

WISCONSIN EVANGELICAL LUTHERAN SYNOD  
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# THE NORTHWESTERN Lutheran

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# BRIEFS

## by the Editor

In several previous issues we mentioned the forthcoming report on the educational survey which was authorized by the 1961 convention of the Synod. We also mentioned that the educational consultant, Dr. Robert J. Keller, of the University of Minnesota, had given a lengthy oral report on May 15. Now we can tell you that the printed report has been received. Shortly after it was submitted, three groups met to consider this report. The three groups were: the Planning Committee on Educational Institutions, the Advisory Committee on Education, and the Board of Trustees. Each group met separately for its study of the report on July 24 and 25. On July 26 the three groups held a joint meeting. We were present at this meeting as an observer. To us it was striking that the three groups had arrived at very similar conclusions regarding the recommendations by the consultant in his report. It was not difficult for them to agree on the findings which are to be transmitted to the constituents of the Synod, together with the findings and recommendations of the educational survey report.

*Before we go on to tell you of the next steps that will be taken, let us pause to take note of the service performed for us by the men on the synodical boards and commissions. Their service often requires a week's absence from home and the interruption of an already crowded work-schedule; even more wearing on them is the sense of responsibility as they either make decisions or formulate recommendations which are to guide the Synod in arriving at weighty decisions. The latter factor was present in the present instance to an extraordinary extent. Involved in the study and discussion was a vast, long-range program for our Synod's educational institutions, and that, in turn, directly involves an adequate supply of manpower for the Synod's work for many years to come.*

*The men on these commissions do not have their ears cocked for our loud hurrahs. But that fact should not prevent us from expressing our gratitude to God for giving us men who are willing to serve His people and His cause. Nor is there anything against telling those men that their fellow Christians value and*

*appreciate what they are doing. It seems to us that often we fall short of what Christian love requires in this respect. We are quite ready to exercise the right and privilege of adverse criticism — we are speaking of constructive criticism motivated by love, of course. But when*

*men do faithful and competent work for us, we often fail to speak the quiet word of commendation and approval which love should elicit from us.*

\* \* \* \*

To go on with our story: Prof. Conrad Frey, who is chairman of the Advisory Committee on Education and who acted as chairman at the joint meeting (July 24-26), was given the task of preparing a document which will bring to others the main findings of the Educational Survey Report. It will also transmit the recommendations made in the Survey Report and the reactions of the three above-mentioned groups to those recommendations. Copies of this document will be sent to each pastor and male teacher of the Synod. Pastors also will receive copies for the lay delegate from their congregation.

The gist of the Educational Survey Report and the findings of the three groups who studied it will be presented in *The Northwestern Lutheran*. We will devote as much space to these matters as is necessary to give our members an adequate picture.

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

*The Northwestern Lutheran*

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**THE COVER —** Hope Ev. Lutheran Church, Detroit, Michigan;  
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# Editorials

**Creation** When God created man, He placed him in a garden and told him to work it and to guard it. He also gave him command over the creatures of sea, air, and land. "Be fruitful, and multiply, and replenish the earth, and subdue it," was a promise that his descendants should spread over the earth and, like him, govern and use it. What the world and its history would have been like if this order had continued, we do not know. We can't even imagine a world inhabited and governed by a race of men controlling the world and everything in it with the wisdom and goodness with which God had created the first man. All we know is that it would have met with God's complete approval; it would have been very good in His eyes, just as the first creation when it was completed was found to be "very good." Had Adam continued in that likeness of God in which he was created, God would still be looking down upon all that men did, and it could still be said, "And God saw everything that he had made, and, behold, it was very good."

But Adam did not continue in the relation to God in which he had been created. He listened to the voice of Satan, and the result is what we now see. Now God looks down from heaven and "there is none that doeth good, no not one." The history of mankind has been one of ambition, greed, envy, folly, crime, despair, blind groping for something called happiness. Except for another Creation, this would have been the universal, unrelieved history of all men. But there has been a new and better Creation than the first one that placed man on earth. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," says the Apostle in Ephesians 2:10. Through faith in Christ Jesus we have become God's own children, His handiwork in a more blessed sense than the first Creation. Now we are, indeed, by faith in Christ, like God, made so by God's grace and power, not fashioned by man's ambition or by his trust in Satan's lies. As Adam was placed in the garden to work it, so we too, a new Creation in Christ, are placed in the world to work according to God's will. What are those good works unto which we have been newly created? When the disciples asked that question, Jesus answered: "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). St. Paul, in Galatians 5:22f, gives a list of works of God, which he calls fruits of the Spirit: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." To such works we have been called in Christ.

E. E. KOWALKE

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**You Can't Go Home Again** In these troubled times that have beset the Synodical Conference and have resulted in a suspension of fellowship between our Wisconsin Synod and the Missouri Synod, there may come a desire to escape the unrest and disturbance caused by this break in relations between synods once long in fellowship. We may wish to return to the past when the two synods believed and confessed as one.

This desire for untroubled church membership may incline some of our members to think of returning to their childhood church, where they hope to find the peace and quiet security they once knew before they were faced with the unpleasant obligation of taking sides in a confessional controversy.

Many of the members of our Synod were reared in the Missouri Synod. It was the church of their childhood, the church in which they were baptized and confirmed. They learned to love and respect the synod to which they belonged because it was spiritually strong. It was a church in whose doctrine and practice they could take pride. And now, in troubled days, they may want to go home again — to the childhood church in which they were not disturbed by confessional tensions.

It was a synod that in its confessional strength rejected the thought of doing joint church work and of establishing scaled degrees of fellowship with other Lutheran bodies before full agreement in doctrine was reached.

It was a synod that did not hesitate to set up a confessional declaration of its doctrinal position in order to make plain to all exactly where it stood, not only in the language of the Lutheran Confessions, but also in language called for by current issues and contemporary problems.

It was a synod that practiced synodical discipline in its midst in a manner that convinced both friend and foe of its firm purpose.

It was a synod that was concerned about removing the cause for aberrations in its midst, not merely with settling the case of an errant pastor or teacher.

It was a synod that could also point to its actions when men wanted to know where it stood, not merely to its strong protesting words about standing fast, to convince them that the Missouri Zion still stood firm on the old foundations.

It was a synod that understood the real nature of corrupting leaven and feared and shunned it in doctrine and practice, not relying on its strength and wisdom to keep it in bounds.

It was a synod that was not filled with self-conscious concern about its public image or with anxious desire to keep in step with national trends; rather, its concern was only to please Him who taught the true value of what the world thinks and does.

It was a synod that showed us how to confess the truth; by the grace of God, we still have that confessing spirit in our Synod.

A new spirit reigns in that synod today. Opinions, once strange, have found lodging in its schools and churches and have been granted rights alongside truth. The synod of the past is no more. To that synod you can't go home again.

C. TOPPE



# Studies in God's Word:

## Relatives of Jesus

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother (Matthew 12:46-50).

The Kennedys, the Rockefellers, the Fords, to mention just a few, are prominent families in our country. To be a member of such a family or even to be distantly related to such a family is considered a mark of distinction. Any one who is able to trace his ancestry back to some famous person, however distant it might be, usually loses no time in letting you know about it.

Most of us are not able to boast of relationship with the prominent people of this world. We are content to be considered common people. Yet there is nothing common about our relationship as Christians. We enjoy a distinction that is worth far more than a connection with the most prominent family in the land. As Christians we are very close relatives of the Lord Jesus Himself.

### Not By Human Ties

Jesus had been very active in His ministry, preaching, teaching and healing the sick. His blood relatives seemed to feel that He was working too hard. Some one reminded Jesus that his mother, brothers, and other relatives were waiting for an opportunity to talk with Him. Jesus used the opportunity to speak of the rela-

tionships that prevail in the kingdom of God.

Now we are not His relatives by birth, by ties of blood or marriage, though many people still seem to feel that way. Parents often pride themselves on the fact that they send their children to the Christian day school, to Sunday school, and to church, though they seldom go to church themselves. They seem to feel that what they are doing for their children will give them special standing with God. Or, children will often point with pride to their fine Christian parents, even though their own life gives no indication that the training and example of their parents has done them any good. They seem to feel that they will be carried along into heaven on the strength of what their parents have been. We are reminded of the Jews of Jesus' day who felt that they had special privileges because they were descendants of Abraham. Nor were the disciples above thinking that their intimate contact with Jesus would guarantee them a higher place in the kingdom of God.

No, there is nothing in our natural, earthly ties that would make us relatives of Jesus. In fact, by nature we are anything but relatives of Christ. We are enemies of God. We are strangers and outsiders to the family of God. How then do we become relatives of Jesus?

