

THE NORTHWESTERN  
**Lutheran**

Volume 51, Number 8  
April 19, 1964



# BRIEFS

## by the Editor

We remind all within driving range of Milwaukee that the new Synod Administration Building will be dedicated on Sunday, May 3. The service is at 3:00 P.M. in the new building. The address of the building is 3512 W. North Avenue. (This is one block east of Northwestern Publishing House and the present Synod offices.)

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In this issue we report the commissioning of the first Missioner to Puerto Rico (page 117) and the consecration of another nurse for service in Rhodesia (page 117). In our next issue we shall be able to report the commissioning of another missionary to Rhodesia. Let God's people take heart! In spite of all the difficulties and obstacles — and our own grave shortcomings — the Lord Jesus deigns to use us to advance His cause!

\* \* \* \*

A pastor had been with a certain congregation many years. During that time he "enjoyed" frequent opposition from a certain man. This member expressed his criticism of the

pastor in no uncertain terms, especially when the pastor followed the course that wins no popularity contests — that of hewing to the line of Scriptural principles. Then the pastor accepted a call to another parish. Before he left, the critical member came to the pastor. He said: "The members are sick about your leaving, and so am I!" Surprised, the pastor asked: "Why do you say that?" The member blurted out: "You've got principles!" No need to say how the pastor felt about that.

\* \* \* \*

*Out of a clear sky we too received a comment by letter that was a great encouragement:*

*"I know that I speak for many in my congregation [name of church given here] in saying that we thank God that our Synod has taken an unwavering confessional stand, and that our official publication, THE NORTHWESTERN LUTHERAN, upholds and continues its conservative editorializing and publishing. 'Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon*

*all the world, to try them that dwell upon the earth' (Rev. 3:10).*

*"Sincerely,"*

*[Name of a layman  
in California]*

\* \* \* \*

**What does Jesus say about divorce? Does He have an innocent party in mind in each statement He makes? What does the Apostle Paul say about this question? See page 120.**

\* \* \* \*

No doubt we will have in our next issue a report on the tour which our Seminary chorus made during the Easter holidays. It was a tour which made a little history, since it was the first time any chorus from a Synodical school has visited the Arizona-California District. But it will do no harm to give you this interesting piece of advance information which reached us today (April 6): A concert in Apacheland drew an audience of 600. Our Apache fellow Lutherans showed their appreciation for the Gospel in song with an offering of more than \$300.00.

\* \* \* \*

*The date of this issue is a big day for our fellow Lutherans in Michigan. The splendid new addition at Michigan Lutheran Seminary was dedicated on that day. The picture on page 122 will give you an idea of what your gifts have erected. We will publish more pictures when we carry the report of the dedication.*

*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 —** Zion Ev. Lutheran Church, Morgan, Minnesota; Henry F. Koch, pastor.

# Editorials

**Who Were Sodom and Gomorrah?** The primary aim of a contributor to a Letters column was to register a protest against Bible reading in public schools, but his snide question revealed more than a disagreement on the principle of the separation between Church and State when he asked, "Does it really matter who Sodom and Gomorrah were? Or what Isaiah said? It seems to me that the schools should concentrate on more meaningful subjects and refrain from such trivia."

In effect, the contributor is voicing the attitude and behavior of millions of Americans over against the Bible in general. They express nothing but indifference, if not contempt, for Scripture, which they, like the contributor, regard as "trivia" of no consequence to an enlightened citizen of the twentieth century.

"Does it really matter who Sodom and Gomorrah were?" Does it matter when a playboy sophistication about sex has affected even Christians in our country; when college girls consider it a "strict" code if they have sexual relations only when they are expressive or meaningful; when sexual perverts are making headway in their efforts to have their vices accepted; when God's earnest words are mocked or, what is little better, made capital of by folk singers at hootenannies; when warnings against sin are considered to be prudish and squeamish, and sin-and-damnation preaching is dismissed as fanatic and neurotic? Does it matter when these sins of Sodom and Gomorrah have established themselves in our midst, sins of lust and unbelief which brought down upon those evil cities a destruction no nation can ever afford to forget? If Sodom and Gomorrah no longer mean anything, then the firing squad no longer need matter to the deserter, or the electric chair to the murderer.

And "does it really matter what Isaiah said?" Does it matter what he said about the vanity of idols, about those that are given to pleasure and that live carelessly, about men whose iniquities have separated between them and their God — because their hands are defiled with blood, their lips speak lies, their tongues utter perverseness, and their hearts falsehood? Does it matter that according to the deeds of the transgressors "accordingly [God] will repay, fury to his adversaries, recompense to his enemies" (Isa. 59:18)?

Doesn't it matter when Isaiah also proclaims a Gospel message so beautiful and so precious that none save our Lord Himself can speak it more winsomely and comfortingly? Doesn't it matter to the transgressor that God has given promise that He will not break a bruised reed, that He will blot out the penitent's transgressions and no longer remember his sins; that He gave His Son to be wounded for our transgressions and that with His stripes we are healed; that the mountains shall depart and the hills be removed before His kind-

ness will depart from us; that beauty is given us for ashes and the oil of joy for mourning? When did man ever preach the tidings of grace and salvation more wonderfully than Isaiah did?

"Does it really matter who Sodom and Gomorrah were? Or what Isaiah said?" May God, the righteous Judge, have mercy on our nation when our culture no longer knows who Sodom and Gomorrah were or what Isaiah said, and couldn't care less!

CARLETON TOPPE

\* \* \* \*

**A Voice From the Past** At a Synodical convention in Manitowoc in May 1864, Vice-President G. Reim in his opening address based his remarks on I Corinthians 4:2 and said something that still applies after a full 100 years. Following is a translation of one paragraph of his address:

"On the other hand, dear brethren, this word is very comforting and is a guide for our behavior under the attacks from which we did not escape during the past year and which will not fail to appear in the future. St. Paul argues thus: As a householder I do indeed owe God faithfulness, but I owe it to Him alone; it is He who is my Judge, and therefore I am not concerned about the faultfinding and the judging by human critics. Whatever people may think of us, whatever they may call us, however they abuse us, it is but a little thing, a human judgment. If some judge us to be unionists whose professions are not honestly meant, and if others label us as ultra-Lutheran, both are but human judges, and we must be more concerned about how God esteems us than about the opinions of men. Therefore we have in the past year declined to answer upon spiteful, public attacks and slanders, and have responded only to friendly requests for information. Our responsibility is to the Lord, and not to those who pass judgment without first granting a hearing, usually with no grounds but unconfirmed rumors. Answering upon malicious attacks can lead only to wranglings which are carried on in a bad temper, which do not edify the Church, but rather pull down what has been built up."

In a paragraph a little farther on in his address Pastor Reim mentions two cases that were in part the reason for the above remarks. Two pastors had left the Synod during the year because they believed it was assuming too "exclusive" a character and was not sufficiently liberal in regard to pulpit and altar fellowship. One of the two, however, "plagued by pangs of conscience" because he had been unfaithful toward the Lutheran Confessions, begged before the end of the year to be reinstated in his former congregation. He was reinstated without further question.

ERWIN E. KOWALKE

# Studies in God's Word: Be A "Square" for the Sake of Blood-Bought Souls

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation (1 Peter 2:11, 12).

A popular term for a person who refuses to go along with the crowd is a "square." The expression may also be used to describe one of a group whose conduct, or conversation, is conspicuously odd or ridiculous. Among young people, in particular, it is something considerably less than complimentary to be called a "square."

In the society in which they live today, however, Christians can expect to be considered "squares" by the unbelieving world. Because their attitudes, their habits, and their way of life are at variance with that of the world, Christians need not be surprised if they are frequently held in contempt and subjected to ridicule. The inclination to escape this may easily, then, become the temptation to conform to the pattern of the world. The Old Adam, of course, would be 100 per cent in favor of such a move, in fact would insist upon it.

