



THE NORTHWESTERN Lutheran

In This Issue:

*The Seminary Centennial Service
Building in Progress: DMLC and MLS
Convention Briefs*

**Volume 50, Number 17
August 25, 1963**

BRIEFS FROM THE CONVENTION

Since our readers are eager for some news regarding the Thirty-Seventh Biennial Convention of our Synod (being concluded the day on which we write), we have decided to devote this space to some brief news and notes.

- ★ The officers of the Synod elected by this Convention are:
 President: Oscar J. Naumann
 First Vice-President: Irwin J. Habeck
 Second Vice-President: Gerhard Press
 Secretary: Paul Hanke
- ★ The Convention established three full-time executive secretaryships, one for the Board of Home Missions, one for the Board of World Missions, and one for the Board of Trustees. (N.B. It should be mentioned that in two of the departments, World Missions and Board of Trustees, we have had full-time executive chairmen. Both men were called for a limited term.) These offices are to be regarded as temporary, however, until a study of the whole matter of full-time executive secretaryships is completed during the next biennium.
- ★ The delegates resolved to withdraw from the Synodical Conference "in solemn protest against the departure of The Lutheran Church-Missouri Synod from the historical doctrinal position of the Conference."
- ★ Closely connected with the withdrawal action was one which created, as a subdepartment of Home Missions, a department to be called Inner Missions. This department is to be the instrument through which the Synod as a whole will seek to carry on the projects, mostly in the field of welfare, which have been conducted jointly by associations made up of Wisconsin and Missouri Synod Lutherans in the past.
- ★ The entire convention was designated a centennial convention to mark the passing of 100 years since

our Wisconsin Lutheran Seminary was founded. This observance was underscored by the essays we heard. Three grandsons of Dr. Adolph Hoenecke, Prof. Gerald Hoenecke, Pastor Edgar Hoenecke, and Prof. Roland Hoenecke, delivered essays depicting the decisive and blessed role which the Seminary has played in the life of our Synod in the past and showing why we implore God to keep our Seminary true to this same role if we as a Synod are to be true to the task and mission God has entrusted to us. It was astonishing to hear how the three essays supplemented and illuminated each other, though they were worked out independently.

- ★ A special, formal observance of the Seminary centennial took place in an open air service on the Seminary grounds on convention Sunday. (For pictures and details see pages 261-263.)
- ★ The delegates also:
 Took forward-looking steps in the fields of Home and World Missions.
 Granted some new professorships and authorized further construction projects at our Synodical schools — both being actions made necessary by the expansion of our worker-training facilities.
 Established a pension plan to become operative in 1966.
 Created a Commission on Christian Literature.
 Adopted a statement opposing federal aid to private schools.
 Urged intensified efforts to put *The Northwestern Lutheran* into many more homes of our Synod.
- ★ The willingness of the delegates to work hard and long was noticeable even for the most casual observer. Even more heartening was the singleness of heart and purpose, the serious determination to move forward in the Lord's work, coupled with sober weighing of the costs involved.

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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THE COVER — St. Paul's Ev. Lutheran Church, Marshall, Wisconsin;
 P. Huebner, pastor.

Editorials

Weather-Vane Religion A weather vane will turn according to the direction of the wind.

Much of the teaching of our day is characterized by that. When in our discussions of doctrine we ask about the change of position since the days of the fathers, we are told: Times have changed and to survive we must change with the times. Is that prompted by the motto: "If you can't lick 'em, join 'em"? It almost sounds like that. The attitude is one of accommodation.

St. Paul also accommodated himself to those upon whom he was working, but only in outward things, in forms and ceremonies, never in doctrine. He would not accept another Gospel than he had preached even if an angel from heaven preached it. Is the fact that hardly anyone accepts the Bible as the inerrant Word of God today a proper justification for blowing into the same horn? Many, enticed by the glamor of the ecumenical movement, have joined the Lutheran World Federation, the National Council of Churches, or the World Council of Churches. Public joint prayer is no longer considered an important factor in determining church fellowship, though our fathers placed it on the same level with pulpit and altar fellowship.

What determines this change of position? Isn't it that the church of today no longer wants to hold itself aloof, as it once did, but makes it its first concern to span the gulf of separation among the churches? The church of our day is developing a strong distaste for being called old-fashioned and behind-the-times.

Scripture warned against the times when people would be tossed to and fro and carried about with every wind of doctrine. Scripture was never intended to be revised according to the spirit of the times. Jesus said that the Scriptures cannot be broken. The Word of God does not change but liveth and abideth forever. Jesus said that heaven and earth would pass away, but that His Word would never pass away. Our business is to hold to the Word of God, no matter how much the times change.

IM. P. FREY

Henry Sieker 1963 is an important anniversary year in the history of our country, because a hundred years ago, on July 1 to July 3, there was fought the greatest battle of the Civil War at Gettysburg, Pennsylvania. There were almost 200,000 men engaged on both sides; almost 7,000 men were killed and 28,000 wounded. It was at the dedication of the national cemetery at Gettysburg on November 19, 1863, that Abraham Lincoln delivered the justly famous Gettysburg Address, which some school children still are required to memorize as one of the really great documents in the history of our country.

The Gettysburg of a hundred years ago also played an interesting part in the history of our Synod and its theological seminary. Part of the great battle of Gettysburg swirled around Seminary Ridge, so called because it was the site of the theological seminary of the Lutheran Pennsylvania Synod. At that time there existed very cordial relations between our Synod and the Pennsylvania Synod and between our President Muehlhaeuser and Dr. Schaeffer, professor at the Gettysburg Seminary.

We had no school of our own; and so, when Henry Sieker of Newtonburg, near Manitowoc, offered himself as the first man from our own circles to prepare for the ministry, it was natural to think of the Gettysburg Seminary as the place to send him for his training. After receiving a little preliminary coaching from Pastor Reim of Helenville, he left for Gettysburg in October of 1858.

Sieker studied at Gettysburg free of all charges for board and tuition. Dr. Schaeffer even saw to it that he received some cash for personal expenses. Sieker had no money at all of his own, and his Synod was not much better off. Contributions by the Synod for this student's support during 1859 amounted to \$67.48, plus \$8.07 collected from the pastors and the delegates at the Synod meeting. So the entire cost to the Synod for the training of pastors in 1859 was \$75.55.

Henry Sieker must have left Gettysburg a year or two before the battle was fought there, because he served for a short time as pastor in West Granville and of Trinity Congregation in St. Paul, and in 1863 was a member of the board of the Wisconsin Synod Seminary, which was coming into being at that time. He served the Synod well as pastor, missionary, collector for the new seminary and member of the board. He was delegated by the board to draft the constitution for the new school.

So we remember Gettysburg because of the tragic battle fought there and also because Gettysburg Seminary trained the first man from our own circles to prepare for the ministry in the Wisconsin Synod.

E. E. KOWALKE

A Book Is More Than Art When a recently republished novel was declared to be obscene by a judge of the New York State Supreme Court, a reviewer admitted that the book dealt with an objectionable subject. Instead of agreeing with the judge's verdict, however, he commended the book for its "literary grace" and its "disarming enthusiasm." The most serious complaint he made about the book was that its subject matter, pornography, becomes tiresome because the recitation of its bawdy incidents is repetitious. Then he gave the book credit because it succeeds largely in overcoming this handicap.

This approach to an obscene book is typical of sophisticated worldlings to whom originality or literary values are of greater importance than are its moral or religious characteristics. To them the unpardonable sin of a writer of a smutty book is that he is dull, not that he is indecent; that he is unoriginal, not that he is shameful.

Such reviewers would be embarrassed to write: "This book trades on obscenity and lust. Even if it possesses a certain literary merit, its immoral character is so objectionable that we cannot recommend it, above all, not to impressionable young people. We can ill afford to expose them to more influence of this type; our sex-sick

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Studies in God's Word:

A Sinner's Heartfelt Love for Jesus

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spoke within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to

whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven (Luke 7:36-48).

The love which Christians bestow upon their Lord and Savior may take many different forms and may show itself in varying degrees. Devotion to His Word, offerings for His cause, charity to His brethren, gratitude for His grace, witness to His name, service to His Church — all may be genuine expressions of a truly loving heart. And yet they may remain unrecognized or be completely misunderstood by those who observe them.

The Lord Jesus Christ Himself, however, is never mistaken in either His estimate or His acceptance of a Christian's heartfelt love for Him. To Him it always

Presupposes A Penitent Heart

The woman who lavished her love upon Jesus in the house of Simon, the Pharisee, is described simply as "a sinner." Whatever her fault or failing, it was evidently of more than neighborhood knowledge in the community. Whether or not she sought the reputation which was hers, she could hardly have escaped it. Ordinary gossip would take care of that.

Of greater consequence, however, is the fact that she herself had become aware of the magnitude and the serious implications of her own offensive behavior. She would not have shown up at a Pharisee's house and intruded on his guests at dinner under any circumstances if she had not had a change of heart. Nor would she have made such a spectacle of herself and displayed such rapt attention to Jesus if a radical change had not occurred in her thinking both about Him and about herself.

