



THE NORTHWESTERN  
**Lutheran**

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# BRIEFS

## by the Editor

See the feature "First Steps Toward More Manpower" for news that should be heartening to us all (page 55).

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The following excerpts from *Newsweek* (Jan. 28) will provide some background information for Professor Kowalke's editorial on the page opposite.

"No one can predict what is ahead for the 32 Evangelical Christians who sought refuge from Soviet 'religious persecution' in the U.S. Embassy in Moscow last month. When they were shipped back home to Siberia, the Soviets pledged that they would be 'treated with utmost consideration.' But later, Moscow published the results of an 'investigation' of the affair, and the implications are unsettling. The report claimed that the sect members were religious 'fanatics' who cruelly mistreated their children, crippled 30 with beatings, confined them in cellars, and made some of them 'mentally ill for life.'

"This week, the peasants' side of the matter finally came to light. In 29 documents which they left behind at the U.S. Embassy, they described

the persecution they had suffered in the coal-mining town of Chernogorsk.

"Most dramatic were letters from children of sect members, forcibly taken away from their parents and lodged in *Internats* (boarding schools) hundreds of miles from their families. Typical was the plea of 12-year-old Valya Vashchenko, who wrote her father: 'Dear Papa, when I feel sad and bitter I write to you and sing psalms. When we go to eat everybody stands around me and won't let me say grace. I tell them I won't eat until I ask God's blessings. If they don't let us emigrate, then let them kill us.' To her mother, Valya wrote: 'Mamochka, the director shouts at us — and that is good. The deeper the grief, the closer we are to God . . . pray that we should stand firm.'

"When the school director tried to force Valya into taking the Communist Young Pioneer's oath, she asked her parents to petition Premier Nikita S. Krushchev. Tell him, said Valya, 'I don't want to live any more in the Soviet Union. I tell you I won't study in a godless school.'

"The Evangelical controversy pinpoints a particularly sensitive area of

Russia's antireligious policy: youth education. Often content to allow churches of various faiths to continue services for elder members, Soviet authorities seem determined to prevent religious education of the youth, hoping that the church problem will simply age itself into the grave."

\* \* \* \*

A reader thoughtfully sent us a newspaper clipping from which we select the following:

"This is the story of a suburban church which gave away its building fund.

"The church involved is the Hildale Park Presbyterian Church of Cedar Knolls, New Jersey . . . a suburban village [about 30 miles from New York].

"In some respects, Hildale Park Presbyterian is a typical small suburban church. It has a hard-working young pastor, the Rev. A. Loy McGinnis, 29. It has a congregation of 275 members. The tiny white frame church is jammed to overflowing for both services each Sunday morning. And the Sunday school has to hold its classes in a nearby public-school building (for which rent is paid).

"Like tens of thousands of similar congregations, Hildale Park Presbyterian began thinking, over a year ago, of putting up a bigger and

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

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**THE COVER** — St. John's Ev. Lutheran Church, Battle Creek, Michigan; Walter Beckmann, pastor.

# Editorials

**Proverbs 22:6** "Soviet authorities seem determined to prevent religious education of the youth, hoping that the church problem will simply age itself into the grave." This sentence appeared in *Newsweek* a short time ago.

The Russian Communists have closed churches, have exiled or imprisoned priests, and have passed laws prohibiting public religious gatherings, but none of these methods is so likely to produce the results the Soviets want as this one preventing religious instruction of the youth.

If the Communists are successful in preventing such instruction now, the next adult generation, 20 or 30 years from now, will be wholly irreligious, and then there will no longer be a need to imprison priests or to pass antireligious laws.

The Soviets are willing to wait for results. Communism is a religion that knows no heaven except the triumph of Communism in this world. They do not feel it to be essential that this triumph should take place during their lifetime. If they contribute something toward that victory by destroying religious sense in the youth through education, then they will feel that they have done their part. Future generations, they hope, will carry on the work and complete it.

The Lord has said that "the children of this world are in their generation wiser than the children of light." The children of this world know that they can get an unbreakable hold on their young people if only they can control their education. They can force an impression on their young minds and hearts that will harden as they grow older and that will not easily be worn away. In their evil way they are wise.

Christians can learn from them to take the religious education of the youth very seriously. The wisdom of Solomon is still wisdom in our day: "Train up a child in the way that he should go: and when he is old, he will not depart from it" (Prov. 22:6).

E. E. KOWALKE

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**"Different Worlds"** Several weeks ago theologians and scientists met in Chicago to discuss ethical problems of the nuclear age. Both groups were concerned about the right and proper use of nuclear power, particularly about moral responsibility in the control of nuclear weapons of warfare.

The scientists thought and spoke as intelligent men of science not without a concern for human welfare, however; the theologians, let us suppose, viewed the problem from the aspect of right and wrong as Scripture teaches it. As they expressed their views on the moral problems of the atomic age, it became evident that there was no meeting of minds. The two professions did not understand each other.

A theologian taking part in the discussion thought that this failure to speak the same language stemmed from the fact that clergymen lacked the scientific background to grasp the problems of the nuclear age. One

scientist said that the participants lived in "different worlds." A radiation expert declared that science was always moving ahead into the unknown, while laws and moral teachings lagged behind, looking into the past most of the time.

This failure to agree on the rights and wrongs in atomic activity is disappointing and disillusioning to those who believe that scientists and clergymen need only to discuss their problems in order to come to an understanding. These people have always believed not only that science and religion need only to get to know each other and that then they will kiss each other, but also that when scientists and theologians become acquainted with each other, they will become brothers. To such people it is dismaying to think that reasonable men, intelligent and decent men, should be unable to agree on the Ten Commandments or on Christian principles.

What is left out of account by those who think that there may be no real barrier separating scientists from theologians, is that reason and reasonableness are not enough to bridge differences between the man of reason and the man of faith. Faith is something wholly other; Christian truth is something wholly other. They are not subject to reason; they are not intelligible to reason. Until the scientific thinker surrenders his reason to God's revelation, there can be no true meeting of minds in spiritual matters, nor in matters of right and wrong, for it is only the spiritual man who has the light to interpret morals.

The unregenerate scientific mind, however brilliant and incisive it may be, is still carnal; and the carnal mind does not only fail to understand God, it is even enmity against God. It is only by the miracle of conversion that the scientific mind and the mind of Christ understand each other.

C. TOPPE

\* \* \* \*

## Centennial of Our Seminary

Notice has been given in this church-paper that 1963 is the centennial year of our Theological Seminary. This hundredth anniversary will be observed at a special service in connection with our synodical convention this summer. In addition, our president has called upon our congregations to observe it with a special service on Sunday, May 26.

It is only fitting and proper that we recognize what, under God, our Seminary has done for us as a Synod. Nothing has in the course of the years contributed so much to the spiritual climate of our Synod. Nothing has had a greater impact. It is well known that the organizers of our Synod were not noted for their doctrinal stability. They came from unionistic circles and received their training in mission houses in Europe which were supported and administered by associations of

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# Studies in God's Word: The Question of Rank in the Kingdom of Christ

And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Mark 10:41-45).

Who is greater, the general of the army or the buck private? The general, of course! He commands authority. He gives the orders and everyone obeys. The private only receives orders. He asks no questions. He simply carries them out.

Who is greater, the executive of the firm or the custodian who comes in after hours to do the cleaning? The executive, of course! He sets the goals. He determines the policy. He charts the course.

At least, this is the general rule in the world. The person who has others working for him, who can issue an order and someone leaps up to carry it out, is usually considered to have the highest rank. In the kingdom of Christ, however, the opposite is true. There the rank is in proportion to the service offered.

## It Is Not Measured By The Amount Of Authority Exercised

The question of rank, it seems, had been a perennial topic of discussion among the disciples. While the Lord was unselfishly occupied with thoughts pertaining to their redemption, they were concerned about enhancing their own position. On one

occasion Jesus had taken a little child and placed it in their midst, explaining to the disciples that by receiving and serving one of these little ones, they were rendering Him a great service. In fact, in His kingdom this would be a much greater service than the ability to order people around.