On this account Christians must ever reckon with the implications of the easy course suggested. For the sake of souls redeemed by the blood of Christ, both their own and their neighbors, they are urged here to be "squares" in the eyes of the world.

## For the Sake of Your Own

When God called us out of darkness into fellowship with His Son through the enlightening power of the Holy Gospel, He delivered us from the bondage of sin and separated us from

the unbelieving world. We became as foreigners and outsiders to those who, though they may live with us in the same country and city and block, have an altogether different view of life, its meaning and purpose. Because they have tasted neither the forgiving grace of the Lord Jesus Christ nor the joy of His salvation, because they are without hope and without God in this world and strive only to satisfy their earthly ambitions and aspirations, because they indulge their fleshly impulses wantonly and without restraint, they regard as pretty peculiar people those who have an alien view of life and whose lives are differently directed and motivated. To the world we are strangers and "squares" just because our lives are controlled rather by the Spirit than by the flesh.

But the world is too much with us. At every turn it makes provision for our own flesh to fulfill its slumbering lusts. Besides, who wants to be looked upon as a "square" when the evasion of it can be so enjoyable to the flesh? Exposed on all sides to the carnal practices of the world and capable of adopting them as our own, we are lured by easy stages into coexistence with the world in order to avoid its reproach. Too often the flesh is willing, but the spirit is weak.

Peter reminds us, therefore, that such an enticing course is fraught with grave danger to our blood-bought souls. To follow the fleshly pursuits of the world in order to escape the stigma it imposes upon strangers and foreigners leads to spiritual enslavement and eventually to surrender of the soul to Satan. Having put on the Lord Jesus Christ, we are and always will be outsiders as far as the world is concerned. This is really a badge of distinction rather than a mark of disrepute. In the interest of safeguarding our own souls we need to abstain from fleshly lusts and gladly accept the only "square" deal which the world can give.

## For the Sake of Your Neighbor's

As much as the world scorns the "squares" who remain aloof in their behavior and pattern of living, it often cannot but be impressed by the strength of character which such resistance reveals. Many a worldling may secretly respect the moral integrity of the person whose moral values he rejects and cannot understand. Dissatisfied with the weakness which he is painfully obliged to recognize in himself, he may even wish to share in whatever it is that makes a Christian a person of firm conviction and unyielding principle. It is possible that he will be moved to investigate or to inquire.

In this way, too, the consistently Christian conduct of those who are likely to be ridiculed by many can be instrumental in saving the souls of some. The excellent virtues of chastity, honesty, unselfishness, and moral responsibility, so obvious and observable to all, can be the most essential preliminary factors in ultimately leading a cynical soul to the Savior. Conversely, the indifferent attitude or the careless conduct of a Christian, while it may leave him less a "square" in the opinion of the world, could be the most formidable stumbling block in the path of an anxious, blood-bought soul. How many of us would want our reluctance to endure the world's contempt to prevent even one soul from enjoying the heavenly inheritance which was secured for it by the Lord Jesus Christ?

How many souls by the grace of God have said "Yes" to Christ because conscientious Christians have repeatedly said "No" to the world? How many souls are rejoicing and giving glory to God today because devoted Christians in yesteryears were willing to be counted "squares" for their sakes? Be and remain one for your own and your neighbor's sake!

MILTON BURK

# News FROM OUR Missions



## PASTOR RUPERT EGGERT COMMISSIONED FOR PUERTO RICAN SERVICE

### First in the Missioner Corps

In 1963 Pastor R. Eggert received the call from our Synod's Board of World Missions to become the first of a two-man team on our newly created Missioner Corps, which was to begin work in Puerto Rico. Guided by the Holy Spirit and through a personal love for foreign mission work, Pastor R. Eggert accepted the call.

Thereupon, through a grant from the "Aid Association for Lutherans," Pastor R. Eggert enrolled in the Miami Berlitz school of languages to study Spanish, the speaking tongue of Puerto Rico. The grant provided for 150 lessons in Spanish. Being now able to converse in the Spanish language and being able to preach the Gospel in the Puerto Rican tongue, the Eggert family is ready to carry the banner of Christ to Puerto Rico in the name of our Wisconsin Ev. Lutheran Synod. They will move to San Juan and begin their work in that area.

On March 15, Pastor R. Eggert was commissioned as our Missionary to Puerto Rico. The service for the commissioning was held in the Ocean Drive Ev. Lutheran Mission chapel in Pompano Beach, Florida, Reginald Pope, host pastor. Pastor M. Schroeder, Secretary on the Synod's Board for World Missions, preached the sermon, based on Romans 10:12-15. He was assisted in the commissioning of Missionary Eggert by Pastors James Vogt, Bradenton, Florida; E. Renz, Tampa, Florida; Kenneth Strack, Cocoa Beach, Florida; and by Reginald Pope, Pompano Beach, Florida.

Our prayers ascend to the throne of God's eternal grace asking Him to forever abide with Pastor R. Eggert,



WISHING PASTOR R. EGGERT GOD'S BLESSING for his work in Puerto Rico is Pastor M. Schroeder (left). Mrs. Eggert is at the right.

his wife Anne, and their two sons, Randolph, 4 years, and Michael, 5 months. May the Lord richly bless this family and their labors, that more people may see in Jesus Christ the salvation of their souls!

MARLYN A. SCHROEDER

## MISS STINDT CONSECRATED FOR SERVICE

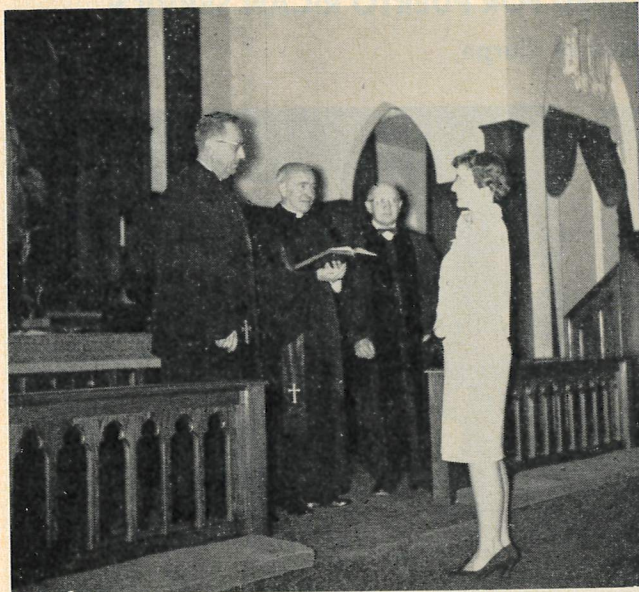
### Northern Rhodesia

While a wet snow was falling and driving conditions were unfavorable, members of St. James Congregation, Milwaukee, with area pastors joined relatives and friends of Miss Lois Stindt for a consecration service at which she was commissioned to serve as nurse at our dispensary in Northern Rhodesia, Africa. She is the third nurse to be consecrated for the work there and is joining Miss Kay Stuhr, who has been there about one year.