Ordinarily, a person will not go to a doctor or to an attorney unless he feels the need of medical attention or of legal aid. He may very well be seriously ill or in a desperate predicament, but unless he is consciously aware of it and feels it, it

is not likely that he is going to do anything about it. People just don't look for help towards the solution of a problem unless they recognize that they have a problem. Even then they may hesitate on account of pride or fear of embarrassment.

The Pharisee, as always, is sadly unaware of any serious evil in his own heart and life. No need is felt on his part to apply to Jesus either for help or for pardon. No feeling of gratitude and of indebtedness is even possible in his proud and impenitent heart.

By way of contrast, the love for Jesus which a contrite sinner feels in his heart and also exhibits in his life

Discloses A Pardoned Heart

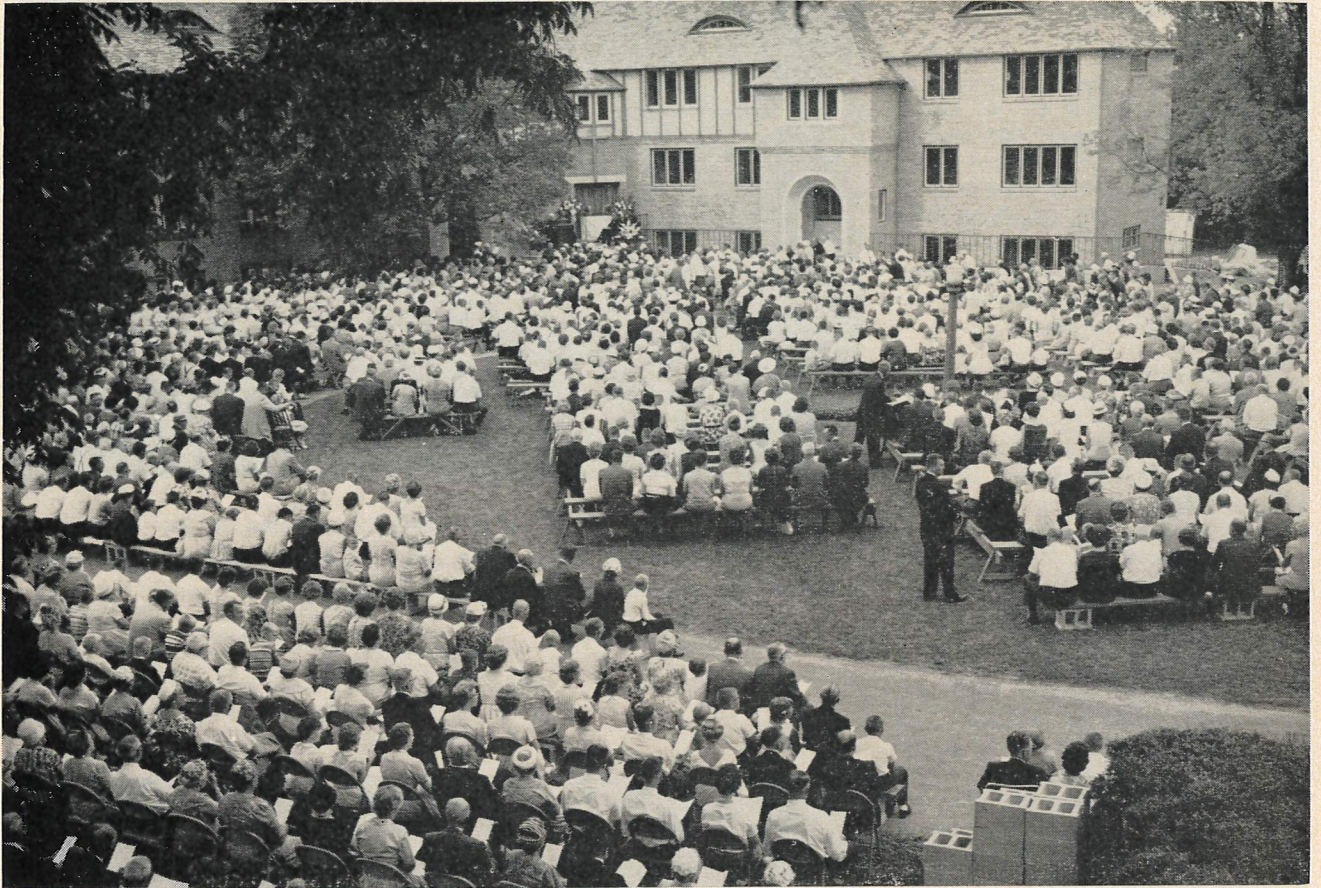
Everything about this wayward woman's deportment in the presence of Jesus suggests dedicated devotion and unaffected affection. Her tears of painful contrition, her service of self-surrender, her kisses of tender reverence, her ointment of grateful adoration — all give visible expression to the deep yearning and the profound relief which simultaneously had taken hold of her wounded heart.

In Jesus she had found the answer to the real problem of her life, deliverance from the tormenting turmoil of her stricken conscience. Whatever she had been in her life, whatever she had done to invite the avenging wrath of her just Creator, all was erased by Him who alone can settle any account with God. His word of unconditional absolution was warranty for the compassionate love of His merciful heart. This word He had spoken to her, to her personally and directly. She was sure of its validity and of His authority. What else mattered? Pardon and peace were hers to have and to hold, to enjoy and to share.

When we poor sinners, no more righteous of ourselves than the Pharisee and no less guilty than the woman in his house, hear again and again the word of absolution pro-

(Continued on page 263)

A Century of Grace



A VAST THROGG ATTENDED THE SERVICE marking the Seminary's centennial. Hundreds of people off to the left and to the right could not be caught by the photographer. The new addition to the dormitory — which you helped to build — is upper center in the picture.

As August 11, 1963, dawned, it was immediately evident that the Lord was giving us a favorable day to observe the Centennial of our Wisconsin Lutheran Seminary and to dedicate the new wing of the dormitory. Any apprehensions about having a service under the open sky were quieted as it was evident that this was a day on which the Lord was letting His sun shine over southeastern Wisconsin. It was a day that invited travel to the beautiful campus of our Seminary at Mequon.

Many accepted this invitation, conspicuous among them also the delegates from all parts of our Synod who were attending its thirty-seventh convention at nearby Milwaukee. As the worshipers began to gather in the inner court before the new addition, they sought out the areas shaded by

trees, avoiding the seating that had been provided for in the unshaded circle. But as the time for the service drew near, a light cover of clouds provided protection from the sun's direct heat so that also much of this seating was occupied. By the time the organ, played by Mr. John Jenswold, principal of the local Calvary Lutheran School, called the people to worship, an estimated 3,500 souls had gathered for this Centennial service.

It was a joy to hear President O. J. Naumann dedicate the new wing of the dormitory to the service of the Lord at this "school of the prophets." This gave promise that the shortage of pastors and missionaries might in the coming years grow less acute through the larger classes that are being prepared for the holy ministry at our Seminary.

It was also significant that at its Centennial a portrait of Dr. Adolph Hoenecke was presented to the Seminary. It was Dr. Hoenecke's Scripture-based, Christ-centered theology that under God made our Synod and Seminary truly confessional Lutheran in the 1800's. Professor Carl Lawrenz, president of the Seminary, in accepting the portrait, very appropriately pointed out that in all of this not so much the man, but rather his theology was being honored. This portrait was a gift from the children, grandchildren, and great-grandchildren of Dr. Hoenecke. Pastor Arnold Hoenecke, now living in retirement at West Bend, Wisconsin, a son of Dr. Adolph Hoenecke, made the presentation.

As a part of the Centennial observance, a commentary on II Corin-

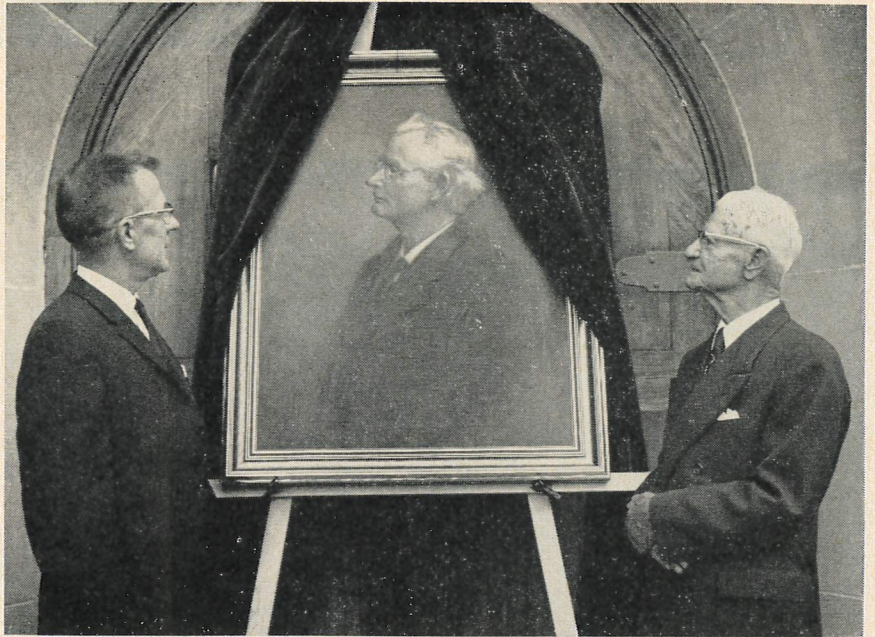
thians, *Ministers of Christ*, by Prof. Joh. P. Meyer was published. A special copy of this, beautifully bound in red leather, was presented to the author by Pastor Melvin Schwenzen, chairman of the Northwestern Publishing House Board.