But this admonition had by no means settled the matter among the disciples. Now, only a short time later, the matter had come up again. The two sons of Zebedee, James and John, had come with their mother to ask a special favor of Jesus. They wanted positions of honor, one on His right hand and the other on His left hand, in the kingdom of glory. This was a brazen request, not only because Christ had so recently given them a lesson in humility and unselfish service, but also because He was now resolutely proceeding to the cross where He was about to render the most unselfish service of all.

The other ten disciples had been watching with jealous dissatisfaction. It wasn't that they were above such thoughts themselves! They rather resented the fact that James and John had been bold enough to speak up first. Once more Jesus found it necessary to repeat the lesson on humility and unselfish service.

He reminded them of the manner in which the Gentiles operate. Those who occupy positions of authority among the Gentiles lose no time in letting their subjects know about it. They lord it over them. They use their authority to gain more power, to improve their own position without regard for those whom they may hurt along the way.

This is typical Gentile behavior. What else would one expect from a heathen who has been taught that "might makes right" and "if you don't look out for yourself, no one else will." But within the kingdom of Christ things are far different. Here rank is determined by an altogether different standard.

## It Is Measured By The Amount Of Service Rendered

This is also a difficult lesson for us to learn. What a common desire it is to want position without work, honor without accompanying responsibility! A young man wants to be president of the bank without beginning as the office boy. Another wants to be a star athlete without rigorous training. We've all watched people in action who were not particularly gifted or qualified for the position which they held. Yet, once they were given a little authority, it went to their head. How they love to have others do things for them! How they love to show their authority and use it to advance themselves! How we Christians must fight against this same temptation!

In sharp contrast, we also remember someone in the Church, a pastor, a teacher, a professor, a consecrated layman, who was highly gifted, highly capable. Yet you hardly knew he was around. He carried out his work faithfully in all modesty and humility. No task was too great or too menial in the service of Christ.

Jesus looks for this kind of service in His kingdom. The greater the service, the higher the rank as far as Christ is concerned. To inspire us, we have the most glorious example before us at all times. Jesus, the Lord and Master of all, who might have demanded that all His creatures serve Him, became their servant instead. He came to earth, not to be served, but to serve; not to benefit Himself, but us; not to enhance His own position, but ours.

Was not His entire life a life of service? Wherever He went, He went about doing good. His life of service reached a climax on the cross, where He gave His life as the ransom for every guilty sinner.

This Lord seeks our service now. He has redeemed us that we might

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# News FROM OUR Missions



## Our Church In California

California entered 1963 claiming to be the most populous state in the Union with 17,380,000 people. It goes on to claim that 40,000 new people are entering its borders every month. On the other end of the country the state of New York, with 17,360,000 people, expresses doubt that this is so and is reluctant to give up its No. 1 position.

That people are moving in great numbers to Florida and Texas, and especially to Arizona, Nevada, and California in the West, is established by recent census reports. It remains for California, however, to be called home by more people than any other state. Documentation has already given it the highest mountains, the deepest valley, the most automobiles, and now to it is assigned the most people.

### Why California?

Numerous articles and programs have attempted to explain the magnetic effect this state has on people, which keeps them coming at the rate of 40,000 per month. One answer is snow and snow shoveling. Another, the lure of "boom or bust." In a more modified sense it can be said with reasonable accuracy that California evokes the response in people that here is found the last vestige of a new frontier, a place where one can start over anew and hope for a more satisfying return from his labor. It has been described as an attitude that takes over already when the migrant tips his heart and mind toward California. As the *Los Angeles Times* recently put it: "The Californian feels with his intellect and emotion the enormous fertility of his state, in the oil, in the sky and in the minds of his fellow men." For whatever reasons, the movement is on. Obviously, more families are

accomplishing this in faster cars over better roads. As a result, sites are difficult to locate, and land costs are almost prohibitive.

### On the Move

It might be added parenthetically, that a mobile population has been a characteristic of America from colonial times to the present. Historians point out that the freedoms given the people did not require them to remain fixed in one locality, or class, or occupation; hence Americans have always been ready to pull up stakes and move to other sections of the country. Each time the Wisconsin Synod found itself enlarging its field of operations in the United States. One might well ask to what extent the mobility of its own constituency was responsible for the new outreach? People do not stay put and never have. How well is our ministry helping our members-on-the-move to find new church homes within our Synod?

### History of Our Work in California

Early in 1950, Synod opened its first missions, two in number, in California, not only to do mission work, but to provide church homes for the increasing number of our people moving into the Los Angeles area. Since then, three more missions have been opened in this area, Pomona, Garden Grove, and San Diego; two were opened in the San Francisco area, in Santa Clara and San Carlos. Several years ago, Synod gained an established congregation at Lodi in central California when that congregation requested affiliation. The mission effort in California today is entrusted to the California Mission District Mission Board, as a part of

the Arizona-California District. Pastors Paul Heyn, Pomona, and Robert H. Hochmuth, Santa Clara, are chairman and secretary, respectively, and Carl F. Loeper, Granada Hills, serves as lay member on the Board.

### The Aim of This Mission District

Perhaps you are thinking of moving to California. Perhaps one of your family is on his way. The California Mission District Mission Board is dedicated to building a strong District and providing a church home for you which is as nearly like the one to which you are accustomed as possible — but above all, one that preaches the whole counsel of God and that does not compromise its confessions. It prays that the Lord send strong men to fulfill this purpose. It is aware that, in a land of the epicurean spirit and great materialism, it is easier to deny His name than to thwart the promise of statistical strength, and that it is less uncomfortable to yield to the pressures of popular notions of how to "get results" than to apply I Corinthians 10:23, and ask the question, "Do they edify?"

### Looking to the Foundation

A church begins writing its history the moment it opens its doors. "But let every man take heed how he buildeth thereupon," says St. Paul (I Cor. 3:10-13). To use the Phillips translation: "I only say this, let the builder be careful how he builds! The foundation is laid already, and no one can lay another, for it is Jesus Christ himself. But any man who builds on the foundation using as his material gold, silver, precious stones, wood, hay or stubble, must know that each man's work will one day

be shown for what it is." With each new mission in California building on this, each can one day give thanks to the Lord of the Church in the same manner as one of our Midwest churches did recently when it celebrated its hundredth anniversary: "The struggle for purity of doctrine and practice continued and was blessed with excellent results. St. John's today thanks God for the work of its former, now sainted pastors, whose conservative teaching resulted in the purity of doctrine and practice that it now enjoys."

#### Your California Missions Today

These are the mission and self-supporting congregations that are ready to serve you:

##### Los Angeles area:

*Gethsemane*, Mar Vista in west Los Angeles. Armin Keibel, pastor. Fine house of worship, Christian day school, two teachers.

*St. John's*, Tarzana, 25 miles northwest of Los Angeles in the San Fernando Valley. Frederick Knoll, pastor. Self-supporting, with a

beautiful chapel, planning expansion program for more Sunday-school space.

*Our Savior's*, Pomona, 30 miles east of Los Angeles near the San Bernardino freeway. Paul Heyn, pastor. Self-supporting, has worshipful chapel and day school with one teacher. Beautiful setting against the high San Gabriel mountains.

*King of Kings*, Garden Grove, 30 miles southeast of Los Angeles in Orange County. The first permanent pastor is Joel C. Gerlach. About to erect a chapel on a new site.

##### San Diego

*Reformation*, San Diego in the Mission Bay District. Edgar Hoencke, vacancy pastor. Worshipping in a wedding chapel. This group is blessed with consecrated families and is certain, with the Lord's blessing, to grow apace.

##### San Francisco

*Peace*, Santa Clara, near San Jose. Robert Hochmuth, pastor. Joyfully looking forward to completion of

its first chapel after months of property hunting and rezoning problems. The congregation has obtained a beautiful site in an area of fruit orchards.

*Gloria Dei*, San Carlos, on the peninsula 23 miles south of San Francisco. Robert Waldschmidt, pastor. Attendance is growing in spite of temporary worship facilities. Available property sites are almost nonexistent because of population density. The Mission Board is working hard to resolve the problems. Exploratory services are being conducted in the East Bay area.

##### Central California

*Christ*, at Lodi, south of Sacramento, Gotthold Zimmermann, pastor. An established congregation with German and English services in a city said to be the most Midwesternlike in California.

"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).