### By Faith

In replying to the interruption of the man who told Jesus that His mother and brothers wished to speak with Him, Jesus pointed to His disciples and said, "Behold my mother and my brethren." Then He added the very significant statement, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

But how can we possibly conclude from this that faith makes a person a relative of Christ? Because that's what it means to do the will of the

Father! Jesus tells us, "This is the will of him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life" (John 6:40). St. Paul writes, "Who (God) will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). These passages make it clear that to do the will of God means to renounce our own righteousness, to repent of our sins, believe on Jesus as our Savior and as a fruit of our faith to live to and for Him.

All this is, of course, the gift of God's grace, without any merit or worthiness on our part. It is the work of the Holy Spirit. So there is nothing in this relationship of which to boast. We can but humbly thank God that He has seen fit to choose and accept us as His relatives.

Let us not, however, belittle our human relationships. Jesus also shows us how we are to regard our home and family. He went home with His earthly parents from the Temple and was subject to them. He hallowed the marriage at Cana by His presence. On the cross He provided for the care of His human mother. May our home and family relationships always be dear to us. But let us not make the mistake of thinking that they will improve our standing with Jesus or automatically make us His relatives. There is but one way in which this can be done: By doing the will of the Father, by believing in Jesus as our Savior.

C. MISCHKE

*Then these eyes my Lord shall know,  
My Redeemer and my Brother;  
In His love my soul shall glow —  
I myself, and not another!  
Then the weakness I feel here  
Shall forever disappear.*

(LH 206:6)



Pastor Roy Gose

## News FROM OUR Missions



# Veteran Institutional Missionary Retires

The retirement of Pastor Roy Gose at the end of July 1962 brings to an end the labors of the first institutional missionary in the Northern Wisconsin District. Looking back to the beginning of a most fruitful 20-year period of work in the various institutions of the Fox River Valley area, Pastor Gose's first thought is always: To God alone be glory!

### A New Type of Mission Work

To Him be praise for the inception of this new kind of Home Mission work. It is He who put the thought into the minds of the pastors and laymen of the Northern Wisconsin District to petition our Wisconsin Synod to begin institutional mission work in the large concentration of public and private institutions of this area. Through their wholesome Christian enthusiasm He moved the Synod to authorize this new department of Home Mission work. Individual pastors and congregations had by no means neglected the unfortunate people set apart from the society of fellow men. Yet the hundreds of forlorn and forsaken in sanatoriums, asylums, orphanages, infirmaries, jails,



Missionary Roy Gose, with Mrs. Gose

and prisons begged for more than a passing glance from the Savior and Comforter.

The Rev. Gose, then pastor of the Jacksonport parish in Door County, received the call extended through the District Mission Board and he accepted it after much prayerful consideration. On September 13, 1942, he was installed into his new parish, which extended from Green Bay to Fond du Lac. On September 14 he began his work at the Hickory Grove Sanatorium in Green Bay. Eleven patients attended the first service. His first text: Psalm 46:1, "God is our refuge and strength, a very present help in trouble."

### Growth of the Work

In the days and weeks that followed, the missionary was to discover how vast and uncharted was the field. Looking ahead, he was filled with fears and uncertainties. Looking back, however, he must give all glory to God for the 20 successful years of this ministry. The early years brought much encouraging response and many joyful experiences. There were problems and rebuffs; there was distrust and ill will on the part of some authorities. Patience and prayer gradually won the trust and soon the admiration and gratitude of all with whom Pastor Gose dealt. He began his work with access to five institutions. On January 1, 1944, he submitted the following report for the preceding quarter:

"This report from your institutional missionary shows how the Lord is blessing this work beyond our fondest hopes and expectations. A few figures: Trips made, 112; persons contacted, 2371; bedside and other calls, 778; services, 63; hearers at services, 1700; communion, 30; literature distributed, 1940 pieces. . . . Your missionary is

now preaching at 11 institutions, at some weekly, at others biweekly or monthly: altogether 25 times a month."

In 1944, the second full year of the institutional mission, the size of the field is indicated by these statistics: 424 trips to institutions; 10,061 patients contacted, of whom 3036 were bedridden; 244 services conducted, attended by 7310 people; three adults confirmed; 226 communion; 10 persons given Christian burial. These figures help to explain why the field was divided at this time. On May 14, 1945, Pastor Immanuel Boettcher accepted the call to serve the northern section of this vast field.

### God Overcomes a Handicap

In all the intervening years God has continued His blessing upon this work, so that His servants have been hard put to keep pace with the opportunities opened to them. Looking back upon these years that many times seemed overwhelming in their demands, it is little wonder that Pastor Gose would proclaim glory to God alone for the strength and ability to continue. This is especially well understood by all who know that during three-fourths of this ministry he carried the burden of debilitating disease that led him from cane to crutch to wheelchair. During the last phase, Mrs. Gose has been an indispensable part of the missionary team. It must have been a most heartwarming sight for the members of his far-flung congregation to see their minister of God wheeled down the corridors to their chapel. How sympathetic he would be, who was in all things afflicted as were they! How rich would be the comfort of the hope that he was bringing to open to them the door of heaven!

ORVIN SOMMER





# A Lantern to Our Footsteps

*God's Reply to Our Questions*

Topic:

Memorial Wreaths

What is the history of memorial wreaths? What are some guidelines and principles to follow in their use? A pastor writes, asking that questions such as these be considered in this column.

## Of Recent Origin

There is little that can be said with certainty about the history of this custom, which seems to be of rather recent origin, at least in our own Lutheran church. The expression "memorial wreath" does not appear in any encyclopedia or dictionary, not even in the most recently published unabridged Webster's International. The same must be said of the German expression *Mindekranz*. Only one book on pastoral theology, first published in 1932, has a brief reference to it. It seems to have arisen, or at least become widespread within the last generation or two. Some of our older members will possibly remember when they began to be encouraged to give a memorial wreath in the form of a donation to some charitable purpose to honor the memory of a deceased friend or relative in place of a wreath or bouquet of flowers. This latter custom is one that, according to one encyclopedia, goes back beyond the Christian era. It may be of interest that the expressions "memorial wreath" and *Mindekranz* do not seem to appear in our church periodicals until the early 1930's, although an occasional gift "in memory" of someone is recorded also in earlier years. These, however, are few and far between.

In some respects this is, however, only an extension of a custom that goes back much farther, also in our midst, that of dedicating some fixture or vessel in the church, a baptismal font, a stained glass window, etc., to the memory of a beloved relative or friend. Some of our old churches have references to such memorials.

## A Similar Custom

The Schaff-Herzog *Encyclopedia of Religious Knowledge* makes mention of an early Christian burial custom that may be of interest in this connection. It is stated that an early Christian practice was that "the survivors gave food and money to the poor." Later it is pointed out that at the time of the Reformation at the grave "basins were also placed to receive alms for the poor." The thought seems to have been similar to the one we have in giving a memorial wreath, to honor the memory of a beloved one by giving a gift for a charitable purpose. Beyond this we cannot trace this thought. We find no example of such memorial gifts in the Scriptures. If any reader can throw more light upon the history of memorial wreaths, we shall be happy to hear from him.

## A Fine Custom

Even though we may not know much about the history of this custom and even though it may have no direct Scriptural precedent, it is a fine custom, in keeping with Christian ideals, to express one's sympathy to the bereaved, to honor the memory of the deceased in this manner. In most instances it is surely much to be preferred to a floral wreath or bouquet that withers and is dead within a few hours.

## Some Practical Guidelines

What are some practical guidelines for the use of memorial wreaths? The usual procedure is to send the offering to the charity for which it is intended (either directly or through your pastor or congregation) and to give the mourners a memorial wreath card that informs them of the gift that has been made. Such cards are provided by most charitable institutions. Also our Synod makes such memorial wreath cards available. Every pastor will have a supply on hand. Even some funeral parlors make them available.

Sometimes a memorial wreath is given without designating the charity that is to receive the money. The funds are enclosed with the memorial wreath card. Who then is to determine the use to which these gifts are to be put? It would seem only natural that the survivors would have this responsibility, especially since the card with the money enclosed was sent to them. However, they may well want to consult with the pastor of the deceased, for he may be able to advise them as to the particular charities that were close to the heart of the departed or he may point out such as may benefit most from the gifts. Since in all of this we are not involved with practices that stem directly from the Scriptures, no hard and fast rules can be set down.