Liturgist for the service was the chairman of the Board of Control of our Seminary, Pastor H. W. Cares. A mass choir of about 300 singers from neighboring congregations added inspiration under the direction of Prof. Martin Albrecht. Greetings from our church in Germany were extended by Pastor B. Henschke of Rotenburg/Hannover in Germany, who once was a student at our Seminary.

The highlight of the entire service, however, was the proclaimed Word. The preacher was a man who had been born only 10 years after the founding of the Seminary. He had been a student 70 years ago when the new Seminary building was dedicated at Wauwatosa, Wisconsin. He has been serving as professor at our Seminary for 43 years. The whole gathering, and especially his many former students, listened attentively as Prof. Joh. P. Meyer addressed them on the basis of Romans 1:16, 17: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

The question was first asked: "What did it mean when Paul said that he was not ashamed of the Gospel of Christ?" To Paul it meant much suffering and persecution. Today the world does not persecute us for preaching the Gospel. But it wants the Gospel to be "proclaimed scientifically." Man today "considers it unscholarly to take the Bible in the obvious natural sense of the words. They think science has shown this to be impossible." So many Bible stories are called "myths, presenting some truth in the form of a tale." The searching question was asked: "Shall we be ashamed of it when for adhering to the Scriptures we are branded as unscholarly?"

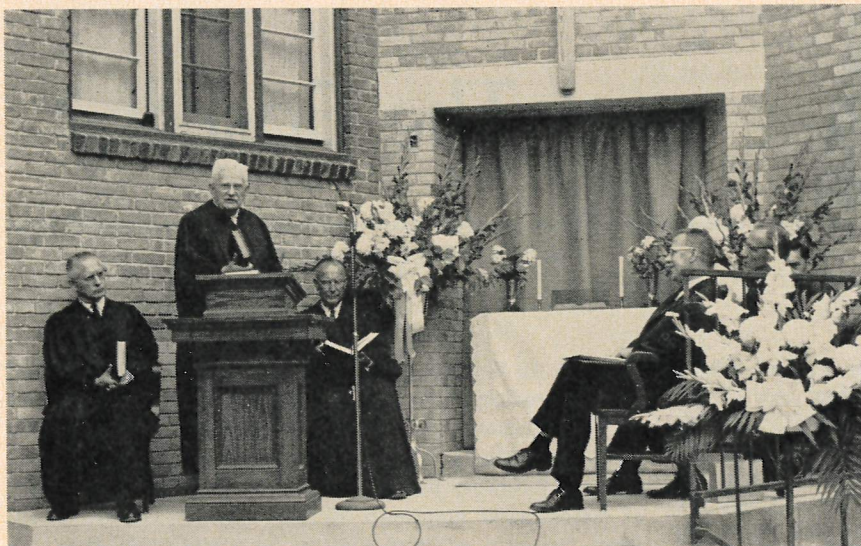
Then the question was asked: "Why is there no cause to be ashamed of the Gospel of Christ?" The text gives the answer: "For it is the power of God unto salvation to every one that



A PORTRAIT OF DR. ADOLF HOENECKE is presented to the Seminary by Pastor Arnold Hoenecke, speaking in behalf of all the Hoenecke descendants. President Lawrenz accepts the gift for the Seminary.



A BOOK PUBLISHED TO MARK THE CENTENNIAL, "*Ministers of Christ*," is presented to the author, Prof. J. P. Meyer, by Pastor Melvin Schwenzen, chairman of the Northwestern Publishing House Board.



THE AUTHOR ACCEPTS the special copy of his book. Left to right: President O. Naumann; Prof. J. P. Meyer; Pastor H. Cares, chairman of the Seminary Board of Control; Prof. C. Lawrenz, president of the Seminary.



"IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST" — The Synod President, Pastor Oscar Naumann, reads the rite through which the new addition is dedicated to the service of God and His Gospel.

believeth." Paul knew this power from experience. It had changed him from a restless persecutor to an ardent witness of Christ. So he had to preach that Gospel and was not ashamed of it. He would not change it in the least or make it more palatable by adding some bit of human wisdom.

The Gospel is also powerful today. We must cling to it in our Seminary, our congregations, and our Synod. Our young preachers must be trained in it, though "we be derided or pitied as bigoted and unscholarly."

Finally the question was asked: "What is it that makes the Gospel so powerful?" Paul's answer was stated: "Because therein is the righteousness of God revealed." Truly, "in the Gospel God pronounces His verdict over us, namely, that our sins are forgiven for Christ's sake." And this Gospel we have in the Scriptures. "Back to the Scriptures," must ever be the call. We must listen to them, and in no way mutilate them, lest the Gospel be lost. We must not be deceived by those who deny that the Scriptures are the inspired Word of God. The closing words presented an exhortation that must never be forgotten if our Seminary is to be a blessing in its second century of existence. Prof. Meyer said: "Let us today rededicate our hearts to the study of God's unadulterated Word. God has graciously preserved this mind in us so far, in our Synod and in our Seminary. We pray Him to give us strength and courage that with Paul we ever continue to say: 'I am not ashamed of the Gospel of Christ, for it is a power of God unto salvation through faith, through faith which is in Christ Jesus.'"

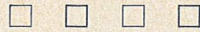
Studies in God's Word

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nounced upon our penitent hearts, this is as valid and certain as if Christ our dear Lord dealt with us Himself, as He did with her, saying, "Thy sins are forgiven." Do our deeds of gratitude and love reflect in like manner an awareness of sins committed and in like measure the assurance of sins remitted? Lord, have mercy!

MILTON BURK

What do
you mean..



The Gospel ?

NOT A "SOCIAL GOSPEL"

Among the false conceptions of the Gospel which are prevalent today is the idea that the chief aim of the Church should be to improve conditions in the world. In many churches the "social gospel" has replaced the real Gospel of Christ. Such churches believe that, instead of rescuing men from hell and saving them for eternity, they should seek to create a heaven on earth. Such churches make official pronouncements on social, economic, and political issues. They are far more concerned with the things of this life than they are with the things of the life to come. They hope to achieve a golden age here on earth, making this world a better place in which to live.

Samples of Social Gospel

Advocates of the "social gospel" agree with the views of Lesslie Newbigin in his book, *Is Christ Divided?* "We must make a much bigger effort than we have done," he says, "to bring the great issues of international politics, of economic policy, of commercial development, within the range of our thinking about the mission of the Church." The object of those who preach the "social gospel" is, according to one advocate, "that of Christ Himself (!), to establish the kingdom of heaven or a celestial civilization on earth, to fight all injustice and sin, individual or social." The "social gospel" slogan is, "Deeds, not creeds."

Jewish Expectations

The Jews of Jesus' day also held materialistic views of the kingdom of God. They expected the Messiah to establish an earthly kingdom. It was their dream that under the Messiah the Jews would again become a world power, surpassing the kingdoms of David and Solomon in power and glory.

Even the disciples of Jesus found it difficult to rid themselves of this notion. On the very day of His ascension they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.) Forgotten were the words He had spoken to the Pharisees, "The kingdom of God cometh not with observation" (Luke 17:20). Forgotten was His declaration to Pontius Pilate, "My kingdom is not of this world" (John 18:36).

The Record of Calvinism

The Reformed churches from their very beginning under Zwingli and Calvin have attempted to compel people to live according to their conception of the Chris-

tian life. In Geneva, Switzerland, Calvin tried to establish an ideal society, a utopia on earth—according to his idea of what it should be. The rack, the block, and the stake were unsparingly used to try to accomplish this goal. Calvin's followers have continued to pursue his aims and, at times, have employed similar means. We will recall from our own colonial history how intolerant the Massachusetts Bay Puritans, who were Calvinists, were. Every citizen of the community had to conform to the rules laid down by the congregation. The passage of the Eighteenth (Prohibition) Amendment was an attempt by some to *force* their principles of conduct on others. So-called "blue laws" are still on the books of many states. The Calvinists' hope is that men can be compelled to live godly lives—a result we know can only come as a fruit of faith when the Holy Ghost through the Gospel creates a new heart in the sinner's breast.

Aim of the Social Gospel

The aim of the "social gospel" is to establish the kingdom of God on earth as a visible, outward organization. "The kingdom of God is humanity organized according to the will of God," writes a leader of the "social gospel" movement. But with Paul we Christians will remember that "we are citizens of Heaven" (Phil. 3:20, Phillips). Though we are *in* the world, we are not *of* the world. We are but strangers and pilgrims here, on the way to heaven.

