

THE NORTHWESTERN
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BRIEFS

by the Editor

This age is one of shifting populations. People are on the move, particularly to the Western states. People of our Synod are involved in this trend. What do they do in regard to finding a new church home when they move? We have heard several of our pastors in the West complain that some people seem to become foot-loose after they leave their home congregation. Therefore it seems in place to quote these paragraphs from an editorial in THE LUTHERAN STANDARD (Feb. 12, 1963):

"We do not begrudge the effort exerted to keep migrating church members within earshot of the Gospel and in the community of believers. A soul is priceless, wherever it may be found. Every congregation should relay information about members who move, and make every effort to locate new people in the community as soon as possible. . . .

"But what kind of 'Christians' are they who can't be trusted away from the apron strings of their home congregation — who will reject their church if it does not come immediately when they have moved, hat in hand, pleading and cajoling that they condescend to remain active? Will

a true Christian wait until the church finds him, instead of looking for the church — and if necessary, founding one?"

To this we might add that some people leave the home congregation without bothering to find out from the pastor where and how to find a Wisconsin Synod congregation in the place to which they are moving.

* * * *

It sometimes is heartening to read the Letters-to-the-Editor columns in Lutheran churchpapers we receive, though it's a sad business to observe that these periodicals seem to go right on publishing the same views and positions against which the letter-writers courageously and capably protest. Here are two letters from the January 15 *Lutheran Standard*:

"Dr. Stanley Beck said, 'To announce that you do not believe in evolution is as irrational as to announce that you do not believe in electricity' (Dec. 4). I wonder if people see what happens to their faith in Jesus if they believe in evolution. Jesus showed he did not believe in evolution by quoting word for word the story of creation (Matt. 19:

4-6). Jesus, therefore, was guilty of promoting belief in a falsehood, if evolution is true. It is hard to believe that Jesus did not know the truth. Would not this imply that there were many other things which he said which were also spoken in ignorance? Granting that Jesus was ignorant, does not this place the blame for wrongdoing upon God? No one can deny that until recent times the whole Christian Church believed in special creation."

This letter was written by a layman; the second one came from a pastor:

"Let's be consistent. Let's rewrite the Bible and begin, 'During the billions of years the heavens and the earth evolved.' Let's rewrite the Catechism and say, 'I believe that I and all that exists have evolved.' Or let's say that we don't believe the Bible and our Catechism; or else let's say that the doctrine of evolution is heresy and deal with members of our church who believe and teach this doctrine accordingly."

In the Feb. 12 issue of the *Standard* there appeared this letter from a woman:

"The proponents of Dr. Beck's theory are causing schisms within parishes that might well result in a division of the church and defeat the purpose of the merger. Preaching a scientific theory of creation . . . will not bring sinners to repentance.

(Continued on page 74)

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

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Editorials

The Cross Should Be In Lent

If at any season of the Church year it should be assumed that Christ Crucified will be in the foreground of our worship, it is during the season of Lent. During this season, certainly each one of us should profess, "Mine eyes shall then behold Thee/Upon Thy cross shall dwell." Then the cross ought to be so prominent that, for us, "All the light of sacred story/Gathers round its head sublime."

But even Christ on His way to Calvary can become something other than what Paul had in mind in I Corinthians 2:2, when he declared that he wanted to know nothing among the Corinthians except "Jesus Christ, and him crucified."

The bitter, brutal business of hammering a man's hands and feet to a timber frame may become a sensational, even morbid dwelling on physical details. The Way of Sorrows may become a human-interest street peopled with a reluctant Simon bearing a cross, sympathetic women moved to tears, rude soldiers prodding the victims along to the cross, and all about the viciously hooting and jeering scribes and Pharisees.

The courtroom scene can become an absorbing story of a man on trial for his life rather than an indictment of men on trial before their Lord. The trial sequence, with many of its procedures so obviously rigged, is a miscarriage of justice that can stimulate an analysis of courtroom techniques or stir up righteous indignation against Jews and Romans rather than to convict us to confess, "Ah, I also and my sin/Wrought Thy deep affliction."

The Passion history is moving drama. Here powerful forces collide — Jew and Roman, truth and error, sin and righteousness, Church and State, world and spirit. Here deep-seated human emotions reveal themselves in striking fashion. Fear, shame, envy, hate, love, sympathy, pride, cowardice, loyalty — the observer of human emotions will see them all in the Lenten story. Novels, stories, and dramas have been written about such fascinating characters as Barabbas, Judas, Pilate, Peter, the centurion. The story of Maundy Thursday and Good Friday has a dramatic character that can play upon our emotions and stir our spirits.

It is a moving account; it is great drama. But these things are only the stage, the setting, the drapery; they are not the central character, the central concern. They can, however, involve our interest and distract our attention from the central meaning of the Passion story unless we, like Paul, say "I *determined* not to know any thing among you, save Jesus Christ, and him crucified." We must resolve to fix our gaze on the cross and its significance, even in Lent.

C. TOPPE

* * * *

Entering Into the Labors of Others

In the course of His talk at Sychar, Jesus stated: "Herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." There can be no harvesting

without previous sowing. The harvesters reap the fruit of the sowing which others did.

That applies also in the spiritual harvest field. That means, first of all, that if Jesus had not laid down His life for sinners, all our mission work would be in vain, for there would be nothing to tell. All true mission work rests on the redemptive work of Christ. In fact, it is nothing but the proclamation of what Christ has done.

But in our church or mission work we also enter upon the labors of others in another sense. We may be gathering in the ripened fruit of the seed which someone else has sown. Perhaps the seed which a pastor or teacher or parent sowed long ago ripens just as we come along and gather in the ripened fruit.

On the other hand, we may sow the seed of God's Word and never see any great results, much to our own discouragement and disappointment. But who knows whether the seed which we have apparently sowed in vain will not sprout and grow at some other place and at some other time to be gathered in by someone else of whom we have never heard. Jesus tells us this that we may not get discouraged but may keep right on sowing the seed of the Gospel. To some congregations God has assigned the job of largely being feeders for others. In that way both he that soweth and he that reapeth will rejoice together on the Last Day when the things which are now hidden from our eyes will be revealed.

IM. P. FREY

* * * *

Babes

In a prayer recorded in the eleventh chapter of Matthew's Gospel Jesus thanked the Father, the Lord of heaven and earth, "because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

During the past 10 or 20 years certain "wise and prudent" men have been causing quite a stir among theologians of Europe and America with their theories of what is the Word of God. Their language is so profoundly learned and their theories are so complicated that ordinary men cannot understand them, and even extraordinary men are not agreed about what they mean. In one breath they say that the Bible is God's Word, and in the next breath they say that the Bible becomes God's Word under certain conditions, and then they wander off into deep explanations which leave babes far behind and confuse even educated people.

The "wise and prudent" don't seem to know which words in the Bible are God's words or when they are the Word of God, and they are not agreed among themselves whether to call the Bible God's Word or not. Babes in Christ don't seem to have that trouble. A child in a confirmation class has no trouble understanding that Peter considers Christ's words to be God's words when he says to Him: "Thou hast the words of eternal life." A child in a confirmation class knows, too, where to look for those words of eternal life and confidently accepts them all as God's own Word.

(Continued on page 73)

Studies in God's Word:

Cause for Rejoicing

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven (Luke 10:17-20).

When we stop to think about the things in our lives that make us happy or cause our hearts to rejoice, we may find upon deeper reflection that they are often not the things which could provide either the purest or the fullest joy. What the Lord God has in mind to delight our hearts completely is frequently bypassed or overlooked in favor of the vanities and trifles that seem so strongly to appeal to the flesh only. Only too often the cause of our rejoicing is not what the Lord intends or prefers.

A Seemingly Great Cause

The seventy disciples who had just returned from their difficult mission were obviously overjoyed, excited, and exuberant. They had been sent out in pairs as a kind of advance corps to announce the coming of the kingdom of God. Jesus had also authorized them to heal the sick in the cities which would receive them. Apparently they didn't realize at first that this included also the authority to cast out devils in His name. Their subsequent success in this particular phase of their ministry, however, especially delighted them and was the first and seemingly the only thing they reported upon their return. A real cause for rejoicing, it seemed to them.

How easy it is, even today, to rejoice and take pleasure more in the

recognition which sometimes goes with external success than in the undeserved privilege of serving or in the harvest which the Lord is pleased to gather through the ministry of the Word! How prone we are to become elated over the successful employment of a certain talent or gift in the work of the Church and at the same time to lose sight of the aim and purpose of all of our labors in the kingdom of God! Sometimes, too, we are slow to recognize and timid to use the capabilities with which we have been endowed. We underestimate our potential. Then one day, by chance perhaps, we come to discover and to utilize them, and immediately we overestimate or exaggerate their importance. The cause for rejoicing, though seemingly great, is now diminished and somewhat spoiled.

