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# BRIEFS by the Editor

As we go to press, we are in the midst of the Convention. Since the editor himself was extremely busy with Convention work, he asked the assistant editor to assemble some Luther quotations on the work of missions. We felt that these would be most appropriate since we are in the mission festival season.—Ed.

\* \* \* \*

*THE BEST WORK* The very best of all works is that the heathen have been led from idolatry to the knowledge of God.

But this could and can be done only by bringing the Gospel to the heathen, Luther remarks in his exposition of Ps. 117:1 in 1530.

\* \* \* \*

**AN INDISPENSABLY NECESSARY WORK** If all the heathen are to praise God, He must first have been made their God. If He is to be their God, they must know Him and believe on Him and let go of all idolatry. For man cannot praise God with idolatrous lips and an unbelieving heart. If they are to believe, they must first hear His Word and thus receive the Holy Spirit, who purifies and enlightens their heart by faith. For one cannot come to faith or re-

ceive the Holy Spirit before one has heard the Word, as Paul says (Rom. 10:14): "How shall they believe in him of whom they have not heard?" (Gal. 3:2): You have received the Spirit by the preaching of faith. If they are to hear His Word, preachers who proclaim the Word of God to them must be sent to them.

To be sure, mission work should begin at home, in the family, where our most immediate responsibility lies. Luther calls attention to this in a sermon he preached in his home in 1533 on Mark 8:1-9.

\* \* \* \*

**BEGIN AT HOME** The noblest and greatest work and the most important service we can perform for God on earth is bringing other people, and especially those who are entrusted to us, to the knowledge of God by the Holy Ghost.

But Luther's interest extended also to foreign lands. In 1530 he wrote a preface for a reprint of a book on the religion and the customs of the Turks. The following is from the close of this preface.

\* \* \* \*

*LUTHER LOOKS TO FOREIGN FIELDS* I do hope that our Gospel,

now shining forth with a light so great, will, before Judgment Day, make an attack also on that abominable prophet Mohammed. May our Lord Jesus Christ do this soon. To Him be glory forever. Amen.

Among the "fruits of the Spirit" Luther includes joy at the success of the Gospel. He does so in his comments on Gal. 5:22 (1531).

\* \* \* \*

**A SPIRIT OF HOLY RESTLESSNESS** When a Christian begins to know Christ as his Lord and Savior, who has redeemed him from death, and is brought into His dominion and heritage, his heart is thoroughly permeated by God (gar durchgottet); then he would like to help everybody attain this blessedness. For he has no greater joy than the treasured knowledge of Christ. So he begins to teach and exhort others, confesses and commends his blessedness before everybody, and sighs and prays that they, too, may come to this grace. He has a restless spirit while enjoying rest supreme, that is, God's grace and peace. Therefore he cannot be quiet or idle but is forever struggling and striving with all his powers, as one living only to spread God's honor and praise farther among man, to cause others also to receive this spirit of grace and through it also to help him pray.

Like all Christian virtues, the interest in missions is rooted in a heart that has recognized the preciousness of Christ, Luther writes to one Hartmuth von Kronberg in March 1522. From WHAT LUTHER SAYS (Concordia)

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

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# Editorials

**Who Is Right?** It is human nature to be impressed by what the great men of the world do or think. If wealthy Mr. So-and-So, uses a certain article, then the advertiser assures common Mr. Nobody that the article must be good for him. What the great ones do and think, the lesser ones are expected to imitate. The Great must know.

When the common soldiers who had been sent out to arrest Jesus returned and said that "never man spake like this man," the Pharisees were confident that a sufficient answer was that not a single one of the rulers or of the Pharisees had believed on Him. If the Great Ones did not believe on Him, then (so runs the argument) the common people might be sure that He was a fraud and not to be accepted.

A similar argument was used at the time of the Reformation. Luther, a common monk, couldn't be right, because the Pope and the Archbishop were all against him.

It still is no argument against the truth of Scripture to point out that the Learned, the Wealthy, the Powerful do not believe the book of Genesis. They still are not to be trusted over against Moses and Paul and Jesus of Nazareth.

E. E. KOWALKE

\* \* \* \*

**"Dying Badly"** Ernest Hemingway is generally acknowledged to be one of the great American writers of this century. His novels are studied in college classrooms. His *Old Man and the Sea* earned for him the highest literary award, the Nobel Prize.

Hemingway was fascinated by the subject of death. In his books his characters repeatedly make observations on the subject of death and danger and on the bravery that the imminence of death calls forth. He rated a man by his posture in the face of death, by the way he faced the "moment of truth," a term he was prone to use in connection with Spanish bullfighting. A man or a bull that "died badly" he despised.

Last month this author, who, like many of his characters, was a virile, robust lover of life and of bold animal satisfactions, committed suicide. He blew out his brains with a double-barreled shotgun.

Ernest Hemingway had spoken with apparent authority about the "moment of truth" when the nearness of death bulks out all other considerations and bares a man's inmost soul. When he blasted himself into eternity and propelled himself before the bar of divine judgment with the guilt of self-murder on his soul, he gave evidence that he did not know the truth about death. He knew something of the animal terror that death induces to try man's courage in the hunt or on the field of battle, but he did not know its real terror. In the aspect of eternity Ernest Hemingway "died badly."

The quiet, unassuming child of God who accepts death from his heavenly Father's hand with the cross-centered words of the closing verses of "O Sacred Head, Now

Wounded" on his lips, dies a better death, a nobler death. Hemingway, in life and in death, did not demonstrate that he knew how to die well.

C. TOPPE

\* \* \* \*

**Adjectives Do Modify** An adjective is said to "modify" the noun to which it is added. But it often does more than that: it may modify the judgment of the hearer or reader.

One may observe this in reading reports of current controversies. For instance, it not enough to call a follower of Luther a Lutheran. The term is modified by adjectives as liberals, pietistic, orthodox, conservatives, ultraconservative, separatistic, unionistic, heretical, confessional, heterodox, etc.

A reporter recently called a certain group "disgruntled." That is a "loaded" word. He was not just reporting. He was judging, accusing the group, according to Webster, of "peevish dissatisfaction." A word like "protesting" would not only have been milder, but it would also have been factual.

Another writer called a group of dissenters "ultra-conservative." He did not explain why he rated them thus. Did he equate these people with the woman who had a box in her kitchen labeled "For string too short to be saved?" Or did he mean that this group is so exclusive that they have to resort to the expedient to which a church in the Netherlands had to resort, which calls itself the "Re-Reformed Church"? The writer evidently was guilty of "slanted" reporting. There is such a thing as what Stuart Chase calls the "tyranny of words."

A document intended for admonition is sprinkled with such words as untold, ignoramus, sacrilege, fanatical, insufferable. If the adjectives had been eliminated, and the nouns had been replaced by milder words, the admonition would likely have been more acceptable, and the argument strengthened. One is reminded of the Lord's question to Job: "Who is he that darkeneth counsel by words without knowledge?" And of the Savior's reminder that our yea and nay should not be modified.

Since we must give account of every word we say or write, it behooves us to weigh our words, especially with reference to those with whom we disagree. We must strive to keep our integrity and ever to practice love.

S. I. Hayakawa, Canadian-born Japanese, and expert in the use of English in his *Language in Action*, advises reporters: "Reports adhere to the following rules: first, they are capable of verification; secondly, they exclude, so far as possible, judgments, inferences, and the use of 'loaded' words."

H. C. NITZ



# Studies in God's Word:

## The Value of Suffering

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbrideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him (James 1:2-12).

"Be happy that you are suffering!" This statement of the Apostle James strikes us as being very strange. We could understand him if he said, "Grit your teeth and smile in spite of suffering." But that isn't what he says at all. He tells us we are to be happy that suffering has come to us. He does not tell us to go out and look for troubles; they will find us. He does not tell us to inflict tortures upon ourselves; again problems will come without our asking for them. When they do come, as come they will, then we are to recognize their value.

### Patience

Suffering has value because problems produce patience. Some of the most patient people we have known are people who have suffered most. The person who has rarely suffered is apt to be most impatient the first time something has gone wrong. The person who has trained for a life of useful service only to be disabled by a crippling disease before reaching the age of 30 can demonstrate tremendous patience. This person has learned how weak and frail we humans are. This person has learned that we are to be thankful for each breath God permits us to take.

Patience must be learned if we are to be mature Christians. Even after we have come to learn and believe that we are sinners and that in Jesus we have full salvation, it is difficult to put down natural pride. We still like to glory in what we are and in what we have done. To the extent that we glory in ourselves, to that extent we deprive Jesus of glory. We need to empty ourselves of all pride so that we may be filled with Jesus. We need to be brought down to the dust of the ground so that Jesus can raise us to the skies.