Our Attitude

This does not mean, of course, that we will be indifferent to social, economic, and political ills. But we will realize that it is not the function of the Church to promote peace and prosperity on earth. We will remember that this is the province which God has assigned to the government.

While the "social gospel" wants the Church to forget the "other world," including heaven and hell, or at least to put it in the background, Scripture emphasizes that this "other world" should be our chief concern, "for the fashion of this world passeth away" (I Cor. 7:31). The real Gospel, which the Church is to bring to all nations, is the good news that "Christ died for the ungodly" (Rom. 5:6). *This* Gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16).

WILBERT R. GAWRISCH

Is It Begging?

"Our people are so frequently reminded of giving, from the pulpit and in bulletins, that they are getting tired of it." The remark is not new. Perhaps we have made it, or at least thought it, ourselves. It is, of course, a wicked thought when made by a child of God who begs for *daily* bread and *daily* forgiveness and *daily* deliverance from temptation and all kinds of evil.

But few will put it as bluntly as did a writer to a mission magazine in reply to an appeal to support the Lord's work. The letter says in part:

"As for missionaries—the meddling hypocrites—I hope the cannibals eat every one of them with *plenty of hot sauce*.

"You'd better devote your energies and money to good old Americans—when you do, I would consider donating—until then—

"Nothing doing! !

"Where you secured my name to add to your beggars' list, I have no idea — but someday you will find trouble, only, in sending such trash to unwanted people.

"There is a *law* prohibiting *begging*."

If we use the letter as a mirror, the reflected image may become vaguely familiar and a bit uncomfortable.

Propaganda

Propaganda has been so abused to designate the spreading of lies that it has become a "dirty word." When we hear or read the pleas for a political or religious cause we are obliged to test them for their credibility. We must ask not only who is speaking, but also why he thus speaks. And we must not be misled by the specious argument that what the majority accepts must be right and true.

What propaganda can do is shown in the following paragraph from a circular sent out by the *Protestant Journal*:

"A group of scientists recently made a very interesting experiment. Several thousand people were placed in six separate booths at different intervals. They were asked simple

questions, but before they were permitted to answer, a false answer was flashed on in their booth. The false answer was supposed to be what the other five people had given. *Forty per cent of the people changed their mind and went along with the false answer.* A moderator broke in and explained that the groups were doing fine and the tests were repeated. The next time *ninety per cent* chucked their right answers and *went along with the crowd.* What does this prove? Precisely that if any minority group can get in control of public communications, they can brainwash the public without their ever knowing it. Frightening isn't it? But this has happened here in America. The Church of Rome, through boycott, political intrigue, economic pressure and a rigid discipline imposed upon its adherents, has gained an astounding control over our secular press. To tell the truth or even show both sides of the picture is enough to bring down the wrath of Rome. Publishers, legislators and outstanding leaders have feared and trembled at the viciousness of their attacks and un-American tactics. To supplement pressures and create a proper and benevolent image of herself, the Roman Catholic presses never stop rolling and thousands of tons of printed matter are spewed upon the American public." (Emphasis added.)

A common trick of propagandists is "selective manipulation of history," a phrase used by Victor W. von Hagen in his *Realm of the Incas*. The ancient empire of the Incas had no written records. Official "rememberers" passed on history from generation to generation. In this process unpleasant features were "snuffed out" by "selective manipulation."

Such manipulation is not restricted to politics and commerce. It is often found in the field of religion, sometimes with malice aforethought, at times unwittingly or with pious intention, but always doing injury to the truth. One need not be very old to recall instances in contemporary church history in which the subject matter of a controversy is handled with such "selective manipulation" that it is hard to believe that the opponents are dealing with the same

things. Let us have the truth, the whole truth, and nothing but the truth.

* * * *

Unnecessary Inaccuracy

A new English translation of the Old Testament is being issued by the Jewish Publication Society of America. The first section, comprising the five books of Moses, has just been published.

The reviews thus far have been quite favorable. However, Cyrus H. Gordon, an eminent Jewish scholar, takes the translators to task for committing unnecessary inaccuracies in order to produce what he calls "a denominationally acceptable translation."

Dr. Gordon takes exception, for instance, to translating Genesis 1:2 as "a wind from God sweeping over the face of the water," instead of "the spirit of God was hovering over the face of the waters" (Jewish Publication Society translation of 1917).

The editorial committee, according to Dr. Gordon's discussion in *Saturday Review* (May 11, 1963) rejected "the Spirit of God" because, he avers, "it smacks of the Holy Spirit that is usually associated with Christianity." He contends that the change is not in keeping with pre-Christian rabbinic Judaism.

Some other Bible translations are also guilty of unnecessary inaccuracies that betray the prejudice of the translators. The RSV, for instance, has "a young woman" instead of "virgin" in Isaiah 7:14, although a footnote gives "virgin" as an alternate rendering. There has been much irresponsible criticism of the RSV. But serious critics have pointed out that in the New Testament the RSV in numerous instances plays down the divinity of Jesus Christ.

One must always bear in mind that there is no such thing as an *absolutely accurate* translation from one language into another. For instance, the traffic sign DEAD END STREET is not an accurate translation of CALLE SIN SALIDA (street without exit) in a Spanish-speaking area. And it is equally true that usually a translation is a commentary, reflect-

ing the interpretation of the translator.

This may be justified, as in the case of Luther's translation of Romans 3:28, where he added the word "alone" after "faith," an editorial insertion fully justified by the context.

But there are translators who go out of their way to interpret when they translate. Reportedly, there is a Baptist translation which consistently translates "baptize" as "immerse," even when the context calls for a different rendering of the Greek verb.

James Moffatt, who made an interesting, helpful, and often brilliant translation of the Bible, is guilty of a willfully unnecessary inaccuracy when in the institution of the Lord's Supper he has Jesus say: "This means my body." That is a sectarian rendering, reflecting Reformed thinking.

The writer has in his library some 20 English translations of the New Testament. All of them are helpful, even *The Authentic New Testament* by the Jewish-British scholar, Hugh J. Schonfield. But in reading these translations one is repeatedly disturbed by what is patently an unnecessary inaccuracy.

The more we read the newer translation, the greater grows our regard for the King James Version translation, the so-called Authorized Version. Its alleged difficulties are often exaggerated. But it was made by devout scholars conscious of translating the inspired Word of God. And it is, as Dr. Gordon points out, "an English classic." We are inclined to agree with him when he says in the review quoted above: "It is not mandatory to rewrite it every few years in the current language of Great Britain or of the USA. It is, rather, the task of the primary and secondary schools to turn out graduates sufficiently grounded in basic English to know what 'thou' means."

The following two items are taken from *The Prairie Overcomer* (July 1963).

Quo Vadis?

With the death of Pope John XXIII, we shall have to wait to see just what kind of wind will be blowing from Rome in the future. Of recent times it has been the warm wind of conciliation and unity. Protestants have been wooed by appeals directed to them as "separated brethren."

We wait now to see whether this conciliatory approach will be sus-

tained or suspended. And while we wait, let us not be deceived into thinking that the Roman Catholic Church has abandoned either its dogmatism or its drive to be — as indeed it claims now to be — the "Universal Church." We who are Protestants still must acknowledge no man as the head of the Church. We must continue to acknowledge Him who died to save us, as our Master and Lord. And that we will gladly do.

Rome In Spain

We are often accused of having only one string to our fiddle — namely, the exposure of the true nature of the Roman Catholic Church. In the light of the fact that many Protestants prefer to shut their eyes to the obvious facts of Rome's world program, we feel justified in continuing to report the strategies and subterfuges of Rome as they come to our attention.

In a recent issue of *Newsweek* (June 3) mention is made of a widely spread rumor that Spain is to grant more religious freedom to Protestants. So far little has been done. And if Rome has her way, little will be done.

In a Madrid speech, Bishop Pedro Cantero Cuadrado stressed the need to "proceed cautiously in such a delicate matter" as broader rights for Protestants. Spain, he said, is "neither mentally nor psychologically prepared for the exercise of religious liberty to the extent regarded as normal and even indispensable (sic) in other countries." "Spain is officially a Roman Catholic state," said a spokesman for the Madrid hierarchy recently. "We cannot have the spectacle of a minority uprooting a majority faith."

So much talk about religious liberty is absolutely valueless in the light of such statements. Any religious tolerance granted to the Protestants of Spain will come only under pressure from other nations, or as temporary gesture to the Protestant world that, after all, we are "separated brethren."

Verboten!

The following letter was written to *Travel* (August 1963):

"Dear Sirs:

"A Soviet clergyman, frustrated by the appalling shortage of Bibles in the USSR, challenged me. 'Why do not the visitors who come to our

country each bring in and leave a Russian Bible?' I couldn't get away from this challenge. From it evolved the offer of a free Russian Bible to each American tourist planning to visit the USSR. A number have found the experience successful, meaningful and most satisfying. Among the participants were businessmen, doctors, scientists, ministers, teachers, students and housewives. As a service to any of your readers who plan to visit the USSR this year, each may receive one free Bible by writing to: Russian Bibles, Box 45, Tulsa, Oklahoma.

Rev. Steve Durasoff
Tulsa, Okla."