An Infinitely Greater Cause

Of greater significance by far than the ability of the Seventy to cast out devils in Jesus' name is the devastating defeat administered to the devil by the Seed of the woman, Jesus Himself. Because He utterly smashed the power of Satan, causing his kingdom to crumble and totter and fall, because He manifested His mastery over the prince of hell, He could not only empower His disciples to cast out devils when the situation warranted it, but could also enable them to withstand whatever devices and tactics the old evil Foe might employ to prevent the kingdom of God from coming to the hearts of men.

Here, indeed, is greater cause for rejoicing. Satan's power is curbed and checked. Only as far as his Conqueror permits can he go in carrying out his devilish designs. Even a martyr's death, triumphantly endured, heaps derision and disdain upon Satan's supposed success. "This world's prince may still scowl fierce as he will, He can harm us none, He's judged; the deed is done; One little word can fell him."

Unquestionably, The Greatest Cause

Though there is more than ample reason to rejoice over Satan's shattered power, there is, nevertheless, something else which provides the greatest cause for rejoicing, something which Satan cannot even touch. "Rejoice," Jesus bids us as He urged the Seventy, "because your names are written in heaven." Here is something which was determined in the council chambers of heaven before the foundation of the world and is revealed for the utmost joy of all of Jesus' disciples.

When a man makes out his will he includes, of course, the names of his beneficiaries. God made out His will before the world began and wrote the names of His beneficiaries in the Book of Life. Their names are written in heaven and their final inheritance is heaven. Included in God's gracious will is the supreme sacrifice of His Son Christ Jesus. That sacrifice on Calvary's cross is the Christian's assurance that his name is written in heaven. That blood-stained cross is God's own signature, written in His own handwriting, which assures each and every believer that his name is written in heaven. The empty Easter tomb is the divine stamp and seal which certifies to each believing heart that his name is indelibly inscribed on the heavenly ledger.

Wherein, then, shall a Christian rejoice? Oh, above all, in this that his name is written in heaven, that God the Father has chosen him to be His own cherished child and an heir of everlasting life, that he has been purchased with the price of the precious blood of the Lamb of God, redeemed from the power of sin, death, and the devil, and that he therefore belongs for time and eternity to Christ Jesus, his only Lord and Savior. All of this the Father had in mind when He wrote his name in the Book of Life. Rejoice with the greatest joy, because your names are written in heaven.

MILTON BURK

Topic: Will the Law Make Better Christians?

A Lantern to Our Footsteps



Answers Based on Holy Writ

A "worried grandmother," noting the sins of young people, observing what is known as juvenile delinquency, writes: "What became of our Ten Commandments? Today the children are growing up with the idea that it isn't at all wrong to sin, but it's only wrong not to go to church and ask God's forgiveness. Instead of the continuous stress on the importance of forgiveness of sins, why not put some pressure on the Ten Commandments, and I am sure we'll have a far better world to live in. . . . Put the Ten Commandments back into our churches." This leads to the question: Will the Law make better Christians? And there is a related question: Does the assurance of forgiveness in Christ lead to more sinning, to lighthearted sinning?

In the Church the concern is that we may become ever better Christians, that our young people may be fine young Christians whose lives also give evidence of their faith. Will greater emphasis upon the Law bring this about?

The Law Is to Be a Curb

On the one hand, Scripture says about the Law: "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners" (I Tim. 1:9). We then speak of the Law serving as a curb upon sinful man, upon the Old Adam.

Was Jim a Better Christian?

Jim is short of money. He is thinking about stealing and beginning to make plans for his theft. But then the Law sternly reminds him: You dare not do that; you'll be punished. Finally Jim decides it is wiser to obey the Law. The Law has served as a curb to prevent crime. It kept Jim in check. It is good that the Law serves this purpose in the world, for that makes living together in the world possible. And we realize that there are times when our Old Adam also needs such a curb so that we don't go off the deep end. But is Jim a better Christian because the Law kept him in check? Since all this had nothing to do with faith in Christ, the Word of God applies that says: "Without faith it is impossible to please him (God)" (Heb. 11:6). Jesus also tells us: "Without me ye can do nothing" (John 15:5b), that is, nothing that is truly God-pleasing.

We are thankful when the government applies the Law, uses it as a curb against evil and crime in the world. We look for those in authority to do that. The Law does keep men in check, at least to a degree. But in doing so, it does not make Christians of them, nor does it improve anyone's Christianity.

Scripture has something else to tell us about the Law and its purpose. "By the law is the knowledge of sin" (Rom. 3:20). "I had not known sin, but by the law" (Rom. 7:7). Here the Law functions as a mirror that reveals to man his sins.

The Law Pronounced Jane Guilty

Jane has been a problem for her parents, disregarding what they tell her. When they set the time she is to be home at night, she simply ignores them. When they remind her that she should go to divine worship, she tells them she will do as she pleases. Why should she listen to her parents? She's old enough to do exactly as she wishes. But then a friend reminds her of the Fourth Commandment. "Thou shalt honor thy father and thy mother . . . do not despise . . . but honor, serve, and obey them." As she considers this Commandment, as she looks at herself in the face of what it says, she begins to realize how wrong she has been. She sees that her rebellious spirit against her parents actually was sin, for "sin is the transgression of the law." She begins to see herself as she really is, a child that has not only rebelled against her parents but has also rebelled against God Himself, who says: "The wages of sin is death."

Can the Law Help Her?

But what should she do? The Law gives her no answer. The more she looks at it, studies it, and applies it to her own life, the more she sees that she has offended God deeply. She may decide to try to keep the Law more perfectly, but then she also is told by the Law: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). She realizes that the Law cannot help her. It has shown her her sin, and it could drive her to complete despair. Even when she tries to keep it better, again and again she sees herself failing to keep it completely. The Law has made her realize her need for help, but it doesn't give the help she needs.

God Helps With His Gospel

But God does give help. He tells her: "The blood of Jesus Christ his son cleanseth us from all sin." He bids the sinner look to Christ for forgiveness, life, hope, peace. This message kindles and strengthens faith in the Savior in man's heart. It frees his troubled conscience. Jane knows that her sins are forgiven by God in heaven through Christ, the Crucified.

Will the Gospel Make Jane Careless About Sin?

But will this forgiveness lead her to continue to sin? Will it move her to say: Now I can disobey my parents all I want to, for I can always go to church and have my sins forgiven? Not at all. For the power of the Gospel changes her so that love to God now moves her to *want* to serve God, to *want* to listen to her parents, to *want* to do all the things God says. And the Gospel enables her to do this, not perfectly while we're still in this world, but at least to begin to do God's will.

How Jane Uses the Law Now

But what is God's will? She wants to know how to walk through life aright, and then the words of the

Psalms give the answer: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). The Law thus also serves as a rule and guide for her in her life as a Christian. But it is the Gospel that has given her the will and strength to live such a life.

So we need both in the Church, the Law and the Gospel. And when our young people go to church, they hear both. The Law they hear will not let them self-righteously continue in sin, but will reveal their deepest selves and say to them: You are a sinner. But the Gospel will bring the needed comfort, changing, renewing them and giving them the desire and strength for a life that will follow the guiding of God's Word.

ARMIN SCHUETZE



Law?

AS A MIRROR

When you get up in the morning and take your first look in the mirror you are in for a real shock. You shake your head and ask yourself, "Is it really I?" The mirror doesn't lie — it tells you it is you! So, too, God's Law serves as a mirror. It, too, shows us what we really are — mortal beings, besmirched, plastered, covered with sin.

A lighted match may seem very bright in a dark place, but in the bright sunlight it seems to go out. So, too, our deeds done in this dark world may seem to be very fine in our own eyes or in the eyes of others, but when viewed in the mirror of God's Law or in the light of God's holiness they show up for what they really are — filthy rags.

And that is something you and I and all men must know, as Isaiah long ago pointed out (Isa. 64:6), "We are all as an unclean thing, and all our righteousnesses are as filthy rags." But this is something that man will not find out of his own accord; this is something that only the Law of God, as a mirror, will make clear to him. That's why our Bible states that the chief or main purpose of the Law is to show us our sin, or as Paul puts it in Romans 3:20, "By the law is the knowledge of sin."

Thus the Law as a mirror performs a mighty important function in our life. It breaks down in man his feeling of self-sufficiency, that feeling of self-righteousness and pride, that he is good enough as he is, that he needs no help from God whatsoever, in fact, that he is so good that he can't even be improved on. The Pharisee of old, standing in the Temple, made this same mistake, and for him it was a fatal mistake. He compared himself not with God, but with other men, and then he very proudly said, "God, I thank thee, that I

am not as other men are," and then he went on and recited all the wonderful things he had done, thoroughly pleased with himself, and confident that God would be pleased with him, too. But we all know how wrong he was, for by refusing to see himself in the mirror of God's Law as he really was, a miserable sinner, he left the Temple worse off than when he entered it.