CARL F. LOEPER, Member,  
California Mission District  
Mission Board

## Synod Chapel Expanded in Battle Creek, Michigan

St. John's Congregation of Battle Creek, Michigan, is a group of people who have come to realize that preaching the Gospel is not only the responsibility of the pastor, but that each Christian is to be a witness for Jesus Christ. Beginning late in 1959, the congregation undertook its first lay-evangelism program. Of the 65 members of the congregation at that time, 24 joined the pastor in canvassing an area of the neighborhood surrounding the church. Several weeks later a number of evenings were set aside to call on prospects uncovered in the canvass. The result was that early in 1960 we were able to confirm a class of 10 adults. Before the end of that same year two more classes, one of seven and another of 10, were confirmed. Through repeating similar efforts each fall, 53 people have joined the congregation through adult confirmation during a period of about three and a half years.

This unusual growth began to cause a certain amount of congestion

in our Synod-plan chapel. A long-range planning committee was appointed. Its recommendation to expand the building was accepted. It was decided that the rear wall of the chapel would be torn out and a 16' by 44' addition would be built. The addition was designed to include a full basement, first floor vestibule and overflow, choir loft, and attic. Seating in both the chapel and the basement assembly area were increased by about 50 per cent.

The very practical question of finances had to be considered next. The congregation felt that it would be good training toward self-support to raise the money instead of trying to borrow more from the Church Extension Fund. To keep costs down, all work on the building, with the exception of excavation and pouring basement walls, was done with volunteer help. A local building ordinance required a licensed electrician, but members were able to work with the electrician, thus keeping costs as low as possible. The entire project, including four new

pews for the nave, was completed at a cost of just under \$6,000. About 10 months after the project was approved, only \$600 in bills remained outstanding.

The building was dedicated in the regular morning service on December 2 with an attendance of 174. The real climax of the program, however, came that evening when we celebrated our annual Guest Night. In the middle of this building program the members of the congregation had once again taken time out to canvass another area of our community and invite prospective members to come and worship with us. For this special Guest Night Service 171 people turned out and heard Pastor Kenneth Vertz of Owosso preach on the theme, "We Preach Christ Crucified." After the service seven adults indicated that they would like to learn more about "Christ Crucified" as members of the pastor's adult instruction class.

His Kingdom Comes! His Church Grows!

WALTER F. BECKMANN

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# First Steps toward More Manpower

## CONSTRUCTION HAS BEGUN—

### WISCONSIN LUTHERAN SEMINARY

Ground was broken on February 7 for a dormitory addition which will house 32 students. The additional housing is needed to accommodate the increased enrollment this coming September. (For further details see page 60.)

## CONSTRUCTION WILL BEGIN SOON—

### MICHIGAN LUTHERAN SEMINARY

By the time you read this, demolition of the condemned "Old Main" will be under way. Soon after that is completed, construction of the large addition to the present Administration Building will begin.

### DR. MARTIN LUTHER COLLEGE

The Board of Regents has been instructed to proceed with the construction of a new, large dormitory for girls.

## CONSTRUCTION IS IN THE PLANNING STAGE—

### NORTHWESTERN LUTHERAN ACADEMY

The Board of Regents has been asked to present to the 1963 convention of the Synod firm bids for the construction of a dining hall.

### DR. MARTIN LUTHER COLLEGE

The Board of Regents was advised to do the necessary planning for a new preparatory school on a separate campus.

Note: All these steps represent decisions reached at a meeting on January 29, 1963, of the Advisory Committee on Education, the Planning Committee, and the Board of Trustees. These decisions, of course, implement the program resolved upon by the Special Convention of the Synod in November of 1962.

## OTHER ACTIVITY SPEAKS OF ADVANCE—

### DR. MARTIN LUTHER COLLEGE

The Board will soon call a principal or administrator to head the separate preparatory school planned for New Ulm.

### MILWAUKEE LUTHERAN TEACHERS' COLLEGE

The necessary moneys have been allocated for the construction of classrooms at Wisconsin Lutheran High School. These classrooms will serve the Teachers' College until such a time as the Synod may build its own facilities, if a decision is reached at the 1965 convention to establish this school on a permanent basis. However, negotiations with the Wisconsin Lutheran High School Conference have not been concluded.

### HOUSING FOR NEW PROFESSORS

Professorages will be added soon on several campuses. As our schools expand, we must call more men to train future manpower, and we must provide housing for them.



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

## Topic:

**Is the Interpretation of Luther's Catechism the Same In the Different Lutheran Church Bodies?**

This question of one of our readers has considerable practical importance. The Lutheran Catechism is used in confirmation instructions. The religious faith and understanding of our children, of the future leaders within our congregations, depends upon their study of this treasured book that has come down to us from Martin Luther. It has been called "the layman's Bible." In confirmation instructions the chief parts of Luther's Catechism are explained by the pastor. Will children receive the same explanation to the Catechism in the different Lutheran church bodies? Does it matter where my child receives his instructions? All these questions are involved here. And they are important.

### What Kind of Explanations Are Permitted?

In answering our question, we shall need to keep in mind that The American Lutheran Church and the Lutheran Church in America (the new merger that includes the former United Lutheran Church) believe that there should be permitted a latitude of theological opinion. They believe it to be neither necessary nor possible that there should be unity of faith and doctrine within a church body. For that reason one would not be able to say with certainty that even within those bodies the Catechism is being interpreted uniformly (we have reference here only to its doctrinal content and not to such differences as illustrations, methods, Bible stories used, etc.). So it may be that some of their pastors explain the Catechism to their children in much the same way as we do, and others not. What we might want to know, however, is what kind of explanations are permitted and are perhaps even quite general in some of these Lutheran bodies. We cannot attend the instruction classes of the hundreds and thousands of pastors in the various bodies, but we can examine what views are presented and permitted in their publications. A church body will hardly teach in its publications what is not found, or at least permitted, also in the teaching that is being done on the congregational level. Let us see what is happening to some of the truths confessed in our Catechism.

### A Factual Account or a Poetic Presentation?

In the Creed we confess that God is the "Maker of heaven and earth." How are you going to explain this to the children? We believe that we shall need to do that on the basis of Genesis, chapter 1. There we have a true and correct account of the work of creation through God's revelation. We believe that this world did not come into existence through a lengthy process of evolution. The whole meaning and significance of creation is based on the facts God reveals to us about it. But

today thoughts like this are being expressed with increasing frequency: You must make the account of creation understandable to modern man, who generally accepts evolutionary theories as true. Genesis 1, in fact, was never intended to be taken as history. It is a poetic (mythical) account of creation that wasn't intended to tell you anything about *how* creation took place, but is to teach certain truths about the Creator — creature relationship of God and man.

### A Bodily Resurrection of Christ or Not?

Or consider the truth concerning Christ as expressed in our Catechism and Creed: "the third day He rose again from the dead." What does this mean? We explain to the children from Scripture that Christ bodily rose out of the grave into which His body had been laid, for thus the Scriptures present this to us. They tell us of the empty grave. Now we are told by a publication of the Muhlenberg Press of the Lutheran Church in America:\* "Faith in the risen Christ is not decided by the question of what happened to the material substance of his physical body." That, in effect, is to say that it is completely unimportant whether Christ's body actually came out of the grave or not. It continues then: "We therefore should not think we are contributing to the defense of faith or historical truth when we agonize over some external side of the resurrection message of the Bible." This concedes that the accounts of Christ's resurrection may or may not be literally true and that it is entirely unimportant whether they are or not.

### What View of Scripture?

These examples should suffice to show that what underlies such ideas is an entirely different view of Holy Scripture from the one we teach our children, namely, that the Scriptures are verbally inspired, true and infallible in every respect. In the interest of trying to make Scripture understood to the modern scientifically thinking man with his theories, this new view of Scripture actually sacrifices much of the reliability of sacred history, of the Scripture accounts, through its reinterpretation of it. Thus the very foundation of our Christian faith is weakened. And such views of Scripture are noted with considerable frequency in the Lutheran Church in America, are present in The American Lutheran Church, and are not being resisted with sufficient firmness in The Lutheran Church—Missouri Synod.

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\* Conversation on Faith, E. Mueller.



### Which Knee To Bend

A reader of *Our Sunday Visitor* writes to the question box that he was taught in high school that when greeting a bishop it is proper to kiss his ring and genuflect by having the left knee touch the ground. The teacher explained that a genuflection of the Blessed Sacrament requires the right knee — so out of deference the left knee should be used for greeting the bishop.

