with our Synod in August, bringing the number of congregations in our District to 115. The chapel at Brookfield is nearing completion, but no resident pastor has been called. Until now, services have been conducted by Pastors Robert Krause and Norman Schlavensky of Wisconsin Lutheran High School.

The assignment committee has placed Vicar Don Seifert at Palos Lutheran Church, Palos Heights, Illinois. Mr. Seifert was commissioned on July 2, and will serve the congregation for one year. This mission has been without a pastor for ten months.

Raymond Cox of West Allis was ordained and commissioned as missionary to Northern Rhodesia at Good Shepherd Church on July 9. Pastor Cox, the father of three children, is a 1961 graduate of our Seminary.

Four men and eight ladies were assigned as teachers in congregations of our District. The four men, all 1961 graduates of Dr. Martin Luther College, were assigned to Milwaukee congregations. The men and their assignments: Jerry Gronholz, St. Peter's; Ronald Hauer, St. Jacobi; Roy Schlavensky, Garden Homes; and Elmer Wohlers, Fairview.

A Committee for Emergency Relief has been established by the Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches. The purpose of this committee is to guide applicants for relief to a proper agency, or, if necessary, to give temporary financial assistance. "Above all, the committee's aim is to save a soul," writes Pastor Melvin Smith, committee chairman.

In these days of manpower shortage and prolonged vacancies, we are grateful to the Lord of the Church that only one congregation of our District is without a full-time pastor or vicar at this time.

Principal Robert Krause of Wisconsin Lutheran High School reports that two more teaching positions have been filled for the 1961-62 term. Mr. Gerald Bergemann of Watertown will teach in the social studies department. Mr. Bergemann is a graduate of Northwestern Prep, Watertown.

He attended Northwestern College for two years before completing his undergraduate work at Whitewater State College. Mrs. David Valleskey, the former Janice Soderberg, will teach in the commercial department. Mrs. Valleskey is a graduate of Concordia College, Moorehead, Minnesota. She taught at Hendricks, Minnesota, the past two years.

Two workers were installed at Trinity, Franksville, in one service on June 18. The Rev. Allan Capek was installed as pastor, and Mr. Russell Griffith was installed as principal of the Christian day school.

Members of Grace Church, Milwaukee, participated in a special service on May 14, observing the sixtieth wedding anniversary of Pastor and Mrs. Martin Plass. (Pastor Plass is retired.) "The blessing of the Lord be upon you; we bless you in the name of the Lord."

RICHARD D. BALGE

## Praise Ye the Lord!

Ten of the Psalms, including the last five, begin with the words: Praise ye the Lord! Many others exhort us with similar words to do the same thing. This shall, therefore, be the theme of our convention.

*Praise ye the Lord!* Our essayists and convention preachers will bring this exhortation as they proclaim to us His Word, the truth that makes us free. We aim to praise Him by continuing to teach and to confess that His Word is the only infallible authority in all matters of doctrine, faith, and life. (Constitution, Article II.)

*Praise ye the Lord!* May His Holy Spirit lead us not only to hear but to obey His Word in all things! Thus we shall praise Him in deed as well



President O. J. Naumann

as in word. May we do this at our convention and every day of our life!

*Praise ye the Lord!* He Himself will call upon us to do this through

our mission expansion. The fields are white unto harvest. He calls us to labor in that harvest and to gather the sheaves into His garner. Young men and women in ever-increasing numbers are saying to our Synod: "Here am I! Send me! Send me!"

*Praise ye the Lord!* Let us praise Him with our tithes and with our offerings! He has blessed us abundantly for this service. Let us give unto the Lord that which is rightly His own! Then the expansion of our educational facilities and of our mission fields will bring praise to the Lord and joy to us in His service.

Let us diligently contend for the faith! Let us daily fight for the truth of His Word. But let us also daily share that truth with men everywhere. Then we will truly praise the Lord and glorify His name together!

OSCAR J. NAUMANN

## The Thirty-sixth Convention of the Wisconsin Evangelical Lutheran Synod

The Thirty-sixth Convention of the Wisconsin Evangelical Lutheran Synod will meet, God willing, August 8 to 17, 1961, at the Wisconsin Lutheran High School, Milwaukee, Wisconsin.