Abraham matured through the proposed sacrifice of Isaac. Jacob matured through his problems with Laban. Joseph matured through his slavery and imprisonment. Moses matured through his exile.

### Wisdom

It is easy to see this truth when Abraham or other ancients are involved. It is much more difficult to see this truth when the suffering strikes us. We ask, "Why me?" and the pride that attaches to that question approaches rebellion against God. We need wisdom to know and appreciate the fact that our suffering is benefiting us. We can have that wisdom if we will ask God for it. We are to ask in faith, certain that God will grant the wisdom for which we ask. A prayer offered with the idea

that it probably won't do any good, but it won't hurt to try — that is not a prayer. True prayer is the request a child of God makes of his Father, fully expecting that the heavenly Father will hear and answer.

Wisdom will be granted. The man who is poor in money and property will be given the wisdom to see that as an heir of God he has all the wealth of heaven. The man who is considered a nobody will be given the wisdom to see that he is a member of God's family.

The man who has great financial wealth will be given the wisdom to know that he is nobody. He will be enabled to approach God like the publican asking only for mercy for himself, the poor sinner. He will be given the wisdom to know that all his property cannot sustain his life; that only God can help when he approaches the time when he will draw his last breath.

### Life

Blessed is the man who benefits from his sufferings by being drawn closer to his God. He will find that his God will not leave him nor forsake him but will rather give him as a free gift the crown of eternal life. He can be certain of this gift because God has promised it. He can be certain of this gift simply because it is a gift. He need not count up his own good deeds to see whether he has performed enough to have earned eternal life. He can come with empty hands outstretched to receive the gift God will place there.

The crown of life assures us that our present bodies will become alive after death even as the body of Jesus came alive again after His death. It means that we have a real life now, a life which is more than animal existence, a life which is the life of God's own child and heir. Our sufferings do not guarantee us eternal life. Our sufferings should enable us to see that we are nothing and that we need to draw closer to God, who offers us patience, wisdom, and life.

JOHN SCHAADT



# News FROM OUR Missions



## *A Japanese Missionary Shares His Experiences With You*

The Book of Acts is a fascinating account of the missionary activities of the early Christian Church. In it, we see the mass conversion on Pentecost following the preaching of Peter and the other Apostles. We read of Stephen's martyrdom. Again, we note Philip's seemingly insignificant encounter with the eunuch of Ethiopia. We hear very much about Paul's missionary life: his successes as well as his seeming failures; his joys and sorrows; his days of comparative ease and his days of suffering and hardship. That has been the story of Christian missions to the present day.

Our missionaries throughout the world are continuing to report similar experiences as they labor in the Lord's vineyard. As an example, let us note excerpts of a recent letter from our newest missionary in Japan, Pastor Luther Weindorf: "When we landed at Haneda Airport in Tokyo, the Seeger family was there to greet us with open arms. . . . After about three weeks, we were settled in our own house in Shinjuku-Ku, one of the central areas of Tokyo. My wife and I began our language work on September 21, 1960. I think we'll always remember that day! . . .

"God supplied us with a very good maid-interpreter . . . in the person of Setzuko Nemoto. She surely took good care of the boys, Paulie and Tommie, while we were off to school.

"As many ex-servicemen and tourists can vouch for, Tokyo is not the nicest place in the world to live. Subways, busses, and electric trains seem to be constantly crowded. . . .

"In December, we moved to Mito, about 70 miles north of Tokyo. It is a smaller city of about 100,000 and very nice and quiet, compared to Tokyo. We found a home, thanks to Pastor Poetter's assistance (no plumbing except for a cold-water pipe). . . . It doesn't compare to Western standards, but it's livable and we have grown quite accustomed to it.

"In Tokyo, it's practically impossible to get to know even your neighbor. . . . Shortly after Christmas, God gave us some wonderful openings. An English professor at the Ibaragi University here in Mito, Professor Kurosawa, came to visit us. . . . I received an invitation to speak at the university, and my wife at two nurses' schools and a P. T. A. Needless to say, Christ was the center of our speeches.

"Soon, by the Holy Spirit's action, an English Bible class was started every Friday night in our home. The average conversion is supposed to be one person out of every 70 contacts. . . . We cannot look into anyone's heart, but nearly half or more of my class here in Mito (average class attendance, 17) seem to have their hearts on fire for Christ.

"Also in Hitachi, about 30 miles north of Mito, God through our new Christian brother, Mr. Kobayashi, led me to begin lectures to students at the technical University in Hitachi. Every other Saturday afternoon, I teach (in English) about Christ to about 15 to 20 students. So far, seven of these have come to church services. However, as one student bluntly told me, he could not grasp the Ten Commandments or the Christian concept of sin. Oh, Holy Spirit, work hard on these young gentlemen!

"Since we moved to Mito, we have had no maid-interpreter. Therefore my wife had to drop language work and tend completely to the house and family. However, the Lord again supplied me with a very able language teacher in the person of Mrs. Takaku. She, in her younger days, had been

### **Missionary Seeger on Furlough**

Missionary Richard Seeger of Tokyo, Japan, is now in the States on furlough.

He has preaching engagements that will keep him busy for months — a sign of the keen interest our members have in our Japan Mission.

All monies that Missionary Seeger receives through special collections will be used for building chapels in Japan.

Pastor Seeger may be contacted through his father — Mr. W. H. Seeger, 4554 N. 42nd St., Milwaukee 9, Wisconsin.





*Pastor L. Weindorf with group at Mito University to whom he brings lectures about the need for a Savior.*

a primary school teacher and so possesses a great deal of patience. . . . Since she is the mother of two fine children, our boys have especially taken to her, and now Paulie wants her for his language teacher also. Due to her assistance, and the Lord's giving me strength, I was able to read my first Japanese sermon on Easter Sunday, 1961. Since then, I have begun using more and more Japanese in the Mito Bible Class, so

that now very little English is used at all. . . . Thank God, they are coming to hear the *Word!*

"The Sunday schedule is quite fixed now, and will become more so, when Pastor Seeger and family leave for furlough. [The Seegers arrived in the States in time for the Synod Convention.—Ed.] On the first and third Sundays, I go to Daigo and Hitachi. On the second and fourth Sundays — to Tokyo and Tsuchiura. In Hitachi,

we are gathering in a sewing-school building; in Daigo, in an upper room of a private residence. In Tokyo, we will probably be renting a centrally located room also when Pastor Seeger leaves on furlough. . . . In Tsuchiura, we are renting one room of a house located in the 'Geisha' district. We have looked for a better place, but due to overpopulation and social stigma against Christianity, we have been unable to do so. We pray that at our Synod, monies will be allotted to build our own much needed little meeting halls. . . .

"Pastor Poetter and family, here in Mito, have really been wonderful to us. As busy as he is (work in Shimodate, Mito, Oarai, Daigo, Utsunomiya plus much correspondence), he regularly drops by to see if we need any help or advice. God be thanked for this brother and his family!

". . . Please remember us in your prayers before our Father's throne. We are often thinking of you and constantly praying for you. May the grace of our Lord Jesus be with you all."

In Christ's Service,  
THE WEINDORFS



*The Weindorf family*



*A few of the Missionary's Bible class students*

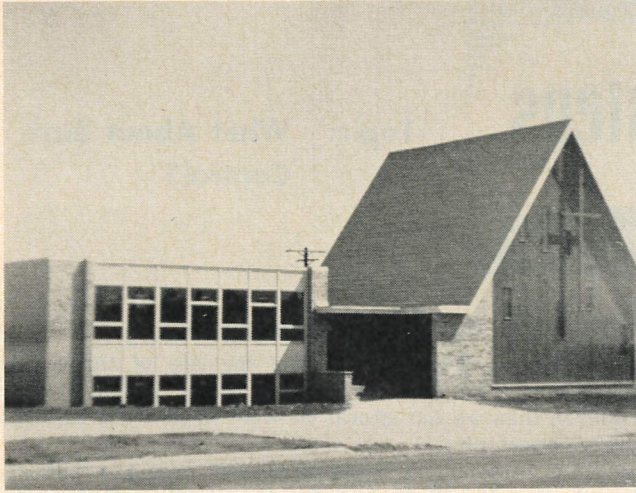
## **Bethlehem, Menomonee Falls, Dedicates**

Monies from the Synod's Church Extension Fund have made it possible for the District Mission Board to erect three almost identical church-school buildings within the past year and a half in several rapidly developing residential subdivisions a few miles north and west of metropolitan Milwaukee. The first of these three is Pilgrim Ev. Lutheran Church in the southern part of the village of Menomonee Falls; it was dedicated a year ago last June. The second is Bethlehem Ev. Lutheran Church, also located in Menomonee Falls; dedication services were conducted on June 25, 1961. The third of these three

buildings has just been completed in the city of Brookfield. It will be dedicated in the near future.