The Rev. W. O. Pless, pastor of St. James, served as liturgist. The Rev. Harold Wicke, who confirmed Miss Stindt, preached the sermon. Speaking on the text, "Lo, I am with you alway, even unto the end of the world!" the speaker said, "Everyone must work for a

living. If at the same time we can be of real help to our fellow men, we have reason to feel doubly rewarded. Your chosen vocation is one like that. To be a nurse means to help others at a time when their bodies need professional care and a comforting hand. To be a Christian nurse, however, permits you to be an even greater blessing to those in your care, for it is then that the Lord often opens a door which might otherwise have remained closed." Speaking of her work in Africa, he said, "But now the Lord is granting you an even greater opportunity, for you are to serve as a nurse on our mission field in Central Africa, where you become a right hand to those who preach and teach the Word. Your real work will be that of the four men who

brought to Jesus the man sick of the palsy." He continued, "You want to use your skills, and the Lord wants to use them, too, so that He may find entrance into heathen hearts, as you bring them physical help and let them experience your Christian love and kindness." In referring to the new and strange situations she would face, he said, "The Lord has not promised that there will be no danger, but He has promised that He will be with us — with His strength, His favor, His forgiveness." He pointed to the comfort contained in the text when he assured the nurse, "Our missionaries, wherever



MISS STINDT WAS COMMISSIONED BY PASTOR A. L. MENNICKE, chairman of the Rhodesian Board. He was assisted by Pastor W. Pless (left) and Pastor H. Wicke (right).

they are, can claim this word for themselves and their work, the work of turning men from idols to the living God." If any doubt would arise in her mind whether her work was a part of a missionary thrust, she was assured, "In the Gospels our Lord both teaches and heals. In Acts, the Apostles both preach and care for the physically distressed." She was reminded that her service would be "like that of Aaron and Hur who held up the arms of Moses while Joshua was fighting Amalek. Only, your missionaries will be fighting the Ruler of Darkness. The scene of the battle will be the African bush." She was assured that if her skill helps bring lost souls to the Savior "the women of our congregations, who support this work, will feel amply rewarded."

Lois Stindt is the daughter of Mr. and Mrs. Waldemar Stindt, Milwaukee. Mr. Stindt is an instructor at Wisconsin Lutheran High School. She trained at Milwaukee County General Hospital.

She was commissioned by Pastor A. L. Mennicke, representing the executive committee for Northern Rhodesia. Dr. Arthur Tacke, Milwaukee, is the medical director for the dispensary program and Mrs. Herbert Speckin, Milwaukee, is the executive secretary.

The Ladies' Aid of St. James Church provided a fellowship hour following the consecration service.

A. L. MENNICKE



AFTER THE COMMISSIONING SERVICE Miss Stindt posed with Mrs. Herbert Speckin, executive secretary of the dispensary program, and Dr. Arthur Tacke, member of the Rhodesian Board.



MISS LOIS STINDT, commissioned as the second nurse for Rhodesia, just before leaving Kennedy International Airport on March 14.

What do  
you mean..



# Atonement ?

## THE CRUCIFIED CHRIST IS REJECTED STILL

In His infinite mercy and boundless love God the Father sent His only-begotten Son into the world to make atonement for our sins. Because of the world's inborn wickedness and incurable blindness, however, He was "despised and rejected of men," as Isaiah had foretold (53:3).

### "Despised of the People"

How deep is the darkness and depravity of sin-blinded men! How tragically true was Jesus' observation "that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19)! The Savior of the world, the Son of God incarnate, was condemned and crucified! Appallingly, the Messiah's prophetic words became a horrible reality as He was nailed to a tree: "I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn" (Ps. 22:6,7).

"Fulfilled" was stamped in big, bold letters upon one prophecy after another, like the stamp, "Paid in full," upon a receipted bill. Repeatedly the Evangelist Matthew calls to our attention that this or that happened in the life of Jesus "that it might be fulfilled which was spoken of the Lord by the prophet" (e.g., 1:22). To the shame of His contemporaries, however, the prophecy of Jesus Himself was also fulfilled that the Son of Man must "suffer many things and be rejected of this generation" (Luke 17:25).

### "The Supreme Mark of Contempt"

But is the world's attitude perhaps different today? Are men in this twentieth century perhaps more receptive to the Prophet from Galilee, the Prince of Peace? In this nuclear age in which we are living, when civilization seems to be tottering precariously on the brink of universal disaster, are people perhaps more aware of their desperate need for reconciliation with God?

Hardly! The vast majority still passes by the cross with that supreme mark of contempt — indifference. Disdaining the precious blessings which have been gained for them by the atonement of Christ, young and old alike plunge madly on in their never-ceasing pursuit of pleasure. "Is it nothing to you, all ye that pass by?" the Savior sorrowfully asks in the *Lamentations* of that ancient prophet and seer, Jeremiah (1:12).

### The Verdict of the Intellectuals

"Rejected!" — that is the verdict unanimously pronounced upon Christ by the arrogant, self-styled "intel-

lectuals" of today, who have no time for Him who was "meek and lowly in heart" (Matt. 11:29). "Rejected!" is the universal verdict of those whose god is "science falsely so called" (I Tim. 6:20), as Paul rightly labels all pseudoscience, which haughtily ignores or defiantly contradicts the Creator of all. "Rejected!" declare the skeptics and agnostics. "Rejected!" chime in the Communists, who are astonishingly selfless in their blind dedication to their atheistic cause.

### What the "Giants of Theology" Say

"Rejected!" is also the verdict of those who are widely acclaimed as great lights in the theological world of today. Highly touted as "giants" in the field of theology, men like Karl Barth, Emil Brunner, and Paul Tillich are the self-proclaimed prophets of what is called "neo-orthodoxy," though in fact it is neither orthodox or new. Though clothed in pious-sounding phrases, the subtle but deadly venom of these sinister wolves in sheep's clothing will soon be discovered by those who conscientiously and carefully "try the spirits," as the Lord would have us do (I John 4:1). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Stripped of their veneer of apparently orthodox terminology, the teachings of these modernistic theologians stand unmasked as scornful unbelief in the simple doctrine of the atonement, the preaching of the cross.

### The One Fundamental Question Remains

"What think ye of Christ?" (Matt. 22:42) is still the fundamental question which demands an answer from every one of the sons of men. Tragically, however, the decisive and almost unanimous response of men is still the resounding chorus, "We will not have this man to reign over us" (Luke 19:14).

In our twentieth century also it is, therefore, still true that "the preaching of the cross is to them that perish foolishness" (I Cor. 1:18). It is still true that Christ crucified is "unto the Jews a stumbling block, and unto the Greek foolishness" (I Cor. 1:23). It is still true that "not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought

(Continued on page 124)



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

Topic:

**May An Innocent Party  
In A Divorce Case Marry  
Again Without Sin?**

"Can a Lutheran, never previously having been married, marry a person who has been divorced? Even if this is the innocent party? I believe that this is adultery according to the teachings of Jesus Himself. Am I wrong?" The question is this: Does Jesus teach that even the innocent party in a divorce as well as the person who may marry the innocent party are guilty of adultery? Jesus expresses Himself on this question especially in Matthew 5:32; 19:9; and Luke 16:18, and no doubt these are the passages the writer of the above question had in mind.

### The Passages Under Discussion

The three passages read as follows: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32). "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery" (Luke 16:18).

### A Case of Fornication and the Innocent Party

Since the question of the reader concerns itself with the *innocent party* in a divorce case, we shall need to ask: Where in Jesus' words do we find an innocent party referred to? Here note that Jesus says: "Except it be for fornication." What does this exception say? We can put it this way: If a man shall find that his wife is guilty of fornication, he may put her away and marry another. Under those circumstances she through her fornication has broken the marriage bond; he himself is innocent and may put her away. He may marry another woman, and neither he nor his wife are guilty of adultery. He was the innocent party; he may marry again without sin and whoever marries him does so without sin. The same, of course, is also true for the woman, if the husband is the one who was guilty of unfaithfulness. The innocent party may marry another.

### A Case of Desertion and the Innocent Party

But what if fornication is not involved? What if a husband maliciously deserts his wife? What if he simply divorces her, even though she sought to preserve the marriage according to the will of God? Since neither of them is guilty of fornication, does this mean that she, if she should marry again after her husband has forsaken her, becomes guilty of adultery as well as her

new husband? For an answer to this kind of situation we shall need to look into Paul's first letter to the Corinthians. There we read: "But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases" (I Cor. 7:15). If a husband contrary to the Word and will of God (thus he shows himself to be an unbeliever) walks out on his wife, deserts her, and this may include divorcing her, then we are told that she is not in bondage, that is, she no longer is bound to her husband. He has broken the marriage bond through his desertion. If he did not divorce her legally, she may also resort to legal action by a court to establish by law what has already taken place in fact. She is the innocent party, is no longer bound to the man who has deserted her, and is free to marry again. And whoever marries her who is free to marry surely is not guilty of committing adultery through this marriage.