Hence, let us, who call ourselves Christians, not make the same fatal mistake, and imagine that just because we are Christians, we are better than the other man, yes, so much better, that God has to be pleased with us as we are. No, the Law is our mirror too, to show us our own sins, and how desperately we, too, need Christ as the Savior from our sins. To make this last thought stick, let me quote Paul in Romans 2:1-4 (Phillip's Translation), "Now if you feel inclined to set yourself up as a judge of those who sin, let me assure you, whoever you are, that you are in no position to do so. For at whatever point you condemn others you automatically condemn yourself, since you, the judge, commit the same sins. God's judgment, we know, is utterly impartial in its action against such evildoers. What makes you think that you, who so readily judge the sins of others, can consider yourself beyond the judgment of God? Are you, perhaps, misinterpreting God's generosity and patient mercy toward you as weakness on his part? Don't you realize that God's kindness is meant to lead you to repentance?"

So let the Law serve its chief purpose, as the physician who makes the diagnosis and informs the patient of the serious nature of his malady, so that you don't make the mistake of trying to be your own spiritual doctor.

KENNETH W. VERTZ

By H. C. Nitz

By the Way

Right to Educate

A district court judge in Iowa has ruled the state does not have power to close Amish schools.

The principle defended by the district court is an important one. The state can — and should — establish rules of attendance; the state can set standards of teaching so long as these are not oppressive.

But the state does not have the right to educate. *This right belongs to parents.* They may choose to utilize schools provided by the state or they may choose to utilize private schools but both public and private schools exist, not of their own right but through *delegation of rights by parents.*

If this does not seem important to you then remember that totalitarian states invariably seek to gain control over all education, seek to establish governmental rights that are *above the rights of parents.*

Protection of the rights of some Amish parents in Iowa to educate their children as they wish is important not just to them but to all of us.

(*Operation Understanding*, Jan. 6, 1963.) (Emphasis added.)

Well said, Editor Dale Francis!

A More Excellent Way

Indirect giving dies hard. We are tempted to indulge in it because it seems to be painless. It is treated with increasing frequency in various religious journals. One gets the impression that it is on the wane. However, occasionally someone rises to its defense, but not too convincingly. Recently a noted columnist in *The British Weekly* defended it rather lamely. To this a reader, apparently a layman, replied:

Sir, — I was interested to read Professor McKenzie's views on "the sale of work." I wonder how many ministers "in the field" would be able to agree with him? Sales of work seem to be changing with the years: traditionally they were, literally, sales of work done and given by members. This had its good points, but even this was open to criticism: surely the

Church could find something better to do with its people's time and energy? The modern trend seems to be towards the stocking of sales with goods bought wholesale "on the cheap," which rather suggests "giving unto the Lord that which costs (little or) nothing."

Despite what may be said of their social aspect, sales of work are primarily money-raising; as such, they loom far too large and are apt to take precedence over other far more important Christian activities; there is little sense of "giving to God"; they represent an unpleasant — even mildly dishonest? — "sugaring of the pill"; they are always surrounded by an air of apprehension and worry on the part of the organizers; the notion of a "target-figure" creeps in, and all too often the whole organization falls upon the willing shoulders of the few who are, in a sense, made scapegoats for the congregation's failure in "direct giving." On the day of the sale itself, the menfolk go to a football match; a sale of work is no place for a man.

I admit that there are some congregations which cannot exist by "direct giving" and which require special efforts of this kind, but I doubt if there are really many such, and I doubt even more whether the congregations concerned will ever face the challenge of Christian Stewardship while the sale of work continues to be an automatic annual event.

In my own congregation, the sale of work was recently replaced by a Gift Day which was far more productive and caused far less fuss than any sale. A Harvest Supper also took place, attended by a large percentage of the membership; this was truly a family occasion, finance was not involved, and it was the source of a greater spiritual blessing than any sale of work I have known.

No, Sir: don't "ban the sale of work," but equally don't regard it as part of the *status quo*; rather, let us try, gently and tactfully, each in his own situation, to see if there is not a more excellent way.

Three Unpardonable Sins

"There are three unpardonable sins today: to be flippant or superficial in the analysis of *the world situation*; to live and act as though halfhearted measures would avail; and to lack the moral courage to rise to the historic occasion."

Thus Charles Malik, former president of the General Assembly of the United Nations, begins the first chapter of his small but provocative book, *Christ and Crisis* (Eerdmans, Grand Rapids, 1962).

For the three words we have italicized substitute "world missions," and you have a three-part sermon on three unpardonable sins of which many professed Christians are guilty today.

There is no excuse for the general ignorance regarding the Macedonian cry appealing from many fields. There is less excuse for the halfhearted manner in which many of us support the work assigned to us. And the lack of courage can be overcome if we penitently plead for willingness and strength from Him who has commissioned us: "Ye shall be witnesses unto me."

Would God give the Church the spirit of William Carey, the pioneer missionary of India, whose motto was: "Undertake great things for God; expect great things from God"!

Moderation

When St. Paul writes (Phil. 4:5), "Let your *moderation* be known unto all men," he uses a Greek word that is used only a few times in the New Testament and is difficult to translate. In some of the modern versions it is rendered forbearance, magnanimity, considerateness, fairness, courtesy, gentleness, reasonableness, patience. The Vulgate renders it "modestia," and Luther uses the beautiful word "Lindigkeit."

But the word is even harder to translate into action. Dr. Harry Ironside, a noted Bible teacher and former pastor of the Moody Memorial Church in Chicago, relates how as a boy he attended a meeting in Toronto in which a heated discussion took place. "I was horrified," says Ironside, "to

(Continued on page 75)

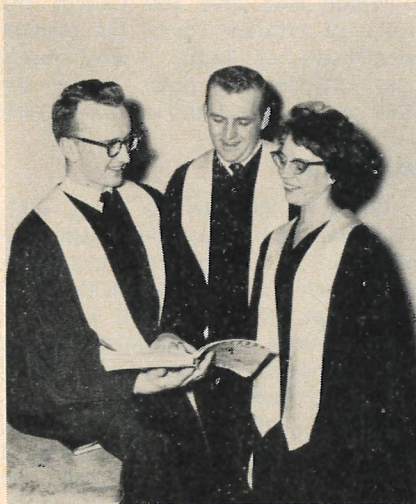
DMLC Choir To Visit Five Synodical Districts

On Sunday, March 24, approximately 70 students of our teacher-training institution at New Ulm, Minnesota, will begin a routine which they will repeat many times and at many places over a period of five weeks. We are, of course, referring to the forthcoming concert season of the Dr. Martin Luther College Choir. Before April 28 has passed into history, the choir will have sung a total of 27 times, making appearances in five of the Synod's nine Districts. The states to be toured are Michigan, Minnesota, and Wisconsin.

Attendants at the song-service will find a new conductor in charge of the choir. Prof. Meilahn Zahn, formerly head of the music department at Michigan Lutheran Seminary, assumed similar duties at Dr. Martin Luther College at the beginning of the current school year.

Readers of our periodicals will be interested in knowing where the 1963 tour will take the choir. The entire personnel of the choir cordially invites all for whom attendance at a concert will be possible to participate with it in the joy of singing unto the Lord.

R. H. HOENECKE



Officers of the
Dr. Martin Luther College Choir

(Left to right) Kenneth Jeske, president, Kewaskum, Wisconsin; James Fenske, vice-president, Boyd, Minnesota; Patricia Hill, secretary-treasurer, Inkster, Michigan.

1963 ITINERARY DR. MARTIN LUTHER COLLEGE CHOIR

Date	Time	Place
Sunday, March 24	Morning	Redwood Falls, Minnesota St. John's Lutheran Church
	Afternoon	Wood Lake, Minnesota St. John's Lutheran Church
	Evening	Olivia, Minnesota Zion Lutheran Church
Sunday, March 31	Morning	Arlington, Minnesota St. Paul's Lutheran Church
	Afternoon	Morgan, Minnesota Zion Lutheran Church
	Evening	Marshall, Minnesota Christ Lutheran Church
Thursday, April 4	Evening	Red Wing, Minnesota St. John's Lutheran Church
Friday, April 5	Evening	Caledonia, Minnesota St. John's Lutheran Church
Saturday, April 6	Evening	Kenosha, Wisconsin Friedens Lutheran Church
Sunday, April 7	Morning	Milwaukee, Wisconsin Mount Lebanon Lutheran Church
	Afternoon	Mequon, Wisconsin Mequon City Hall
	Evening	Fort Atkinson, Wisconsin St. Paul's Lutheran Church
Monday, April 8	Evening	Benton Harbor, Michigan High School Auditorium
Tuesday, April 9	Evening	Saginaw, Michigan Michigan Lutheran Seminary
Wednesday, April 10	Evening	Plymouth, Michigan St. Peter's Lutheran Church
Thursday, April 11	Evening	Juneau, Wisconsin High School Auditorium
Friday, April 12	Afternoon	Fond du Lac, Wisconsin Winnebago Lutheran Academy
	Evening	Manitowoc, Wisconsin First German Lutheran Church
Saturday, April 13	Evening	Appleton, Wisconsin Fox Valley Lutheran High School
Sunday, April 14	Morning	Weyauwega, Wisconsin St. Peter's Lutheran Church
	Afternoon	Berlin, Wisconsin Trinity Lutheran Church
	Evening	Rhineland, Wisconsin Zion Lutheran Church
Monday, April 15	Evening	St. Paul, Minnesota St. John's Lutheran Church
Sunday, April 21	Morning	North Mankato, Minnesota St. Paul's Lutheran Church
	Afternoon	Jordan, Minnesota St. Paul's Lutheran Church
	Evening	Rockford, Minnesota High School Auditorium
Sunday, April 28	Evening	Homecoming Concert at Dr. Martin Luther College

A Message From Your Committee on Relief

The Early Church A Model Church Also in the Exercise of Charity

Charity may be labeled: *Love in Action*, Faith needs to be active in love, else it is dead. One might say, a Christian is born to be charitable. For that reason, charity is a mark of Christianity before the world and for the individual Christian and for the Christian Church.