The year 1959 marks the beginning of the history of Bethlehem Ev. Lutheran Church in Menomonee Falls. In the spring of that year the Mission Board decided to enter the area in which the church is now located. This was done because of the vast population shift from Milwaukee to the suburbs and especially to Menomonee Falls. Five lots were purchased even before streets had been laid out in the area, and when home construction was just beginning. However, since the area was being developed much more rapidly than expected, the Mission Board was compelled to begin the mission as soon as





*Bethlehem Ev. Lutheran Church,  
Menomonee Falls, Wisconsin*

possible. Scores of new homes were being erected every month.

A canvass of the entire area by some of our Seminary students in February of 1960 was so heartening that plans for beginning a mission congregation were laid at once. The American Legion Hall was rented as a place of worship. Pastor Herbert Kruschel of Pilgrim Ev. Lutheran Church consented to serve the mission. The first service was held on March 6, 1960. During the summer months of last year a Seminary student, Mr. Chester Cone, Sr., served the congregation as vicar, and during this time another canvass was made. The congregation was formally organized on November 15, 1961, after the present pastor, Philip R. Janke, had been installed as the first resident pastor. All signs point to a steady growth of this new congregation. Many Wisconsin Synod Lutherans from other areas who move into Menomonee Falls are happy to have a church of their Synod near at hand. In these days of increasing liberalism in many church bodies it is important that we do all we can to erect many more citadels of truth throughout our land, not only to keep people with our church, but to bring

others into it. These are the two main functions of Bethlehem Ev. Lutheran Church. To assist in this work of preaching Christ and Him crucified, a Christian day school will be started as soon as feasible in order to assist the parents in bringing up their children in the nurture and admonition of the Lord.

The church proper is of modified A-frame construction with nine-foot side walls. Laminated arches support 3" by 6" cedar decking which covers the 35' by 36' nave. The ceiling is 35' high from the floor to the center ridge. The triangle formed by the roof lines extended to the base line is symbolic of the Three Persons of the Holy Trinity. This triangular shape is accented in the white plaster wall above the chancel.

The west section of the building contains an office, washrooms, a furnace room, and two classrooms. Here we have excellent facilities for conducting a Christian day school, and we pray that the Lord will soon make it possible for a school to be set into operation.

The total cost of the entire plant, excluding the lots, is about \$41,500. The painting, varnishing, etc., was done by members of the congregation with the generous assistance of members of the neighboring congregation, St. John's Ev. Lutheran Church, Lannon.

On June 25, in two services, the building was dedicated to our gracious God and to the cause of His pure and holy Word. Pastor Ray Wiechmann, chairman of the Mission Board of the Southeastern Wisconsin District, and Pastor Lyle Hallauer were the guest speakers. The new parsonage, located a block south of the church, was also dedicated on the same Sunday. The members of this new congregation are grateful to all those throughout the Synod who have helped make this new church a reality by their contributions to the Church Extension Fund. May the Lord grant to all of us an everlasting zeal to carry on the work which He has given us to do, and may we never forget that to Him belongs all the glory for whatever He permits us to accomplish as we do that most important work!

P. JANKE

**Mr. Gilbert Soley —  
One Hundredth Birthday  
at Belle Plaine, Minnesota**

On June 21, Mr. Gilbert Soley, one of our residents at the Home for the Aged, was privileged to celebrate his 100th birthday. A special service commemorating this singular evidence of God's goodness was held in the chapel of the Home on Wednesday morning, and was followed in the afternoon with an open house reception in his honor. A testimonial dinner, attended by the Board members and their wives, will climax our observance of this notable event. Mr.

Soley has retained a very alert mind, good hearing, his ability to move about at his pleasure, and a very definite sense of humor. We pray that our good Lord would continue to grant our esteemed resident His special favor as long as He grants him life in this world, and we thank Him that we have been privileged to be able to take care of him in a Home that is dedicated to helping our senior fellow believers in a sound Christian atmosphere. Surely, all who have had the privilege of attending the open house are rejoicing with us over the nearly completed new wing, and will be eager to help us as much as

they can to equip the new building in a satisfactory manner.

ROBERT W. SCHLICHT

**Twenty-fifth Anniversary**

The twenty-fifth anniversary of Pastor Wilbur Schulz of Wonewoc, was observed by his congregation and a number of brother pastors. The celebration was held on June 18, 1961. A brother-in-law and classmate, Pastor Harvey Heckendorf of Van Dyne, Wisconsin, preached for the occasion. Pastor Otto Heier of Tomah, Wisconsin, also a classmate of the celebrant, served as liturgist. All arrangements for the observance were made by Pastor Martin Nommensen of Hillsboro, Wisconsin.





# A Lantern to Our Footsteps

*God's Reply to Our Questions*

**Topic: What About Birth Control?**

Several letters have been received asking questions about this subject. *The Northwestern Lutheran* would hardly be the place to treat this subject exhaustively. Certain aspects of it can best be considered in private counseling with the pastor and physician. However, it may be well to draw attention to a few considerations from the Scriptures that are sometimes forgotten, but which may clarify at least some aspects of the above question. So we are aware that what is being offered will not be an answer to every question that arises in connection with this subject.

### **The Blessing of Fruitfulness**

One factor, too often forgotten, is that children are a gift of the Lord. The Psalmist writes: "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (127:3). When God created man and woman and ordained that they should bring forth children, this fruitfulness was granted as a blessing. We read: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it" (Gen. 1:28). A part of the blessing was fruitfulness. They should multiply and fill this earth with human beings. It is true that sin resulted in this that woman would now "in sorrow bring forth children" (Gen. 3:16), but the children themselves are nevertheless the Lord's gift and blessing.

The patriarchs also considered them as such. Abraham and Sarah looked upon Sarah's barrenness as a withholding of the Lord's blessing. Jacob was the father of a large family, and when Esau asked him: "Who are those with thee?" the answer was: "The children which God hath graciously given thy servant" (Gen. 33:5).

### **A Fact Often Forgotten**

How often this important fact is forgotten in our day. The miracle of receiving a living being with an immortal soul entrusted to one is so often viewed as taking place simply through a natural process. That this living being is a wonderful gift of God is easily forgotten, and the natural process by which God gives this gift is considered as the manner of acquiring it at will.

And how often we become forgetful that these gifts are God's blessing. Quite naturally, children bring added responsibility, added burdens to the parents. Their own interests and desires must sometimes yield to those of the children. All of this may lead to a lack of appreciation that these little ones are indeed a blessing of God.

The fact, then, that children are a gift and blessing of God will surely play a vital role when parents consider the question of arbitrarily determining what the size of the family is to be. And although the children will bring added burdens, the parents will not consider them as burdensome.

### **Several False Assumptions**

A reason given for limiting the size of the family often goes like this: We're not going to have more children than we can afford; we want to give our children every opportunity.

This reasoning is based on several false assumptions. One is that it will be best for the children if they are given everything by the parents. It assumes that the children will benefit most from the particular standard of living which the parents have decided will be best for them. But doing without the finest clothes may be better for a child than always having the newest and best. Good simple food may be better for the child than having the richest and choicest food in abundance. It may prove more profitable for a son to work his way through college than to receive his education completely as a gift. It may be a very wholesome training for the child to realize that there are desires which must remain unfulfilled.

A second false assumption is that we can determine our financial future ourselves. We should use the material treasures God gives us wisely. This also includes planning for the future. But there are too many factors that lie entirely beyond our control to permit anyone to say: In 20 years I shall be able to send two children to college, but not four. We don't even know in advance whether our children will desire and be able to profit from a college education.

### **Undue Thought for the Morrow**

All of this does not mean that parents will not work hard to support their children and to give them whatever advantages they deem advisable. It does not mean that they will not keep the future in mind. But to let deep concerns for the future determine the limits we shall place upon God's gift to us in the form of precious little souls, is not that undue thought and concern for the morrow, against which our Savior warns us? See Matthew 6:25-34.

### **Several Factors to Be Considered**

In considering the question of birth control, the Fifth Commandment may need to be remembered in connection with the health of the mother. Recognition must also be given to the fact that the bringing forth of children is not the sole purpose of marital cohabitation. St. Paul points that out in I Corinthians 7:1-5. But these considerations lie within the sphere of personal counseling by the pastor and the physician in each individual case.