### No Contradiction Between Paul and Jesus

However, now it may appear that this contradicts what Jesus says. Doesn't He say that whoever marries the one who has been put away commits adultery? Let us return to Jesus' words. From what He says, we shall need to conclude that in the examples He is citing, there is no innocent party at all. He speaks of everyone involved in the case being guilty of adultery. Let us see what the circumstances were under which Jesus spoke these words.

### What Jesus Opposed

Jesus was speaking here in opposition to the lax divorce practice that was permitted among the Jews. It was a practice that completely ignored the fact that God had established the marriage bond as a permanent one. All that was necessary if a husband was displeased with his wife, if he found another woman that was more pleasing to him, was to give his wife a bill of divorce. This was accepted also by the woman as the proper and correct practice. As long as her husband gave her that, she also then believed that everything had been properly done. Thus she, too, became a party to the lax marriage practices. In fact, whoever would marry her, would also become involved in this false practice and was guilty. In other words, Jesus points out to the Jews that their whole practice of granting divorce, except in those cases where fornication was involved, was one in which there really was no innocent party at all. They were all guilty, because they all condoned this practice contrary to the institution of God. So Jesus is not speaking of the same situation as that

*(Continued on page 124)*



## LOOKING AT THE RELIGIOUS WORLD

*Information and Insight*

### CENTENNIAL SUGGESTION

How should a congregation observe its centennial? This is a question which will confront over a hundred of our Synod's congregations in the next dozen years. They might well ponder a model answer given by St. Paul Church, Upper Sandusky, Ohio, a member of The American Lutheran Church.

St. Paul Church is giving to the ALC a \$100,000 offering of thanks, \$1000 for each of the hundred years of its existence. The gift will be used to establish a new congregation in the Upper Sandusky area. At first the celebrating church thought in terms of \$36,500, or one dollar a day, but its sincere centennial gratitude finally centered on the larger sum.

St. Paul Church is larger than the average congregation in our church body and its \$1000-per-year gift may be out of the reach of many of those hundred whose centennial is approaching. However, they might well feel inclined to celebrate and give thanks by assuming partial or total financial responsibility for the establishment of a mission in their vicinity or in some foreign field.

### THE CHURCH SHALL NEVER PERISH

Last month *Pravda* proclaimed the launching of a new and powerful attack on religion in the U.S.S.R. The plan of the Communist Party's Central Committee calls for all-out efforts to revive the lagging warfare on what it calls "the subversive influence of religion." An "Institute of Scientific Atheism" has been established to train atheist missionaries, universities will establish chairs of atheism, artists and writers are to concentrate on atheistic themes.

The U.S.S.R. has been at war with religion for a long time. Off and on it has announced that church buildings were converted to other uses, that the priest class was liquidated, that religion was dead. But when pressure is relaxed, as it was in World War II, a large and vital church has a way of reappearing in Russia.

Special reasons for a stepped-up war on religion at this particular time remain a matter of speculation. Soviet leaders may feel that the best defense for their ideological foundation, shaken by the rift between China and Russia, is a strong offense.

Be that as it may, other factors involved are a matter of certitude, not speculation. It is certain that the beleaguered believers in Russia will need our prayers more than ever. It is certain that the Lord will also in Russia bless the preaching of His Word and the administration of His Sacraments and thereby preserve His Church. It is also certain that our Lord wants us to resist the voice of the unionists that will again be heard in the land insisting that all Christians, despite doctrinal differences, must join forces the better to meet and beat back this new Red offensive.

### RELIGIOUS EXHIBITS AT THE WORLD'S FAIR

With the New York World's Fair scheduled to open this week, it may be of interest to report on two of the religious exhibits that will be seen in the Protestant and Orthodox Center.

One is the famed Charred Cross of Coventry. Shortly after the bombing of old Coventry Cathedral in 1940 the rough cross was fashioned out of two charred beams tied together by wire and set in a sand bin. There it stood with the inscription, "Father Forgive," for 24 years until transported to the Fair. It inspired young Germans to build an international center for Coventry visitors and has come to symbolize international reconciliation.

The three large Lutheran church bodies, The Lutheran Church—Missouri Synod, The Lutheran Church in America, and The American Lutheran Church, have joined efforts in establishing the Fair's Lutheran exhibit. Relating to the theme of the Protestant and Orthodox Center, "Jesus Christ, the Light of the World," the exhibit will make dramatic use of light, color, and sound as its message is presented.

### COMMUNITY PRAYING

It is no secret that many Christians and even many Lutherans disagree with us in the doctrine of prayer fellowship and in prayer practice. Rarely do we encounter in periodicals of other church bodies a statement regarding these matters we would want to quote with approval: An exception is an editorial, "When Christians Pray in Public," in the March 24 *Lutheran Standard* of The American Lutheran Church.

The writer rebuts a request voiced by a Roman editor and his Jewish correspondent that Christian clergymen show more consideration for non-Christians when they offer prayers before community groups, especially by omitting references to the name of Jesus and to the Trinity.

The *Standard* editorialist makes the point that our witness is not strengthened by our "presuming to express Christian sentiments on behalf of a captive audience of nonbelievers" and that, on the other hand, "the Christian speaking as a Christian must be sure to give a clear witness to his Lord." The editorial continues: "If a Christian pastor is asked to participate in an event as a representative of the Christian faith, he must be free to express himself as a Christian. To insist that his prayer must give offense to no one is to ask him to be a hypocrite, if not a traitor."

In reference to the obvious truth that non-Christians do not pray "in the name of Jesus" while Christians always do whether the words are used or not, the statement is made: "To omit, as a gesture to please non-Christians, the words 'in Jesus' name,' while their meaning remains in one's heart strikes us as being somewhat less than honest. To pray without this attitude in one's heart would be to abandon Christianity."

The editorial insists that to accede to requests to make prayers less Christian-sounding "will not gain any respect for Christians nor will it give glory to God who has revealed himself to us." The concluding advice is: "Rather than omit the Christian

element, it would be better to omit the prayer altogether."

With all this we agree, so far as it goes. We can only wish that an additional point had been made. We want to omit the community prayer,

not only when there is insistence that it be watered down, but altogether. Without touching on the related matter of praying with Christians not in fellowship with us, we see a barrier to community prayer in the clash,

clearly indicated in the editorial, between the requirement to testify clearly and the rights of the community's non-Christians in a civic enterprise.

EDWARD C. FREDRICH

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## MLS READY FOR DEDICATION

President O. J. Naumann will preach at the festival service when the addition to the Administration Building of Michigan Lutheran Seminary at Saginaw will be formally dedicated on April 19 at 4:00 P.M.

Shortly before the Easter vacation Seminary students and instructors experienced the thrill of moving into the new library, science rooms, music suite, and student union.



THE ENLARGED ADMINISTRATION BUILDING at Michigan Lutheran Seminary. The large addition was dedicated on April 19.

Work on the administration center was completed last fall. Two major tasks remain to be done: converting the old science area into two classrooms and guidance offices and planting the sunken garden surrounding the



PRESIDENT CONRAD FREY in his new office at MLS.

student union. The school's Booster Club has indicated a willingness to assume leadership in the latter project.

The Seminary addition, costing \$425,000, is the second step in Synod's current building program. Last summer our Theological Seminary at Mequon dedicated its new wing. The next building to be completed on Synod's campuses is another dormitory for Women at Dr. Martin Luther College, New Ulm.