The opening service with Holy Communion will be held Tuesday, August 8, 10:00 A.M., in St. John's

Lutheran Church, corner of Harwood and Dewey in Wauwatosa, the Reverend Karl J. Otto, pastor. The Reverend Irwin J. Habeck, First Vice-President of the Synod, will preach the sermon.

The opening session will be held at the High School Tuesday, August 8, at 2:00 P.M. Delegates are asked to arrive early enough so that they will have time to register before the beginning of the session.

Daily sessions will be held as follows: morning, 9:00 to 11:45 A.M.;

afternoon, 2:00 to 5:00 P.M.; evening, 7:00 to 9:00 P.M.

The Convention Service will be held Wednesday evening, August 16, at 7:30 P.M. in the High School auditorium. The Reverend M. J. Lenz, president of the Minnesota District, will preach the sermon.

Housing for the delegates will be provided in the dormitory of the Wisconsin Lutheran Seminary and at the Ambassador Hotel. Noon and evening meals will be served all bona fide delegates in the High

School cafeteria. Visitors will also be served if meal tickets are purchased in advance of the meal.

Reservations for housing should be made by July 15. Kindly address all requests for reservations to The Con-

vention Housing Committee, Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee 13, Wisconsin.

All mail to be sent to delegates during the time of the convention

should be addressed in care of Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee 13, Wisconsin. The High School telephone number is GLENview 3-4567.

THEODORE SAUER, Secretary

## Nominations by the Districts

(The order is determined by the Districts and at times expresses preference.)

### BOARDS OF CONTROL

#### Wisconsin Lutheran Seminary

Pastors: A. C. Buenger Laymen: A. C. Haack  
E. Jaster H. Kannenberg  
E. Toepel J. Metzger

#### Milwaukee Lutheran Teachers College

Pastors: A. Roekle Laymen: J. Dornfeld  
Erh. Pankow E. Ungemach  
N. Paustian R. von Briesen

#### Northwestern College

Pastors: R. Siegler Laymen: H. Schumann  
W. Pless J. Misfeldt  
B. Hahm A. Kuehl  
Wm. Schumann  
G. Reul  
F. Roehl

#### Dr. Martin Luther College

Pastors: E. A. Birkholz Laymen: W. Retzlaff  
(New Ulm)  
H. Kesting H. Meyer  
(Red Wing)  
H. Muenkel C. Sandberg  
(Zumbrota)

#### Michigan Lutheran Seminary

Pastors: R. Scheele Laymen: F. Muehlenbeck  
(Saginaw)  
F. Zimmermann H. Parr (Detroit)  
R. Gensmer J. Meyer  
(Bay City)

#### Northwestern Lutheran Academy

Pastors: R. Pope Laymen: M. Scherf  
H. Kuske E. Bauer  
M. Janke C. Frey  
R. Buss E. Kolb  
P. Arndt  
N. Frey  
A. Mischke

#### Nebraska Lutheran Academy (Proposed)

Pastors: G. Free Laymen: A. Workentine  
W. H. Wietzke D. Dusseau  
H. Lichtenberg O. F. Neujahr

### HOME FOR THE AGED

Belle Plaine, Minnesota

Pastors: M. J. Wehausen Laymen: E. A. Bargschatz  
(St. Paul)

K. Plocher

J. Engelmann  
(N. St. Paul)

J. Bradtke

C. Sandberg  
(Zumbrota)

### BOARD OF EDUCATION

Professors: M. Albrecht Pastors: D. Grummert  
(DMLC) Theo. Hartwig F. Werner  
R. Swantz W. H. Wietzke

(Western Wisconsin)

Teachers: A. Lober  
A. Moldenhauer  
H. Krenz

### BOARD OF SUPPORT

(Northern Wisconsin)  
Pastors: H. Kahrs O. Sommer G. Ehlert

(Michigan)

Laymen: R. Kaschinske (Saginaw)  
H. Socall (Detroit)  
C. Fischer (Saginaw)

### BOARD OF TRUSTEES

(Michigan)

Laymen: E. Krieger (Saginaw)  
R. Press (Wayne)  
K. Stasne (Monroe)

(Nebraska)

Pastors: G. Frank W. A. Wietzke W. Krenke

(Northern Wisconsin) (See Constitution Article 6, Sec. 9.)