The early Church is our model in every respect, therefore also in charity. We make much of the fact that the early Church is our model and example in steadfastly adhering to pure doctrine, to the practice of God-pleasing fellowship, to diligent use of the Sacrament, and to fervent and frequent prayer.

But we often lose sight of that which is reported a few verses further on in Acts 2, where we read: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." We should hardly need to be reminded of the words of commendation Paul speaks of the Macedonian churches regarding their liberality toward the poor. Individuals in the early churches were held up as models in exercising charity, as for example, Cornelius and his house, of whom it is said: "Thy prayers and thine alms come up for a memorial before God." We think also of Dorcas who was well known and loved for her work of charity.

Practicing charity is the glorious privilege of the Christian and of the Church. It is a beautiful expression of faith. We are not merely to love our neighbor, or just feel sorry for him when he is in need; we are to

demonstrate our love, our concern, our compassion, our care in a tangible way.

The Word of God enjoins this upon us in many passages, for example, in Galatians 6:9,10: "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." These words are very meaningful and significant for us. They tell us plainly that there is to be no letdown in doing good, no growing tired of charitable works. And they certainly make it clear that charity is not to be limited in its scope, but it is to be extended "unto all men." These words are also a reminder and an assurance of the reward of grace that follows doing good: "In due season we shall reap, if we faint not." So speaks our Savior: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We, as Christians, and as a Synod, must be governed and guided by these injunctions to exercise charity, to carry on the works of charity, to be charitable toward all men. Your Synod's Relief Committee is doing this work in your name. Whenever and wherever it becomes aware of human need, it extends a helping hand to the degree that you, our fellow members, enable it to do so.

It goes without saying that we are concerned, above all, about those who are of "the household of faith." But charity does not stop there; it spills over upon all men. For that

reason your Committee on Relief includes all men and all areas in its program. It is guided by just one principle: Where there is need!

We do not hesitate to ask you to support this program with generous gifts, because God's Word constrains us to do so, and God's Word should move you to support the Relief Program to the utmost of your ability. Can you salve your conscience by offering the Lord a pittance to bring relief to those who are in need? Will you bring an offering that won't even cause a ripple in your ordinary routine of life? Or will you ask the Lord as David did, to "enlarge" your heart, so that you will feel constrained to bring truly sacrificial gifts of love as an answer to the plea in the name of Christ, our Savior, for the hungry, the homeless, the helpless, the hopeless masses of fellow human beings? Surely, you do not want to evade this injunction of our Lord: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith"! Pray the Lord to keep you aware of your responsibilities and alert to your opportunities to "do good unto all men"!

Hark back to the early Church and heed the example it has left us, that it might be said of us, what Paul said to the Macedonian churches: "Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

KARL F. KRAUSS

Editorials

(Continued from page 67)

When Christ referred by name to Moses, David, and Isaiah, He was understood by His disciples and also by the unbelieving Jews to be referring to the Word of God as recorded in the Old Testament. When Jesus was tempted in the desert by Satan, He countered each attempt to lead Him astray by referring to a written word in the Old Testament. Four times He answered with "It is written," and cited a written Scripture passage. The devil knew very well that the written

words that Jesus referred to were the Word of God, but the "wise and prudent" seem to have difficulty in understanding it.

St. Peter admonishes us to desire the sincere milk of the word as "newborn babes," that we may grow thereby. If in all simplicity and trust we accept what is written as God's own Word to us, then we can join heartily in Christ's prayer and thank the Father, too, that He has revealed to us babes what remains hidden to the wise and prudent who entangle themselves in their own complicated theories.

E. E. KOWALKE

† Pastor W. H. Siffring †

Walter H. Siffring, pastor of Our Savior's Lutheran Church of Longmont and St. John's Lutheran Church of Platteville, both in Colorado, died suddenly at his residence Sunday morning following his morning worship service, December 16, 1962.

Pastor Siffring was born in Rising City, Nebraska, on December 14, 1879.

Pastor Siffring had served in the ministry since 1926, working in various missionary churches throughout Colorado. His most recent assignments were at Platteville and Longmont.

Surviving him are: his wife Edna; three sons, Loren of Rochester, Michigan, Rolland of San Diego, California, Jerome, who is with the armed forces; one daughter, Mrs. Eugene (Mildred) Endorf of Grand Junction, Colorado; four brothers, Fred of Tucson, Arizona, Rudolph of Columbus, Nebraska, David of Ogalala, Nebraska, Chris of Rising City, Nebraska; and three sisters, all of Rising City, Nebraska, Mrs. Emma Hinze, Mrs. Marie Onnen, and Mrs. Minnie Rathja. There are also six grandchildren, several nieces and nephews, and many friends.

Pastor A. C. Bauman, a longtime friend of the family, preached the funeral sermon using the text, Deuteronomy 34:1-6.

A private service was conducted for the family. The undersigned spoke on Genesis 24:56.

Pastor Siffring came to Colorado in 1933 and served in the various mission fields. He was a great help in establishing missions throughout the state. He also served on the Mission Board and as visitor in the Colorado Conference.

Always eager to further the kingdom of God, he never spared himself but willingly served his Master.

The last sermon which he preached on the day of his death was based on Isaiah 40:1, 2. He was indeed a true evangelical pastor.

Funeral services were conducted in Longmont, Colorado, on December 19, 1962, in his last congregation. Pastor Krenke, the chairman of our Mission Board, assisted the undersigned in the service.

May the God of all grace comfort his surviving family!

"Well done thou good and faithful servant, enter thou into the joy of thy Lord."

A. C. BAUMAN

† William F. Mueller †

Mr. William F. Mueller, known and respected throughout our Synod as a faithful worker in the Church, passed to his eternal reward at the age of 81 in Watertown, Wisconsin, on February 6, after an illness of several months.

Mr. Mueller served the Church well both in his home congregations, Mt. Olive of Appleton and Trinity of Watertown, as well as in the Synod. He was a member of the Northern Wisconsin District Mission Board for some years, a member of the Board of Trustees of the Synod and also of the Trust Funds Committee. He remained to the end a humble, consecrated worker in his Lord's kingdom. There survive his widow and one brother, Edward Mueller of Appleton.

The funeral service was conducted at Trinity in Watertown on February 9. The interment was made in Appleton.

We honor his memory as of a faithful servant and thank the Lord for having given the Church many blessings through his work.

K. A. TIMMEL

† Mrs. Lina Dettmann †

Mrs. Lina Dettmann was born Lina Eisenloeffel on May 23, 1871, in Germany. Through the instrumentality of her Christian parents God gave her the wisdom to salvation. Coming to America, she was united in holy matrimony with Pastor Gustav Dettmann on October 27, 1892, at Brookside, Wisconsin. She graced the parsonage at Brookside and at Town Freedom near Appleton, Wisconsin, with Christian devotion and faithfulness until her husband retired from the ministry. The couple lived in Appleton and were members at St. Paul's Lutheran Church there. Her husband preceded her in death in 1952. She passed away February 12 at the home of her daughter Margaret (Mrs. Henry Bartsch) at Glen Ellyn, Illinois, at the age of 91 years, 8 months, and 20 days, survived by four daughters: Emma (Mrs. Joe Naegele), Gertrude (Mrs. Fred Mann), Margaret (Mrs. Henry Bartsch), and Irma (Mrs. Orme Stach); one son Oscar; four grandchildren; and four great-grandchildren.

F. M. BRANDT

Briefs

(Continued from page 66)

Perhaps those whose devotion is to science should be teaching in a school separated from the church and we should reserve the pulpit and seminary for those who preach that the Word is the Truth."