The editor replied:

"Howsoever, the USSR's Intourist office in New York City reports that visitors to Russia may bring in only 'a' Bible for 'their own use.' Numbers of Bibles, or a Russian Bible carried by a non-Russian-speaking visitor, are forbidden.—Ed."

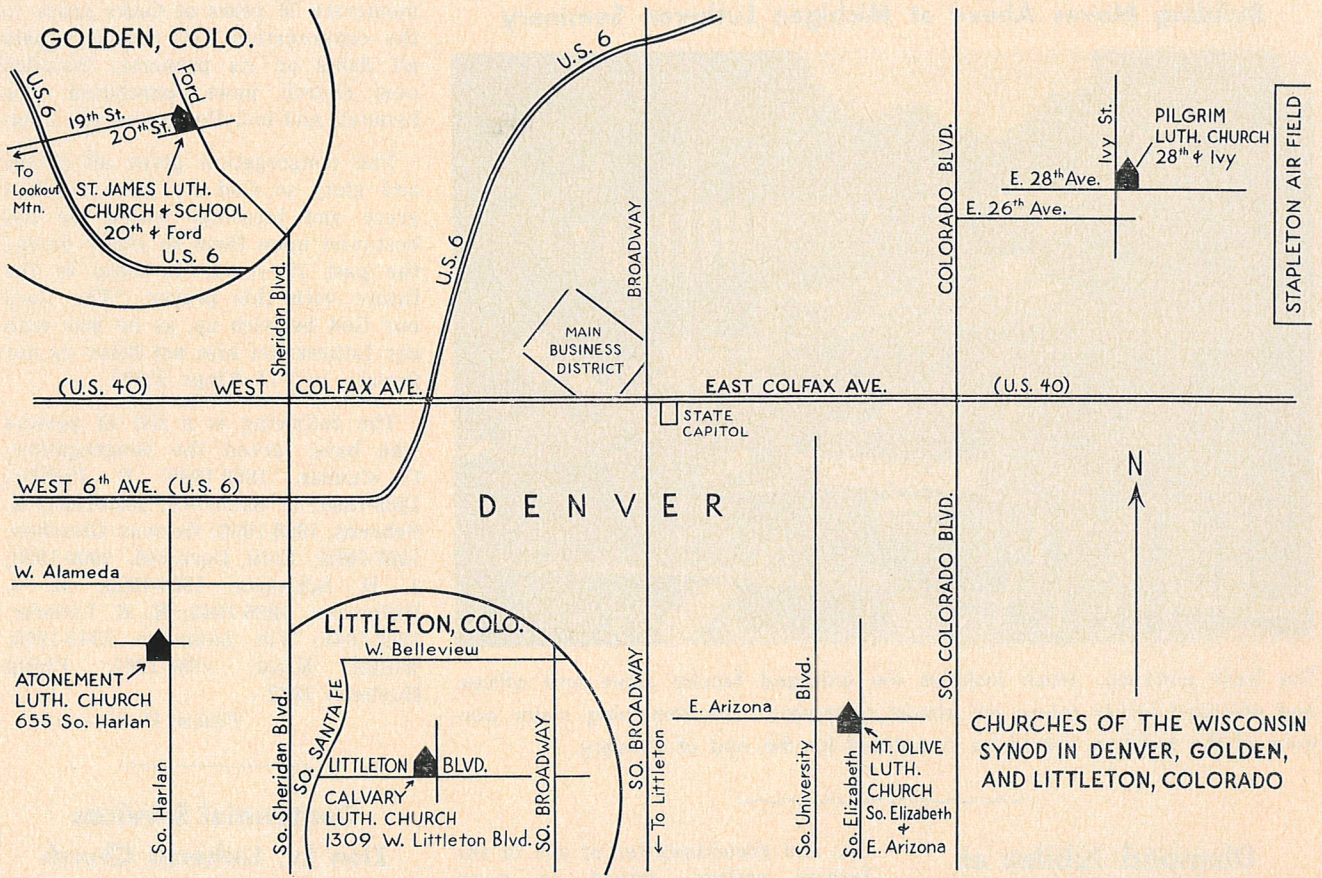
* * * * *

"We're Losing the Fight — The B'nai B'rith Hillel Foundations reported recently that more than 2,000 student leaders from 97 campuses participated in Sabbath and weekend Jewish study institutes during the academic year. At first glance this might seem impressive, but it is just another example of *our losing fight to keep our college-age youth in close association with Judaism*. The 2,000 figure represents student leaders, not the mass student body. Secondly, divide that figure into the 24 institutes held in various regions of the country. The largest of the institutes was the annual Harvard-Yale-Princeton Colloquium where 250 students spent two days discussing Judaism's relevancy for modern youth. It was held this year on the Princeton campus.

"We have no quarrels with the Hillel program, our only complaint is that there is not a sizeable representation of Jewish college youth attending such seminars and institutes. Temple University recently announced it was curtailing its annual religious convocation because of poor enrollment. This was nonsectarian in scope. Maybe if all the major colleges and universities in the local area held a combined Hillel seminar, this could show the light." (Emphasis added.)

"We're losing the fight" is the complaint of an editorial in *The Philadelphia Jewish Times* (July 5, 1963). The complaint is echoed in other

(Continued on page 269)



ARE YOU MOVING TO THE DENVER AREA? Or is someone that you know? Will you be driving through the area on a vacation or business trip? This map will be an aid in finding our Wisconsin Synod Lutheran churches.

Groundbreaking At Dr. Martin Luther College Dormitory for Women

Ground for the new dormitory was broken at 9:15 on Friday, July 26, 1963. The building will accommodate 220 women. It will have four stories with a full basement. The main entrance faces Center Street. Completion date is August 15, 1964.

Pastor Otto Engel, the chairman of the Board of Control, had charge of the liturgical phase of the ceremony, and the first spade was turned by Pastor Edward Birkholz, the senior member of the Board.

The summer session choir under the direction of Professor Meilahn Zahn sang "Built on the Rock the Church Doth Stand," and the audience sang two other appropriate hymns.

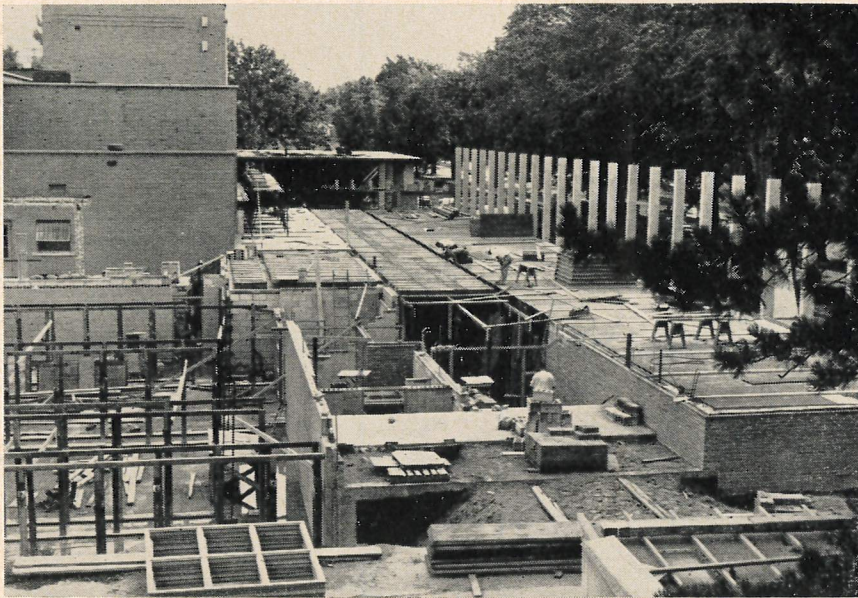
This building is sorely needed, and we are all very happy that construction has begun.

CARL L. SCHWEPPE



GROUND IS BROKEN AT DR. MARTIN LUTHER COLLEGE for dormitory to house 220 women. Left to right: senior Board member, Pastor Edw. A. Birkholz, President Carl Schweppe, and Board chairman, Pastor Otto Engel.

Building Moves Ahead at Michigan Lutheran Seminary



The front entrance, which includes the enlarged faculty room and offices, and enlarged locker rooms are almost completed. The remaining major portions of the building should be completed by the end of January.

Diamond Jubilee at Marshall, Wisconsin

On May 26 and June 2, the members of St. Paul's Ev. Lutheran Church, of Marshall, Wisconsin, observed the seventy-fifth anniversary of their congregation. The Rev. Marcus Schwartz of Menomonie, Wisconsin, the son of a former pastor, addressed the congregation in the 10:00 A.M. anniversary service on the basis of Hebrews 13:8. The Rev. Donald Meier, of Lake Geneva, Wisconsin, served as the guest speaker in the 2:30 P.M. afternoon confirmation reunion service, using Matthew 10:32, 33 as his text, and the Rev. W. W. Gieschen, of Columbus, Wisconsin, served as liturgist. Both guest pastors are sons of former pastors. Mr. James Tank of St. Stephen's Lutheran Church, Beaver Dam, served as the guest organist.