The informant replies that kneeling on the left knee is rather awkward for most people and therefore "it has been pronounced quite in order to genuflect with the right knee." He adds that "the books say" that "if one has dealings with a bishop so that one meets him several times a day, the usual practice is to kiss his ring at the first daily meeting and to omit the gesture for the rest of the day."

But when another reader asks, "Are Anglican Orders really invalid?" the reply is curt and to the point: "It is certain that in the Anglican church Orders are invalidly conferred." And why? Because, he adds, "We have to do here with an infallible decision pronounced *ex cathedra* by Pope Leo XIII, so that one may not have any doubt regarding the nullity of Anglican Orders. (Capello, vol. 4, no. 282, ed. 1947.)"

This is a neat example of the Romish doctrine of papal infallibility. When the Pope declares a dogma, the verdict is final and must be accepted by the faithful.

### They Refuse To Be Submerged

When recently, the merged bodies now called The American Lutheran Church met in convention in Milwaukee, there was a long debate on the question of membership in the World Council of Churches. The opponents brought strong and telling arguments. But they lost, and seem to have knuckled under.

But mergers do not always succeed completely. There often are those who have the courage of their convictions and refuse to be submerged.

*The Lutheran* of November 14, 1962, reports:

"Lutheran Free Church had after three attempts gotten majority support for a proposal to merge into The American Lutheran Church. The 90,000-member Free Church was welcomed by acclamation at the ALC convention at Milwaukee last month. Merger date was set for February 1, 1963.

"Some LFC pastors and congregations had opposed merger because of The ALC's 'liberal' theology and its membership in the World Council of Churches. Meeting at Thief River Falls, Minnesota, early this month were 23 pastors and 278 lay persons from 76 LFC congregations in seven states. They agreed to stay out of the LFC-ALC merger and set up plans to organize a new denomination. As first president, the dissidents elected the Rev. John Strand, Tioga, North Dakota. The Rev. F. B. Monson of Valley City, North Dakota, was named vice-president and the Rev. Richard Snipstead of Greenbush, Minnesota, secretary.

"Most unique about the new group was the name it chose: 'The Lutheran Free Church (Not Merged).' Mr. Snipstead said it was possible that the group would have some difficulty with its name, 'but we felt it's the only name we could adopt at this time.' Next meeting of the group will be held in June."

### Doors Are Closing

Adoniram Judson opened Burma to the Gospel and gave the Burmese the Bible in their own language. "But Burma has recently declared itself a Buddhist nation," writes a missionary in *World-Wide Missions*. "What a great tragedy this is. We labor in Rangoon, and out in the primitive jungle areas, telling the story of the Master. Daily we face great opposition from the fanatical Buddhists. Deep in the interior it is oft-times unsafe to preach the Gospel of Christ."

From Swat State in Pakistan a missionary doctor writes: "This state is absolutely closed to the Gospel. There is a strict order by the ruler

that no missionary can preach in that state. Often we take tracts and talk privately to the people there. By this means we are able to influence them for Christ. In this part of the world many areas are closed to the Gospel. In Afghanistan it is a death sentence to preach. The State of Swat, the Dir State, the Chitral State, and the tribal areas are absolutely closed to any Gospel activities. The only way of taking the Gospel to them is as we are now doing through the dispensary. We have been able to win several Afghans and other tribal people here in our dispensary."

From Indonesia comes this report: "In the interior regions, such as deep in Sumatra, it is dangerous for a white missionary to go. In fact, it would mean death."

Would these doors be closed if the Church had not come too late with too little? But many doors are still wide open. What are we waiting for?

### Thirteen Years and \$10,000

The methods and problems of providing the Word of God to a tribe in Africa is described in a recent issue of *Bible Society Record* by Missionary Harvey T. Hoekstra:

"Thirteen years after the first language study began, the Anuak New Testament is now in print. The spoken language has been reduced to writing. Strange non-English sounds have been given place in the alphabet with symbols of their own. Simple literature has been prepared and progress is being made in teaching the Anuaks to read. Always the goal is that they may read and hear the Word of God in their own language.

"Each verse in the New Testament has been translated and written on three-by-five slips of paper and filed. First translations have been replaced and new slips introduced into the file. Changes in one place meant a following up of that concept in all other places where it occurred. Alterations often involved hours of checking the other slips where it appeared.

"Across the years limited editions of individual Gospels and several of the Epistles have been printed by the

American Bible Society. These have been invaluable in the teaching ministry of the Anuak Church. Many have been made hungry for the entire Bible as faith has deepened and they have tasted of the riches of God's Word. These limited editions have also helped us in perfecting the final translation.

"The entire translation has been done with the help of Anuak informants, without whom the work could never have been accomplished. The final manuscripts totaled more than 700 pages. They were typed from the file slips by a young Anuak who has become very proficient at typing, with little formal schooling.

"Missionaries and Anuaks participated in final conferences. Some of the Africans walked more than 150 miles in order to participate. The period of conferences, retyping and proofreading took nearly a year.

"The manuscripts were sent to the American Bible Society in April of 1961. Because of difficult communications, there were the long weeks of anxiety lest the manuscripts be lost in the mail; but the message arrived, 'Manuscripts arrived safely.' Thirteen years of love's labor were not lost.

"Forty thousand Anuaks will have the New Testament in their own lan-

guage. Already there are an estimated 350 to 500 readers.

"The printing is being done by the American Bible Society; the first edition will be 1,000 copies. It has been costly work; the production alone will be more than \$10,000."

AFRICA: The Bible is now available in 48 African languages, the New Testament in an additional 96, and single Gospels and other portions in another 184, but the huge task of translating the Bible into some 800 additional African tongues is only half finished, according to the Rev. Maynard W. Booth, Secretary of the Bible Societies in the Rhodesias.



## Law ?

### AS A GUIDE

In our efforts to witness for Christ we often hear people say, "I don't have to go to church, I don't need Christ; as long as I do what is right, I'm all set." In a way, their statement is correct — "if they do what is right." But here lies the crux of the matter: Do they mean doing what is right according to their own standard, or according to God's standard? And when it comes to God's standard, can man actually live up to it?

#### A New Obedience

Just what is God's standard? God's standard is His moral Law, which God has given so that converted man may have a guide or rule for his life. It is true, as Christians, who have been reborn through faith in Christ, we are free from the bondage of the Law. So says Paul in Romans 6:14: "For ye are not under the law, but under grace." Ours, therefore, is a new kind of obedience, not an obedience born out of fear of reprisal or punishment or in expectation of an earned reward, but an obedience which springs from our faith in Christ. This is no longer the obedience of a slave, but the obedience of a loving child. Thus to God's children the Law is merely a guide or a rule, which actually no longer commands or compels obedience, but which now directs and guides them by pointing them to Christ, who perfectly fulfilled the whole Law for us, and who is the one perfect model or example. That we will ever be like Him, perfect as He is, we know is an utter impossibility. Nevertheless, out of love for Him, who went all the way into death for us, putting Himself "under the law,

to redeem them that were under the law," we now follow after Him, knowing well in advance that our following in His footsteps will be a mighty puny effort.

#### What Prompts the New Obedience

Admittedly, we are here dealing with one aspect of Christian revelation which Paul himself in I Corinthians 3:2 refers to as his heavier diet of spiritual "meat, not milk." Yet it should not be too difficult to grasp, when once we have fully understood what Christ, in all that He did and suffered as the great Representative of humankind, did for us.

Nothing that He did, while here on earth, was really done for Himself. As God's Son He did not have to be born; He did not have to die; He did not have to keep the Law. But He did all this for someone else, for the benefit of others, for us. Now, knowing this, out of hearts brimful of gratitude to Him, for taking our sin upon Himself and giving us in its place His perfect righteousness, we daily strive, with His help and for His glory, to walk the way of God's holy Commandments. We know, as enlightened Christians, that to please God, we do not have to walk on burning coals, enter a monastery, go on a pilgrimage, pray a hundred "Hail Marys," or try to keep any of the countless other man-made commandments. To please Him, we should, as Luther says: "Love Him, trust in Him, and willingly do according to His commandments."