One can only wish such people well and hope that their testimony may prevail. Yet this hope fights against a stubborn fact. We refer to two different views of the Bible held in the American Lutheran Church. *The Lutheran Standard* (Jan. 1) frankly admits this state of affairs under the heading "Crisis in Theology": "For some time there has been a simmering uneasiness in the church because of charges that our theological position — our faith — is being undermined by a 'liberal' attitude toward the Bible. *Teachers at our seminaries and colleges* — and pastors and lay persons taught by them — are accused of departing from orthodox Christian teaching by saying that the Bible, at least in part, is not necessarily factual. This, critics say, makes man rather than God the judge of what is true. If we can dispense with some parts of the Bible as not being meant literally, what is to prevent us from throwing out the heart of the message of salvation on the same basis?" (Emphasis is ours.)

There would be more hope that the true Lutheran — and Scriptural! — view of the Bible would win out if the churches now in the ALC had not merged on the basis of an unclear, inadequate statement (in the "United Testimony") on the doctrine of the Scriptures, and if the liberal view of the Bible had not been tolerated for some years before the merger. Seldom, if ever, has a merged body which came about on such an unsound basis found its way back to solid, Scriptural ground. Once the Scriptural view of the Bible is abandoned, a church has lost its God-given strength and stamina to resist error, and no longer is it capable of unswerving, unflinching loyalty to God's Word. The voice of church history speaks against such a hope. And yet we cling to it, and give expression to it in prayer.

By the Way

(Continued from page 71)

see men I had esteemed and been taught to respect, apparently so indignant with one another that there was hatred in their eyes. I can remember one man springing to his feet with clenched fist saying, 'I will put up with a good deal, but one thing I will not put up with — I will not allow you to put anything over on me; *I will have my rights!*' An old Scotchman who was rather hard of hearing, leaned forward and, cupping his ears with his hands, said, 'What was that, brother? I did not get that.' 'I will have my *rights!*' repeated the man. 'But you did not mean that, did you? If you had your rights, you would be in hell, wouldn't you? And you are forgetting, aren't you, that Jesus did not come to get His rights; He came to get His wrongs, and He got them!'"

Ironside concludes: "I can still see that man, standing there for a moment like one transfixed; and then, the tears broke from his eyes as he said, 'Brethren, I've been wrong all along; handle the case as you think best.' He sat down with his face in his hands and sobbed before them all —and everything was settled in three minutes."

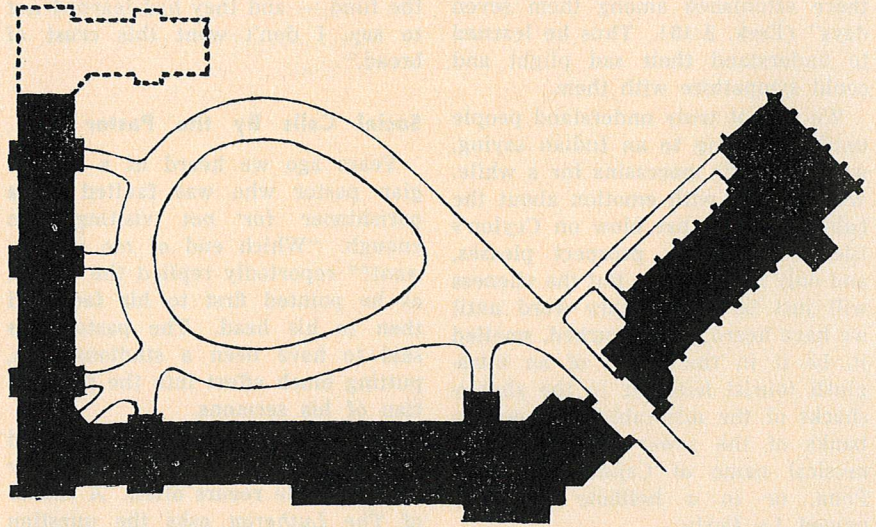
They Call Us To Deliver

World-Wide Missions is a so-called "faith venture" that supports 1000 national pastors and evangelicals in 60 nations. This mission does not get support from any denomination but from interested Christians.

Dr. Basil Miller, the director, sends out a small 16-page monthly bulletin. The following excerpts are from the March 1963 issue.

"I have walked the streets of the great cities of the heathen world such as Madras, Calcutta, Bombay, Hong Kong, Singapore. Everywhere starvation among little children abounds."

"Throughout Southeast Asia and down in the islands of the sea there are many temples devoted to worshipping the monkey-god. . . . Here stands the monkey-god priest, draped in a saffron robe. He is gaunt from fasting. His eyes are hollow. His fingers are like claws. At his feet lies a beautiful Indian or Malayan girl, or she may be a Fijian, or a girl from Bali, stretched on the floor. She clamors for the monkey-god priest to bless her. And with a few words spoken to the girl, she arises. Then



WHERE IS THE SEMINARY ADDITION BEING BUILT?

Very likely all who are acquainted with the layout of our Seminary at Mequon are curious to know just where the new addition is being built. The ground plan above will answer this question. The area at the upper left marked off by dotted lines indicates the site of the new addition.

The new structure will add Units 6 and 7 to the existing five units. It will house 32 men. The architecture of the exterior will conform to that used in the other sections. The interior arrangements, however, will differ considerably from that of the other units.

The following information may be helpful to those who have never visited our Seminary. The opening shown in the foreground is the Tower Gateway (see the cover picture). To the right of this is the unit containing classrooms, faculty room, and library. At right angles to this (at the extreme right) is the chapel, with the gymnasium underneath it. To the left of the Tower are the steward's quarters, the refectory, and the five dormitory units.

To bring you up to date on building progress, we can report that the excavation is complete, and that the footings have been poured.

he picks up a rubber stamp, and on the backs of the worshipers stamps a monkey-god blessing. Out they go, feeling that somehow they have striven to find peace in their hearts."

"Deep in the jungles of the Fiji islands are primitive people who have never heard the Gospel of Christ."

"There are more than 3000 islands in Indonesia. Many of them are very, very primitive, where the Gospel has never been taught."

"My heart has been burdened for New Guinea. Recently savages from the wilds flocked into one of the mission stations and murdered 80 Christians. . . . This is one of the great unevangelized areas of the world. Men and women who live deep in these jungles have never, since the dawn of time, heard of Jesus Christ as their Savior."

A native preacher in South Nigeria: "You cannot conceive of the tragedy

and danger, the superstition, the witch doctors and all of their concoctions, that mark a heathen village. These heathen groups are all under the power of the witch doctors and the native superstitious jungle societies that have come down out of antiquity. They tear at the very heart of my people. They bind them in superstition. They worship, or cause them to worship, rocks and stones and trees as their juju or god."

Dr. Miller writes: "The heathen are waiting; the challenge is great; the opportunity is marvelous. National evangelism is striking at the root of the nationalistic spirit that is sweeping the nations of the earth. Now is God's time."

"I Sat Where They Sat"

The Prophet Ezekiel visited the Jewish captives at Telabib and "sat where they sat" and he "remained

there astonished among them seven days" (Ezek. 3:15). Thus he learned to understand their sad plight and could sympathize with them.

We cannot truly understand people until, according to an Indian saying, we wear their moccasins for a while. We can sing with emotion about the balmy breezes that blow on Ceylon's isle, where every prospect pleases, and only man is vile. But the vileness will just be a dictionary word until we have heard, seen, touched, smelled it, be it in the casino of an ultraplush tourist hotel or in the shabby shacks of the miserably poor on the banks of the sewer ditch with the musical name of Cañon de Martin Peña, or in a hellhole ironically named La Perla.

When a man fell among thieves on the road to Jericho, our Lord says of the Samaritan who helped the Victim that "he came where he was." The priest and the Levite passed by. (Perhaps they thought they did not have a "call.")

Now, we all have a call to relieve the spiritual and physical suffering of our fellow men. The call is our Lord's "Go!" But we are loath to go if we do not realize the great need of those "other sheep" for whose joining His flock our Lord so fervently yearned.

"Can we really understand the suffering of the millions in the world who are starving when we have never been hungry?" According to *The Sunday School Times*, a pastor in the state of Washington put that question to his congregation. The report continues: "Soon a number of families decided they did not know what it means to be hungry. To find out, they had only a bowl of rice and a glass of water at one meal each week — and they gave the cost of a normal meal to a new church fund, Meals for Missions. At the end of the year, with 160 persons helping, they had given \$1,200 to

the fund — and they had learned not to say, I don't want this crust of bread."

Social Calls By the Pastor

Years ago we heard of a Norwegian pastor who was faulted by a parishioner for not visiting him enough. "Which end of me do you want?" reportedly replied the pastor, as he pointed first to his feet and then to his head. The pastor was said to have been a studious man, putting much effort into the preparation of his sermons.

The question of the necessity and frequency of social calls by a pastor on his people recurs often. A reader of *The Lutheran* asks the question editor:

"In our congregation we have a fine pastor who we feel is giving us good leadership. He works seven days a week and usually at least twelve hours a day. However some of the members of the congregation who have belonged to our church for many years feel that the pastor does not call on them as frequently as they like. Should a pastor be expected to make social calls on his parishioners?"