Recognizing that children are a gift and blessing of the Lord, let Christian parents also realize then that it will be the Lord who will in some way determine the extent to which He would bestow these blessings upon them. Let them not arbitrarily take these matters into their own hands.

ARMIN SCHUETZE



## "This One Thing I Do"

The following letter from a young Communist to a friend in the United States was printed in the July, 1961, issue of *ForMat*, a bulletin issued by station WRVB-FM, Madison, Wisconsin.

There was once a *Christian* named Paul, who was so totally committed to Christ that he could say, "This one thing I do." He has had some imitators, but not many. May our soul blush with repentance as we read how completely a man can be dedicated to a lie.

"A young communist writes —

"What seems of first importance to you is to me either not desirable or impossible of realization. But there is one thing about which I am in dead earnest — and that is the socialist cause. It is my life, my business, my religion, my hobby, my sweetheart, wife, and mistress, my bread and meat. I work at it in the daytime and dream of it at night. Its hold on me grows, not lessens, as time goes on. I'll be in it the rest of my life. It is my alter-ego. When you think of me, it is necessary to think of socialism as well, because I'm inseparably bound to it.

"Therefore, I can't carry on a friendship, a love affair, or even a conversation without relating it to this force which both drives and guides my life. I evaluate people, books, ideas, and notions according to how they affect the socialist cause and by their attitude toward it.

"I have already been in jail because of my ideas, and if necessary I am ready to go before a firing squad. A certain percentage of us get killed or imprisoned. Even for those who escape these harsher ends, life is no bed of roses. A genuine radical lives in virtual poverty. He turns back to the party every penny he makes above what is absolutely necessary to keep him alive. We constantly look for places where the class struggle is the sharpest, exploiting these situations to the limit of their possibilities. We lead strikes. We organize demonstrations. We speak on street corners. We fight cops. We go through trying experiences many times each year which the ordinary man has to face only once or twice in a lifetime.

"And when we're not doing these more exciting things, all our spare time is taken up with dull routine chores, endless leg work, errands, etc., which are inescapably connected with running a live organization.

"Radicals don't have the time or the money for many movies or concerts or T-bone steaks or decent homes and new cars. We've been described as fanatics. We are. Our lives are dominated by one great, overshadowing factor — the struggle for socialism. Well, that's what my life is going to be. That's the black side of it. Then there is the other side of it. We Communists have a philosophy of life which no amount of money could buy. We have a cause to fight for, a definite purpose in life. We subordinate our petty personal selves into a great movement of humanity. We have a morale, an *esprit de corps*\* such as no capitalist army ever had; we have a code of conduct, a way of life, a devotion to our cause that no religious order can touch. And we are guided not by blind, fanatical faith but by logic and reason, by a never-ending education of study and practice.

"And if our personal lives seem hard or our egos appear to suffer through subordination to the party, then we are adequately compensated by the thought that each of us is in his small way helping to contribute something new and true, something better to mankind."

\* [Webster defines *esprit de corps*: The common spirit pervading the members of a body or association of persons. It implies sympathy, enthusiasm, devotion, and jealous regard for the honor of the body as a whole.—Ed.]

## Racial Tension

"None of us can escape for long the problem of racial tension," says an editorial in *The Sunday School Times* (May 13, 1961).

After dwelling on the problem of apartheid in the Union of South Africa, the writer continues: "Such a situation in human affairs inevitably calls forth passion, hatred, and extremism on both sides. Sober men and women can subscribe neither to the haughty and anachronistic view

that sees the white race as somehow actually superior to other races, nor to the headlong demands made by some champions of oppressed races for immediate and sweeping upheaval of established patterns by those ill prepared and educated to assume leadership.

"What view are Christians to take of the problem? Is there a Biblical view at all?

"Scripture is, oddly enough, silent on the issue. Jesus Christ rarely spoke out specifically on social issues. There is no record of His denouncing slavery, excessive taxation, dictatorship, or imperialism. The Old Testament Law speaks strongly to Israel concerning mingling with the surrounding tribes. There was to be no intercourse whatever, and Israel disobeyed to her own ruin. The situation is not analogous to the present day, however, for there is no *race* that God has chosen in these days to manifest His name to the world. On the contrary, the people whom He is choosing for this purpose are most emphatically a multiracial group.

"Appeal is made occasionally by Christians in support of racial segregation to the fact that God placed the different races in separate areas of the world. If He had wanted us to mix, He would have put us all together to begin with, we are told. We will not discuss the theological soundness of this claim here, except to say that this is an inference at best. There are no clear instructions in Scripture as to the composition of society.

"The point is, whatever the origins of the races, and whatever God's original intent for their distribution, the situation which we have at hand now, in 1961, is that we are all mingled together, none of us can claim a pure ancestry, and history is not going to be reversed. Christians, of all people, ought not to champion oppression and injustice by appeal to debatable interpretations of the Old Testament. Our calling as followers of Jesus Christ demands that we demonstrate practically a genuine love to the poor, the oppressed, and the stranger. We are not attempting to bring in the kingdom by remaking society. But where there is injustice (and the idea of



'separate but equal' is a will-o-the-wisp; it has yet to be demonstrated) it is ours to seek to relieve this, not to perpetuate it. Nor should we attempt to roll back the calendar by marshalling reasons that depend on obscure interpretations of Scripture, and that in fact may be unconsciously rooted in prejudice."

### A Unique Observance

Recently, St. Mark's Congregation of Watertown, Wisconsin, celebrated a privilege which must be unique for a congregation of our Synod.

Among our members we have three men who not only have belonged to our congregation and served it in various capacities for many years, a combined total of 140, to be exact; but they have also been full-time laborers for the Lord in our Synod for a sum of years totaling over 150. The three men are Professors Ernst Wendland, E. E. Kowalke, and G. A. Westerhaus. Each of them has passed the half-century mark in the public ministry of the Gospel.

Professor Wendland, now retired, was ordained 51 years ago. His first charge was at Summerdale, Alabama. From there he went to Rib Falls, Wisconsin. In 1914 he accepted the call to Northwestern College, where he taught for 45 years before his retirement in 1959.

Professor E. E. Kowalke entered the ministry in the year 1911 as pastor of a congregation in Tomahawk, Wisconsin. In 1913 he was called to Northwestern College, became its president in 1919, and held the presidency for 40 years until his retirement from that position in 1959. He has, however, continued to teach full time in the classroom.

Professor G. A. Westerhaus graduated from our Seminary in 1911 and assumed the pastorate of a congregation in Elroy, Wisconsin. In 1916 he received and accepted a call to the faculty of Northwestern College. Like Professor Kowalke, he is still active in the classroom.

In gratitude to the Lord for having granted to His Church the ministry of these three consecrated men for so many years, St. Mark's held a special service of thanksgiving on the evening of May 14. Earlier on the same day the professors and their wives attended a dinner held under the auspices of the congregation's elders, teachers, and pastors and prepared by the St. Mark's Ladies' Aid. The professors' children and other close relatives had also been invited. Those who found it possible to be present were Pastor and Mrs. Ernst Wendland of Benton Harbor, Michigan, and their son, a student at Northwestern College; Mr. and Mrs. William Kowalke, Watertown, Wisconsin; Pastor and Mrs. Martin Westerhaus,

Iron Ridge, Wisconsin, Mr. and Mrs. Paul Westerhaus, Mr. and Mrs. Walter Wiechmann, and Mr. Theodore Westerhaus, all of Watertown. Others sent greetings and good wishes by wire.

We know that our fellow members in the Synod join us in thanking the Lord of the Church for these men and their long years of service in His kingdom. We ask you to join us also in the prayer that He will give us many others like them — men of equal consecration, faith, talents, and unswerving loyalty to the Word of God.

May the Lord grant them joy and blessing during the time remaining of their earthly pilgrimage and of their work in His kingdom!