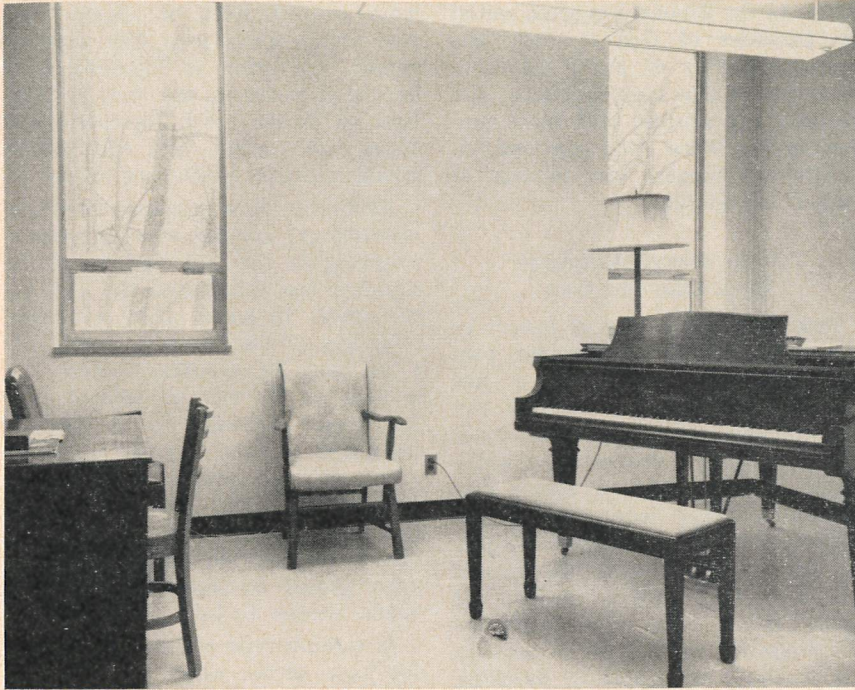
It should be self-evident that memorial wreaths will be given only for the benefit of such charities or church work that we can conscientiously support with our gifts. If a Catholic friend dies, we would hardly participate in contributing for a "spiritual bouquet," as it is sometimes called, that may be used so that masses may be read for the benefit of the deceased's soul in purgatory. We shall hardly want to share in comforting the mourners with such "comfort" which we know to be entirely false and unscriptural. There are other charities then which can benefit from our gifts, that will not involve religious questions, such as a heart or cancer fund, and the like. There may also be instances where we shall find flowers still the most appropriate manner of expressing our sympathy.

ARMIN SCHUETZE



# Dedication of Music Center

## Dr. Martin Luther College



One of the piano practice rooms

The close of the school year at Dr. Martin Luther College took on added significance with the dedication of the new Music Center. In a special service on Sunday, June 3, at 3 o'clock, in which the Rev. O. Engel, chairman of the Board of Control, served as liturgist and officiant, and the Rev. O. J. Naumann, president of our Synod, was the speaker, the new building was formally dedicated to the service of the Triune God. The College Choir, under the direction of Prof. Martin Albrecht, sang the "Sanctus" from Bach's Mass in B Minor. Prof. Bruce Backer served as organist. Noteworthy was the fact that Prof. John Meyer, venerable professor at our Seminary at Mequon, Wisconsin, personally conveyed the greetings of that institution in a short address. Because of inclement weather the entire service was conducted in the College Auditorium.

The members of Synod should feel proud of the beautiful building

erected on the college campus. It occupies an area immediately in front of the old Music Hall on the crest of the hill overlooking the city of New Ulm. The structure is of modern design, conservative enough to blend into the architecture of the newer buildings on the campus. The Music Center contains eight piano-practice rooms, each one furnished with a new Knight piano imported from England. There are seven piano studios in the right wing of the main floor. The left wing has an office for the chairman of the music department, a faculty room, a music library room, offices for the organ instructors, a control room housing the recording equipment which was planned and installed gratis by Pastor R. Schlicht of Belle Plaine, Minnesota, and a choir room with a seating capacity of 100. The lower floor, which is partially underground, has three organ practice rooms equipped with new pipe organs, four teaching-organ rooms, two of

which have new pipe organs, a large band room, storage rooms for equipment, four practice rooms for the band, and a faculty workroom. Five organs have thus far been installed; in August a new "recital organ" will be installed in the choir room and two smaller pipe organs in the remaining teaching rooms. For the present the choir room is furnished with a new Concert Model Hammond Organ, donated by Mr. and Mrs. Arthur Ohland of Gibbon, Minnesota. This organ will be used as a practice organ when the new pipe organ for the choir room arrives. All of the windows have been furnished with drapes which were made and presented by the DMLC Ladies' Auxiliary.

The new Music Center does not replace the old Music Hall; it merely supplies the sorely needed facilities which were lacking for many years. The old Music Hall with its pianos, organs, and classroom will still be used as in the past. The additional facilities of the new buildings will make it possible for the students to have the proper number of practice periods at the proper times.

Members of Synod should be encouraged to stop off at Dr. Martin Luther College to see this beautiful building. It was made possible by means of their gifts — gifts which in this case amounted to almost a half-million dollars.

MARTIN ALBRECHT

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### SCHOOL OPENING

#### Dr. Martin Luther College

Our new school year will begin on Wednesday, September 5, at 8:30. All college freshmen and all other new students should arrive on Monday, September 3, for registration; all others, on Tuesday, September 4.

CARL L. SCHWEPPE



## Some Common Figures of Speech Used in the Bible

### A Principle of Interpretation To Follow

Before we consider the more common figures of speech which the Biblical writers used, we must give some thought to the principles of interpretation that will have to guide us when we come upon these instances of figurative language in Scripture. An old and often-repeated rule is that words should be understood in their literal sense unless such an interpretation involves a self-contradiction or a manifest absurdity. Even though the Bible speaks of Judah, the son of Jacob, as a lion's whelp (Gen. 49:9), it is pretty obvious that it would be ridiculous to understand that passage as referring to a creature with a mane and four feet. On the other hand, to understand the opening words of the Bible as speaking of a creation out of nothing, a calling into being of that which had not existed before, may involve us in a contradiction of the understanding, insight, and will of sinful man, but to accept the words of Moses in the opening chapters of Genesis literally as they read is in full agreement with all the rest of Scripture.

### Other Factors to Bear in Mind

In our approach to figurative language it is likewise important that we bear in mind the character and style of the particular book of the Bible we are reading, the plan and purpose of the author, and the immediate context and point of aim of the passage in question. These are matters that must be borne in mind in the reading of any literature, and when we pay attention to them we are merely trying to find in the words of the Bible just those thoughts which the original writers intended these words to convey.

### Difficulty of Figurative Language Exaggerated

In the main, it should be stressed that the figurative parts of the Scriptures are not nearly so difficult to

understand as has been imagined by many. In the Bible it has often suited the purposes of God to have His eternal thoughts of grace set forth by means of figurative language, and we must not suppose that these portions of His Word are vague and uncertain just because the language of them is not literal.

### Use of Picture-Language Much Like Our Own

That the Biblical use of figures of speech is very much like our own can readily be seen from a few examples. In both the Biblical and our everyday usage there are times when the image is confined to a single word; at other times a figure may require a great many words and sentences for its expression. When, for instance, Jesus said, "Go ye, and tell that *fox*" (Luke 13:32), He needed but a single word to characterize Herod. On the other hand, in His teaching by means of parables, no single word sufficed to convey the idea our Lord intended, for in each of our Savior's parables, many words and sentences must be taken together.

### One Word Substituting for Another

All figures of speech are based upon the fact that different objects often bear some resemblance or relation to one another, and in speaking of them it often happens that the name of one is used for the name of another, the one word being substituted for the other. This figure, called *metonymy*, is a very common one in all language. A cause may be named when its effect is meant, or the effect when the cause is intended. *Moses and the prophets* are sometimes named when what the writer has in mind are the writings of which they are the authors. The name of a patriarch is sometimes used when his descendants are intended (Gen. 9:27); the word *mouth* is used for the saying which issues from the mouth (Deut. 17:6).

Another type of metonymy occurs when something associated with the

main subject is named but when that main subject itself is meant, and *vice versa*. Thus, *gray hair* may be named, but what is intended is a person of advanced age (Lev. 19:32). And, in Matthew 3:5, Jerusalem and Judea are named, but the people inhabiting these places are meant.

Another type of exchange of names (metonymy) appears when the words referring to the sign and the thing signified are substituted the one for the other. In Isaiah 22:22 we read: "The key of the house of David will I lay upon his shoulder." Here *key* is used as the sign of control over the house inasmuch as it conveys the power to open or close the doors whenever one pleases. And putting the key *upon the shoulder* denotes that this power will be a heavy burden to him who uses it, just as a yoke placed on the shoulder is a heavy burden to bear.

In another type of figure of speech, the name of the whole may be used where but a part is intended, or the part for the whole. The soul is often named when the whole person is intended, as in Acts 27:37. In Deuteronomy 32:41, the flashing gleam (the "lightning") of the sword is named where its edge is meant: "If I whet my glittering sword, and my hand take hold on judgment."