The editor's answer throws light on some phases of modern life that make social calling difficult:

"First, the pastor probably does not call on his members as frequently as he would like! Next we could say that a pastor's calls on his people are not 'social' calls, but are pastoral visits based on his concern for the spiritual lives of the members of his parish. Because the members you refer to are older members, it may possibly be that they do not realize the many ways in which our modern mode of living affects the parish ministry.

"Studies have shown that people are seeking out their pastors increasingly for counseling on many prob-

lems. Much that used to be accomplished through calls is now approached by sessions at the pastor's study, frequently by appointment. Medical doctors often find it more effective to do their work in their offices and have reduced the home calls to emergency situations. Increased urbanization has also complicated the pastor's life, for he must travel in many directions and great distances to see his parishioners. His hospital calls and calls on 'shut-ins' involve much transportation time as well.

"Many pastors have been discouraged in attempting to make home calls by repeatedly finding that no one is home because both husband and wife are employed outside the home. On evening calls he find he has a competitor in the family's devotion to the TV set! Every pastor is happy to call upon a parishioner when requested to do so and will rejoice in the opportunity to carry out his call to serve his people directly."

Anniversaries

Golden Weddings

Mr. and Mrs. James Kragh of Trinity Ev. Lutheran Church, Hendricks, Minnesota, on January 22, 1963.

Mr. and Mrs. Paul M. Weber of Peace Ev. Lutheran Church, Bradenton, Florida, on February 8, 1963.

Mr. and Mrs. John Oeltjenbruns of St. Matthew's Ev. Lutheran Church, Butterfield, Minnesota, on February 17, 1963

Mr. and Mrs. Berthold Pochardt of Calvary Lutheran Church, Glenwood, Minnesota, on February 20, 1963.

LIST OF CANDIDATES

The following have been nominated for the position of principal or administrator of Dr. Martin Luther High School:

Rev. Norman Berg, Plymouth, Michigan
 Rev. Gerhardt Birkholz, Lake Benton, Minnesota
 Prof. Delmar Brick, New Ulm, Minnesota
 Rev. Otto Engel, Danube, Minnesota
 Rev. William Fischer, Milwaukee, Wisconsin
 Prof. Edward Fredrich, Saginaw, Michigan
 Rev. Wilbert Gawrisch, Rhineland, Wisconsin
 Rev. Daniel Gieschen, Adrian, Michigan
 Prof. Lloyd Hahnke, New Ulm, Minnesota
 Prof. Theodore Hartwig, New Ulm, Minnesota
 Prof. Roland Hoenecke, New Ulm, Minnesota
 Prof. Lloyd Huebner, Fort Atkinson, Wisconsin
 Rev. Philip Janke, Menomonee Falls, Wisconsin
 Rev. John Jeske, Jr., Milwaukee, Wisconsin

Prof. Harris Kaesmeyer, Saginaw, Michigan
 Rev. Norval Kock, Woodlake, Minnesota
 Rev. Daniel Malchow, Caledonia, Minnesota
 Prof. Erwin Scharf, Watertown, Wisconsin
 Prof. Wayne Schmidt, Onalaska, Wisconsin
 Rev. Walter Schumann, Watertown, South Dakota
 Rev. Oscar Siegler, Mt. Calvary, Wisconsin
 Rev. David Tetzlaff, Whitewater, Wisconsin
 Prof. Harold Warnke, Appleton, Wisconsin
 Rev. Willmar Wichmann, Grand Island, Nebraska

The Board of Control will meet at 4:00 p.m. on March 22, 1963, to call a man from this list. Correspondence regarding these candidates should be in the hands of the undersigned not later than March 21, 1963.

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

NAMES REQUESTED California Mission

Monthly services, for the present, are being conducted in the home of Mr. and Mrs. Robert Lehman, 2607 Naples Ave., Hayward, Calif. These services are being held for the purpose of exploration. The undersigned would appreciate receiving from the members of the Synod referrals to people in Hayward, San Leandro, San Lorenzo, Alameda, Oakland, Berkeley, Castro Valley, Walnut Creek, Lafayette, Concord, Pleasant Hill, and any city in the East Bay Area.

The Rev. R. Waldschmidt
2520 Carmelita Ave.
Belmont, Calif.

CALL FOR CANDIDATES

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, herewith invites members of Synod to place in nomination the names of men qualified to teach science in the college department, specifically survey courses in Physical Science and Biological Science. Kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned not later than April 5, 1963.

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

47th BIENNIAL CONVENTION AND SEMINARY CENTENNIAL

God willing, the 47th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held in the Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee 13, Wis., from August 7 to 14, 1963. These dates are determined by the Synod's Constitution and Bylaws.

The Centennial of the founding of our Wisconsin Lutheran Seminary will be observed at a service to be held on the Seminary grounds on Sunday, August 11.

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

ACKNOWLEDGMENT AND THANKS

Northwestern College acknowledges with sincere appreciation the following gifts received since May 1961.

For the Chapel Organ: \$50.00 from the trustees of the Henry Woyahn Memorial Foundation; \$1.00 in memory of Erich Genz from Mr. and Mrs. Harry Sturm; \$2.00 in memory of Mrs. H. Stiemke from Pastor and Mrs. R. Horlamus and Mr. and Mrs. John Heitsch; \$100.00 from Robert Drews; \$5.00 in memory of Mr. Emmett Parker from Mr. and Mrs. Harold Babler and James Babler; \$10.00 in memory of Mrs. D. Malchow from Mr. and Mrs. Walter Ebert and Pastor and Mrs. Donald Sellnow; \$15.00 in memory of E. O. Schmidt from Wanda Schmidt; \$5.00 in memory of Carl Abel from Mrs. Bernice Olson; \$100.00 from youth groups of the Randolph, Wis., area; \$75.00 in memory of Emmett Packer from Thelma Packer; \$8.00 from Mrs. Herbert Zurbuchen; \$5.00 in memory of Bertha Cortelyou from Mrs. H. J. Diehl; \$45.00 in memory of Mrs. Daniel Malchow; \$20.00 from St. Paul's Church, North Freedom, Wis.; \$5.00 in memory of Mrs. Guri Johnson from Mr. and Mrs. Ude Habben and Kermit; \$250.00 in memory of Mrs. Henry Hellmann from St. Paul's Church, New Ulm, Minn.; \$2.00 in memory of Rev. Otto Neumann from

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

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

CALENDAR OF CONFERENCES

NEBRASKA

DISTRICT

PASTORAL CONFERENCE

Place: St. Paul's Lutheran Church, Naper, Nebr., Kenneth Strack, pastor.

Date: April 23 to April 25, 1963 (Tuesday, 10:00 a.m. to Thursday noon).

Assignments: Exegesis of Rom. 10:14-21, A. Werre; Exegesis on Ps. 2, V. Bittorf; Exegetical paper on Ps. 8, G. Free; Pledging in the Light of the Scriptural Doctrine of Stewardship, M. Weishahn; Luther's Stand on the Word against the Theology of the Middle Ages with Application to Present-Day Controversies, A. C. Bauman.

Reports: Board of Support, Finance, Academy, Missions, Relief, and Education. Note: Communion service Tuesday evening at 8:00 p.m. (Preacher: Wm. Wietzke; alternate, H. Meyer).

Please announce to the host pastor by April 7, 1963. If you so desire, he will make motel reservations.

G. FREE, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH CONFERENCE

Date: March 25, 1963.

Time: 9:00 a.m.

Place: Christ the Lord Ev. Lutheran Church, Brookfield, Wis., corner of Brookfield and Gebhardt Rds.; John A. Westendorf, pastor.

Preacher: R. Kleist (P. Knickelbein).

Program: Exegesis of the Book of Micah (concl.), Dr. Paul Peters; Visitor's Report; Financial Report; Scriptural Principles Applied to Quota System; How Can We Prepare Our People For Holy Communion? Pastor M. Liesener.

Note: Please send excuses to the host pastor.

MELVIN C. SMITH, Secretary

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

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Birner, H. E., as pastor of Zion Ev. Lutheran Church, Moberidge, S. Dak., and St. Jacobi Ev. Lutheran Church, Glenham, S. Dak., by W. B. Ten Broek; Feb. 3, 1963.

Fenske, Siegfried, as pastor of Nathanael Ev. Lutheran Church, Milwaukee, Wis., by W. Franzmann; Feb. 17, 1963.

Koehler, Herbert, as pastor of St. Paul's Ev. Lutheran Church, Bloomer, Wis., by E. Prenzlow, Sr.; Feb. 10, 1963.

CHANGE OF ADDRESS

Pastors

Koehler, Herbert, 1315 Larson St., Bloomer, Wis.

Waldschmidt, R., 2520 Carmelita Ave., Belmont, Calif.