EDWARD C. FREDRICH

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## A Special Gift For Our Japanese Radio Mission

March 24, 1964

Wisconsin Lutheran High School  
330 N. Glenview Ave.  
Milwaukee, Wisconsin

Dear Students,

I wish to gratefully acknowledge your gifts of \$1,000 to our Chapel Fund for Japan, and \$1,344 to cover the cost of one year of radio broadcasting in Mito, Japan.

Mary of Bethany was criticized for anointing Jesus with the precious ointment, but Jesus said (Mark 14:9),

"Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

You also could be criticized for giving this money for radio broadcasting in Japan instead of helping to pay off the large debt of your school. However, you can be certain that our Lord Jesus will accept this work which you have done as a memorial of your love to Him.

In His name, thanks,

HARRY SHILEY  
Chairman of the Executive  
Committee for Japan

**School Dedication  
Immanuel Ev. Lutheran Church  
Hutchinson, Minnesota**

On Sunday afternoon, November 10, 1963, Immanuel Ev. Lutheran Church (Acoma Township), rural Hutchinson, Minnesota, dedicated a two-room school to the glory of God and for the congregation's program of Christian education. The service was conducted by the undersigned, who preached the dedicatory sermon based on Romans 1:16. A large group of friends of the congregation joined in celebrating the event.

The school building is made up of an existing building plus an addition. In 1959 the congregation purchased a one-room, six-year-old public-school building for a modest sum. This building, situated 1/8 mile from church property, was used as the classroom for the lower grades. The upper grades were taught in the very old school on church property. For four years we were one of the few congregations in the Synod with two separate schools in use.

In January of 1963, the congregation resolved to make the necessary



LUTHERANS AT HUTCHINSON, MINNESOTA, are proud of this enlarged and remodeled school building.

improvements in Christian education facilities by moving the public-school building to church property. A room was added, making an L-shaped building. A full basement was put under the entire structure. Facilities are provided in the basement for lunches and recreation. A room was enlarged to make a library. The school has a maximum capacity of about 60 pupils. Present enrollment is 39 pupils.

Vernon R. Roemhildt is the principal and upper-grade teacher. Anita Wagner is lower-grade teacher. The total cost of construction was a reasonable \$17,000. Painting and varnishing were done by volunteer labor from the congregation. From this building we will "let children hear the mighty deeds, which God performed of old . . ." for them and their salvation. NORMAN E. SAUER

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**THE WORLD IS MINE**

Today, upon a bus, I saw a lovely girl  
with golden hair.  
I envied her, she seemed so gay, and wished  
I were as fair.  
When suddenly she rose to leave, I saw  
her hobble down the aisle.  
She had one leg and wore a crutch and as she  
passed — a smile.  
O God, forgive me when I whine.  
I have two legs. The world is mine.

And then I stopped to buy some sweets,  
The lad who sold them had such charm.  
I talked with him — he seemed so glad —  
If I were late, 'twould do no harm.  
And as I left he said to me, "I thank you.  
You have been so kind.  
It's nice to talk with folks like you.  
You see," he said, "I'm blind."  
O God, forgive me when I whine.  
I have two eyes. The world is mine.

Later, walking down the street, I saw  
a child with eyes of blue.  
He stood and watched the others play; it  
seemed he knew not what to do.  
I stopped a moment, then I said, "Why  
don't you join the others, dear?"  
He looked ahead without a word and then  
I knew — he could not hear.  
O God, forgive me when I whine.  
I have two ears. The world is mine.

With legs to take me where I'd go —  
With eyes to see the sunset's glow —  
With ears to hear what I would know —  
O God, forgive me when I whine.  
I'm blessed indeed. The world is mine!

(Miss Edna Johnson, died 1956. Printed in *Lutheran Sentinel*, official publication of the Evangelical Lutheran Synod, in which church the poet was a Christian day-school teacher.)

## † Pastor E. A. Birkholz †

Edward August Birkholz, son of Mr. and Mrs. Ernst Birkholz, Sr., was born at Manchester, Green Lake County, Wisconsin, on June 27, 1885. In 1892, the Birkholz family moved to Renville County, Minnesota. After his confirmation at Bethany Lutheran Church, Pastor Birkholz and his twin brother, Ernst, entered the preparatory department of Dr. Martin Luther College, New Ulm, Minnesota, where they began their studies for the holy ministry. They continued their schooling at Northwestern College, Watertown, Wisconsin, and graduated from the Wisconsin Synod Lutheran Seminary, then located in Wauwatosa, Wisconsin, in 1912.

The brothers were both ordained into the ministry in their home church by their pastor, Gottlieb Albrecht, on June 12, 1912. Following his ordination, Pastor Birkholz served St. John's Lutheran Church at Darfur, Minnesota, until 1916. He served Christ Lutheran Church, Marshall, Minnesota, from 1916 to 1932. During this period of his ministry, he also served First St. John Lutheran Church of Milroy for some time and helped organize Bethany Lutheran Church of Wabasso.

In 1932, he accepted the call to St. John's Lutheran Church, Redwood

Falls, Minnesota. He served this congregation faithfully for 30 years. Under his pastorate, the congregation was privileged to dedicate a new church building in 1955. Because of failing health, he resigned his pastorate, preaching his farewell sermon at Redwood Falls on January 28, 1962. He and his wife then moved to New Ulm, where they became members of St. John's Lutheran Church.

Pastor Birkholz served on the Dr. Martin Luther College Board of Control for over 37 years. Because of his declining health, he resigned from the Board in August 1963, but was retained as an honorary member by special resolution of the Synod.

On June 30, 1914, he was married to Hertha Kossow in Bethesda Lutheran Church, Milwaukee, Wisconsin, by Pastor H. Knuth. The Lord blessed this union with four daughters and two sons.

In January of this year, he entered Union Hospital, New Ulm. He died at the hospital on Maundy Thursday evening, March 26, 1964, having reached the age of 78 years, 8 months, and 28 days. (His twin brother, Pastor Ernst Birkholz, preceded him in death in May 1963.)

Survivors include his wife; two sons: Prof. Howard Birkholz, New Ulm, Minnesota, and Pastor Gerhard

Birkholz, Lake Benton, Minnesota; four daughters: Dorothea (Mrs. Holger Juul), Redwood Falls, Minnesota, Naomi (Mrs. Henry Engelhardt), St. Louis, Missouri, Gwendolyn (Mrs. Arnold Puestow), West Bend, Wisconsin, Thelma (Mrs. Milan Schaefer), Golden, Colorado; and 12 grandchildren. One sister, Miss Anna Birkholz, Los Angeles, California, also survives.

The undersigned conducted the funeral service at St. Paul's Lutheran Church, New Ulm, on Easter Monday, March 30, 1964, using II Timothy 4: 7, 8 as the text for the sermon. Pastor M. J. Lenz, president of the Minnesota District spoke in behalf of the District and read a letter from Pastor Otto Engel, chairman of the Board of Control of Dr. Martin Luther College, who was unable to be present.

His body was laid to rest in the Lutheran Cemetery at New Ulm. There it awaits the glorious Resurrection Day guaranteed to all true believers in Christ by the resurrection of our Lord on Easter Day and assured by the Savior Himself in His words, "Because I live, ye shall live also" (John 14:19).

FREDERIC H. NITZ

### Atonement?

(Continued from page 119)

things that are, that no flesh should glory in his presence" (I Cor. 1:26-29).

What about us? Are we willing to renounce our own human wisdom and to bring "into captivity every thought to the obedience of Christ" (II Cor. 10:5)? Are we, like Moses, ready to bear "the reproach of Christ" (Heb. 11:26)?

God forbid that any reader of these words should ever be ashamed of Him who made atonement for the sins of all, but who is still today "despised and rejected of men"!

WILBERT R. GAWRISCH

### A Lantern to Our Footsteps

(Continued from page 120)

referred to by the Apostle Paul in writing to the Corinthians.