In the 8:00 P.M. Seminary centennial anniversary service, the Rev. Roland Hillemann of Beloit, Wisconsin, another son of a former pastor, delivered the sermon based on Matthew 6:10. The Rev. H. C. Nitz, Waterloo, Wisconsin, member of the Seminary Board, served as liturgist. Miss Marilyn Hillemann, teacher at St. John's Lutheran School, Water-

loo, and granddaughter of one of the former pastors, served as guest organist, and a group of singers from Northwestern College sang several appropriate numbers at the service, and also at the fellowship gathering following the service. Pastor Nitz was the main speaker at the fellowship gathering, basing the edifying message to the members on Revelation 3:3.

On the following Sunday, June 2, an anniversary Pentecost, Mission Festival, and all-member Communion service was held, with the undersigned conducting the service. Several mission filmstrips depicting the work of Synod at large were shown to the members in the afternoon.

St. Paul's Ev. Lutheran Church was organized on April 15, 1888, by 22 German Lutheran charter members. A parochial school was also started and maintained intermittently until 1923. In the early years of its existence it shared its pastors with other congregations, some as far away as 40 miles. Since 1900 it has had its own resident pastor. In 1909 it joined the Wisconsin Synod. The present church was built in 1894, at which time the congregation also became incorporated. It was enlarged in 1925. A building connecting the church and school was built in 1956. To com-

memorate 75 years of God's grace to the congregation, the members paid all debts on its property, installed new church pews, purchased new hymnals and installed a new tile floor.

The congregation gives all praise and glory to God for His abundant grace and blessings which He has bestowed upon them so richly during the past 75 years. It looks to the future with this prayer, "The Lord our God be with us, as he was with our fathers; let him not leave us nor forsake us" (I Kings 8:57).

The following is a list of pastors who have served the congregation: C. Cauhse, 1888-1889; P. Pichler, 1889-1893; G. Sandrock, 1893-1894; K. Behrens, 1895-1896; Herman Gieschen, 1897-1899; Emil Dornfeld, 1900-1920; J. H. Schwartz, 1920-1925; M. J. Hillemann, 1926-1945; K. K. Lederer, 1945-1948; Wm. Baumann, 1948-1955; Walter Meier, 1956-1961; Philip Huebner, 1962-.

PHILIP H. HUEBNER

Centennial Services Zion Ev. Lutheran Church Town Theresa, Wisconsin

Zion Congregation, Town Theresa, Wisconsin, recently was privileged to observe its 100th anniversary in five festival services.

On Sunday, July 7, Pastor A. Schewe, a former pastor of Zion, extolled the grace of God who throughout these many years has preserved to us His saving Gospel in its pristine purity. In the confirmation reunion service that Sunday afternoon Pastor H. Cares, another former pastor of Zion, exhorted the many former confirmands who had gathered for the occasion to continued faithfulness in the true faith in the living Savior. In the evening service on Thursday, July 11, President O. Naumann spoke on the faithfulness of God which should move us, His redeemed, to be faithful to Him. In the service set aside for the cause of Christian education on Sunday, July 14, Pastor W. Pless, who as a student had taught three summers of summer school at Zion, reminded the members, on the basis of Matthew 18:1-10, how precious our children are in the sight of God and how careful we should be not to offend them. In the afternoon service which was to conclude

the centennial observance, Pastor P. Huebner, another former pastor of Zion, chose for his text the word of Revelation 3:3: "Remember therefore how thou hast received and heard, and hold fast."

The Lord blessed the centennial services with favorable weather and with a very fine attendance. The members of Zion had raised a 30-foot by 60-foot tent to accommodate the many guests that were expected. Many found room in the tent after the church was filled to the last seat. In one of the services both the church and the tent were filled.

Zion Congregation was founded on March 30, 1863. The pastors who have served the congregation are J. Conrad, the founder, 1863-1872; C. Gausewitz, 1872-1875; L. Christ, 1875-1881; F. J. Oehlert, 1881-1886; Bredlow, 1886-1889; L. B. Mielke, 1890-1894; R. Pietz, 1895-1902; A. Toepel, 1902-1919; H. Wolter, 1919-1927; J. Uhlmann, 1927-1928; H. Cares, 1928-1942; A. Schewe, 1943-1949; F. Senger, 1949-1957; P. Huebner, 1957-1962; H. Lemke, since November 1962.

The present church, a frame building, was built in 1895. Since 1927 Zion and Emmanuel of Town Herman have together formed one parish.

From the beginning of its history Zion Congregation has recognized the need of providing an adequate Christian training of its children. Its early pastors taught school nine months of the year. During the years 1925 to 1943, the congregation provided 50 full days of school for its children during the summer months. In addition to the usual courses in religion, the school provided for the teaching of German. In 1943 this was reduced to 50 half days.

During the past three years most of the children of Zion have been attending the Zum Kripplein Christi Christian Day School. The Zion young people have joined the Emmanuel young people to form the Emmanuel-Zion Junior Bible Class, which in 1962 joined the Dodge-Washington Lutheran Youth Association.

The strength of a congregation consists not in the number but in the spiritual strength of its members, in the strength of their faith in their Savior, in their willingness to serve Him, their faithfulness to the Word, their love for Christ and for one another. May the Holy Spirit through His Word grant the members of Zion

grace ever to remain strong in the Christian faith and in every Christian virtue!

HERBERT LEMKE

Lutheran Women's Missionary Society

The Spring Rally of the Lutheran Women's Missionary Society was held Tuesday, May 14, at Trinity Evangelical Lutheran Church, Town Berlin. This included all churches of the Wisconsin River Valley Circuit. Representatives of 17 churches were present, with 215 ladies in attendance.

At 11:00 A.M., morning devotions were conducted by Pastor Walter Voigt of the host church. There followed the business meeting in which new officers were elected for the coming two years: Mrs. Bert. Hiese, Rib Falls, president; Mrs. Charles Alberts, Wisconsin Rapids, treasurer; two ladies to the Spiritual Growth Committee, Mrs. John Henning, Wausau, and Mrs. Gerhard Schmeling, Rib Falls. One pastor elected to this same committee is Pastor Burton Stensberg, of Schofield.

Guest speaker at the afternoon gathering was Pastor Immanuel P. Boettcher, Neenah, institutional missionary of the Fox River Valley Area. Films were shown of the activities of the patients. The speaker told of the appreciation and gratitude these patients show for the work being done among them.

Mission collections gathered at the rally totaled \$582.94 and are being sent to the Wisconsin Lutheran Seminary, Mequon, Wisconsin, for furnishings for the new dormitory being erected.

MRS. DON ZAGER, Reporter LWMS

† Mrs. Arthur Berg †

Mrs. Arthur Berg, nee Esther Henschel, was born on February 13, 1891, at Hustisford, Wisconsin. She was baptized and confirmed in the Lutheran faith in Bethany Lutheran Church at Hustisford, and also attended its Christian day school. On June 30, 1915, she was united in marriage to the Rev. Arthur Berg. This marriage was blessed with two children. The first home of Pastor

and Mrs. Berg was Bay City, Wisconsin, where they remained for two years. Then they moved to Elroy, Wisconsin, where they lived for five years. In 1921 they came to Sparta, Wisconsin. There Pastor Berg was pastor of St. John's Lutheran Church for 33 years. During all of these years in a parsonage, Mrs. Berg remained a true and faithful helpmeet for her husband. Pastor Berg died in September of 1954. Mrs. Berg then made her home with her two daughters. In July of 1960, the departed made her home with her daughter Florence in Wisconsin Rapids, where she also joined St. Paul's Lutheran Church. In February of 1963, Mrs. Berg travelled to California to visit her daughter LaVerne in San Diego. There she became seriously ill, and the gracious Lord called her to Himself May 29. She attained an age of 72 years. She leaves to mourn her death, two daughters: Mrs. LaVerne Wallace of San Diego, California, and Mrs. Florence Hafermann of Wisconsin Rapids, seven grandchildren, and other relatives and friends. Services were held in St. John's Lutheran Church of Sparta on Monday, June 3. Pastor H. Winkel preached the sermon; Pastor William Lange conducted the liturgy and the committal service.