### Two Figures Making a Comparison

Sometimes a formal comparison between two different objects is made. The one is declared to be *similar to* or *like* the other. When this occurs, we have the often-used figure called the *simile*. Perhaps the most familiar simile in Scripture is found in Isaiah 55:10f, where the Prophet makes the beautiful comparison: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth: . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

A writer or speaker may have in mind a comparison between two



objects, but instead of declaring that the one is like the other as in the *simile*, he may simply use the name of the one for the other which it resembles in some way. When a writer does this, we say that he has used a *metaphor*. The name of this figure implies that here we have a manner of speaking in which a word is transferred from one object to

which it properly belongs to another which resembles it in some way. "Judah is a lion's whelp" (Gen. 49: 9) is a metaphor. Had the text read: "Judah is *like* a lion's whelp," the figure would have been a simile.

These few examples should help us understand that figures of speech are not only extremely common in Scripture, but that figurative lan-

guage, instead of being something awesome and mysterious, is really a very common thing, perhaps a little more common in the books of the Bible than with us, but still a device that makes for vividness and clarity of expression, if we will but make a sincere effort to understand what the speaker or writer has in mind.

FREDERIC E. BLUME



## □ □ □ □ Actual Sin ?

### A DEFINITION

Jesus, our divine Lord, in His famous Sermon on the Mount, makes the statement (Matt. 7:17): "A corrupt tree bringeth forth evil fruit." In other words, our original or inherited sin manifests itself in what is commonly called actual sin. In Matthew 15:19, Jesus tells us what some of these sins are: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." The Apostle Paul gives a more exhaustive listing of actual sins in Galatians 5:19-21: "The works of the flesh . . . are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." So according to both Christ and Paul anything we think, speak, feel, or do, *contrary to God's Law*, is actual sin. Thus the Bible definition of sin is simply (I John 3:4): "The transgression of the law." Actual sin is, therefore, disobedience in action, or rebellion against God.

#### Example of Actual Sin

For example, for Adam and Eve to eat of the forbidden fruit in itself might seem to have been a rather innocent thing, but what made it a sin was that God had forbidden it. Likewise when King Saul spared Agag, the King of Amalek, and the best of his sheep and oxen for sacrificial purposes, it looked like the humane thing to do; yet because God had commanded Saul to utterly destroy Amalek, it became a serious sin for him that he disobeyed God. So whether or not anything is a sin is not determined in the least by what we think, or how we feel about it, but solely by this one fact; Is it or is it not in agreement with the Word and will of our God? Thus actual sin is doing what God forbids, or not doing what God enjoins, or not being as God wants us to be.

#### Things Not Sinful in Themselves

On the other hand, only what is at variance with the clear Word of God is sin. Things which God neither

commands nor forbids are in themselves what we call "indifferent things," and it is no sin either to do or not to do them. There are many of these indifferent things which occur in our daily lives, such as the wearing of jewelry or make-up, the matter of drinking or smoking, playing ball or golf on Sunday, etc. However, even in such indifferent things we must always remember Paul's salutary advice (I Cor. 10:31): "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." So obviously, if we do these things purely out of a selfish motive, without any regard for God's glory, or the welfare of our neighbor, or our own, even these indifferent things become displeasing to our God.

#### Sin a Nasty Word to Many

Unfortunately, much of our modern theology does not at all agree with this Bible doctrine concerning sin. For many liberal theologians sin is a nasty word, for they either deny sin altogether, or they call a thing a sin only when men believe it to be a sin. Well, if there is no sin, then Christ lived, died, and rose again for nothing. But we know there was and is sin, for Christ died for our sins, and rose again for our justification, that God might declare us "not guilty" even though we are guilty.

KENNETH W. VERTZ

*Hear us, dear Father, when we pray  
For needed help from day to day  
That as Thy children we may live,  
Whom Thou in Baptism didst receive.  
Lord, when we fall and sin doth stain,  
Absolve and lift us up again;  
And through the Sacrament increase  
Our faith till we depart in peace.*

(LH 288:3, 4)



# Nebraska District Convention

St. Paul's Ev. Lutheran Church, Plymouth, Nebraska, in southern Nebraska, 82 years old in the District, was host to the 23rd biennial convention. On the beautiful church property, one block square, along the highway on the northern edge of the village, rests a stately church, modern brick school, parsonage and teacherage. Here Pastor H. C. Schnitker and his congregation served the some 90 delegates from Tuesday to Friday, July 17-20, 1962.

## Our Synod Grows

It was with this convention that the borders of the Nebraska District and the Synod were extended to include one more state — Kansas. Pastor H. W. Bittorf and the Trinity Lutheran Church of Halstead, Kansas, were accepted into membership. Churches in Iowa, Colorado, South Dakota, Kansas and Nebraska, are now represented in the District. The District with 64 member congregations is still strongly a mission District, having 15 missionaries, 19 mission congregations and \$320,000 in CEF investments in mission property.

## Peaceful Convention

The convention was significant also, as indicated in the President's Report, that since the Synod break last August with the Missouri Synod, with which we had been in variance over doctrine, the convention met in the most peaceful conditions experienced in the past 20 years. The theme of the studies, however, was well expressed in all humility and prayer with the words of Revelation 3:11: "Hold that fast which thou hast that no man take thy crown." The Gospel must be carefully guarded. Any teaching outside the Gospel is babbling. In this all, our eternal life is at stake.

## Elections

All major officers saw a re-election on the first ballot. Pastor H. Fritze was re-elected president, Pastors L. Gruendemann and D. Grummert are the vice-presidents. Pastor M. Weishahn is secretary. Re-elected to the Mission Board are Pastor L. Gruendemann and Mr. R. Brauer; Pastor G. Frank is a new member of the Board. The District Cashier, Mr. C. Guillaume, was re-elected. Additional committees were brought into existence, as required by the new District constitution. The Pastors J. Rockhoff and

K. Strack served to bring the daily devotions.

## At Study

Pastor W. Sprengeler in the one essay presented, led all into a study of the "Nicene Creed." It was noted that this significant statement of faith is a composite rather than one single and final formulation of creed. It is shocking to behold how an intelligent man such as Arius should be blinded to the truth that Jesus is the Son of God, and that he should expend so much energy in propagating his false doctrine. Satan finds fuel for his fire among some of the most distinguished and gifted men in the visible church. We must beware of his scheming, by remaining absolutely in the Word.

## Nebraska Lutheran Academy

While the District sees many young people traveling great distances, and with great sacrifices, to attend the synodical schools, the plea for haste in the establishment of a school of the Synod within the bounds of the District was reemphasized. The Synod already owns an ideal site of 33 acres at Grand Island, Nebraska, for that purpose. A board of regents has been functioning and is making progress in plans. Meanwhile, a complete Lutheran (Augustana Synod) school plant at Wahoo, Nebraska, located north of Lincoln, has become available, and is offered for sale to our Synod. The following resolution was passed: "We as a delegate convention urgently plead that the Synod Board of Trustees appraise to establish the price at which the property can be bought, and immediately take steps to purchase this property at Wahoo." Interested individuals and congregations have collected some \$16,000 for an Academy. A resolution prevails to organize associations of congregations to promote the Academy.

## Discipline

One pastor exercised his right of appeal to the Nebraska District in a case involving grievances with the Colorado Mission Board. The matter was handled in a Christian manner, and likewise satisfactorily dismissed.

## The Death and Resurrection of Christ

The closing service was conducted on Thursday evening by Pastor H. Schulz, and emphasized a thorough

evangelical spirit coming out of the death and resurrection of Christ, as the basis for all church work. In that spirit the committees had also spent long hours in the previous days in study and in making their recommendations. M. F. WEISHAHN

## † Pastor Philip Martin †

Funeral services for Pastor Philip Martin were held on May 1, 1962, at Good Shepherd Lutheran Church, Omaha, Nebraska. Pastor W. H. Wietzke conducted the liturgy. Pastor C. E. Cone, Sr., preached the sermon based on John 17:24-26 and officiated at the committal service.

Philip Frederick Wilhelm Martin was born in Town Franklin, Milwaukee County, Wisconsin, on January 6, 1874. He was made a child of God through Holy Baptism; was trained up in the nurture and admonition of the Lord; attended a Christian day school and Northwestern College at Watertown, Wisconsin; and then the Seminary at Wauwatosa, Wisconsin, from which he graduated in 1899. He began his ministry at Echo, Minnesota. He started a mission in the neighboring town of Vesta, Minnesota.

In 1900 he married Maria Schoenhals, who bore him four sons and two daughters. She died in 1945.

Pastor Martin was called to St. John's Church, Stanton, Nebraska, in 1907. There he served for 20 years. In 1927 he was called to the Brownsville-Knowles, Wisconsin, parish where he served for 17 years. In January of 1949 Pastor Martin came to Omaha, to serve Good Shepherd and Good Hope. Then finally he served Good Hope alone until March 6, 1960.