Jesus' words are certainly a warning to us Christians that we should not become involved in the lax practices in divorce that are found so widespread in our day. However, those who are truly innocent victims of broken marriages the Lord is not charging with adultery, should they marry again.

ARMIN SCHUETZE

## Anniversary

### Golden Wedding

Mr. and Mrs. John Kitzrow, of St. John's Lutheran Church, New Ulm, Minnesota, on November 11, 1963.

|          |      |           |                                                          |
|----------|------|-----------|----------------------------------------------------------|
| April 19 | 4:00 | 7:30 p.m. | Handel's MESSIAH part II and III by the Festival Chorus. |
| May 3    |      | 8:00 p.m. | Spring Concert                                           |
| June 3   |      | 8:00 p.m. | Commencement Concert                                     |

## Future Concerts at Northwestern College

**Dr. Martin Luther College  
New Ulm, Minnesota**

**Coming Musical Events**

|          |                                        |           |
|----------|----------------------------------------|-----------|
| April 22 | Student Recital, Marilyn Reede, piano  | 8:00 P.M. |
| April 26 | Choir, St. John Passion, J. S. Bach    | 8:00 P.M. |
| April 29 | Student Recital, Max Radloff, piano    | 8:00 P.M. |
| May 3    | Student Recital, Mildred Horman, organ | 8:00 P.M. |
| May 10   | Band, Aeolians, Marlut Singers         | 3:00 P.M. |
| June 2   | Commencement Concert                   | 8:15 P.M. |

MEILAHN ZAHN

**Wisconsin Evangelical Lutheran Synod  
Membership Conservation Program**

Over 500 referrals have been received and processed by the WELS referral service as of January 31, 1964. Encouraging reports are received from various parts of the country. One California pastor says: "Six referrals sent by our WELS referral service have already joined our mission congregation. Send us more." The soul conservation program is working! How many more reports similar to this one could be sent in? One Colorado pastor, serving as our Contact Man, traveled 200

miles one way over mountain roads to call on a referral sent to him. Mission Boards receive the names and addresses of people who have moved into areas where we have no WELS church. Some Boards are investigating the possibility of opening new missions as a result of the referrals. Thanks to our pastors who are cooperating! Congregations should order their referral cards (no charge) from:

WELS Membership Conservation  
10729 Worden  
Detroit, Michigan 48224

**AVAILABLE!**

**WORLD MISSIONS BOOKLET**

The 1964 *Northwestern Lutheran Annual* contains a 32-page section telling the story of World Missions carried on by our Wisconsin Synod. This section has now been published in a separate booklet bearing the title "THEY COME TO THEE."

Here, in word and in picture, is information telling how the Lord of the Church is using the Wisconsin Evangelical Lutheran Synod to help bring His Word to a world sorely in need of it.

You will be saddened by the sobering reports of the misery of the heathen and of the awesome progress being recorded by heathenism in our world. But you will rejoice to hear how the missionaries, your representatives, are countering the influence of the Apache medicine man and the witch doctors of Africa with the saving Gospel. You will be filled with deep satisfaction as you learn the details which show how the Lord is using you as His tool in the Gospel work on four different continents.

Individual readers, congregational study groups, day-school and Sunday-school classes — all will welcome this interesting and encouraging information.

Each congregation has received 15 copies of this booklet without charge. To secure additional copies of this valuable booklet at 15 cents each, send your order to:

Northwestern Publishing House  
3616-32 W. North Ave.  
Milwaukee, Wis. 53208

**SPECIAL ANNOUNCEMENT**

**Relief for Alaska**

The Committee on Relief has established an Alaskan Emergency Relief Fund through which members of the Wisconsin Synod may make special gifts to help the people of this disaster area. Gifts should be designated:  
"For Relief — Alaskan Fund"

The Committee on Relief

**NORTHWESTERN LIBRARY NEEDS**

Northwestern College library lacks the following publications of our Synod. Anyone wishing to give or sell any of the listed numbers to the College, please communicate with the Librarian, Northwestern College, Watertown, Wisconsin.

*Proceedings of the Wisconsin Synod for the years 1859 to 1867.*

*Gemeinde Blatt*, all numbers for the following years: 1865, 1866, 1870, 1872, 1875, 1880, 1881, 1882, 1883.

*Northwestern Lutheran Annual for the years 1931, 1932, 1934, 1935, 1938, 1941, 1942.*

E. E. KOWALKE

**CONCORDIA TRIGLOTTA WANTED**

The Library at Dr. Martin Luther College, New Ulm, Minnesota 56073, sorely needs at least three copies of CONCORDIA TRIGLOTTA in useable condition. Please indicate the price expected if you have one for sale. Gifts, too, would be appreciated.

HERBERT A. SITZ, Librarian

**NAMES REQUESTED**

**Faribault, Minn., Area**

Names of prospective members are sought in the Faribault-Northfield-Owatonna, Minn., area for the preaching station already begun at Faribault, Minn. Services are conducted the fourth Sunday of each month. Further information can be obtained from and references should be sent to:

Harold D. Yotter  
934 S.W. 7th Ave.  
Faribault, Minn.

**NAMES REQUESTED**

**CAPE KENNEDY (CANAVERAL) AREA**

A new mission is being established in the area of Florida commonly known as the Cape Canaveral area. This includes the cities of Cocoa, Rockledge, Merritt Island, Cocoa Beach, Eau Gallie, Melbourne, and Titusville. Your fullest cooperation is requested in forwarding names of those who would be interested in affiliating with our Synod. Please send them to the undersigned.

Pastor Kenneth W. Strack  
1307 Lakemont Drive South  
Cocoa, Florida

**A REQUEST — FOSTER HOMES**

The Residential Treatment Center operated by the Lutheran Children's Friend Society of Wisconsin is interested in locating good foster parents for some of the boys (ages 9-15) now residing in our Center.

Administratively, we are not responsible for finding foster homes for these boys; that is the responsibility of the County and State Departments of Public Welfare, who originally placed the child in our Center. We, however, feel it an asset to our program if we, as an Agency, can refer names of good Lutheran homes to these agencies to be studied by them with the intent of placing one of our boys.

If you are interested in placing your name into the depleted file of much-needed foster homes, you are encouraged to contact the Lutheran Children's Friend Society, 8138 Harwood Ave., Wauwatosa 13, Wis.; Telephone BLuemound 8-4542. Telephone calls or correspondence may be directed to Mr. Don L. Druckrey, Child Care Supervisor.

**URGENT REQUEST — DMLC**

Since the dormitory will be ready for occupancy beginning with the new school year, the Board of Control of Dr. Martin Luther College respectfully requests members of the Synod to send us the names of women who would be willing to serve as housemothers. Qualifications for such a posi-

tion include abilities to organize, to supervise, and to counsel 220 college women. In order to assist the Board in the selection, kindly include pertinent information.  
**ARTHUR GLENDE**, Secretary  
 DMLC Board of Control  
 17 South Jefferson St.  
 New Ulm, Minn.

#### NOMINATIONS

##### The Office of Full-Time Executive Secretary for the Board of Trustees

Mr. Walter Bunge, Wauwatosa, Wis.

Pastor Harold Eckert, at present executive chairman of the Board of Trustees

Mr. Earl Ehke, member of St. Paul's Lutheran Church, Green Bay, Wis.

Pastor Richard Frohmader, pastor of Immanuel Lutheran Church, Sault Ste. Marie, Mich.

Pastor Robert Hochmuth, pastor of Peace Lutheran Church, Santa Clara, Calif.

Pastor Leonard Koeninger, Jr., pastor of Emanuel Lutheran Church, Lansing, Mich.

Pastor Norbert Paustian, pastor of St. Matthew's Lutheran Church, Oconomowoc, Wis., at present a member of the Board.