WILLIAM LANGE

By the Way

(Continued from page 266)

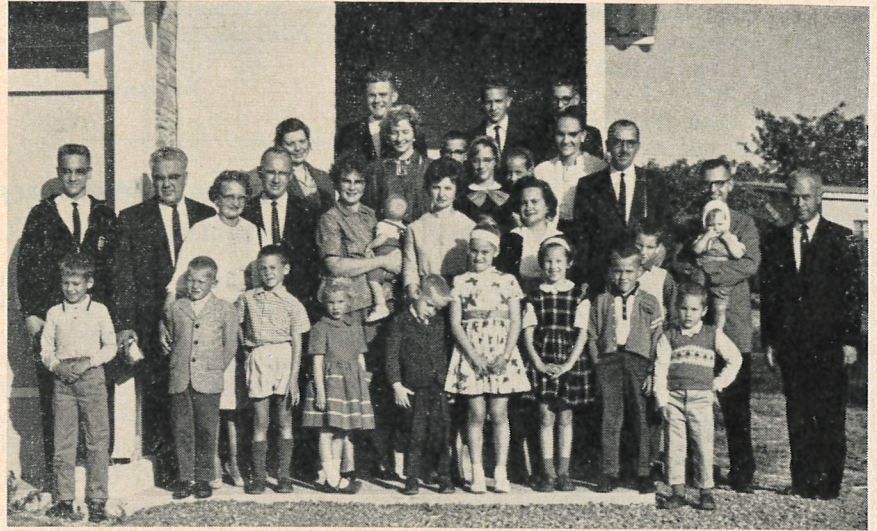
circles, including our own. The loss is partly due to a lack of cooperation. Our campus pastors do what they can to integrate students into their parish. But in many cases they do not get the names of the students. Pastors are asked to forward the names of students to our Lutheran Spiritual Welfare Commission, which, in turn, supplies the campus pastors with the names of our students. But even those pastors who try to supply the names to the Commission often meet with difficulty in getting the names and addresses from the respective parents. If all persons concerned would be truly concerned, our loss could be reduced. There are, sad to report, students who disregard pastoral advice and insist on attending churches not of our fellowship.

† Mrs. R. M. Albrecht †

After a lingering illness, the Lord called Mrs. Richard Albrecht to her eternal rest on May 31, 1963, at the age of 90 years. The funeral service was conducted in Calvary Lutheran Church at Thiensville, Wisconsin, by the pastor of the congregation. The committal service was held at Grace-land Cemetery in Milwaukee, Wisconsin.

Mrs. Selma Albrecht, the daughter of Mr. and Mrs. Carl Sielke, was born in Germany on November 20, 1872. Through the Sacrament of Baptism she became a member of God's family. At the age of 13 years she accompanied her parents to America. La Crosse, Wisconsin, was the family's first permanent residence in this country. On December 27, 1899, she entered the holy estate of matrimony with Richard Albrecht, who had been called as teacher to St. Mark's Lutheran School at Watertown, Wisconsin. Two years later the couple moved to Milwaukee, Wisconsin, where her husband served as teacher in Jerusalem Lutheran School. In 1916, the family moved to New Ulm, Minnesota, where Professor Albrecht was an instructor at the Dr. Martin Luther College. Last summer Professor and Mrs. Albrecht moved to Mequon, Wisconsin, to make their home with their son and daughter-in-law, Professor and Mrs. Martin Albrecht.

Besides her husband, Mrs. Albrecht is survived by one daughter, Mrs. Erna Rosenberg of Fox Point, Wisconsin; three sons, Walter Albrecht and Pastor Gerhardt Albrecht of La Crosse, Wisconsin, Professor Martin Albrecht of Mequon, Wisconsin; one brother, Carl Sielke; one



MISSIONARIES AND THEIR FAMILIES in our Northern Rhodesia Mission, recently renamed "The Lutheran Church of Central Africa." The picture was taken after a special service which was held just before Missionaries R. Mueller and Raymond Cox moved to Nyasaland to begin the work there.

sister, Mrs. Arthur Bernie; three daughters-in-law; one son-in-law; 12 grandchildren; six great-grandchildren; and other relatives and friends.

F. TABBERT

Anniversaries

Golden Weddings

Mr. and Mrs. Ed. Lenz of St. Paul's Ev. Lutheran Church, Montrose, Minnesota, on April 28, 1963.

Mr. and Mrs. August Devine of St. John's Ev. Lutheran Church, Phelps, Wisconsin, on June 7, 1963.

Mr. and Mrs. Edward Ziemke of Trinity Ev. Lutheran Church, Smith's Mill, Minnesota, on June 9, 1963.

Mr. and Mrs. Otto Marold of St. Paul's Ev. Lutheran Church, Millersville, Wisconsin, on June 16, 1963.

Mr. and Mrs. Arthur Schoot of St. John's Ev. Lutheran Church, Shennington, Wisconsin, on June 18, 1963.

Mr. and Mrs. Edward Arndt of Mount Zion Ev. Lutheran Church, Kenosha, Wisconsin, on June 23, 1963.

Mr. and Mrs. John Woehler of Zion Lutheran Church, Hartland, Wisconsin, on June 25, 1963.

Mr. and Mrs. Henry Borth of Immanuel Ev. Lutheran Church, Mosinee, Wisconsin, on July 4, 1963.

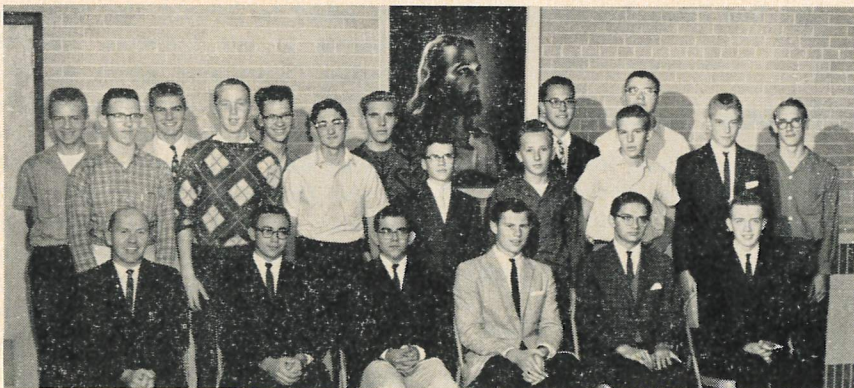
Pastor and Mrs. Louis Baganz of Saron Ev. Lutheran Church, Milwaukee, Wisconsin, on July 8, 1963.

Mr. and Mrs. George Leifer, of Zion Lutheran Church, Hartland, Wisconsin, on July 8, 1963.

Mr. and Mrs. Henry Hochmuth, of Zion Lutheran Church, Hartland, Wisconsin, on July 26, 1963.

Mr. and Mrs. Arthur Johnson of Zion Ev. Lutheran Church, Elroy, Wisconsin, on July 13, 1963.

Mr. and Mrs. William O. Brauer of Faith Ev. Lutheran Church, Fond du Lac, Wisconsin, on July 28, 1963.



THE FUTURE PASTORS' CLUB at Fox Valley Lutheran High School. Prof. Ralph Unke is the faculty adviser.

Editorials

(Continued from page 259)

culture is already threatening to inundate whatever morals they still possess." If he wrote that, he would be called a prude, a puritan, a prissy do-gooder. That would be mortifying. After all, how low dare a reviewer fall?

One could wish that reviewers had the conscience to feel that they owed at least as much to morals as to literature. Essentially, a novel or a play, for example,

is concerned with moral and religious values and attitudes. It must be, otherwise it does not represent life. Life is not cold mechanics or sterile stuff. It is right and wrong, flesh and spirit, God and Satan, heaven and earth. A Christian, of all men, will judge the literature he reads as to its spiritual tone and its posture over against good and evil. When a questionable book requires of a Christian that he make a choice between morals and literary art, the Christian will sacrifice the literary art.

C. TOPPE

CALL FOR NOMINATIONS

Executive Secretary — Home Missions

The General Board for Home Missions is asking for names of candidates for the newly created office of Secretary for Home Missions. He shall be a called minister of the Gospel whose qualifications shall fit him for the office as described in the Book of Reports and Memorials (pp. 49-51). Please send names and information regarding your nominations to the undersigned no later than September 12, 1963.

Pastor Henry Paustian, Secretary
1025 E. Main St.
Watertown, Wis.

CALL FOR NOMINATIONS

Northwestern College

The Synod in convention created a new professorship at Northwestern College. Members of the Synod are therefore requested to nominate men to fill this position. The man called will be asked to teach English in the High School Department. Nominations must be in the hands of the secretary not later than Sept. 9, 1963.

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

CALL FOR CANDIDATES

Board for World Missions

Authorized by the 37th Convention of the Wisconsin Ev. Lutheran Synod, August 7-14, 1963, your Board for World Missions invites all members of the Synod to submit names of pastors as candidates for the office of Executive Secretary for the Board for World Missions.

Please submit information concerning the candidates and the reasons for your nomination.

Nominations are to be in the hands of the Secretary, Pastor W. R. Hoyer, 217 East Walnut, Sleepy Eye, Minn., no later than midnight, Sept. 12, 1963.

EDGAR HOENECKE, Chairman
The Board for World Missions

A REQUEST FOR NAMES

Anyone knowing of Wisconsin Synod Lutherans who recently moved to or are moving to Buffalo, Minn., Lake Pulaski, or Beebe Lake, or Lake Charlotte, please write to the undersigned. Wisconsin Synod services are also being conducted in Buffalo.

Pastor Gerh. H. Geiger
R. 1, Buffalo, Minn.

HOME FOR THE AGED NEEDS NURSE

The Lutheran Home for the Aged, at Belle Plaine, Minn., is in definite need of either a registered nurse, or a licensed practical nurse. Board and room for an unmarried person can be provided at the Home. Should a married couple be inclined to move to Belle Plaine in answer

to our plea, every effort will be made to obtain housing, and to provide employment for both spouses, if desired.

We would encourage anyone inclined to serve the Lord and our Home as a licensed nurse, and those who may have knowledge of someone whose services could fill our need, to contact the undersigned.