On July 29, 1956, Pastor Martin married Mrs. Mary Cole, who was a very close companion during his last years.

Pastor Martin celebrated his sixtieth year in the holy ministry in 1959.

The survivors are: His wife Mary; two daughters: Mrs. Ernest Raasch, Norfolk, Nebraska, and Mrs. Leo Gruendemann, Lincoln, Nebraska; four sons: H. Eric Martin, Minneapolis, Minnesota, Pastor Gerold Martin, Racine, Wisconsin, Pastor John Martin, Milwaukee, Wisconsin, and Philip Martin, Mayville, Wisconsin; two brothers: Emil Martin, Mason City, Iowa, and Alfred Martin, Mason City, Iowa; two sisters: Mrs. Marie Guenther, South Milwaukee, Wisconsin, Mrs. Magdalena Stuessi, South Milwaukee, Wisconsin.



### Direct Giving

Mr. McConnell points with pride to the record of his Church over the years. They do not resort to sales of work and similar devices, but appeal directly to their members. He is confident the money will be forthcoming as and when needed. And he quotes with great conviction: "The Lord's work, done in the Lord's way, never lacks the Lord's provision."

(From the report on the operation of a church in England in *The British Weekly*.)

### Theological Double-Talk

In a sermon based on Galatians 3:13 and titled *Why Christ Died*, the Rev. John V. Koontz gives an enlightening instance of the manner in which double-talk is currently used by leading religionists. As reported in *Christian Beacon*, April 26, 1962, the preacher said in part:

"Before we turn to an important passage of Scripture that explains the death of Christ, I would like to say that not every preacher who talks about the atoning death of Christ means the same thing by it. There are many counterfeits abroad that are being substituted for the truth, with the result that the Bible doctrine of the atoning, substitutionary fact of Christ's death has been vacated of its true meaning. Old words are used with new and contradictory meanings. As one put it in plain language, this is 'stealing the livery of Heaven to serve the Devil in.' That's what Neo-orthodoxy does. It uses orthodox phrases to conceal unorthodox teaching. It affirms the truth in form but denies it in fact.

"When neo-orthodox preachers speak of 'atonement' and 'redemption,' they don't mean what Paul meant when he said, 'Christ died for our sins according to the scriptures.' They don't mean what Peter meant when he said, Christ bore our sins in His own body on the tree. They talk about redemption, propitiation, substitution but, whatever they mean, they don't mean that the sinless Savior died in my place and for my sins. Neo-orthodoxy talks of the cross of Christ, but says hardly anything about the blood. When they do talk about 'sin' and 'atonement,' they don't mean what historic Christian doctrine

has always meant. For them these terms constitute not the truth, but they merely point to the truth. Modernism says that you cannot take the Bible literally, but that it is to be symbolically interpreted. And so such events as creation, the death and resurrection of Christ you can't take literally, but symbolically. But every Bible reader knows that this is a departure from the Scriptures where these events are treated as historical occurrences, and great doctrines are built upon them as such.

"For instance, one of these neo-orthodox teachers, Emil Brunner, does not believe that ATONEMENT is a finished, once-for-all transaction that took place 1900 years ago. He says that it belongs to the realm of 'super-history' — whatever that may mean. Here's what Emil Brunner says in his book, *The Mediator*, pages 504-505, and I quote: 'The Atonement is not history. The Atonement, the expiation of human guilt, the covering of sin through His sacrifice, is not anything which can be conceived from the point of view of history. This event does not belong to the historical plane. It is super-history; it lies in the dimension which no historian knows in so far as he is merely an historian. It is an "event" which is only an "event" for faith. That it actually happened faith alone knows. It is not a fact which has its place in world history. It would be absurd to say: in the year 30 the Atonement of the world took place. But we can say: this event which those who know history tell us probably took place about the year 30, is the same as that which we know through faith as the divine act of the Atonement.'

"That's a sample of the dialectical double-talk."

### A Vacant Pulpit Still Vacant

A church was in need of a pastor. One of the deacons was interested in knowing just what kind of minister they desired. He therefore wrote the following letter, as if he had received it from an applicant, and read the letter before the pulpit committee.

"Gentlemen:

"Understanding that your pulpit is vacant, I should like to apply for the position. I have many qualifications that I think you would appreciate. I

have been blessed to preach with power and have had some success as a writer. Some say that I am a good organizer. I have been a leader in most places I have gone.

"Some folk, however, have some things against me. I am over 50 years of age. I have never preached in one place for more than three years at a time. In some places I have left town, after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any wrongdoing. My health is not good, though I still get a good deal done. I have had to work at my trade to help pay my way. The churches I have preached in have been small, though located in several large cities.

"I have not gotten along too well with the religious leaders in different towns where I have preached. In fact, some of them have threatened me, taken me to court, and even attacked me physically.

"I am not too good at keeping records. I have been known to forget whom I have baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

After reading this letter to the committee, he asked them if they were interested in the applicant. They replied that he would never do for their church; they were not interested in an unhealthy, contentious, trouble-making, absent-minded jailbird. In fact, they were insulted that his application had even been presented. They then inquired as to the name of the applicant, whereupon the leader answered,

"The Apostle Paul."

—From Advance

Quoted in "The Grace Broadcaster," Huntington, California, May 1962.

### Prayer in Public Schools

According to *The Christian Century*, Cardinal Spellman was "shocked and frightened" by the Supreme Court ruling on the "regent's prayer" prescribed for use in public schools in the state of New York. Justice Black, speaking for the majority of the justices called it "wholly inconsistent" with the Constitution and said it must be stopped. The decision

(Continued on page 253)



# Direct from the Districts

## Northern Wisconsin

Pastor Arnold Meyer, formerly a teacher in our parochial schools, will be ordained into the ministry and installed in Town Center on September 2. Pastor W. A. Wojahn, the present pastor there, will round out forty-eight years in the ministry at that time and six years at Town Center, near Appleton.

Trinity Lutheran Congregation at Neenah, Pastor G. A. Schaefer dedicated its new church on July 29 with services in the morning and evening and an organ recital.

Pastor J. J. Wendland of St. John and St. James at Reedsville, has accepted a call to Escanaba, Michigan.

Pastor Joel Sauer of Campellsport, has accepted a call to St. John's, Grover, near Peshtigo, Wisconsin. He plans to leave in August.

Pastor Fred Bergfeld of Bruce Crossing, Michigan, is in temporary charge of St. Mark's at Stambaugh, Michigan.

Redeemer Lutheran Congregation, Pastor C. Reiter, of Fond du Lac, is building a new school. The building will be attached to the west side of the church. Progress is good. The first teachers of this school will be Mrs. Larry Kramer, grades 1-4, and Miss Janet Witt of Brant, Michigan, a New Ulm graduate of 1962, grades 5-8. The new building is expected to be ready for use in September.

Pastor A. Schmeling's congregation (Our Savior) at Two Rivers, has acquired property for a church.

Pastor Richard Lauersdorf's congregation at Sault Ste. Marie, Ontario, our only congregation in Canada, has engaged an architect to draw plans for a church. At present services are held in the Armory.

Mr. and Mrs. Paul Rolloff have graciously given over three acres of land to the Synod for the building of a church. The land lies northeast of our Fox Valley Lutheran High School at Appleton, Wisconsin.

Pastor Elwood Habermann of Mt. Calvary, Kimberly, preached his last sermon there on July 29. He has accepted a call to Norfolk, Nebraska. Pastor Habermann served eight years at Kimberly and was visitor for the Fox Valley Conference for over four years.

Mr. Francis Warner, formerly teacher in our St. John's School at Juneau, has accepted a call to teach in our Winnebago Lutheran Academy and has moved to 213 Coffman Avenue in Fond du Lac. He will begin his duties in September.

Mr. and Mrs. Edward Zebrasky, members of Pastor A. Gentz' congregation in Marinette have opened a home for the aged of the Wisconsin Synod at Green Bay. There will be room for 32 residents. Applications are now being received. This is not a District or Synod venture but it is a private undertaking. The home is at 221 N. Main Blvd., Green Bay, and is called the Bay Convalescent Home.

The fiftieth anniversary of Pastor Kurt Geyer of Zion Lutheran in Peshtigo was celebrated on July 22. Pastor Geyer was ordained in Brookside, Wisconsin, on the 28th of July, 1912. He came from Germany in 1909 and was graduated from our Seminary in 1912.

A new visitor was elected for the Fox River Valley Conference in the person of Pastor Orvin Sommer of Greenville, near Appleton.

Good Shepherd Ev. Lutheran Church on Fond du Lac's southeast side has purchased the second part of a tract of land for its contemplated new church on Pioneer Road and Martin Road. It now has a tract of about five acres in this new building area. A building committee is studying plans for a new plant. The "basement church" built about 14 years ago was sold to a Latvian Lutheran congregation. Services will be held there until September, when a second building owned by the congregation will be used temporarily for services. Pastor G. E. Ehlert has been minister there since 1960.