KENNETH W. VERTZ

## Direct from the Districts

### Pacific Northwest

#### Holy Trinity Lutheran Church, Seattle

This is the name of the newest mission in our District. It has been in operation less than four months. It is located in the southern part of Seattle, Washington. For many years the District Mission Board has recognized the urgent need of establishing a mission of the Wisconsin Synod in this area of Seattle. Not only were many Wisconsin Synod members moving into this area and then drifting away to other churches, but the area also has a vast mission potential. Upwards of 100,000 people live within six or eight miles of this mission. The closest Wisconsin Synod church is 18 miles away in North Seattle.

In May 1962, permission was granted by the General Board for Home Missions to begin services in South Seattle. However, because of the great shortage of manpower within the Synod, the condition was attached that the work had to be done with local manpower. In September, the District Mission Board called Pastor A. H. Zimmermann of Grace Lutheran Church in North Seattle. The first service was held on October 7, 1962, in a public-school gymnasium. Thirty-seven people came to hear the Word of Life and to worship their beloved Savior. Since that time the services have been moved to a community club building. The attendance has continued to average around 30.

In spite of the many difficulties, such as the early hour of services made necessary by having a part-time pastor and the use of rented quarters and the lack of time to do the work necessary in building a mission properly, the Lord has richly blessed this new mission. He has brought about 20 communicants together and about 45 souls. He has moved the hearts of these people so that they have begun to pay their own way. Of their own accord they decided to buy their own new hymnals and are now in the process of purchasing the first part of their own communion

set. They have assumed a portion of their pastor's expenses and have set aside one Sunday each month for a building fund offering and another Sunday each month for a mission offering.

That the Lord will continue to bless this new mission was amply demonstrated in January when five pastors from the Seattle-Tacoma area gathered at Holy Trinity to canvass the immediate area around its temporary place of worship. In less than a day they found 45 families with no church affiliation, many of them former Lutherans.

It is now our prayer that the Lord may see fit to send Holy Trinity a full-time pastor and to give this new congregation its own property and church.

#### Woodland Park Lutheran Church, Portland

Last fall this mission was all ready to begin building its first real chapel. It had waited many years and overcome many difficulties to reach this point. However, the Lord has other plans for this mission. News came that a new freeway would shortly force Woodland Park to relocate. It was a heavy blow after it had waited so many years for its own chapel. Nevertheless, the Lord quickly turned sorrow into joy when He led the congregation to a better piece of property. It is larger and centrally located in Portland's east side and has a greater mission potential. As soon as the property transaction is completed, the new chapel will be started. Thus does the Lord bless us all, though we deserve no blessing.

#### Trinity Lutheran Church, Eugene

Pastor G. Jerome Albrecht reports that on January 6 he was privileged to baptize a member of the third generation of one family. In the last six and a half years he has baptized the grandparents, father, aunt, and now 17-day-old Scott Monroe, all of the same family. Trinity Congregation has also purchased a new Wurliitzer electronic organ, partly with its own funds and partly with Church

Extension funds. The new organ in the new chapel, dedicated last summer, is a welcome addition to the means of serving the Lord in this congregation.

A. H. ZIMMERMANN

### Southeastern Wisconsin

Bethel Congregation of Milwaukee recently observed the seventieth anniversary of its founding, and the fortieth anniversary of the dedication of its present church building. Pastor Henry A. W. Lange has served the congregation since 1961.

Pastor Richard Stiemke of Parkside, Milwaukee, was privileged to observe the twenty-fifth anniversary of his ordination. The congregation and friends gathered for a special service and buffet supper. Also honored on the twenty-fifth anniversary of his ordination was Pastor Erwin B. Froehlich of Bethany, Hustisford. May the Lord of the Church continue to bless the faithful labors of His servants!

The Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches recently sponsored a day-long choral workshop, and a Sunday-afternoon workshop for Sunday-school superintendents. Scheduled for February are a workshop for organists and the annual hymn festivals.

Pastor George Enderle was installed at Wilmot, Wisconsin, on February 3. Peace Congregation had been without a pastor for three months.

First Evangelical Lutheran Church, Lake Geneva, will dedicate a new church building on February 24. A week long observance is planned. The pastor is D. W. Meier.

The recent first registration for new students at Wisconsin Lutheran High School saw 245 new freshmen enrolled for next fall, the largest new class ever registered. It also appears that Milwaukee Lutheran Teachers' College will enroll its largest freshman class next September.

RICHARD D. BALGE

# Ground Is Broken At Our Seminary

## New Dormitory Wing

In a simple, but impressive ceremony ground was broken on February 7, 1963, for the new dormitory wing at our Wisconsin Lutheran Seminary, Mequon, Wisconsin. Seminary President Carl Lawrenz officiated. He was assisted in the groundbreaking rite by Synod President Oscar Naumann, Professor Heinrich Vogel, chairman of the executive building committee, and Mr. Paul Wolfram, member of the Seminary Board of Regents. The student body, under the direction of Prof. Martin Albrecht, led the singing.

The addition to the dormitory now being built will provide facilities for

32. The present facilities will not accommodate the increased enrollment this September. Our God is giving the answer to our prayers for more men whom we can place in our parishes and send out into mission fields. Our God is gracious; our God is bountiful. Let hearts and voices rise in gratitude to Him. Let our gifts of thanksgiving honor Him.

The contractor promises that the new structure will be completed in six months.

"Except the Lord build the house, they labor in vain that build it" (Ps. 127:1).



"Other foundation can no man lay than that is laid, which is Jesus Christ."

From l. to r.: Mr. Oscar Schober, the contractor, Professor Heinrich Vogel, chairman of the executive building committee, Mr. Paul Wolfram, member of the Seminary Board, Pastor Oscar Naumann, president of the Synod, and Professor Carl Lawrenz, president of the Seminary

### Professor Joh. P. Meyer

#### Observing His Ninetieth Birthday

On February 27, 1963, Professor Joh. P. Meyer will celebrate his ninetieth birthday. Our readers will surely join him in thanksgiving to God and will offer up heartfelt prayers for him. Professor Meyer has been teaching at our Wisconsin Lutheran Seminary since 1920. We are especially grateful to God that He has kept him keen and alert, so that even today he carries a full teaching load, and that still more future ministers can profit from his scholarship, his wisdom, and his single-minded devotion to the Gospel of Christ.



Prof. J. P. Meyer

### † Pastor W. M. Keibel †

On January 11, 1963, Pastor Walther Keibel, while on a visit with his wife to his son Armin and family, was rather suddenly called to his eternal home by our heavenly Father.

Our departed brother was born on November 10, 1892, at Manitowoc, Wisconsin, as the son of Pastor Albert Keibel and his wife Juliana, nee Mueller. There he was also baptized in the First German Lutheran Church. He was confirmed on April 22, 1906, by his father in David's Star Lutheran Church of Kirchhayn, Wisconsin.

In preparation for the holy ministry, he entered Northwestern College at Watertown, Wisconsin, and completed his ministerial training at the Lutheran Theological Seminary, then located in Wauwatosa, Wisconsin. In 1916 he was ordained and installed as pastor of Nain Mission in West Allis, Wisconsin. Under his direction the mission grew to a congregation of 580 communicants. Pastor Keibel served the congregation continuously and faithfully for 46 years. For many years he was a member of the Lutheran Radio Committee. He also served on the Board of the Milwaukee Lutheran Institutional Mission and as secretary of the Southeastern Wisconsin District of Synod.

On September 22, 1917, Pastor Keibel was joined in holy matrimony with Olga Groth.

Besides his wife Olga, Pastor Keibel is survived by two sons, Prof. Eldor Keibel of Milwaukee, Wisconsin, and the Rev. Armin Keibel of Los Angeles, California; daughter-in-law Marion; grandson John; and other relatives and friends.

Funeral services were held Tuesday, January 15, 1963, at Nain Lutheran Church. The undersigned conducted the services, basing his words of comfort on Matthew 25:21, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

The body was laid to rest in Wisconsin Memorial Park. Pastor Harry Shiley conducted the committal services.

May the Lord through His Holy Spirit richly comfort the members of the family and the members of the congregation as well in their bereavement and sorrow!