Prof. and Mrs. E. Scharf; \$4.00 in memory of Otto Dinnis from relatives and friends; \$5.00 in memory of Mrs. D. Malchow from Pastor Gerhard Birkholz; \$5.00 in memory of Erich Schultz from Mrs. Walter Schultz and family; in memory of Harold Schumann: \$35.00 from First Wis. National Bank of Milwaukee, \$5.00 from Mrs. L. L. Freeman, \$2.00 from Mr. and Mrs. E. Bilse, \$6.00 from Mrs. Roy Naumann, Miss Selma Voss and Miss Cynthia Neider, \$25.00 from Continental Ill. National Bank and Trust Co., \$25.00 from Marine National Exchange Bank of Milwaukee, \$374.50 from friends and relatives, \$10.00 from Wis. National Bank, \$10.00 from Merchants Bank, \$25.00 from Family Welfare Association; \$5.00 in memory of Mrs. Fred Schroeder from Prof. and Mrs. C. Toppe; \$5.00 in memory of William Hoegel from the W. Schultz Family; \$2.00 in memory of Mr. N. Hardell from Mr. and Mrs. Robert Semro; \$3.00 in memory of Miss Della Klingmann from Mrs. Selma Koehler; \$10.00 from W. G. Welles; \$16.00 in memory of Henry C. Wendt from relatives and friends; \$10.00 from St. John-St. James Ladies Aid, Reedsville; \$25.00 from C. A. Nehring; \$20.00 from United Fire Proof Warehouse Co.; \$60.00 from Ladies Aid of Mt. Olive Church, Appleton; \$15.00 in memory of Mrs. Bruss from NWC Faculty; \$100.00 from Rene Claudon; \$50.00 from Harvey Callies; \$5.00 from St. Paul's Ladies Missionary

Society, Lake Mills; \$10.00 from Immanuel Ladies Aid, Medford; \$2.00 in memory of Henry Hass from Mr. and Mrs. Ude Habben and Kermit; \$50.00 from Rev. A. Lorenz; \$50.00 from H. C. Zarwell; \$50.00 from Berthold Treiber; \$60.00 from Prof. Winfred P. Lehmann; \$100.00 in memory of Elizabeth Ernst from Mrs. George Ernst; \$36.50 in memory of John Uttech from students of Milwaukee Lutheran Teachers College; \$50.00 from Ladies Aid of First Lutheran Church, La Crosse, \$2.00 in memory of Mrs. Otto Luther from Christ Church, Marshfield; \$25.00 from St. Paul's Church Choir, Ixonia; \$22.85 from Pastor O. W. Koch from Altar Guild of Mt. Olive Church, Appleton; \$40.00 in memory of Pastor W. T. Meier and Pastor O. W. Koch from the Central Conference; \$200.00 from Siloah Church; \$2.00 in memory of Herman Lentz; \$86.78 from children of First Lutheran School at La Crosse; \$30.00 from St. John's Church, South Milwaukee; \$1.00 in memory of Carl Bahr; \$17.00 from Grace Church, Wausau; \$25.00 from Ladies Aid of Apostles' Church, Milwaukee.

For the Chapel Window Fund: \$5.00 from Mrs. Selma Koehler; \$40.00 from Friedens Church, Bonduel, and St. Paul's Church, Zachow; \$26.72 in memory of R. H. Kellner from Emmanuel Church, New London; \$15.00 in memory of Mrs. Fred Schalow from St. Peter's Church, McMillan, Wis.; \$5.00 from St. Mark's Church, Watertown; \$12.00 in memory of Mrs. Paul Brockmann from NWC Faculty; \$5.00 in memory of Rev. William Hartwig from Rev. Paul Hartwig; \$5.00 from John Kuck; \$500.00 in memory of Dr. E. Heilman from Mrs. E. Heilman.

For the Library: in memory of Harold Schumann; \$1.00 from Prof. and Mrs. E. Schroeder, \$2.00 from Prof. and Mrs. T. Binhammer, \$2.00 from Prof. and Mrs. D. Rohda; in memory of Mrs. Fred Schroeder; \$50.00 from NWC Faculty, \$1.00 from Mr. and Mrs. Ben Otto, \$5.00 from Mr. and Mrs. Robert Knull, \$50.00 from relatives and friends; \$50.00 from Prof. and Mrs. Martin Franzmann; \$25.00 from Mr. and Mrs. Clyde Cooper; \$1.00 in memory of Mr. Jady from Prof. and Mrs. E. Schroeder; \$5.00 in memory of Aug. Kraemer from Mrs. Aug. Kraemer and Family; \$50.00 from Dr. George Shield; \$2.00 in memory of Pastor F. Ehlert from Prof. and Mrs. E. Schroeder; \$205.95 from St. Paul's School, Fort Atkinson; in memory of Mrs. Paul Brockmann; \$5.00 from Prof. and Mrs. Rohda, \$5.00 from Mrs. Alma Barsch, \$5.00 from Mrs. Clarence Gorder, \$5.00 from Mr. and Mrs. Clarence Schuetze, \$5.00 from Mrs. Wm. Schlueter, Mrs. H. Neuman, Mrs. Fred Kusanke, Mrs. E. Meyer; \$25.00 from Mrs. Clyde Cooper; \$33.00 from children of St. Stephen's School, Beaver Dam; \$2.00 in memory of Mr. Carl Jaeger.

Miscellaneous: \$225.00 in memory of Herbert Sachs from friends and relatives for Administration Office; \$5.00 from St. Paul's Church, Mauston, for kitchen; \$14.00 from St. Luke's Church, New Lisbon, for kitchen; \$15.00 from St. Jacobi Ladies Aid, Milwaukee, for equipment; \$50.00 from Ladies Auxiliary of the Martin Club for Medical Fund; \$30.00 from St. John's Church, South Milwaukee, for Student Support; cookies from St. Mark's Ladies Aid, Watertown; Salem Church, Sturgeon Bay; Trinity Ladies Aid, Watertown; and Zion Ladies Aid, Theresa; 460 qts. tomato juice from Friedens Congregation, Randolph; drapes from ladies of St. Paul's Church at Wisconsin Rapids, and from Zion Ladies Aid, South Milwaukee; sheets, pillowcases and aprons from Christ Church, Eagle River.

Grants in Aid: \$2,000.00 from the Aid Association for Lutherans.

DONATIONS

Received by Dr. Martin Luther College

1963

Ladies Aid Society, First Lutheran Church, La Crosse Wis. \$ 50.00
 N. N., Milwaukee, Wis., for Athletic Fund..... 3.00
 William C. Muesing, New Ulm, Minn., for Tennis Equipment 50.00
 William J. Muesing, New Ulm, Minn., for Tennis Equipment 50.00
 Jack Minium, New Ulm, Minn., for Tennis Equipment.... 50.00
 D.M.L.C. Seniors, Class of '61, for Golf Equipment..... 94.32
 Martin Bode, Nicollet, Minn. 25.00
 Rev. G. Schmeling, Edgar, Wis., for Athletic Fund..... 25.00
 V. F. Larson, Willow Lake, S. Dak. 20.00
 N. N., Milwaukee, Wis., for Athletic Fund..... 5.00
 Immanuel Lutheran Ladies Aid, Medford, Wis. 10.00
 Mrs. Irma Oszman, St. Paul, Minn. 2 mattresses
 Trinity Ladies Aid, R.R. 2, Winona, Minn. 10.00
 Ladies Aid Society, First Lutheran Church, La Crosse, Wis. 50.00
 Howard A. Vogel, New Ulm, Minn., for Medical Dispensary 100.00

1962

5005 qts. canned goods, 998 cans canned goods, 32 lbs. butter, 179 lbs. lard, 36 lbs. peanut butter, 6 lbs. cheese, 8 lbs. coffee, 6 lbs. rice, 548 doz. eggs, 355 lbs. sugar, 60 lbs. flour, 32 lbs. rolled oats, 30 lbs. macaroni and noodles, 9 1/2 bu. apples, 143 bu. beets, 65 bu. cabbage, 265 bu. carrots, 41 bu. onions, 506 bu. potatoes, 148 bu. pumpkin and squash, 17 bu. tomatoes, 6 1/2 bu. turnips, 2 bu. cucumbers, 1 1/2 bu. green peppers, 1 bu. kohlrabi, 9 large containers frozen corn, 45 frozen chickens, 630 gal. ice cream, a large supply of assorted home-baked cookies, rice krispies, tapioca, jello, catsup, eggplant, yams, beans, popcorn, watermelon, aprons, drapes, and \$228.00 in cash.