Winnebago Lutheran Academy at Fond du Lac, will open its doors for the new school year Wednesday, September 5 at 8:30 A.M. The Commercial teacher, Mrs. Walter Oberbeck was married this summer to Mr. A. Koester of Wisconsin Lutheran High School, formerly a teacher at the Academy. No replacement for her has been found to date. Miss Ruth Huth attended summer school at New Ulm and Mr. Karl Bauer attended at Holland, Michigan.

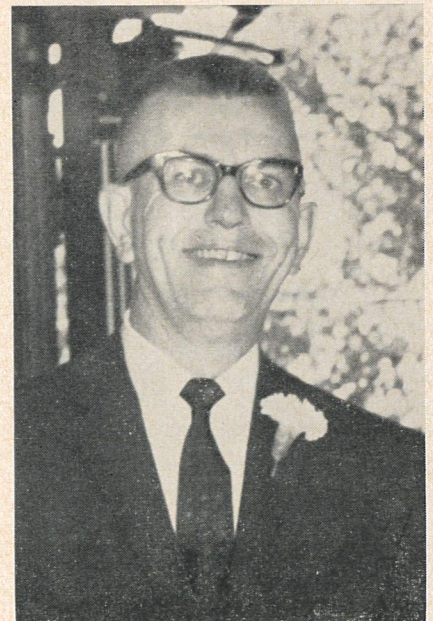
The opening service at Fox Valley High will be held Sunday, August 26 at 2:00 P.M. in the auditorium of the school. Freshman Day will be August 27 and the school year will begin on the 28th. The faculty is still in need of an English teacher. Instructors Andrew Madson and Gilbert Fischer are teaching in Wisconsin Lutheran High and New Ulm respectively. Instructors H. Bergholz, G. Fischer, Lois Hellermann, A. Madson, G. Mallmann, Kurt Oswald, and Lynn Sackenheim attended summer school sessions in various places. Between 340 and 350 students are expected.

At Manitowoc Lutheran High the new school year will begin Tuesday, September 4 with a service at 9 o'clock. The place will be announced later. About 150 students are expected which represents an increase of about 20. The faculty remains the same. Mr. Elwood Lutze attended summer school at the University of Vermont.

L. Ristrow

## ✠ Winfried Ernst Stoekli ✠

Within the period of one and one half years Trinity Lutheran Church, Neenah, Wisconsin, together with the



Winfried E. Stoekli

immediate relatives involved, was plunged into grief by the sudden death of two men on its school staff. The first was the death of Mr. William



Hellermann. The second was the untimely death of Mr. Winfried Ernst Stoekli, 47, the principal of Trinity Lutheran School.

Mr. Stoekli and his wife were on a vacation trip to Virginia when he was stricken with a heart attack and passed away immediately. Thus the Lord of life called out of life a very capable principal, teacher, and musician.

He is mourned by his beloved wife, the former Miss Ida Clements, to whom he was married in 1937, and their daughter, Naomi, Mrs. Henry Rehfeldt Jr., his mother, Mrs. Arnold Stoekli, Wonewoc, his sister Gertrude, Mrs. Donald Ortner, Hampden-Sydney, Virginia, and many other relatives, members of Trinity and many former pupils.

The departed was a graduate of Dr. Martin Luther College, New Ulm and upon graduation was called to Eastside English Lutheran School, Madison, Wisconsin. Three years later he was called to Trinity Lutheran School, Neenah, Wisconsin. He had taught for the past 25 years. The Lord brought to a close the quarter century teaching career on June 19. The services were conducted in Trinity Lutheran Church, Neenah, June 23, by the undersigned.

GERHARD A. SCHAEFER

### Dedication Twenty-fifth Anniversary

Trinity Lutheran Church  
Terry, Montana

On June 24, Trinity Lutheran Church, Terry, Montana, L. Wurster, pastor, held a dedication and twenty-fifth anniversary service. The guest pastor was R. Kettenacker, Dakota, Minnesota, who organized the congregation in 1937. His sermon themes were, "The Christian's Love for the House of God," and "Hold Fast That Which Thou Hast."

The 20'x35' chapel was entirely re-finished, a 20'x32' wing was added, and the basement was redone and finished. Seating capacity of the nave has been doubled; it can now easily seat 150. A study is off the chancel. Also dedicated to the service of the Triune God were a Baldwin Organ-sonic Spinet Model electric organ, 10 new pews, and an offering plate.

The historical record shows 293 baptisms, 201 confirmations, 98 marriages, and 48 funerals. After Pastor

Kettenacker's pastorate, the following pastors were installed: E. Bode, 1939, H. Bergholz, 1941, A. Walther, 1945, and L. Wurster, 1949.

The cost of the project was \$6,675.91, raised by the congregation, as well as many hours of labor donated by the members under a supervising carpenter, Mr. Christ Dufloth.

The congregation thanks God for uniting and blessing their humble efforts in His service. As a mission congregation, they also thank the other members of Synod for paying part of their missionary's salary to bring them the Means of Grace.

L. WURSTER

### Dedication

#### Hope Lutheran, Detroit, Michigan

In 1930 our Synod sent missionary Arthur Wacker to a field about four miles outside the city limits of Detroit, and Hope Lutheran Church of Detroit, Wisconsin Synod, was born. The following year a 24'x72' chapel was built in this sparsely settled area. In 1946 the now self-supporting congregation moved its chapel to a new site over a full basement and brick-veneered it. One year ago, on September 17, 1961, the congregation rejoiced in festive services that a gracious God had enabled it to build, and now dedicate, an enlarged house of worship. The new church (12,482 sq. ft.) is an addition to the original building (4,170 sq. ft.). The \$172,000.00 addition, including furnishings, was financed with a 12-year \$110,000.00 bond issue. Present value of the entire building and land amounts to about \$250,000.00. The length of the building is 147 feet. Width at farthest point is 72 feet. The nave measures 38'x61'. Seating capacity is 350, which can be extended to 600.

In the morning service Pastor Gerhard Press, president of the Michigan District and pastor of Hope from 1936 to 1941, preached the sermon. In the afternoon service President Oscar Naumann was the guest preacher. Hope Church now has a physical plant adequate for its needs. But of far greater importance, and cherished to a much higher degree, is the spiritual hope which, thanks in part to our Wisconsin Evangelical Lutheran Synod, our members now have. It is the hope of which the writer of Hebrews says: "Which hope

we have as an anchor of the soul, both sure and steadfast" (Heb. 6:19).

W. VALLESKEY

### By the Way

(Continued from page 251)

"shocked and disappointed" Billy Graham.

One of our pastors used the occasion to drive home a point in his Sunday bulletin:

"Prayer became an explosive issue this past week. Many big names have piously (and pietistically) denounced the verdict of the Supreme Court. It is your pastor's opinion that the President correctly directed this nation's attention to the home, and that is the place prayer should be taught.

"Prayer is a religious function. The very purpose of our day school lies in this that we want to teach 'religion,' which, of course, includes prayer. The Supreme Court has strengthened our right and our need for day schools, which are opened and operated by parents interested in a religious training in school.

"The public school prayer, regardless of its 'harmless' (?) wording is sacrilegious and blasphemous unless it is directed to the Triune God in the name of Jesus Christ. To impose a 'Christian' prayer upon a non-Christian is a violation of his rights and a multiplying of his damnation!

"Those who are incensed by this decision ought to apply their feelings to erasing prayerless and churchless homes by vigorously supporting the work of the Church and inviting the unchurched to God's Word, where He Himself teaches us how to pray."

### Anniversaries

#### Golden Weddings

Mr. and Mrs. Henry Skibbe of St. Paul's Lutheran Church, Sodus, Michigan, on April 13, 1962.

Mr. and Mrs. Henry Heldman of Trinity Lutheran Church, Jenera, Ohio, on June 27, 1962.

Mr. and Mrs. John Hove, of St. John's Lutheran Church, Hastings, Minnesota, on June 27, 1962.

Mr. and Mrs. John Trapp of Zion Lutheran Church, Sanborn, Minnesota, on June 10, 1962.



## Identical Twins Complete 100 Years of Ministry In the Lutheran Church

On Tuesday evening, June 12, 1962, the members of St. John's Lutheran Church, Brewster, Nebraska, observed the fiftieth anniversary of their pastor, E. C. Birkholz. His identical twin brother, E. A. Birkholz, New Ulm, Minnesota, was invited to share in this observance.

The twin brothers were born in a log cabin near Manchester, Green Lake County, Wisconsin. Both brothers are graduates of the Dr. Martin Luther College High School Department, Northwestern College, Watertown, and the Synod's Theological Seminary, then located at Wauwatosha, Wisconsin.