ARTHUR B. TACKE

## † Pastor F. C. Weyland †

Pastor Ferdinand C. Weyland was born on February 25, 1886, in Germany, while his parents, residents of Milwaukee, were there on a two-year visit. He was baptized in infancy and attended the Christian day school and confirmation classes of Bethlehem Lutheran Church in Milwaukee. To prepare for his lifelong calling, the Lutheran ministry, he attended Concordia College in Milwaukee and the Wisconsin Lutheran Seminary in Wauwatosa. He also studied for a short time at the university in Hanover, Germany.

In 1910 he married Miss Helen Oppenheimer at Jerusalem Lutheran Church in Milwaukee. During his 51 years in the public ministry he served parishes in northern Wisconsin, in Crandon, in Green Bay, 24 years in the Winchester-Caledonia-Readfield parish and the final 18 years in the Enterprise-Monico parish.

His first wife Helen preceded him in death in 1947. In 1949 he married Mrs. Louise Baudhuin, who survives him. Pastor Weyland's faithful pastoral services were terminated by surgery in January of 1962. In March 1962, he retired from the ministry, moved to West Allis, and became a member of Woodlawn Lutheran Church in West Allis. After a year of failing health, he passed away to his eternal home in heaven on Tuesday, January 29, 1963, at the age of 76 years, 11 months, and 4 days.

He is survived by his wife Louise, of Milwaukee; a brother, Raymond Weyland, of Milwaukee; one daughter, Mrs. Helen M. Koerwitz, of West Allis; three sons: Pastor Ferdinand R. Weyland, of Minneapolis, Dr. Rudolph H. Weyland, of Visalia, California, and Prof. Victor J. Weyland, of Mobridge, South Dakota; one stepdaughter, Mrs. Arleen Strueber, of Seaside, California; and two stepsons, Ernest Baudhuin of Milwaukee and Erwin Baudhuin of Winona, Minnesota. His brethren in the ministry, his former parishioners, and other relatives and friends also mourn the departure of one of the Lord's faithful servants, a servant who diligently preached the Gospel and was a living fulfillment of the Lord's promise in Jeremiah 3:15: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

FEBRUARY 24, 1963

Two funeral services were held on February 2, 1963. In the morning at the Schmidt and Bartelt Funeral Home in Milwaukee, Pastor Oscar J. Naumann spoke words of comfort to the mourners on the basis of John 14:1-3. The afternoon service was held in St. Peter's Lutheran Church, Winchester, Wisconsin, where the undersigned used Simeon's words in Luke 2:29, 30 to summarize Pastor Weyland's long and fruitful sojourn on this earth. "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." REUEL J. SCHULZ

## † Pastor T. Mittelstaedt †

Theodore J. Mittelstaedt was born on May 11, 1914, in Wonewoc, Wisconsin, the son of Pastor John Mittelstaedt and his wife Clara, nee Siegler. He was baptized by his father in St. Paul's Ev. Lutheran Church in Wonewoc and thus became a member of the Lord's family. He renewed his baptismal covenant on Palm Sunday, 1928, when he was confirmed by his father, also in Wonewoc.

He attended Wonewoc High School for one year and then transferred to the preparatory department at Northwestern College at Watertown, Wisconsin. He graduated from college there in 1936. He graduated from Wisconsin Lutheran Seminary, Mequon, in 1939. He taught for two years at Winnebago Lutheran Academy at Fond du Lac. Thereupon, he accepted a call to Immanuel Evangelical Lutheran Church in Oshkosh, where he served his Lord faithfully until the time of his death.

He was married in Escanaba, Michigan, to Miss Gertrude Lutz on June 22, 1942. This marriage was blessed with 12 children. Two sons preceded him in death.

In His infinite wisdom the Lord afflicted him with a serious bodily ailment about a year ago. He continued to work in his congregation as long as the Lord gave him strength to do so. The Lord took him to the heavenly mansions about eight o'clock, Friday evening, February 1, 1963. He had attained the age of 48 years, 8 months, and 21 days.

Surviving are his wife, Gertrude; three daughters: Beth, Lois, and Anne; seven sons: John, Mark, Joel, Paul, Philip, Matthew, and Luke, all at home; one brother, Pastor Arthur Mittelstaedt, Mequon, one sister, Mrs. Clara Laubscher, Wone-

woc. Preceding him in death were his parents and one sister.

The funeral service was held on Tuesday, February 5, at Immanuel Evangelical Lutheran Church, Oshkosh. Pastor Clarence Koepsell of Grace Ev. Lutheran Church, Oshkosh, comforted the family and the assembled congregation on the basis of I Timothy 6:12. The undersigned served as liturgist.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Tim. 6:12).

GLENN H. UNKE

## † Mrs. F. C. Uetzmann †

Mrs. Frederic C. Uetzmann, the former Marie Ziemann, widow of the late Pastor Frederic C. Uetzmann, was born August 4, 1874, the daughter of the late William Ziemann and his wife Amalie, nee Albrecht, in the Town of Milford, Jefferson County, Wisconsin. Her marriage to Pastor Uetzmann took place in St. Mark's of Watertown, Wisconsin, on June 22, 1898.

She was a worthy helpmeet to her husband in his office as pastor in parishes located at Florence, at Town Gibson, at Wrightstown, and at Town Lebanon until his retirement in 1950. Since that time she made her home in Watertown, Wisconsin, where her husband preceded her in death in 1955.

Death came to her quietly in Appleton, where she was visiting her son, on December 8, 1962, at the age of 88 years, four months, and four days.

She leaves to mourn her passing, three sons, Pastor Theophil Uetzmann of Manitowoc, Pastor Immanuel Uetzmann of Watertown, and Gerhard Uetzmann of Appleton. There are seven grandchildren and nine great-grandchildren. Two brothers survive, John and Arthur Ziemann of Watertown, and two sisters, Mrs. Henry Schultz and Mrs. George Borchardt of Watertown. One sister and one brother preceded her in death.

The funeral service was conducted at St. Luke's, Watertown, of which she was a member, on December 11, 1962.

"And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." K. A. TIMMEL

## † Mrs. C. Mittelstaedt †

On January 24, 1963, the Lord of life and death in His unfathomable wisdom called to her eternal rest the soul of Mrs. Clara Mittelstaedt.

She was born to Pastor and Mrs. Albert Siegler on November 19, 1876, at Ridgeville, Wisconsin. On April 10, 1902, she entered the holy estate of matrimony with Pastor John Mittelstaedt. This union was blessed with four children, two sons and two daughters.

Our departed sister faithfully followed her husband as he served

Minnesota congregations at Sheridan and Seaforth (1902-1904), and Wisconsin parishes at Barre Mills and West Salem (1904-1907), West Salem (1907-1913), Wonewoc (1913-1930), Menomonie (1930-1946), and Bruce (1946-1951).

The deceased was preceded in death by her husband, who passed away in 1951, and one daughter, Adelaine, who died in 1925.

She leaves to mourn her departure one son in the ministry, Pastor Arthur of Mequon, one daughter, Mrs. Clara Laubscher, with whom she resided for the last six years, one

sister, Mrs. Lence Paustian of West Salem, thirteen grandchildren, and seven great-grandchildren.

Her departure was also mourned by her son, Pastor Theodore Mittelstaedt of Oshkosh, who between the time of her death and this writing was also called to his heavenly rest.

Funeral services were conducted at St. Paul's Ev. Lutheran Church of Wonewoc on January 26, 1963. Pastor A. Schubring based his words of comfort on Matthew 9:24. Burial was at Wonewoc.

"The maid is not dead, but sleepeth."  
J. RAABE

## Briefs

(Continued from page 50)

fancier building, with plenty of Sunday-school rooms.

"The session of the church [corresponding to our voters' meeting] met to make plans for a building fund drive. So far, everything was going according to the Great American Pattern.

"But then a boiler salesman named A. L. Behrens, who is one of the church's elders, raised a question that is not often seriously debated by churches on the brink of building fund campaigns:

"How can we justify spending so much money on ourselves when there are thousands of Christian congregations in other parts of the world in far greater need of new buildings?"

"Mr. McGinnis and several other members of the session thought the

question was worth thinking about — and praying about.

"It led Hildale Park Presbyterian Church to proceed with a building fund drive (which netted \$18,000)— and then to give every dollar of the money away, to build a new wing on a mission hospital at Rio Verde, Brazil.