J. A. FRICKE

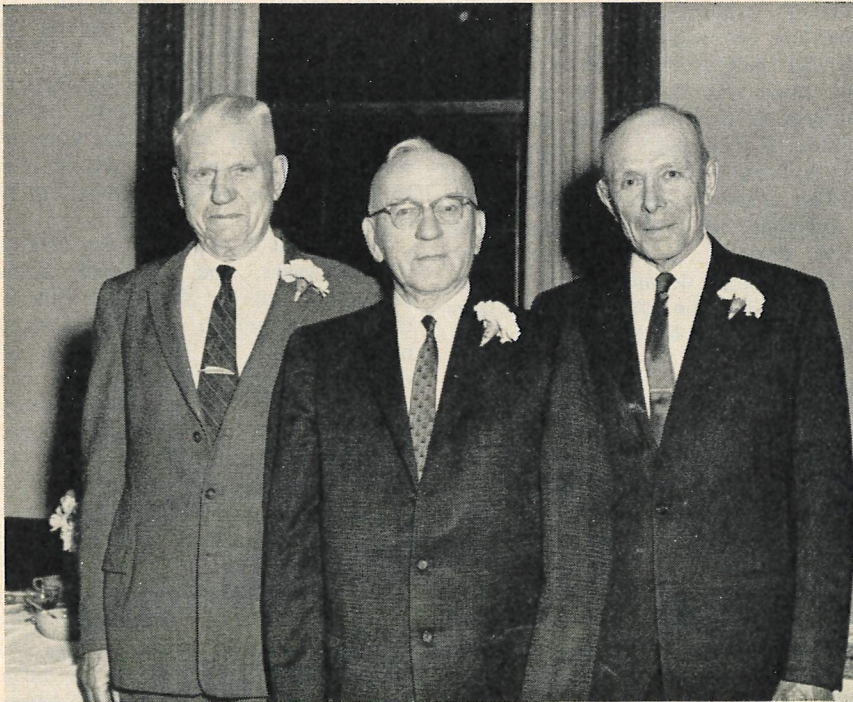
H. E. C. WICKE

### St. Luke's Lutheran Church of Town Winfield Celebrates Anniversary

The members of St. Luke's Lutheran Church, Winfield Township, Danube, Minnesota, will observe the seventy-fifth anniversary of the organization of their congregation on August 27. The Rev. Edwin Becker of Cameron, Wisconsin, a son of the congregation, will preach at the 10:30 A.M. service. The Rev. Wilbur Dorn of Minneapolis, a former pastor, will be guest speaker in the 3:00 P.M. service. Dinner and lunch will be served to the guests at the Danube schoolhouse. All former members and friends are invited to attend these festive events.

St. Luke's was organized June 14, 1886. It was served by Pastor G. Fischer of Bethany Lutheran Church of Emmet Township. Services were held in a schoolhouse north of Danube. In 1888, St. Luke's Congregation formed one parish with St. John's Lutheran Church of Renville. This relationship exists to this day. Pastor P. Burkholz served the congregation until the year 1895. Between the years 1895-1903 the congregation was served by Pastors H. Albrecht and W. Ulrich.

During the pastorate of the Rev. M. Schuetze, a church building was erected north of the schoolhouse in 1904. Twenty-five families made up the membership at the time of dedication. Between the years 1913 to 1943 the congregation was served by the Pastors R. Korn, R. Schierenbeck, and A. Sauer.



*Prof. G. A. Westerhaus, Prof. Ernst Wendland, Prof. E. E. Kowalke*



The Rev. W. Dorn was installed as pastor in 1944. In 1948 the original church building was completely remodeled. The Rev. L. Wenzel is the present pastor.

On the occasion of this, the diamond jubilee, the congregation gives thanks to the Lord of the Church for its 67 communicants and 86 souls. St. Luke's is a member of the Wisconsin Evangelical Lutheran Synod.

L. WENZEL

## Neillsville Congregation Marks Seventy-fifth Anniversary

The members of St. John's Ev. Lutheran Church of Neillsville, Wisconsin, observed the seventy-fifth anniversary of their congregation on June 11, 1961. The Rev. Herbert Jaster, a son of the congregation, of Doylestown, Wisconsin, was the guest speaker in the 8:00 and 9:30 morning services. The Rev. Elmer Prenzlou, Jr., the secretary of the Western Wisconsin District, of Bloomer, Wisconsin, was the guest speaker in the 2:30 P.M. service. Mr. Otto Schenk of Grace Lutheran Church of Oshkosh, Wisconsin, served as guest organist and the local pastor served as the liturgist for the day.

St. John's Congregation was organized on September 6, 1886. On that day a document of less than 50 words was signed by 17 men. The congregation called the Rev. F. J. Eppling as the first resident pastor, who served the congregation until 1890. It was during his pastorate that a parochial school was begun and classes were held in a local store building. St. John's Congregation had begun its school before a church building was even built. The present church was dedicated on October 9, 1887. When the Wisconsin Synod convened on June 16, 1887, St. John's Ev. Lutheran Church was accepted into membership.

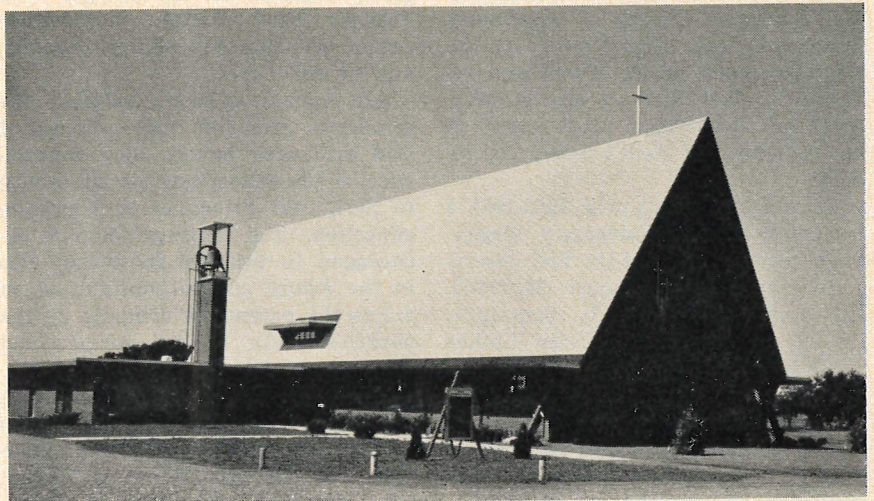
In 1891, while the Rev. C. A. Doehler served the congregation (1890-1892), a school building was built just north of the present church. Pastor F. Thrun served the congregation from 1892-1904, and during this time the present parsonage was built. Pastors H. Brandt and W. A. Baumann served the congregation from 1904-1948. Under their pastorate the present teacherage was purchased in 1926. Pastor A. C. Schewe was called by the congregation and served

it faithfully from 1948-1959. In 1948, lots were purchased on the west side of the city. The need for a new school being most urgent, the congregation took action in 1951 on a building program to begin with a new school. On November 11, 1955, the new school building was dedicated to the glory and service of the Lord. Mr. Victor Lehmann is the principal of St. John's School.

The Rev. N. W. Lindloff, the present pastor, was installed in Feb-

ruary of 1959. By July 31, 1960, the congregation burned its \$40,000.00 mortgage on its school. On the day of its anniversary celebration the members of the congregation thanked God for the many years that they had been privileged to hear His Word and be blessed through His Sacraments. It asked that the Lord would continue to bless the congregation with His Word and Sacraments in their truth and purity in the future.

NORMAN LINDLOFF



*Peace Ev. Lutheran Church, Wautoma, Wisconsin*

## Wautoma, Wisconsin, Congregation Dedicates New Church

May 7, 1961, will be long remembered by the members of Peace Lutheran Congregation, Wautoma, Wisconsin. On this beautiful spring day the Lord permitted them to formally dedicate their new church edifice to the glory and honor of God.

The church, of contemporary design, is located on a level piece of ground, on the southwest corner of the city of Wautoma. The church is built of cement block and Tennessee brick. The interior of the place of worship, which seats 250 in the nave and 30 in the balcony, shows laminated wood trusses supporting a high-pitched, exposed wooden ceiling. The rear wall of the chancel is of brick upon which is mounted a long wooden cross and a gold-colored dossal curtain. The altar cross and the dossal curtain are lighted by lights set strategically behind the laminated beams. Symbols adorn the pulpit, the lectern, the altar, and the baptismal font.

Entrance is through a doorway located at the juncture of the nave and the educational unit. The educational unit has ample room for Sunday school, and all other churchly functions, and may be used very readily for an overflow crowd by opening the fold-doors. There is also a pastor's office and other necessary facilities in a low-roofed addition to the church proper. Redwood has been used throughout the church.

To dedicate this structure, a morning service was arranged with the president of the Synod, Pastor Oscar Naumann, as the dedicatory speaker. The evening service had as its speaker a former pastor, the Rev. Arden Laper of Sun Prairie, Wisconsin. The afternoon hours were spent in viewing the building by members and guests alike.