Pastor Robert Schlicht
426 West Church St.
Belle Plaine, Minn.

NEW SCHOOL YEAR

Milwaukee Lutheran Teachers' College

The 1963-64 school year will bring much that is new to the Lutheran Teachers' College in Milwaukee. For the first time the College will have instructors called by the Synod on a full-time basis. A new agreement has been reached with the Wisconsin Lutheran High School Conference extending use of the facilities for six years. A new addition is scheduled for completion in January. The student body should be the largest in the brief history of our Synod's newest teacher-training school.

The new school year will begin with a service in the Wisconsin Lutheran High School auditorium at 10:00 a.m. on Tuesday, September 10. Not only students and their parents, but also the people of our area are invited to attend the opening service.

ROBERT J. VOSS, President

NORTHWESTERN COLLEGE

SCHOOL OPENING

Northwestern College will open its new school year with a service in the gymnasium at 2:00 p.m. on Monday, Sept. 9. New students are to report at 9:00 a.m. the same day.

C. TOPPE

SCHOOL OPENING — DMLC

The new school year at Dr. Martin Luther College, New Ulm, Minn., will begin on Wednesday, Sept. 4, at 8:30 a.m. All new students are to report for registration on Monday, Sept. 2, and all others on Tuesday, Sept. 3.

CARL L. SCHWEPPE

SCHOOL OPENING — NWLA

Northwestern Lutheran Academy will open the new school year with an opening service at 2:00 p.m., Tuesday, September 3. Registration will follow immediately after the service.

R. A. FENSKE

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Date: Sept. 23, 1963.

Place: Good Shepherd, Tucson, Ariz.

Time: 9:00 a.m.

Speaker: H. Peter.

Agenda: Christ in the Pentateuch, C. Metz; I Cor. 1, M. Nitz; Our Communion Liturgy, E. A. Sitz; The Mystical Body of Christ, R. Paustian.

V. H. WINTER, Secretary

MICHIGAN

SOUTHWESTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Monday, Sept. 16, 1963.

Place: Hopkins, Mich.

Time: 9:00 a.m., Communion service.

Agenda: The Position of the Woman in the Church, Including the Call of the Lady Teacher, J. Fricke; Synod Convention Report.

WAYNE BARTELT, Secretary

NORTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Sept. 23-24, 1963.

Place: St. John's, Clare, Mich.; R. A. Schultz, host pastor.

Preacher: E. Schmelzer (alternate, M. Schroeder).

The conference opens with a Communion service at 9:00 a.m. Teachers and lay delegates are required to be present the first day only.

Only the noon meal will be served by the host congregation. Requests for lodging are to be sent in to the host pastor before the conference.

R. A. SCHULTZ, Secretary

FLORIDA PASTORAL CONFERENCE

Date: Sept. 24, 1963.

Time: 9:00 a.m.

Place: Faith Lutheran Church, St. Petersburg, Fla.

Host pastor: W. Steih.

E. C. Renz, Secretary

MINNESOTA

RED WING DELEGATE CONFERENCE

Date: August 27, 1963.

Time: 9:00 a.m. Communion service (Theo. Albrecht, speaker; James Berger, alternate).

Place: Immanuel Lutheran Church, South Ridge, Minn. (6 miles SW of La Crescent, Minn.), E. G. Hertler, host pastor.

Agenda: Reports of the 37th Biennial Convention of the Wisconsin Ev. Lutheran Synod.

NATHAN RETZLAFF, Secretary

CROW RIVER DELEGATE CONFERENCE

Place: Mt. Olive Ev. Lutheran Church, Graceville, Minn.; H. A. Mutterer, pastor.

Time: Tuesday, Aug. 27, 1965; 9:00 a.m.

Agenda: A study of the business conducted at the 1965 WELS Convention.

W. E. NEUMANN, Secretary

CROW RIVER PASTORAL CONFERENCE

Place: St. John's Ev. Lutheran Church, Hancock, Minn.; P. Wilde, pastor.

Time: Sept. 17 and 18, 1965, beginning at 10:00 a.m.

Agenda: Homiletical Study of Rev. 2:12-17, H. Sauer; Isagogical study of Jonah, G. Geiger; The Real Presence in the Sacrament, T. Bauer.

Preacher: W. Neumann (alternate: E. Otterstatter).

Please announce concerning housing needs to the host pastor.

W. E. NEUMANN, Secretary

REDWOOD FALLS DELEGATE CONFERENCE

Date: Tuesday, Sept. 17, 1965.

Time: 2:00-9:00 p.m.

Place: St. John's, Helen Township; P. Kuske, pastor.

Agenda: Reports of the Synod Convention.

GALE MAAS, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR DELEGATE CONFERENCE

Date: Aug. 27, 1965.

Time: 10:00 a.m.

Place: St. Mark's, Carbondale, Mich. (Wallace—M-538).

Business: Reports of Delegates to Synod Convention.

D. C. SELLNOW, Secretary

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RHINELANDER PASTORAL CONFERENCE

Date: Sept. 9, 1965.

Place: Monico, Wis., Grace Lutheran Church.

Time: 9:00 a.m. Evening Communion service; preacher: E. C. Leyrer.

Agenda: Missionary Methods in the Light of the Book of Acts, M. Radtke; Continuation of the Study of Ephesians, J. Radloff.

J. RADLOFF, Secretary

PACIFIC NORTHWEST

DISTRICT PASTORAL CONFERENCE

Date: Sept. 24-26, 1965 (from noon to noon).

Place: Grace, Zillah, Wash.; W. Widman, pastor.

Agenda: The pastor as administrator; When do we have a call to enter a mission field?; A review of the heathen religions as Israel entered the promised land; Isagogical study of Ezra; Homiletical study of Matthew 10:16-20; New Testament Exegesis, Galatians.

Please inform the host pastor of your intended presence or absence.

P. ALBRECHT, Secretary

WESTERN WISCONSIN

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Date: Sept. 17 and 18, 1965.

Place: Zion Lutheran Church, Eitzen, Minn.

Program: Communion service, 9:00 a.m., Sept. 17; N. Gieschen, speaker (alternate: W. Gutzke). Continued study of the Apology, R. Kant; The Doctrinal Controversies of 1546 to 1580, K. Neumann; The New English Bible, Dr. P. Spaude.

H. ESSMANN, Secretary

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WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The pastors of the combined Wisconsin River Valley and Chippewa River Valley Pastoral Conference will meet Tuesday, Sept. 17, 1965, at St. Paul's Lutheran Church, 214 14th Avenue S., Wisconsin Rapids, Wis., William Lange, host pastor. Communion service at 9:00 a.m.; T. Bradtke, speaker (W. Frank, alternate).

M. KOEPESELL, Secretary

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Arndt, Dale, as pastor of Immanuel Lutheran Church, Hubbleton, Wis., and St. Mark's Lutheran Church, Richwood, Wis., by O. F. Maasch; assisted by E. A. Wendland; July 7, 1965.

Braun, Jerome, as pastor of St. Paul's Lutheran Church, Seaforth, Minn., and St. John's Lutheran Church, T. Sheridan, Minn., by A. von Rohr; assisted by E. Schulz, G. Scheitel, and P. Borchardt, July 28, 1965.

Carmichael, Erling, as pastor of the tri-parish of St. John's, St. Luke's, and St. Matthew's Ev. Lutheran Churches of Warrens, Wis.; by E. Lehmann; assisted by H. Gieschen, Sr., and D. Kempf; July 21, 1965.

Smith, Lowell, as pastor of Reformation Church, San Diego, Calif., by E. Sitz; assisted by E. Hoenecke, J. Gerlach, and P. Heyn; Aug. 4, 1965.

Witte, David A., as pastor of Immanuel Ev. Lutheran Church, Globe, Wis., by H. Vogel; assisted by N. Lindloff, A. Mennicke, C. Weigand, B. Stensberg, E. Schaeewe, and D. Schultz; Aug. 4, 1965.

Installed

Machina, Francis, as pastor of Grace Ev. Lutheran Church, Hutchinson, Minn., by J. Raabe; assisted by L. Hahnke, N. Sauer, G. Geiger, T. Bauer, P. Wilde, and W. Neumann; July 21, 1965.

Meyer, L. W., as pastor of St. Jacobi Ev. Lutheran Church, Norwalk, Wis., by C. E. Berg; Aug. 11, 1965.

Schroeder, Fred A., as pastor of St. Mark's Ev. Lutheran Church, Flat Rock, Mich., by W. Henning; assisted by W. Koelplin, G. Press, H. Engel, G. Cares, F. Jungkuntz, R. Mueller, and R. Stieve; May 19, 1965.

CHANGE OF ADDRESS

Pastor

Braun, Jerome, R. 1, Belview, Minn.

Machina, Francis, 440 5th Ave. S.W., Hutchinson, Minn.

Smith, Lowell, 4562 Clairemont Drive, San Diego 17, Calif.

Witte, David A., Route 3, Neillsville, Wis.

Prof. Heinrich J. Vogel
Assist. Ed. W.L.G.
11757 W. Seimary Dr.,
7 Mequon, Wisc., 65 W.