"At Cedar Knolls, Presbyterian children still are attending Sunday-school classes in the public building. It's still hard to find a seat at either Sunday service. But no one seems to feel that these inconveniences are terribly important.

"On the contrary, the congregation recently decided to contribute to missions every year at least one dollar for every dollar spent on local expenses."

By offering you this item we are not suggesting: "Go and do thou exactly likewise." But we do believe

that this should prompt us to do some serious thinking — in the direction of keeping things in proper balance.

## Studies in God's Word

(Continued from page 52)

be His own, and live under Him in His kingdom, and *serve* Him. May our faith and love ever prompt us to heed our Savior's plea:

Oh, let thy life be given,  
Thy years for Me be spent,  
World's fetters all be riven,  
And joy with suffering blent!  
I gave Myself for thee;  
Give thou thyself to Me.

(LH 405:6)

That's the way to rank in the kingdom of Christ!

C. MISCHKE

## Editorials

(Continued from page 51)

Lutherans and Reformed, whose chief purpose it was to counteract Rationalism, so prevalent in that day, and to bring the saving Gospel of Jesus Christ to men lost in sin. Differences in doctrine were largely ignored. The founding fathers wanted to be Lutherans but were far from Lutheran orthodoxy, particularly in practice. For this they became the targets of more conservative Lutheran synods.

It is a miracle of God that the young synod gradually overcame its unionistic spirit and arrived at a sound understanding of the Word of God and Luther's doctrine pure. This was achieved chiefly under the theological

leadership of Dr. A. Hoenecke, the second theological professor and longtime president of the Seminary. He safely led the Synod around the many pitfalls which threatened it and established it on a sound doctrinal basis.

The work of Dr. Hoenecke was later carried on by other theological giants, such as Professors Koehler, Pieper, and John Schaller and in later years by Prof. John Meyer, who has served as theological professor longer than any man in the history of our Seminary.

The pastors in our congregations and the missionaries in our widespread mission fields are the products of the training received at our Seminary. The work which they have done and are still doing as preachers of the pure Gospel is based on the work at our theological school.

IM. P. FREY

## A Lantern to Our Footsteps

(Continued from page 56)

We haven't listened in on confirmation classes to note to what extent such views also have made inroads there. But we do not doubt that where these views are held by a pastor, one may also sooner or later hear him

teaching the children and preaching from the pulpit accordingly. One may then expect to hear sermons that show how evolutionary theories and Scripture harmonize, Easter sermons that want to direct men to a risen Christ, of whom one cannot be certain that He also rose according to the Scriptures.

ARMIN SCHUETZE

# Anniversaries

## Golden Weddings

Mr. and Mrs. William Bock of St. John's Ev. Lutheran Church, Hatchville, Wisconsin, on December 23, 1962.

Mr. and Mrs. Otto Behrens of St. John's Ev. Lutheran Church, Hastings, Minnesota, on November 27, 1962.

### LIST OF CANDIDATES

The following persons have been nominated for a professorship in the field of English at Dr. Martin Luther High School:

- Mr. Gerald Cudworth, Bay City, Mich.
- Mr. Raymond Duehlmeier, Nicollet, Minn.
- Mr. Morris Feiock, Los Angeles, Calif.
- Mr. Glenn Felch, Milwaukee, Wis.
- Mr. Nicolas Kiessling, Watertown, Wis.
- Mr. Daniel Kirk, Monroe, Mich.
- Rev. Donald Kolander, St. Paul, Minn.
- Rev. David Kuske, Wabeno, Wis.
- Rev. Henry Meyer, Fort Morgan, Colo.
- Mr. James Raabe, Woneewoc, Wis.
- Mr. Morton Schroeder, West St. Paul, Minn.
- Mr. Allen Treichel, Sebawaing, Mich.
- Mr. David Williams, Bay City, Mich.
- Mr. David Ziemann, West Allis, Wis.

The Board of Control of Dr. Martin Luther College will meet on March 8, 1963, at 4:00 p.m. to call two men from this list. Correspondence concerning these candidates should be in the hands of the undersigned by March 7, 1963.

Arthur Glende, Secretary  
D.M.L.C. Board of Control  
17 South Jefferson St.  
New Ulm, Minn.

### NOTICE OF WITHDRAWAL

We regret to announce that Pastor Martin F. Drews has withdrawn from the Wisconsin Evangelical Lutheran Synod because he is not in sympathy with the action taken by us in breaking fellowship with the Missouri Synod. He is therefore no longer in fellowship with us.

J. C. DAHLKE, President  
Northern Wisconsin District

### READMITTED AND ELIGIBLE FOR A CALL

Pastor Arthur Clement, who had withdrawn from fellowship in our Synod on October 9, 1960, has applied for readmission and is herewith again declared eligible for a call into the ministry of our Synod.

HUGO FRITZE, President  
Nebraska District

### NOTICE TO PASTORS

The Lutheran Spiritual Welfare Commission is the referral agency for Wisconsin Synod members moving into the Milwaukee area. If you do not know which church is closest to the member's Milwaukee address, kindly send the member's name and address, together with the pertinent information, to the LSWC. The closest Wisconsin Synod pastor will be asked to call on the member to help him find a church home.

Address: Lutheran Spiritual Welfare Commission  
3614 W. North Ave.  
Milwaukee 8, Wis.

### SCHOOL MUSIC WORKSHOP Milwaukee

This School Music Workshop, sponsored by the Wisconsin Lutheran Principals' Conference, will be held on the four Saturdays in March listed below.

Place: Jerusalem Lutheran School, Milwaukee.

Conducted by: Prof. Martin Albrecht, Wisconsin Lutheran Seminary.

Four classroom demonstrations with children from Milwaukee schools.

The dates: Saturday, March 2; Saturday, March 9; Saturday, March 23; Saturday, March 30.

The time: 9:30 to 11:00 a.m. on each of the dates given.

Wisconsin Lutheran Principals' Conference

### SYNODICAL COUNCIL and

#### COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet in the Synod office building, 3624 W. North Avenue, Milwaukee 8, Wis., on Wednesday and Thursday, May 15 and 16, 1963. The first session will begin at 9 a.m., Central Daylight Time. Preliminary meetings of the various boards and committees will be held on May 13 and 14.

The Committee on Assignment of Calls will meet in the Tower Room at our Seminary in Mequon on Friday, May 17, at 9 a.m. C.D.T.

OSCAR J. NAUMANN, President

### WANTED NAMES OF PROSPECTS

Readers who know of Wisconsin Synod families or individuals who have recently moved or are planning a move to Orange County, Calif., are requested to send their names and addresses to the undersigned. This would include the Los Angeles suburbs of: Anaheim, Artesia, Brea, Buena Park, Costa Mesa, Fullerton, Garden Grove, Huntington Beach, Los Alamitos, Newport Beach, Norwalk, Orange, Placentia, Santa Ana, Stanton, Westminster, and Whittier. The city of Long Beach is also in the adjacent area.

Pastor Joel C. Gerlach  
King of Kings Lutheran Church  
11612 Gary St.  
Garden Grove, Calif.

### ANNOUNCEMENT

#### Reporting Contributions of Individuals

In the interest of conserving space for other reading matter the Conference of Presidents has decided that hereafter the gifts of individuals, whether sent to the Treasurer's office or the District cashier or to the educational and benevolent institutions of the Synod, will not be published in **The Northwestern Lutheran**.

For the same reason the Conference of Presidents decided that individual mission festival reports will no longer be published.

Both decisions go into effect as of Feb. 1, 1963.

OSCAR J. NAUMANN, President

### CALENDAR OF CONFERENCES

#### SOUTHEASTERN WISCONSIN

#### SOUTHERN PASTORAL CONFERENCE

Date: May 14, 1963.

Place: Palos Lutheran Church, Palos Heights, Ill.

Time: 9:00 a.m.

Host pastor: D. Sabrowsky.

Preacher: F. Naumann on Romans 12, with M. Otterstatter as alternate on Romans 13.

Offering: C.E.F.