All persons present gave glory to God for the grace shown in the erection of this building. We, the members and the pastor, pray that God would continue His grace for many years to come, so that many more may make use of the means of grace dispensed at this place to their soul's salvation! GERHARD A. KANIESS



# Seventy-Fifth School Anniversary

## Trinity, Kaukauna, Wisconsin

Having had a Christian day school with a past history of 75 years, a school-minded Christian congregation cannot but set aside a season of sincere, joyful gratitude to God for His blessings bestowed upon that school and through it upon the congregation. Thus constrained by a sense of grateful appreciation, Trinity Ev. Lutheran Church at Kaukauna, Wisconsin, took special notice of the long existence of its school and resolved to celebrate in special services the seventy-fifth anniversary of the founding of that blessed institution.

During the school year 1960-1961 a series of three anniversary observances was planned. At the first observance on Sunday, August 28, 1960, the Rev. Prof. Carl L. Schweppe, president of our Dr. Martin Luther College at New Ulm, Minnesota, delivered the sermon at both morning services. He spoke on John 4: 13, 14. A number of later teachers of Trinity School had received their diplomas or certificates from him. The Rev. Prof. E. E. Kowalke of Northwestern College, Watertown, Wisconsin, a member of the confirmation class of 1901, and Mr. Emil Trettin, Executive Secretary of our Synod's Board of Education, a member of the confirmation class of 1910, also spoke appropriate words to their old home congregation.

The second anniversary observance followed on Sunday, December 4, 1960. The Rev. Prof. E. E. Kowalke was the guest preacher at both morning services. His text was Joshua 4: 19-24. The confirmation classes of the years 1885 to 1910 had been especially invited to these services. For them a reunion dinner was served by the Women's Aid Society of the church.

The third and final anniversary observance was held on Sunday, May 7, 1961. The Rev. Dr. Henry A. Koch of Morrison, Wisconsin, preached at the morning services, having chosen for his text Psalm 127. The confirmation classes of the years 1911 to 1961 were quite well represented at these services, also at the confirmation reunion dinner served by the Women's Aid Society for them and their spouses, for the guests, the teachers and the members of the church and

school boards. A special confirmation reunion service was held in the afternoon, with the Rev. Henry Pussehl of Wrightstown, Wisconsin, serving as guest preacher. The text for his sermon was Genesis 32:10. Substituting for the regular organist, Teacher Mr. Wilbert Luehring, the guest organist at all services was Teacher Fred Bartel, the former school principal and church organist, now of Milwaukee.

All festival speakers extolled the wonderful goodness and mercies of God evidenced by the long continuance of the school and its adherence to Scriptural principles of Christian education. The congregation was encouraged to treasure its school also in the future and to continue as an aid to the parents in bringing up the church's youth in the nurture and admonition of the Lord.

Trinity School dates back to 1885, just eight years after the organization of the congregation under the supervision of the Rev. Reinhold Pieper, who was then pastor of St. John's Lutheran Church at Wrightstown. It was Pastor William Hinnenthal, the first resident pastor of the congregation, who immediately after his installation in June 1885 induced the congregation to build a one-room schoolhouse and volunteered his services as teacher. In 1891 another room had to be added, and the first regular teacher, Mr. K. F. G. Brenner, was called as assistant to the pastor. In 1898 the pastor was relieved of schoolwork. He continued his pastorate until his death in 1917, and was succeeded by the present pastor, Paul Th. Oehlert.

During the long period of its existence the school has had 37 teachers. The list includes K. F. J. Brenner, A. Zorn, Henry Kahnert, Miss Anna Brenner, Edward Hinnenthal, Gotthold Schlei, Carl Brenner, Jr., Herman Wicke, Theodore Boettcher, Miss Lucille Meyer, Miss Edith Meyer. In 1924 a new schoolhouse was dedicated which, enlarged and modernized, was rededicated in January 1958. To the list of teachers were added Helmuth Ihlenfeldt, Miss Lorraine Radder, Leo Vergin, Martin Hoffmann, Miss Esther Dommer, Miss Ida Conrad, Miss Jeanette Kaeding, Miss Catherine Behm, Miss Norma

Korthals, Fred Bartel, Mrs. Fred Bartel, Miss Katherine Sperling, Miss Janet Drews, Miss Elaine Look, Miss Shirley Nolan, Miss Phyllis Bittner, Mrs. Arnold Meyer, Miss Cynthia Lehmann, Miss Barbara Dahms. The present teaching staff consists of Fred Mueller, principal and instructor, Wilbert Luehring, Arnold Breitung, Mrs. Ewald Ring, Jr., Miss Gloria Beckmann, and Mrs. Calvin Spice.

The graduates of the school who have entered the service of the Church are Gerhard Hinnenthal and his brother Edward, ministers, both died some years ago; Erwin E. Kowalke, minister and past president of our Northwestern College, still active as professor; Emil Trettin, teacher, now Executive Secretary of Synod's Board of Education; Julius Kolberg, minister at Fall Creek, Wisconsin; Norman Rogers and Gerald Hildebrandt, teachers at the Lutheran school in Kankakee, Illinois; Miss Jeannine Gorsalitz, teacher at the Lutheran school in Town Freedom, Wisconsin; and Miss Beverly Dix, teacher at the Lutheran school in Glendale, Arizona.

Lord, bless the efforts of Thy Church in Christian schools to train

The children Thou hast given her,  
Thine ever to remain.

PAUL TH. OEHLERT

## New Church Dedicated St. Paul's Milwaukee, Wisconsin

On the thirty-fourth anniversary of its founding, St. Paul's Congregation, by the grace of God, dedicated its new house of worship. From its founding as the "Burleigh Missions" in 1926 under Pastor Arthur Voss, the congregation had a modest frame chapel for its worship. In 1942, because of the deterioration of the building, a complete renovation was undertaken. And now, having worshiped through the years in quarters something less than humble, our joy and gratitude were all the greater on November 6, 1960, as we entered the fine new building for the services of dedication.

In the morning a brief farewell service was held outside the old church, and the congregation went in procession into the new building

THE NORTHWESTERN LUTHERAN



singing "A Mighty Fortress Is Our God." Pastor James A. de Galley led the assembly in the rite of dedication. In this service Pastor Harold Schwertfeger, Frontenac, Minnesota, a former pastor of St. Paul's, preached the sermon.

Pastor Arnold Schroeder, Institutional Missionary, a former pastor of this congregation, preached in the afternoon service at 2:30 P.M., with Pastor Ernst Lehninger, of the Lutheran Children's Friend Society, as liturgist. In the evening at 7:30 P.M. our Synod president, Pastor Oscar Naumann, addressed the congregation, and Professor Gerald Hoenecke of our Seminary conducted the liturgy. Guest organists in the afternoon and evening services were Mr. Ralph

Muenkel, principal of St. James Lutheran School, and Mr. H. J. Engelhardt of the Wisconsin Lutheran High School. A reception and open house followed the services.

The new church is located at North 73rd Street and West Burleigh Street. It is constructed of Lannon stone with redwood trim. The cost was \$165,000. Seating capacity is 350. The color scheme throughout the worship area consists of variations of red, blue, and gold, the colors of the Holy Trinity. The exterior of the north wall, facing Burleigh Street, is graced with a large stone figure of Christ and the Children. It is of bedford stone and was cut by A. Roegner. The chancel is of simple design and offers a happy combination of stone

and wood, of color and light. In the stone tablets above the altar are the words "Behold the Lamb of God." This central message of our faith is emphasized by the large cross and again by the symbol of the victorious Lamb on the face of the marble altar. The art-glass window has a pattern of many crosses, representing us and our crosses coming to Him and to His cross.

We pray that the thoughts expressed by the dedication speakers may rule the hearts of worshipers here through the years, and that the true beauty of St. Paul's Church may lie in the hearts of its people, responding with a living faith to the message of a gracious God.

JAMES A. DE GALLEY

### Dedication

Pentecost, May 21, marked the dedication of an educational wing to the Rockwood Lutheran Church. Rockwood is an unincorporated village on U.S. Hy. 141, five miles north of Manitowoc, Wisconsin. The guest speaker, Prof. Wm. Zell of Watertown, based his message on Joshua 4:1-8.

This multipurpose wing is used for Sunday school, the various Bible classes, instruction classes, choir rehearsals, and Christian fellowship. This 30x40 frame addition features split rock and vertical siding at the front entrance with cedar siding covering the remaining sides.

The inside is finished with acoustical tile ceiling, prefinished mahogany paneling, and asbestos vinyl tile flooring. A vinyl plastic folding curtain between the nave of the church and the new wing opens to allow extra seating space. The sacristy was also enlarged. The cost of this building is about \$18,000, completely furnished.

Accept the work our hands have wrought;

Accept, O God, this earthly shrine.