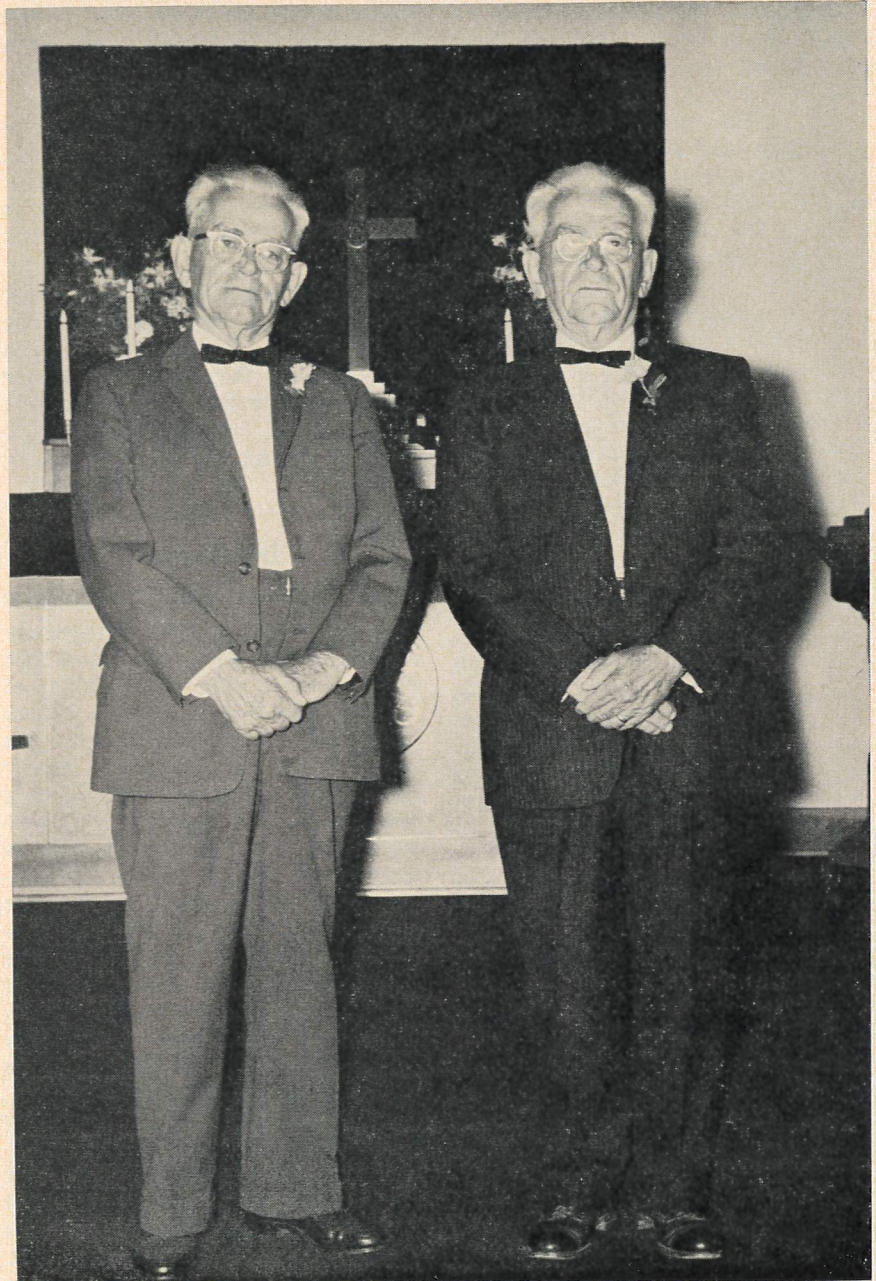
The twin pastors were ordained into the holy ministry on June 12, 1912, in their home congregation, Bethany Lutheran Church, Renville County, Minnesota, by their now deceased pastor, Gottlieb Albrecht.

During his 50 years in the ministry Pastor Edward Birkholz has served the following Lutheran congregations: St. John's, Darfur, Minnesota; Christ, Marshall, Minnesota; and St. John's, Redwood Falls, Minnesota. Since his retirement late this past spring, for reasons of health, he and his wife have made their home in New Ulm, Minnesota.

Pastor Ernst Birkholz has served the following congregations in his 50 years in the ministry: St. Paul's, Roscoe, South Dakota; St. Matthew's, Danube, Minnesota; Zion, Olivia, Minnesota; St. Paul's, St. James, Minnesota; St. Paul's, North Platte, Nebraska; and for the last eight years, St. John's, Brewster, Nebraska.

Pastor W. Siffring of Longmont, Colorado, was the guest speaker for this rare anniversary service. He based his address on Isaiah 61:1-7 and used as a theme, "Not unto us, not unto us, but unto the Lord give glory and honor." Thus the many guests which assembled for the festive occasion were reminded that we were not honoring man but that we should praise, honor, and bless the Lord for His bountiful grace and mercy by which the jubilarians were privileged to serve these many years in the Lord's vineyard.

Pastor George Tiefel, Jr., of Bone-steel, South Dakota, served as liturgist. Miss Sharon Burke of the local congregation served as organist. The



Pastor Ernst Birkholz

Pastor Edward Birkholz

children of the congregation and a trio of recent confirmands provided special music for the festive occasion.

Following the service, an anniversary dinner was served by the members of the congregation. Pastor Kenneth Strack of Naper, Nebraska, served as master of ceremonies for the evening of entertainment which followed. During the evening program President Hugo Fritze of the Nebraska District addressed the jubilarians in the name of the District and Synod.

Pastor Edward Birkholz has a family of two sons and four

daughters. One son, Howard, is a professor at Dr. Martin Luther College. Gerhard is pastor of St. John's Lutheran Church, Lake Benton, Minnesota. Several of the daughters also served as teachers in our Lutheran day schools before their marriage. Pastor Ernst Birkholz has a family of three sons and three daughters. Martin is pastor of St. Mark's Lutheran Church, Mankato, Minnesota, and Jerome is principal of Zion Lutheran Day School, Toledo, Ohio. One daughter also served as a parochial school teacher for a number of years before her marriage. All told,



the jubilarians and their children have served the church for more than a total of 206 years.

It might be noted that the twins were aided in their education by grants from student aid funds. During their years of work in the church, these funds have been returned in more than double the amount so others might have the same opportunity to serve the Lord.

#### CALL FOR ADDITIONAL CANDIDATES

The Board of Control at Michigan Lutheran Seminary herewith petitions the constituency of the Synod to recommend additional qualified **LAY** candidates for a professorship in the field of mathematics. The academic background of these lay candidates should be of such a nature that they can meet the qualifications of the state certification code. Nominees should also have at least a minor in physical education and be able to assist in coaching.

All nominations should be in the hands of the secretary by September 4, 1962.

Gerald Cudworth, Secretary  
606 Sidney St.  
Bay City, Mich.

#### A REQUEST AND A MESSAGE FROM MISSIONARY SEEGER

Missionary Richard Seeger has returned to Japan, leaving the United States on July 22. He therefore requests that no further communications be sent to him in care of his father. He happily reports that the Chapels for Japan Fund has been over-subscribed, and he wishes to thank all of you for your gifts to this fund. To this expression of gratitude he adds the plea: "We beseech you, by the merices of God, to exercise the same eager stewardship not only for the continuing needs of the Japan field, but also for all phases of our Synod's program, so that the Gospel can move forward on all fronts."

#### CHURCH PEWS WANTED

Our Saviour's Lutheran Mission, located at Sault Ste. Marie, Ontario, Canada, is looking for used church pews. Anyone, having such pews for sale, please contact:

Pastor R. Lauersdorf  
345 Elizabeth St.  
Sault Ste. Marie, Ontario  
Canada

#### AN OFFER

Following is a description of an altar and pulpit cloth offered by the Trinity Lutheran Church, Lime Ridge, Wis., free to any mission church:

One 20" by 18" pulpit or lectern cloth; one 32" by 86" altar covering (both purple with gold fringe; also one yard of new material.

The above pieces are in fine condition. Write:

Mrs. Lee Myers  
418 S. Walnut St.  
Reedsburg, Wis.

#### AN OFFER

Altar, Communion rail, Baptismal font, and hymnboard, available to mission congregation or small congregation, without charge, except for cost of packing and shipping same. Kindly notify,

The Rev. V. C. Schultz  
St. Paul's Ev. Lutheran Church  
Box 121, Lena, Wis.