Pastor Walter Strohschein, pastor of St. John's Lutheran Church, Princeton, Wis.

Mr. Paul Unke, at present executive assistant in the Fiscal Office.

Pastor Harold Wicke, pastor of St. Mark's Lutheran Church, Watertown, Wis., at present a member of the Board.

Mr. Elmer G. Zebell, member of St. John's Lutheran Church (S. 68th St. and Forest Home Ave.), Milwaukee, Wis.

Any correspondence regarding these nominations should reach the undersigned not later than May 8, 1964.

Pastor Harold E. Wicke, Secretary  
 610 Madison St.  
 Watertown, Wis. 53094

#### CANDIDATES — DMLC

The following have been nominated for the professorship in the Religion-History Department at Dr. Martin Luther College:

Mr. Glenn Barnes, Milwaukee, Wis.  
 Mr. Robert Behnke, Whiteriver, Ariz.  
 Mr. Gerald Berger, Milwaukee, Wis.  
 Rev. Victor Bittorf, Denver, Colo.  
 Rev. Wayne Borgwardt, Frankenmuth, Mich.  
 Rev. John Chworowsky, Caledonia, Wis.  
 Mr. Orlan Dorn, Bay City, Mich.  
 Mr. Herman Fehlauer, Nicollet, Minn.  
 Prof. Edward Fredrich, Saginaw, Mich.  
 Rev. James Fricke, Benton Harbor, Mich.  
 Rev. Wilbert Gawrisch, Rhinelander, Wis.  
 Mr. Richard Grunze, Princeton, Wis.  
 Prof. Lloyd Hahnke, New Ulm, Minn.  
 Rev. John Jeske, Milwaukee, Wis.  
 Prof. Gerhard Kaniess, Appleton, Wis.  
 Prof. Arthur Koester, Milwaukee, Wis.  
 Mr. Reuben Kramer, Lannon, Wis.  
 Rev. David Kuske, La Crosse, Wis.  
 Mr. Harry McFarland, Watertown, Wis.  
 Rev. John Meyer, Friesland, Wis.  
 Rev. Carl Mischke, Juneau, Wis.  
 Rev. Victor Prange, Janesville, Wis.  
 Rev. Darwin Raddatz, Yale, Mich.  
 Mr. Martin Rauschke, Waukesha, Wis.  
 Mr. Rupert Rosin, Caledonia, Wis.  
 Prof. Morton Schroeder, St. Paul, Minn.  
 Rev. Walter Schumann, Watertown, S. Dak.  
 Mr. Ursel Seidl, Valdres, Wis.  
 Rev. D. C. Sellnow, Menominee, Mich.  
 Rev. Cleone Weigand, Mosinee, Wis.  
 Mr. Donald Zimmermann, Monroe, Mich.

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 4:00 p.m. on May 8, 1964, to call a man from this list. Correspondence concerning these nominees should be in the hands of the undersigned not later than May 7.

Arthur Glende, Secretary  
 DMLC Board of Control  
 17 South Jefferson Street  
 New Ulm, Minn.

#### CALL FOR CANDIDATES

##### Northwestern College

Because the list of nominations for the mathematics-science professorship was very brief, and because the qualifications demanded were not too clearly stated, the Board of Control of Northwestern College asks that further nominations for this office be made. The man called is to teach mathematics and science only on the high-school level.

Nominations are to reach the secretary not later than April 20.

KURT A. TIMMEL, Secretary  
 612 Fifth St.  
 Watertown, Wis.

#### APPOINTMENTS

Pastor Hilbert L. Engel of Saline, Mich., has accepted appointment as chairman of the General Board for Home Missions. The appointment extends to the time of the next convention in August 1965.

Pastor R. H. Zimmermann of Glendale, Ariz., has accepted the appointment as chairman of the Board for World Missions. This appointment is also for the current biennium and extends to the time of the next convention in August 1965.

In carrying out the resolution of the Synod of August 1963, which made the Public Relations Committee responsible for alerting our membership to proposed federal legislation that would endanger our freedom of worship, two laymen have been added to the Public Relations Committee. They are Attorney Ralph von Briesen and Mr. James M. Ebert.

OSCAR J. NAUMANN, President

#### AN OFFER —

##### ALTAR AND PULPIT VESTMENTS

Red, Green, Violet, and White Altar, Lectern, and Pulpit cloths used only two years. Altar 6' 5" wide; Lectern 17" wide; Pulpit 19" wide; New Fair Linen 20" wide 10' long. May buy only Altar cloth or all three pieces. Write for details.

Pastor M. Schroeder  
 R. 1  
 Arlington, Wis.

#### AN INVITATION

Salem Ev. Lutheran Church extends an invitation to those members of our Wisconsin Synod who will be vacationing in the Scottsdale-East Phoenix area this winter season. Salem has one service at 9:00 a.m. Temporary place of worship is the Scottsdale Boys Club, 7502 East Osborn Road.

John Gaertner, pastor  
 308 S. Pueblo Way  
 Scottsdale, Ariz.

#### IMPORTANT ANNOUNCEMENT

##### Concerning the Mission in Hong Kong

Your visiting committee, after thorough discussion of the confessional position of the Christian Chinese Lutheran Mission with its official representatives, is pleased to report favorably on the outcome of its discussions.

The official reports of the committee are presently being made to the Commission on Doctrinal Matters and to the Board for World Missions. The latter Board is meeting to consider the report on April 21 and 22.

Since even in the past some of our members have been approached for contributions to this work in support of the mission work itself, in support of orphaned children, and for the payment of school tuition, we make this announcement to insure proper delivery of all gifts to their intended beneficiaries. All donors who are sending gifts directly are asked to make them payable to the

Christian Chinese Lutheran Mission  
 Box 9453 Kun Tong  
 Kowloon, Hong Kong

Edgar Hoenecke, Executive Secretary  
 Board for World Missions

#### WELCOME TO WASHINGTON, D.C.

If you are visiting Washington soon, we hope you'll stop and worship at Grace, the Wisconsin Synod's first church on the Mid-Atlantic eastern seaboard. We're located in the Virginia suburbs of Washington, D.C. Services are being conducted in the Walnut Hill School on Camp Alger Road in the Falls Church area. To get to Camp Alger Road turn south on Graham Road off Arlington Boulevard just west of Seven Corners. Still better, call Rev. Walter Beckmann (536-7559) when you get there, and he'll supply you with directions. Sunday school — 10:15 a.m.; morning worship — 11:00 a.m.

#### NAMES WANTED

##### Norfolk, Virginia, and Area

This would include Norfolk, Newport News, Hampton, Portsmouth, Virginia Beach, South Norfolk, and surrounding areas. Send names to

Rev. Walter Beckmann  
 3519 North Ohio St.  
 Arlington 7, Va.

#### NAMES WANTED

##### New Jersey and New York City Area

Send names to

Mr. Kenneth Sholes  
 50 Courtland Lane  
 Matawan, N.J.

#### REQUEST FOR NAMES

Please send names and addresses of Wisconsin Synod families moving into the District of Columbia and nearby area of Maryland and Virginia to

Rev. Walter F. Beckmann  
 3519 North Ohio Street  
 Arlington, Virginia

#### SAN DIEGO, CALIFORNIA

Reformation Ev. Lutheran Church has moved to a new place of worship and is now located at the:

Pacific Beach Woman's Club  
 5050 Mt. Soledad Road, San Diego, Calif.  
 Sunday School and Bible Class: 9:15 a.m.  
 Worship: 10:30 a.m.

Correspondence should be directed to Pastor Lowell Smith, 4562 Clairemont Dr., San Diego, Calif. 92117.

LOWELL SMITH, PASTOR

#### OPENINGS AT BETHESDA LUTHERAN HOME

Immediate Opening: Bethesda Lutheran Home, a home for over 600 mentally retarded residents, has immediate openings

for single persons and married couples to serve Christ and the handicapped as ward attendants and nurses' aides in the newly remodeled children's wards and infirmary.