Be Thou our Rock, our Life, our Thought,

And we, as living temples, Thine.

DAVID WORGULL

### Golden Wedding Anniversary

On June 11, Mr. and Mrs. Emil Just, members of St. John's Lutheran Church at Woodlake, Minnesota, celebrated the fiftieth anniversary of their marriage. An anniversary dinner with their children and near relatives was served at the church. The afternoon program arranged by the children included also a brief service of thanksgiving in which the pastor addressed the honored couple, using Psalm 126:3 as the text.

N. W. KOCK

### Fiftieth Wedding Anniversary

On June 18, Mr. and Mrs. Richard Lemke, faithful members of Immanuel Ev. Lutheran Church, Medford, Wisconsin, were privileged, in the circle of relatives and friends, to celebrate their fiftieth wedding anniversary. Their pastor addressed them briefly on the basis of Genesis 32:24-26. Three sons of the jubilarians assisted the pastor in the service: the Rev. Ervin Lemke, the Rev. Roland Lemke and Mr. Paul Lemke. The services were held in the parlors of the church. Relatives and friends joined the jubilarians in their celebration at an open house in the afternoon. May the God of all grace continue to be with these jubilarians as He has been in the past, for the sake of His mercy in Christ Jesus!

A. J. ENGEL

### Fortieth Wedding Anniversary

On June 17, 1961, by the grace of God, Mr. and Mrs. George F. Meyer, faithful members of Immanuel Ev.



Rockwood Lutheran Church



Lutheran Church, Medford, Wisconsin, were privileged, in the circle of relatives and friends, to observe their fortieth wedding anniversary. Their pastor conducted a brief service for

the occasion. In grateful appreciation of the bountiful and unmerited blessings of their gracious God, the jubilarians brought a thank-offering in the amount of \$100.00 for Bethesda

Lutheran Home, Watertown, Wisconsin. May the God of all grace continue to be with Mr. and Mrs. George F. Meyer in the future as He has been in the past!  
A. J. ENGEL

### Nominations

The following have been nominated for professorship in the education department at Dr. Martin Luther College, New Ulm, Minnesota:

Quentin Albrecht, Green Bay, Wisconsin  
Emanuel Arndt, Milwaukee, Wisconsin  
Orlan Dorn, Bay City, Michigan  
Morris Feiock, Los Angeles, California  
Gilbert Fischer, Kimberly, Wisconsin  
George Heckmann, Vernon Center, Minnesota  
John Isch, Plymouth, Nebraska  
Darrel Knippel, Minneapolis, Minnesota  
Arthur Meyer, Whiteriver, Arizona  
Ronald Pape, Minneapolis, Minnesota  
Kurt Petermann, Appleton, Wisconsin

Sylvester Quam, Neenah, Wisconsin  
Herbert Rupprecht, Milwaukee, Wisconsin  
Albert Schleef, Owosso, Michigan  
Adelbert Voigt, Beaver Dam, Wisconsin  
Francis Warner, Juneau, Wisconsin  
Howard Wessel, Red Wing, Minnesota  
Adolph Wilbrecht, Tucson, Arizona  
Arnold Will, St. Paul, Minnesota  
Alfons Woltdt, Milwaukee, Wisconsin

Correspondence concerning these nominees should be in the hands of the undersigned not later than August 28, 1961.

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

### List of Candidates for Seminary Professorship

The following is the list of candidates nominated by members of our Wisconsin Synod as professor at your Wisconsin Lutheran Seminary, Mequon Wisconsin, to teach Church History and the courses in Liturgics and Church Music.

Professor Martin Albrecht  
Professor Bruce Backer  
Pastor Immanuel Boettcher  
Pastor Carl Bolle  
Pastor Kurt Eggert  
Pastor Wilbert Gawrisch  
Professor Hilton Oswald  
Pastor Henry Paustian  
Pastor Harold Wicke

All correspondence by members of our Synod pertaining to these candidates must reach the undersigned secretary before October 2, 1961, when the Board of Control meets to call from this list.

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

### Call for Candidates

Since Prof. R. Gehrke has accepted a call, the Board of Control of Northwestern College, Watertown, Wisconsin, herewith calls upon the members of the Synod to nominate candidates for the vacant professorship. The man called is to teach Greek, Ancient History, and Old Testament.

All nominations must be in the hands of the secretary of the board by September 15, 1961.

KURT A. TIMMEL  
612 Fifth Street  
Watertown, Wisconsin

#### DR. MARTIN LUTHER COLLEGE

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, will begin Sept. 6 at 8:30 a.m. All new students are asked to be ready for registration on Monday, Sept. 4.

CARL L. SCHWEPPE

#### NORTHWESTERN LUTHERAN ACADEMY

The opening service for the new school year of Northwestern Lutheran Academy will be held at 2:00 p.m., Tuesday, Sept. 5. Registration will take place before and after the service, and classwork will begin at 8:15 a.m., the following morning. Everyone is heartily invited to attend the service and visit our school on that day.

R. A. FENSKE

#### WISCONSIN LUTHERAN SEMINARY

The new school year of our theological seminary at Mequon, Wisconsin, will, God willing, open with a special service on Tuesday, Sept. 5, 1961, at 10:00 a.m. All friends of our Seminary are cordially invited.

CARL LAWRENZ

#### PASTORS' INSTITUTE—AUTUMN COURSE

This fall the faculty of our Wisconsin Lutheran Seminary at Mequon, Wisconsin, plans to offer an institute of two courses of six lectures each on Monday afternoons Oct. 9 through Nov. 13, 1961.

The lecture period on each of these Monday afternoons is planned for 1:45 p.m. until 4:30 p.m. A 30 minute discussion period will follow each lecture.

The courses offered will be:

I. Exegetical — Homiletical Treatment of the Gospels of the Pentecost cycle, by Prof. Gerald Hoenecke.

II. Survey of Theology from Kant to the Present, by Prof. Frederic Blume.

Registration for the institute is to be made in the Seminary Office at a fee of \$5.00.

ADOLPH C. BUENGER, Secretary  
Board of Control

#### NOTICE OF RESIGNATION

Notice is herewith given that Pastor Arthur Wadzinski, Denmark, Wis., has resigned from the public ministry.

OSCAR SIEGLER, President  
Northern Wisconsin District

#### NOTICE

Until further notice, please address all correspondence for Rev. Richard Seeger, Tokyo, Japan, in care of his father

Mr. Walter Seeger  
4554 N. 42nd St.  
Milwaukee 9, Wis.

#### NOTICE

Anyone desiring a full set of Matthew Henry's Commentary may receive it free of charge for payment of postage or C.O.D.

Rev. Walter A. Gieschen  
3537 Ross Ave., S. E.  
Albuquerque, N. M.

#### D.M.L.C. 1961 Choir Record

Long-play record of selections sung on the 1961 Concert Tour. Also available: Christmas Record, 1960. Price per record: \$4.50 postpaid.

Please send orders to:

Prof. Martin Albrecht  
College Heights  
New Ulm, Minn.

#### AN OFFER

Altar with picture of Good Shepherd (13 ft. high, 3 ft. wide), pulpit with lamp (6 ft. high, 60 in. wide), baptismal font (42 in. high). Altar is natural-finish oak. Free to any mission congregation, if they come and get it. Write to:

Pastor Henry F. Koch  
Zion Ev. Lutheran Church  
Morgan, Minn.

### CALENDAR OF CONFERENCES

#### MICHIGAN

#### PASTOR-TEACHER-DELEGATE CONFERENCE SOUTHWESTERN CONFERENCE

Date: Monday, Sept. 18, 1961.

Place: Salem Lutheran Church, Coloma, Mich., R. J. Voss, host pastor.

Time: 10:00 a.m. Communion service, W. Bartel, speaker (R. Freier, alternate).



Agenda: Reports of boards and committees; Between the Testaments, Walter Beckmann; America's Lutherans, Paul Hoenecke; Report of the Synod Convention, Ronald Freier.