#### NAMES WANTED

##### Rochester, New York

Anyone knowing of Wisconsin Synod Lutherans or of unchurched people in the Rochester, N.Y., area, please write to the undersigned. He serves the Indian Landing Lutheran Church, Rochester, N.Y., located in a good residential section about 10 minutes from the downtown loop. This congregation is a member of the Evangelical Lutheran Synod (Norwegian).

The Rev. George Schweikert  
626 Landing Road North  
Rochester 25, N.Y.

#### REQUEST FOR NAMES

If anyone knows of families living in the St. Louis, Mo., area who are members of

the Wisconsin Synod, please send their names and addresses to the undersigned, Trinity Lutheran Church of Ballwin, Mo., now a Wisconsin Synod congregation, is located about 15 miles west of St. Louis, just off Clayton Rd. Services are held each Sunday morning at 11:00 A.M., with Sunday school at 10:00 A.M.

Seventy miles west of St. Louis, at Owensville, Mo., is Peace Lutheran Church. This congregation is also served by the pastor of Trinity Lutheran Church of Ballwin. Services are every Sunday at 8:45 A.M., with Sunday school at 9:45 A.M.

Please contact:

Pastor A. W. Schupmann  
928 Crestland Dr.  
Ballwin, Mo.  
Phone LA 7-6152

#### A REQUEST FOR NAMES

The undersigned would appreciate learning the names and the addresses of Wisconsin Synod families living in the Beloit, Wis., and Rockford, Ill., area. He would also appreciate being notified of families intending to move into this area.

Pastor Roland C. Hillemann  
Good Shepherd Lutheran Church  
2447 Park Ave.  
Beloit, Wis.

#### A REQUEST

Our recently opened preaching station at Lancaster, Wis., is in need of a used Communion set and a kneeling bench. We would also enlist our fellow Christians to give us names of people from our circles who have moved or are moving into Lancaster or in the vicinity of Lancaster. For information please contact

B. A. Borgschatz  
218 Broadway  
Platteville, Wis.

#### REQUEST FOR NAMES

The Wisconsin Synod is opening a new mission in Spokane, Wash. Anyone knowing of Wisconsin Synod Lutherans who have in recent years moved, or are moving, to any place in the Spokane, Wash., area are requested to send names and addresses, if possible, to the undersigned.

Pastor Warren R. Steffenhagen  
East 3215 16th Ave.  
Spokane 23, Wash.

#### THE WINNEBAGO TEACHERS' CONFERENCE

Weyauwega, Wis. — September 27, 28, 1962

##### Thursday

9:00-10:00 Opening Service, Weyauwega, Wis.

10:00-10:15 Announcements, Election Committee

10:15-10:45 Board of Education—Wisconsin Synod

10:45-11:00 Recess — Assemble for sectional meetings

11:00-11:50 Grades 5-8 Discussion Unit "Patriarchs",  
Pastor A. Meyer  
Discussion Leader, A. Moskop

Grades 1-4 "Solving Behavior Problems in the Light  
of Scripture," Mrs. H. Schnitker  
Discussion Leader, Miss C. Rupprecht

Kindergarten Religious Discussion and General  
Problems, Mrs. Sells

12:00- 1:00 Dinner

1:00- 1:30 Displays — Faculties of Algoma and Kewaunee

1:30- 1:45 Devotion, Chairman

1:45- 2:45 "Making History His Story," U. Seidl

2:45- 3:15 Business Meeting

3:15- 3:30 Recess

5:30- 4:30 Music

Section I Choir (Religious, General) R. Stolz

Section II 5-8 (Secular), R. Averbeck

Section III K-4 (Secular), Mrs. Schoeneck

##### Friday

9:00- 9:15 Devotion, Chairman

9:15-10:15 "The Teacher's Position in the Ministry,"  
Pastor Pankow

10:15-10:30 Recess

10:30-11:50 "Missions," Pastor Greve

11:50- 1:30 Dinner

1:30- 1:40 Devotion, Chairman

1:40- 2:20 Report of the District President

2:20- 3:10 "Civil Defense," G. Mallman

3:10- 3:30 Recess

3:30- 3:45 Business Meeting

3:45- Closing

ROBERT MOLDENHAUER, Secretary



## ORDINATIONS AND INSTALLATIONS

### Pastors

#### Ordained and Installed

**Flegel, Helmut**, as pastor of St. Paul's Lutheran Church, Faith, S. Dak., and of First English Lutheran Church, Dupree, S. Dak., by David A. Krenke; assisted by J. Hillmer; June 24, 1962.

**Kempf, Dennis**, as pastor of St. Paul's Lutheran Church, Hustler, Wis., by G. E. Schmeling; assisted by L. Meyer, A. Engel; and as pastor of St. Peter's Lutheran Church, Clifton, Wis., by G. E. Schmeling; assisted by L. Meyer, O. Heier, R. Kobs; July 15, 1962.

**Klug, Henry H.**, was ordained at St. Paul's Lutheran Church, Sodus, Mich., by H. Peter; assisted by H. Zink, E. Tacke, and K. Wengenroth; June 24, 1962; installed as pastor of Withrow Lutheran Church, Withrow, Wash., July 8, 1962.

**Paustian, Richard**, as pastor of Grace Lutheran Church, Safford, of St. Peter's Lutheran Church, Globe, and of Trinity Lutheran Church, Morenci, all in Arizona, by J. S. Hering; July 15, 1962.

**Radloff, James J.**, as pastor of St. John's Lutheran Church, Enterprise, Wis., by J. Kingsbury; assisted by W. Gawrisch, M. Radtke; and as pastor of Redeemer Lutheran Church, Tomahawk, Wis., by W. Gawrisch; assisted by M. Radtke, J. Kingsbury; July 8, 1962.

**Sabrowsky, Daniel**, as pastor of Palos Lutheran Church, Palos Heights, Ill., by P. E. Eickmann; assisted by James Fricke; July 1, 1962.

**Werner, Edward**, as pastor of the South Shore-Germantown parish, S. Dak., by F. H. Miller; assisted by W. Schumann,

L. Dobberstein, J. Brandt, and J. Schneider; July 15, 1962.

**Zuleger, Chester Wm.**, as pastor of St. John's Lutheran Church, Hatchville, T. Weston, Wis., by A. Engel; assisted by E. Bode; and as pastor of St. Matthew's Ev. Lutheran Church, T. Cady, Wis., by E. Bode; assisted by K. Kuske, and A. Engel; July 15, 1962.

#### Ordination

**Valleskey, David**, in Hope Lutheran Church, Detroit, Mich., by W. Valleskey; assisted by D. Buske; June 24, 1962.

#### Installed

**Paustian, Richard C.**, as pastor of St. Peter's Lutheran Church of Globe, Ariz., by H. Rosin; assisted by A. M. Uplegger, D. Tomhave, I. G. Frey, W. Diehl, and R. H. Zimmermann; July 15, 1962.

## CHANGE OF ADDRESS

### Pastors

**Paustian, Richard**, 638 North Deveraux, Globe, Ariz.

**Sabrowsky, Daniel**, 12424 S. 71st Court, Palos Heights, Ill.

**Valleskey, David**, 1116 W. Geyser St., Livingston, Mont.

**Werner, Edward**, South Shore, S. Dak.

### Professors

**Albrecht, Martin**, 2209 W. Hickory Lane 115N, Mequon, Wis.

**Albrecht, R. M.**, emeritus, 2209 W. Hickory Lane 115N, Mequon, Wis.

*Spring Valley Wis.*  
*Spring Valley Wis.*  
WISCONSIN EVANGELICAL LUTHERAN SYNOD  
3624 WEST NORTH AVENUE - ROOM 202  
MILWAUKEE 8, WISCONSIN

## AUDIO-VISUAL AIDS

### New Filmstrips

#### IT'S UP TO YOU (FS-IY-20)

11 min. cl. 33 1/3 rpm. MICROGROOVE record 7 1/2 & 3 3/4 ips tapes

This filmstrip introduces the pre-budget subscription system to our congregations. It will assist our members in understanding the mechanics of the new system. It impresses us with our personal responsibilities for the extent of the Synod's work. Use it for after-service showing, voters' meeting, church council meeting and society meetings, this spring or fall. "Take-home" folders for all viewers are offered free. A complete script and study guide accompanies the filmstrip.

#### RHODA OF RHODESIA (FS-RR-21)

10 min. cl. Printed Commentary

This filmstrip introduces the audience to Rhoda—a girl of the Sala Tribe in Northern Rhodesia. The pictures tell of her life in Africa and how she first heard the Gospel of Jesus Christ from the missionaries of our Synod. This filmstrip can be used very effectively to stimulate a "Mission Consciousness" by showing it in day school, Sunday school and teacher meetings, etc.

Both of the above filmstrips were produced by the Board for Information and Stewardship. Please order filmstrips from:

AUDIO-VISUAL AIDS  
3614 West North Avenue  
Milwaukee 8, Wisconsin