Agenda: The Work of the Holy Ghost in our Lives as Pastors and Laymen, Wm. Lehmann, Sr.; Titus (Chap. 2) Exegesis, Daniel Sabrowsky; To what Extent Should We as Pastors Combat Communism? George Boldt; Advantages and Disadvantages of Saturday School, Norman Barenz; Sermon and Service Critique; What Should our Ecumenical Action Be? Harry Wiedmann; A Critique of the New Form of the Rite of Confirmation, Herbert Lau; Visitor's Report; Financial Sub-Visitor's Report; Questions of Casuistry; An Evaluation of the New English Bible, Paul Eickmann.

H. WIEDMANN, Secretary

### LAKE LUTHERAN TEACHERS' CONFERENCE

Place: Bethany Lutheran School, 22nd Avenue and 75th Street, Kenosha, Wis.

Date: Feb. 28 to March 1, 1963.

#### Thursday

- 8:30-9:00 Registration by Principals in school office
- 9:00-9:45 Opening Service, Pastor Frederick A. Naumann
- 9:45-10:30 Christian Discipline in the Classroom, Mr. H. O. Ihlenfeldt
- 10:30-10:45 Discussion
- 10:45-11:00 Recess
- 11:00-11:50 Evaluation of Special Synod Convention on Education, Mr. G. A. Fuerstenau
- 11:30-12:00 Business Meeting
- 12:00-1:15 Noon Recess
- 1:15-1:25 Devotion
- 1:25-2:25 Experiences in Introducing Modern Math, Mr. E. M. Lindemann
- 2:25-2:35 Recess

2:35-3:00 Discussion  
3:00 Closing

#### Friday

- 9:00-9:15 Devotion
- 9:15-10:15 Courses and Practical Uses of Handwriting, Mrs. W. Zuleger
- 10:15-10:30 Recess
- 10:30-12:00 Modern Trends in Education, Mr. Emanuel Arndt
- 12:00-1:15 Noon Recess
- 1:15-1:25 Devotion
- 1:25-2:15 Sectional Meetings — Topic: Reporting to Parents  
Leaders: Kdg. — Mrs. Gary Carmichael  
1-2 — Mrs. Eva Hausmann  
3-4 — Mrs. Henry Teut  
5-6 — Mr. Edmund Schaefer  
7-8 — Mr. R. Behmer
- 2:15-2:30 Closing
- 2:30 Devotion

ELISABETH A. VOGEL, Secretary

## ORDINATIONS AND INSTALLATIONS

**Installed**

**Pastor**  
**Enderle, George**, as pastor of Peace Ev. Lutheran Church, Wilmot, Wis., by F. Schulz; assisted by M. Otterstatter, A. Capek; Feb. 3, 1963.

**Lindke, Walter**, as pastor of St. Peter's Ev. Lutheran Church, Balaton, Minn., by H. Reaume; assisted by G. Birkholz, H. Birner, A. Kienetz, H. Koch, F. Nitz, and J. Parcher; Feb. 3, 1963.

### WANTED

By mission congregation in Rochester, Minn. Twelve 8-foot pews at price within our ability to pay and transport. We will be happy to have longer pews which can be cut to 8-foot length. Write to:

Mr. Paul Klankowski  
 Route 3, Brookside Acres  
 Rochester, Minn.

### CHURCH FURNISHINGS AVAILABLE

A baptismal font, an altar, a pulpit, a lectern, and a 1,200-pound bell are available as a gift to any mission congregation which needs any of these. Contact:

John M. Mahler  
 815 Webster  
 Bay City, Mich.

Prof. Heinrich J. Vogel  
 Assst. Ed. M. L. Q.  
 11757 N. Selmary Dr., 65 W.  
 Mequon, Wisc.

### OFFERINGS FOR NOVEMBER 1962

<b>For Rhodesian Mission</b>	
Trinity S.S., Fall River; St. John's S.S., Doylestown; and St. Stephen's S.S., Fountain Prairie, Wis. ....	\$ 23.93
<b>For Japan Mission</b>	
Children of St. Paul's Lutheran Day School, Lake Mills, Wis. ....	50.55
Young People's Society of Zion Ev. Lutheran Church, Sanborn, Minn. ....	15.00
Rev. and Mrs. A. T. Kretzmann, Crete, Ill. ....	75.00
St. Stephen's Mission Aid, Beaver Dam, Wis. ....	10.00
	\$ 150.55
<b>For German Mission</b>	
St. Stephen's Mission Aid, Beaver Dam, Wis. ....	\$ 10.00
<b>For Wisconsin Synod Missions</b>	
Mr. and Mrs. Sigmund Tevs, Kenosha, Wis. ....	\$ 75.00
Edward Miller, Paullina, Iowa ....	175.00
	\$ 250.00
<b>For Lutheran Spiritual Welfare Commission</b>	
Children of St. Peter's Saturday School, Chaseburg, Wis. ....	\$ 19.50
Zion Ev. Lutheran Church, St. Louis, Mich. ....	25.00
Richard G. Bedessen, Bangor, Wis. ....	5.00
	\$ 49.50
<b>For Hong Kong or Other World Missions</b>	
Lutheran Women's Mission of Wisconsin River Valley Conference .....	\$ 577.68
<b>For Committee on Relief</b>	
Children of Jerusalem Christian Day School, Morton Grove, Ill. ....	\$ 65.91
Rev. and Mrs. E. E. Kolander, Watertown, Wis. ....	10.00
Holy Cross Lutheran Ladies Aid, Daggett, Mich. ....	10.00
Lincoln Trinity Lutheran S.S., Lincoln, Mich. ....	2.00
	\$ 87.91
<b>For East Fork Nursery</b>	
Anonymous Donor .....	\$ 100.00
<b>For Research Project at Wisconsin Lutheran Seminary</b>	
Memorial wreath in memory of Rev. John Brenner, given by Carl L. McClure .....	\$ 50.00
<b>For Bible Institute in Northern Rhodesia</b>	
Miss Jane Joecks, Hortonville, Wis. ....	\$ 25.00
Memorial wreath in memory of Martin Lessmann, given by Prof. and Mrs. E. A. Wendland .....	5.00
	\$ 30.00

<b>For Books for Missions Fund</b>	
St. Mark's Ladies Aid, Watertown, Wis. ....	\$ 75.00
<b>For Chapels for Japan</b>	
Ladies Mission Circle of Gloria Dei Ev. Lutheran Church, Milwaukee, Wis. ....	\$ 10.00
<b>For Church Extension Fund</b>	
Offering received at Special Synod Convention, New Ulm, Minn. ....	\$ 511.30
Ralph Jacobson, Portland, Ore. ....	5.89
Children of Zion Lutheran School, Clatonia, Nebr. ....	9.35
Mrs. Edward Yoeckel, Hartford, Wis. ....	20.00
Branch 1750, Aid Association for Lutherans .....	10.00
Offerings from Southern Pastoral Conference of the Southeastern Wisconsin District .....	22.00
Offering gathered at Reformation Service of Wisconsin Synod congregations in Appleton .....	248.04
Mrs. Marie Brokelmann, Bellingham, Wash. ....	100.00
Manitowoc Conference S.S. Teachers' Institute .....	20.15
<b>— Memorial Wreath —</b>	
In memory of Louis Tendler, given by Mr. and Mrs. Leslie Mills .....	5.00
In memory of Mrs. Ida Zimmermann, given by Ladies Aid Society of St. John's Ev. Lutheran Church, Whitewater, Wis. ....	5.00
In memory of Mrs. Anna Kipp, given by Prof. and Mrs. F. E. Blume .....	5.00
In memory of Rev. Hilmer E. Eckert, given by Members of Board of Trustees, Office of President and Office of Treasurer .....	28.00
In memory of Rev. Louis Meyer, given by Rev. and Mrs. Nathanael Luetke .....	2.00
In memory of Mr. Armin Retzlaff, New Ulm, Minn., given by Rev. Edgar Hoenecke and Rev. K. F. Krauss .....	10.00
In memory of Rev. Traugott W. Redlin, given by Mrs. G. Redlin, Rev. and Mrs. D. Redlin and Rev. and Mrs. M. Westerhaus .....	15.00
In memory of Mrs. Alvina Tetzlaff, Mrs. Emelie Ludeman, Julius Zimmermann and Mrs. Ida Zimmermann, given by Rev. and Mrs. D. A. Tetzlaff .....	20.00
	\$ 834.73
	\$ 2,249.30

NORRIS KOOPMANN, Treasurer