RONALD F. FREIER, Secretary

**NORTHERN PASTOR-TEACHER-DELEGATE CONFERENCE**

Date: Sept. 25-26, 1961; 9:00 a.m.  
Place: T. Brady, Christ Lutheran Church; H. Schultz, host pastor.  
Speaker: T. Kuske (alternate, L. Lothert). Teachers and delegates are to be present the first day.  
R. A. SCHULTZ, Secretary

**MINNESOTA**

**RED WING DELEGATE CONFERENCE**

Date: Aug. 29, 1961; 9:00 a.m.  
Place: Trinity Lutheran Church, Lincoln, R. 1, Lake City, Minn.; R. Goede, vacancy pastor.  
Agenda: Communion service, Wm. Lindloff, confessional speaker (D. Malchow, alternate). Reports on the Synod Convention by the delegates.  
F. G. KOSANKE, Secretary

**CROW RIVER DELEGATE CONFERENCE**

Time: Aug. 29, 1961.  
Place: Grace Ev. Lutheran Church, Hutchinson, Minn., H. A. Hempel, pastor.  
Discussion: The work of the 1961 Convention of the W.E.L.S.  
W. E. NEUMANN, Secretary

**CROW RIVER PASTORAL CONFERENCE**

Time: Sept. 19 and 20, 1961.  
Place: St. Peter's Ev. Lutheran Church, Monticello, Minn., E. J. Otterstatter, pastor.  
Essays: The Order of Service, H. Hempel; The Pastor as Marriage Counselor, E. Berwald; Exegesis of Titus 2, J. Raabe; Round table discussion on "Modern Evangelism" with N. Sauer as moderator; Isagogics of the Prophet Joel, E. Otterstatter; Sermon study, Rev. 2:8-11, G. Geiger; Isagogics of Obadiah, A. Schultz.  
Speaker: M. J. Lenz (H. Mutterer, alternate).  
Please announce to the host pastor.  
W. E. NEUMANN, Secretary

**REDWOOD FALLS PASTOR-DELEGATE CONFERENCE**

Date: Tuesday, Sept. 19, 1961.  
Time: 2:00 p.m. with evening session.  
Place: St. John's Ev. Lutheran Church, Renville, Minn.; L. Wenzel, host pastor.  
Agenda: To hear the reports of the delegates to the Thirty-Sixth Convention of the W.E.L.S.  
Send excuses to the host pastor.  
WARREN J. HENRICH, Secretary

**NEW ULM DELEGATE CONFERENCE**

Place: St. John's Ev. Lutheran Church, New Ulm, Minn.; F. Nitz, host pastor.  
Time: Oct. 4, 1961, 9:30 a.m.  
Agenda: The proceedings of the 36th Convention of the Wisconsin Ev. Lutheran Synod.  
ALVIN R. K'ENETZ, Secretary

**NEW ULM PASTORAL CONFERENCE**

Place: St. Paul's Ev. Lutheran Church, New Ulm, Minn.  
Time: Nov. 1, 1961, 9:30 a.m.  
Agenda: Continuation of "Exegesis of Genesis 1:2, 3," N. Luetke; Continuation of "Of the Free Will," Prof. L. Hahnke; What determines the Validity of the Means of Grace? Prof. R. Hoenecke.  
Confessional speaker: R. Schoenecke, (alternate, W. J. Schmidt).  
ALVIN R. K'ENETZ, Secretary

**NEBRASKA**

**COLORADO PASTORAL CONFERENCE**

Date: Sept. 18-20, 1961.  
Time: 1:30 p.m.  
Place: Pilgrim, Denver; V. Bittorf, pastor.  
R. W. SHEKNER, Secretary

**NORTHERN WISCONSIN**

**DISTRICT PASTORAL CONFERENCE**

Date: Oct. 23-24, 1961, beginning with Communion service at 10:00 a.m. on Oct. 23.  
Place: Riverview Lutheran Church, Appleton, Wis.  
Lodging: If lodging is desired, please inform host pastor, F. Thierfelder, by Sept. 15.  
S. KUGLER, Secretary

**LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONFERENCE**

The thirty-second Annual Lake Superior Sunday School Teachers' convention will be held Sept. 17, 1961, at Grover, Wis., at 3:15 p.m., with Pastor A. Hellman as the host.  
MRS. JOHN KALLMANN, Secretary

**WINNEBAGO TEACHERS' CONFERENCE**

First German Ev. Lutheran School Manitowoc, Wis.  
Sept. 28-29, 1961

**Thursday**

9:00-10:00 Opening Service  
10:00-10:30 Announcements—Election Committee  
10:30-10:45 Recess — Assemble for sectional meetings  
10:45-11:50 Grades 7-8 Discussion Unit "Creation to Abraham," K. Peterman Discussion Leader, W. Roekle  
Grades 5-6 Discussion Unit "Creation to Abraham," R. Oswald Discussion Leader, A. Meyer  
Grades 3-4 Aims and Procedures of Teaching a Bible Lesson, Mrs. Wolfrath Discussion Leader, P. Umland  
Grades 1-2 Aims and Procedures of Teaching a Bible Lesson, E. Hagner Discussion Leader, L. Quandt  
Kindergarten A Religious Unit (Hymnology), Mrs. Raap Practical Demonstration of Rhythm Band, Mrs. Manthey Discussion Leader, Mrs. Ewerdt

12:00-1:00 Dinner  
1:00-1:30 Displays, Kaukauna Faculty  
1:30-1:45 Devotion, Chairman  
1:45-2:45 Enrichment Activities for the Gifted, E. Rolloff (for grades 5-8)  
Enrichment Activities for the gifted, M. Meyer, (for grades 1-4)  
2:45-3:15 Business Meeting  
3:15-3:30 Recess  
3:30-4:00 Report of the Board of Education—Wisconsin Synod

**Friday**

9:00-9:15 Devotion, Chairman  
9:15-10:15 Report of the Synod Delegates and the District President  
10:15-10:30 Recess

10:30-11:30 The Church year in Music (Easter and Post Easter)  
Section 1 Choir, O. Schenk  
Section 2 Grades 5-8, E. Leitzke  
Section 3 Grades K-4, L. Liese

11:30-12:00 Report of the Visitors' Workshop

12:00-1:30 Dinner  
1:30-1:40 Devotion, Chairman  
1:40-2:40 The Teacher's Call, Prof. R. Hoenecke  
2:40-2:50 Recess  
2:50-3:20 Conference Evaluation  
3:20-3:45 Business Meeting  
3:45 Closing Service

**WESTERN WISCONSIN**

**SOUTHWESTERN DELEGATE CONFERENCE**

Date: August 29, 1961, beginning at 9:30 a.m.  
Place: St. Paul's, Tomah Wis.; O. W. Heier, host pastor.  
Agenda: Reports of delegates to the 36th Convention of Synod.  
O. W. HEIER, Chairman

**WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE**

The pastors of the combined Wisconsin River Valley and Chippewa River Valley Pastoral Conference will meet Tuesday and Wednesday, Sept. 19 and 20, at Salem Lutheran Church, Barron, Wis. T. Zarella is the host pastor. The meeting will begin with a Communion service at 10:00 a.m. on Tuesday. Sermon by L. Schroeder (A. Schumann, alternate).  
M. KOEPSSELL, Secretary

**ORDINATIONS AND INSTALLATIONS**

**Ordained and Installed**

**Pastors**  
Tischer, Ronald N., as pastor of Trinity Ev. Lutheran Church, Grafton, Nebr., by J. Rockhoff; assisted W. Wichmann, H. Lichtenberg, and P. Manthey; and as pastor of St. Mark's Ev. Lutheran Church, Sutton, Nebr., by H. Lichtenberg; assisted by J. Rockhoff and D. Redlin; July 16, 1961.

**Installed**

**Pastors**  
Siegler, Reginald, as pastor of St. Paul's Lutheran Church, Bangor, Wis., by L. Boerneke; assisted by G. Albrecht, E. Lehmann, W. Paustian, W. Schmidt, W. Schulz; July 23, 1961.

**Teachers**

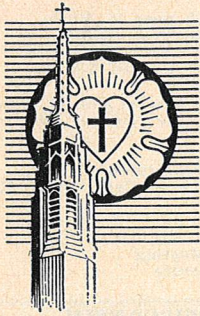
Buch, Marcus, as teacher of Immanuel Lutheran School, Gibbon, Minn., by H. Kesting; July 30, 1961.  
Falck, John, as principal of Christ Ev. Lutheran School, Eagle River, Wis., by M. Radtke; June 18, 1961.  
Hinz, Roger, as teacher and principal of St. John's Ev. Lutheran School, Wood Lake, Minn., by N. Kock; July 30, 1961.  
Schultz, John R., as teacher and principal of St. Paul's Lutheran School, Lakemills, Wis., by D. Kuehl; July 16, 1961.

**CHANGE OF ADDRESS**

**Pastors**  
Seeger, G. B., 9551-4 Maureen Dr., Garden Grove, Calif.  
Siegler, Reginald, Bangor, Wis.  
Uhlhorn, Ronald, 310 First Ave., Charles City, Iowa.

**Teachers**  
Buch, Marcus, Gibbon, Minn.  
Falck, John, Eagle River, Wis.





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