Pastors: W. Strohschein E. Behm J. Wendland

(Arizona-California) (See Constitution Section 4.01a.)

Laymen: N. Loeper (Glendale, Arizona)  
L. Karpe (Phoenix, Arizona)  
J. Eickmann (Los Angeles, California)

## Editorials

(Continued from page 227)

Very shortly before the first occasion Jesus had told the disciples that He would be rejected and slain, and He had also warned them that "whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory." That appearance in glory with Moses and Elijah was to prepare them for the humiliation and shame that began in the garden when Judas betrayed Him with a kiss. In their fear and disappointment the disciples forgot the happiness and strong assurance of the first experience, but Peter remembered it later and then never forgot

it again. He refers to it in his second epistle at the end of the first chapter, when he assures us that we have a sure word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place, as God had said, "This is my beloved Son: hear him" (II Pet. 1:17-21).

The Christian's life is not one of unchanging happy experience, when he wants only to sing out: It is good to be here. There will be periods of depression and darkness and weariness. It is then that Jesus wishes us to remember that the glory in which He appeared on the mountain may for a time be obscured to our eyes by a shadow, but that He still is God's beloved Son whose kingdom and power and glory shall have no end.

E. E. KOWALKE

## A Lantern to Our Footsteps

(Continued from page 231)

### A Misapplication of the Commandment

In this connection we should also call to mind the words of Genesis 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." There comes a time when

children become more and more independent of their parents, when they set up their own home, leaving their parents. Surely, parents will recognize this and not make demands upon an adult son such as are made upon a small child. To seek to dominate the lives of adult children, even married children, is a misapplication of the Fourth Commandment.

### By Way of Summary

To the children then this can be said: Remember that the Fourth Commandment, calling for honor and obedience to your parents, remains in force all your life. Do not maliciously rebel against the authority of the parents God has placed over you. Continue to honor, respect, obey them. To parents the word is: Recognize that your children are growing up and that you cannot treat an adult like a child. Recognize that there comes the time when children will set up their own homes and are to assert the authority in their homes even as you do in yours.

If each, the parent and the child, remembers this God-given relationship, an ideal that we should strive for but in this sinful world never perfectly attain, what blessed family relationships result! A. SCHUETZE

### Calls for Candidates

Professor Richard Jungkuntz has accepted a call. To fill the vacancy thus created, the Board of Northwestern College asks the members of the Synod to submit names in nomination for this professorship. The man called will be asked to work in the field of the classics, particularly Greek.

Nominations must reach the Board before Tuesday, July 18, 1961.

KURT A. TIMMEL, Secretary  
612 Fifth Street  
Watertown, Wisconsin

\* \* \* \*

The Board of Control of your Wisconsin Lutheran Seminary, Mequon, Wisconsin, herewith invites the members of our Wisconsin Evangelical Lutheran Synod to nominate candidates for a professorship at the Seminary.

Candidates nominated must be qualified to teach Church History and the courses in Liturgics and Church Music.

This is not an eighth professorship. The new professor will teach the courses formerly taught by Professor Hilton Oswald of Northwestern College, Watertown, Wisconsin. He is to be the provision for an eventual replacement of Professor Joh. P. Meyer, now in his 89th year, and to make possible a sabbatical leave for other faculty members when such requests are granted. All nominations must be sent to the undersigned no later than August 8, 1961.

PASTOR ADOLPH C. BUENGER, Secretary  
5026 19th Avenue, Kenosha, Wisconsin

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, herewith invites members of the Synod to place in nomination the names of men for the professorship left vacant when Prof. A. H. Koester was given his peaceful release to accept a call extended him.

The man to be called should possess qualifications for the department of education, which includes the supervision of practice teaching.

All nominations, as well as the pertinent information concerning the nominees, should be in the hands of the undersigned not later than July 29, 1961.

ARTHUR GLENDE, Secretary  
17 South Jefferson Street  
New Ulm, Minnesota

### HELP NEEDED AT D.M.L.C.

Matron supervisors are needed for Centennial and West Hall (women's dormitories) at Dr. Martin Luther College beginning with the new school year.

Pastors especially are urged to encourage qualified candidates to make application to the undersigned at once, or to suggest the names of competent women who might be persuaded to serve in this capacity.