Contributions came from Minnesota congregations served by the following pastors: T. Bauer, Darwin; G. W. Birkholz, Lake Benton; J. G. Bradtke, Arlington; O. Engel, Danube; E. R. Gamm, Marshall; G. H. Geiger, Buffalo; W. P. Haar, Loretto; H. Hackbarth, Echo; H. A. Hempel, Hutchinson; W. J. Henrich, Belview; G. Horn, Red Wing; W. R. Hoyer, Sleepy Eye, H. H. Kesting, Gibbon; A. Kienetz, Butterfield; Henry Koch, Morgan; R. G. Koch, Boyd; David E. Kock, St. Clair; N. W. Kock, Wood Lake; F. G. Kusanke, Goodhue; N. Lemke, Fairfax; I. F. Lenz, Olivia; M. J. Lenz, Delano; Wm. Lindloff, Austin; N. Luetke, Nicollet; G. A. Maas, Morton; A. Martens, New Prague; H. F. Muenkel, Zumbrota; O. K. Netzke, Renville; W. E. Neumann, Rockford; F. H. Nitz, New Ulm; W. O. Nommensen, Vesta; C. H. Palenske, Johnson; John Parcher, Sanborn; E. F. Peterson, St. James; P. R. Kuske, Glencoe; J. Raabe, Litchfield; A. H. Reaume, Tyler; Nathan Retzlaff, Goodhue; R. H. Roth, Morris; N. E. Sauer, Hutchinson; W. J. Schmidt, New Ulm; A. E. Schulz, Montrose; E. O. Schulz, Redwood Falls; Cyrill Serwe, Frontenac; F. E. Stern, Glenwood; W. F. Vathauer, Fairfax; E. Vomhof, Janesville; L. Wenzel, Renville; Paul H. Wilde, Hancock.

Contributions were also received from congregations in Courtland and Brighton, Minn.; and from Ward and Elkton, S. Dak., served by Robert Wendland.

To all donors our hearty thanks!

CARL L. SCHWEPPE, President

**WISCONSIN EVANGELICAL LUTHERAN SYNOD
 BUDGETARY OPERATING STATEMENT**

July 1, 1962, to January 31, 1963

	This Year		Last Year	
	Seven Months		Seven Months	
	January 1963	July 1962 thru Jan. 1963	January 1962	July 1961 thru Jan. 1962
Budgetary Income:				
Offerings from Districts.....	\$380,393	\$1,561,671	\$376,469	\$1,482,103
Gifts and Memorials from Members.....	1,337	6,130	369	2,793
Bequests for Budget.....	1,000	1,949		
Other Income.....	817	3,645	469	2,080
Income from Home for Aged.....	9,147	55,211	7,773	39,105
Total Income.....	\$392,694	\$1,628,606	\$385,080	\$1,526,081
Budgetary Disbursements:				
Worker Training.....	\$ 99,729	\$ 727,306	\$ 93,293	\$ 709,323
Home Missions.....	39,005	269,146	37,797	261,783
World Missions.....	35,657	278,526	35,604	247,667
Benevolences.....	14,078	122,962	17,613	108,461
Administration and Promotion.....	12,923	134,426	21,255	152,600
Appropriation for Future Capital Investments.....	38,090	266,627	42,746	384,092
Total Disbursements.....	\$239,482	\$1,798,993	\$248,308	\$1,863,926
Operating Gain or (Deficit).....	\$153,212	(\$ 170,387)	\$136,772	(\$ 337,845)

BUDGETARY ALLOCATION AND RECEIPTS

Districts	January 1963			Seven Months—July thru Jan. 1963				
	Comm. Allocation	Budget Offerings Received	Per Cent	Budget Allocation	Offerings Received	Per Cent	Deficit	
Arizona-California.....	4,149	\$ 6,020	\$ 8,317	138.2	\$ 42,140	\$ 35,908	85.2	\$ 6,232
Dakota-Montana.....	7,245	10,513	14,579	138.7	73,591	61,225	83.2	12,366
Michigan.....	26,285	38,143	41,967	110.0	267,001	202,690	75.9	64,311
Minnesota.....	38,747	56,227	72,902	129.7	393,589	259,445	65.9	134,144
Nebraska.....	6,853	9,945	10,352	104.1	69,615	53,156	76.4	16,459
Northern Wisconsin.....	47,714	69,239	76,015	109.8	484,673	324,196	66.9	160,477
Pacific Northwest.....	1,400	2,031	2,010	99.0	14,217	11,583	81.5	2,634
Southeastern Wisconsin.....	51,392	74,576	85,956	115.3	522,032	338,360	64.9	183,672
Western Wisconsin.....	51,278	74,411	68,295	91.8	520,877	275,108	52.8	245,769
Total This Year.....	235,063	\$341,105	\$380,393	111.5	\$2,387,735	\$1,561,671	65.4	\$826,064
Total Last Year.....		\$341,105	\$376,469	110.4	\$2,387,735	\$1,382,103	62.1	

RECEIPTS FOR RESTRICTED FUNDS

	January 1963			Seven Months July 1962 thru Jan. 1963		
	Offerings from Districts	Gifts & Memorials	Bequests	Offerings from Districts	Gifts & Memorials	Bequests
	Church Extension Fund.....	\$14,252.05	\$ 319.41		\$51,700.30	\$ 3,680.91
Parsonage-Teacherage Fund.....	82.77	25.00		82.77	50.00	
Educational Institutions Building Fund.....	502.00	25.00		609.00	155.00	1,000.00
Committee on Relief.....	5,176.14	452.74		11,898.22	2,133.89	
Rhodesian Medical Mission.....	226.64	1,604.19		1,486.72	7,361.86	
East Fork Lutheran Nursery.....	374.52	7,129.33		510.79	19,808.10	
Bible Institute of Northern Rhodesia.....	2,004.00	14,723.70		2,767.27	14,768.70	
Chapels for Japan.....				69.00	1,212.17	
Books for Missions.....				100.00	310.07	
Hong Kong or Other World Missions.....	5.00			5.00	577.68	
Dr. Martin Luther College Boys' Dorm. Fund.....					50.00	
Nebraska Luth. Academy Building Fund.....	80.75	4,149.15		343.16	4,149.15	
Nebraska Luth. Academy Equipment Fund.....		50.85			50.85	
Northern Wisconsin District Home For Senior Citizens Building Fund.....		352.13			352.13	

INSTRUCTIONS FOR SENDING CONTRIBUTIONS FOR RESTRICTED FUNDS

East Fork Lutheran Nursery:

- Send to East Fork Lutheran Nursery, Whiteriver, Arizona
- Make check payable to "East Fork Lutheran Nursery"

Northern Wisconsin District Home for Senior Citizens Building Fund:

- Send to Mr. Gerald C. Herzfeldt, 1331 Green Grove Rd., Appleton, Wisconsin
- Make check payable to "Northern Wisconsin District Home for Senior Citizens Building Fund"

All Other Funds:

- Send either to (1) Your District Cashier along with a "Collections for Budget" report, or to
- (2) Wisconsin Evangelical Lutheran Synod, 3624 W. North Ave., Milwaukee 8, Wisconsin, and a letter stating the fund for which given
- Make check payable to "Wisconsin Ev. Lutheran Synod"

Norris Koopmann, Treasurer
3624 W. North Avenue
Milwaukee 8, Wisconsin

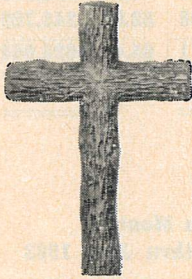


No. 339/18

ROSEWOOD CROSS

An attractive gift. Made of rosewood, knotty beveled edges, 1/4 inch thick. Imported from Italy. Fitted with metal hanger. Size, 3 7/8 x 6 7/8. Boxed.

No. 339/18 \$.85

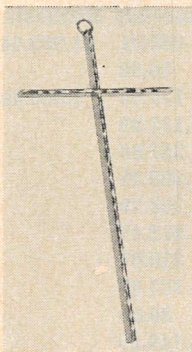


No. N3900

CROSS PLAQUE

The exquisite simulated wood-grain styling with a fruitwood finish complements the attractive cross design. Size, 6 1/4 x 9 1/2 inches.

No. N3900 \$2.95



M15, 25, 50

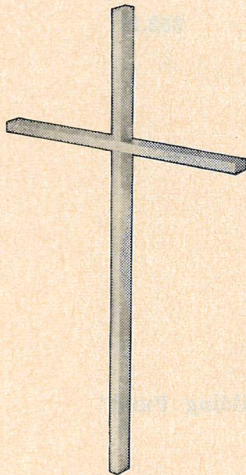
HAMMERED-BRASS CROSS

A distinguished brass cross from Germany. Made of hammered solid brass and lacquered to prevent tarnishing. The cross has a hanger for wall mounting. Boxed.

M15. Size, 5 7/8" long, 3 9/16" wide. . \$ 2.50

M25. Size, 10" long, 5 1/4" wide. . . . \$ 3.25

M50. Size, 19 3/4" long, 9 7/8" wide. . \$12.50



45-5541 & 45-1192

SATIN-FINISH BRASS CROSS

The exquisite simplicity of design and richness of metallic texture recommends this cross for the most modern or traditional home. Quality solid brass with a soft satin finish and lacquered. Cross has angle-hole bored in back for flush mounting. An excellent gift item for the home, the office, the study. Gift-boxed.

No. 45-5541.
Size, 12 1/4" long, 6 3/4" wide, and 1/2" deep. \$5.00

No. 45-1192.
Size, 17" long, 8 1/2" wide, 1/2" deep \$7.50

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

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