**Qualifications:** Consecrated and dedicated Christians between the ages of 18 and 62. Experience of having raised a family or having worked with children is desirable but not a requirement. In-service training course provides on-the-job training.

**Benefits:** Social Security program, group insurance, paid holidays, and paid vacations.

**Wage Scale:** Commensurate with training, experience, job assignment, and responsibility. Merited rate increases granted semi-annually.

Contact the Personnel Manager, Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. (53094).

#### SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet on May 20 and 21, 1964, at 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session will begin at 9 a.m. Central Daylight Time. All reports to be presented to the Council are to be duplicated by the respective board for all Council members.

Preliminary meetings of various boards and committees will be held at this same address on May 18 and 19. The chairman of each committee will notify his men as to the exact time.

The Committee on Assignment of Calls will meet on May 22, at 9:00 a.m. in the Seminary Tower Room at Mequon.

OSCAR J. NAUMANN, President

#### WESTERN WISCONSIN TEACHERS' CONFERENCE

Place: St. Paul's Ev. Lutheran School, Wisconsin Rapids, Wis.  
Time: Thursday and Friday, April 23 and 24, 1964.

##### Thursday

- 9:00 Devotion — Host pastor
- 9:15 "Moralizing in Our Religious Instruction" — Pastor Marlyn Schroeder
- 10:15 Recess
- 10:30 "What's New in First Aid?" — Miss Lois Buss
- 11:30 Business meeting
- 1:15 Devotion — Host pastor
- 1:30 "The Use of Audio-Visual Materials in the Classroom" — Mr. Vernon Meyer
- 2:30 Recess
- 2:45 Sectional discussions
  - Audio-Visual Materials in 7 & 8 — Mr. Paul Schwartz
  - Audio-Visual Materials in 5 & 6 — Mr. Roger Wessel
  - Audio-Visual Materials in 3 & 4 — Mrs. Herbert Wittenberg
  - Audio-Visual Materials in 1 & 2 — Mrs. Joseph Mitchell
- 3:45 Closing devotion

##### Friday

- 9:00 Devotion — Host pastor
- 9:15 "What May a Congregation Justifiably Expect of a Teacher With Regard to Outside Activity in the Church?" — Mr. Fred Hagedorn
- 10:15 Recess
- 10:30 Informal discussions
  - 7 & 8 — Mr. Victor Lehmann
  - 5 & 6 — Mr. Delbert Mey
  - 3 & 4 — Mrs. Dorothy Dreischmeier
  - 1 & 2 — Mrs. Lester Krueger
- 11:30 Report of the Board of Education
- 1:15 Devotion — Host pastor
- 1:25 "Improve Yourself" — Professor Arthur Schulz
- 2:15 Recess
- 2:30 Business meeting
- 3:00 Inspirational address — Pastor Norman Lindloff

## CALENDAR OF CONFERENCES

### MICHIGAN

#### SOUTHWESTERN PASTORAL CONFERENCE

Place: Grace Lutheran Church, Muskegon Heights, Mich.

Date: April 20 and 21, 1964; 9:00 a.m.

Speaker: W. Zurling (H. Zink, alternate).

Agenda: Exegesis, I Pet. 2, W. Zurling; I Pet. 3, H. Zink; Bible Class, R. Freier; Jewish Synagogue, H. Peter; The Importance of Church Architecture, W. Bartelt; Ways of Avoiding Liturgical Monotony, M. Bradtke; Book Review, L. Cronin.

H. PETER, Secretary

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#### NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 27, 1964.

Place: St. John's Lutheran Church (Hamilton Twp.), located seven and one-half miles west of Gladwin on Highway M-46.

Preacher: A. Schultz (alternate: E. Schultz).

The conference will begin with a Communion service at 9:00 a.m. Only the noon meal will be served by the host congregation. Excuses are to be sent to the host pastor, the Rev. R. Schultz, 1002 McEwen St., Clare, Mich. 48617.

V. W. THIERFELDER, Secretary

### MINNESOTA

#### DISTRICT DELEGATE CONVENTION

Date: June 29 to July 2, 1964 (Monday to Thursday).

Place: Dr. Martin Luther College, New Ulm, Minn.

Opening convention service on Monday, June 29, at 10:00 a.m., in St. Paul's Ev. Lutheran Church. Speaker to be announced later.

Information about registration, program, and lodging needs will be sent by the secretary and housing committee in due time.

NORVAL W. KOCK, Secretary

### SOUTHEASTERN WISCONSIN

#### SOUTHEASTERN PASTORAL CONFERENCE

Date: May 12, 1964; 9:00 a.m.

Place: Trinity, Caledonia; John Chworowsky, host pastor.

Preacher: D. Sabrowsky (Rom. 16); alternate, E. Schewe.

Agenda: Exegesis, Titus 3, O. Lemke; A Critique of the New Form of the Rite of Confirmation, H. Lau; An Analysis of the Teaching and Methods of the Jehovah's Witnesses, M. Otterstatter; Visitor's Report and Other Business.

H. WIEDMANN, Secretary

### WESTERN WISCONSIN

#### WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Place: St. Paul's Lutheran Church, Town of Prairie Farm; Loyal Schroeder, pastor.

Date: April 21, 1964; 9:00 a.m. Communion service.

Speaker: T. Bradke.

Agenda: Discussion on "Counseling Unwed Mothers," H. P. Koehler; Essay on God's Protection of the Christian, Ps. 91:10; 121:7, D. A. Witte.

D. A. WITTE

\* \* \* \*

#### CENTRAL PASTORAL CONFERENCE

Date: April 28, 1964.

Place: St. James Lutheran Church, Cambridge, Wis.; Russel G. Kobs, pastor.

Time: 9:00 a.m.; Communion service at 11:00 a.m.

Speaker: W. Hoffmann (R. Hoenecke, alternate).

Agenda: I John 4, Prof. G. Franzmann; A Discussion of Passages Describing the Method of Distribution of The Lord's Supper, R. Reimers; Sponsors in the Light of Present Conditions in the Church, B. Borgschatz; Other reports and Conference business.

RALPH POLZIN, Secretary

### ORDINATIONS AND INSTALLATIONS

#### Commissioned

Eggert, Rupert A., as Christian missionary to Puerto Rico, by Marlyn Schroeder; assisted by James Vogt, Kenneth Strack, Edward Renz, and Reginald Pope, at Ocean Drive Lutheran Church, Pompano Beach, Fla.; March 15, 1964.

### CHANGE OF ADDRESS

#### Pastor

Oelhafen, W. J.  
310 N. Renville  
Winthrop, Minn. 55396

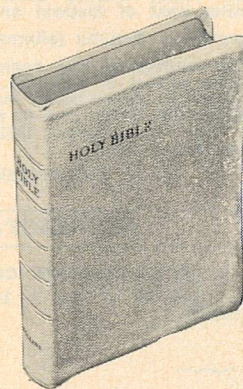
JAMES L. RAABE, Chairman  
Program Committee

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*b* John 14.17.  
*c* John 21.13.  
*d* Matt. 28.  
19.  
Mark 16.15,  
16.  
ch. 1.8.  
ch. 4.19,20.

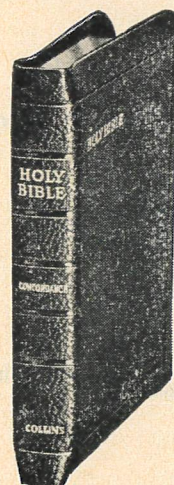
### CHAPTER 11

**A**ND the apostles and brethren that were in Judæa heard that the Gentiles "had also received the word of God.

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to him, and saith of him, Behold an Israelite indeed, in whom is no guile!  
48 Nă-thăn'ă-êl saith unto him,

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