LLOYD D. HAHNKE,  
Dean of Students

## CALENDAR OF CONFERENCES

### NORTHERN WISCONSIN

#### MANITOWOC DELEGATE DISTRICT

Date: July 31, 1961.

Time: 8:00 p.m.

Place: Bethany, Manitowoc, Wis.; A. Roekle, host pastor.

S. KUGLER, Secretary

\* \* \* \*

### RHINELANDER DELEGATE CONFERENCE

Date: July 30, 1961.

Time: 2:30 p.m.

Place: Eagle River; M. Radtke, pastor.

Supper will be served by the host congregation.

NORMAN STELLICK, Secretary

\* \* \* \*

### LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet August 28 at Salem Ev. Lutheran Church, Escanaba, Mich.

Time: 10:00 a.m. EST.

JAMES E. HANSON, Secretary

### WESTERN WISCONSIN

#### CENTRAL DELEGATE CONFERENCE

Date: July 25, 1961, beginning at 9:00 a.m.

Place: St. Paul's, Ixonia, Wis.; O. Pagels, host pastor.

Agenda: Study of Synod's "Reports and Memorials" for the August convention.

O. PAGELS, Secretary

### INSTALLATIONS

#### Pastors

Martin, John H., as pastor of St. Andrew Ev. Lutheran Church, Milwaukee, Wis., by L. Karrer; assisted by A. Halboth, R. Huth, J. Jeske, and P. Kuehl; June 11, 1961.

Pankow, Herman A., as pastor of Immanuel Lutheran Church, Woodville, Wis.; and as pastor of First Lutheran Church, Hersey, Wis., by A. Eberhart; assisted by K. Kuske; June 18, 1961.

Stuebs, Arden, as pastor of Trinity Lutheran Church, Brillion, Wis., by J. J. Wendland; assisted by L. Koeninger; June 18, 1961.

### CHANGE OF ADDRESS

#### Pastors

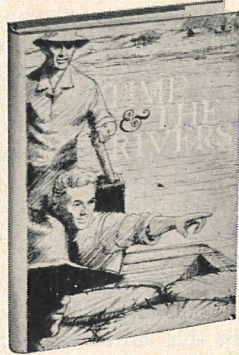
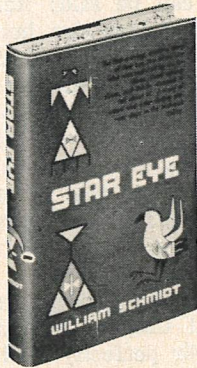
Karrer, Louis F., 3508 N. 50th St., Milwaukee 16, Wis.

Martin, John H., 3066 S. 12th St., Milwaukee 15, Wis.

Pankow, Herman A., Route 1, Woodville, Wis.

Stuebs, Arden, 148 Horn St., Brillion, Wis.

# READING FOR RELAXATION



George M. Kenton  
1005 South Alfred Street  
Brookfield, Wis

Jan 61 6

## TIME AND THE RIVERS. By FLORENCE KERIGAN.

200 pages. Cloth.....\$3.00

An adventure novel, based on an actual historical occurrence, spins an exciting tale of five young men who travel down the Mississippi to raise money to pay for the land on which their church is built. While the people back in Pennsylvania and one young lady in particular wait and worry as the months pass, the five young men find themselves up against nearly every hazard which a rugged, young America has to offer.

## STAR EYE. By WILLIAM SCHMIDT.

302 pages. Cloth.....\$2.50

In this story of the Mohawk Valley the high adventures of "Star Eye" the white boy who grew up among his Indian captors and became a favored son, are related against an intriguing background of the resourcefulness, bravery, and faith of Christian pioneers and patriots who lived on the New York frontier in the stirring days of the American Revolution.

## QUO VADIS. By HENRY SIENKIEWICZ.

422 pages. Cloth.....\$1.98

This romantic historical novel has long been a classic, yet it has a peculiar significance today portraying as it does the magnificence of the dying Rome of the Caesars in harsh contrast to the growing new Rome of the Christian era.

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

**NORTHWESTERN PUBLISHING HOUSE**  
3616-32 West North Avenue, Milwaukee 8, Wisconsin