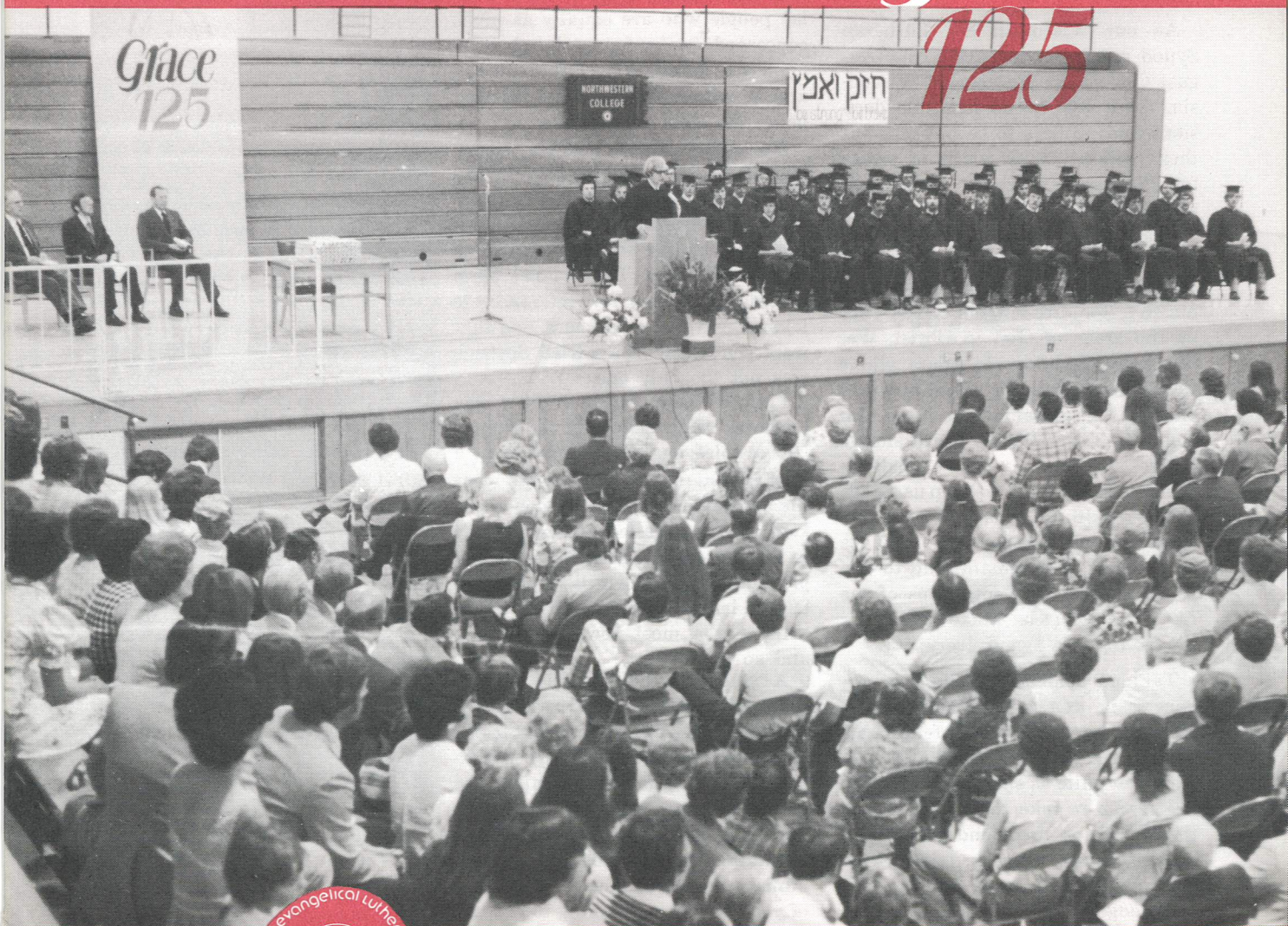


# The Northwestern Lutheran

August 10, 1975

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Grace  
125



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Grace  
125

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## Briefs by the Editor

Striving to be and remain, by the grace of God, a confessional church is not easy. It takes constant vigilance and prayer, constant study of God's Word and application of that Word to doctrine and life.

As our Wisconsin Ev. Lutheran Synod meets in convention from August 6 to 13 in Watertown, Wisconsin, there will be no headline decisions and no fires to be put out, but there will be many words of praise for 125 years of God's undeserved grace.

Grace is always undeserved. Emotionally, we Wisconsin Synod Lutherans are no different than other people. We, too, are sinners, saved only by the grace of God in Christ. We, too, carry about an old Adam who is not pleased when the religious world sneers at us as behind the times and when the non-religious world simply ignores us. That's why we need the Word of God's grace to keep us steadfast and faithful. It is through God's guidance and blessing alone that we as a Synod will remain true to His Word and to the Confessions of the Lutheran Church. Make this your prayer for our Synod every day.

Taking a confessional stance is perhaps easier at a convention when surrounded by like-minded fellow believers. Taking this stand in the parish is not quite as simple. And for the lay person to take that stand out in the world, or to defend his church against unjust criticism, takes a special measure of grace and a deep knowledge of the Holy Scripture. It is imperative that our lay people know where they stand, for our church will not only stand or fall by what is expounded at our Seminary, preached from our pulpits, and taught in our classrooms, but also by what is cham-

pioned by our lay people. Our laity must at all times be ready to "test the spirits whether they are of God." Pastors and teachers dedicated to the Word of God and the Lutheran Confessions, walking hand in hand with lay people who are equally as much concerned, make for a church built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.

An article about layman Ehrenfried Seebach, written by Prof. L. Ristow of Winnebago Lutheran Academy, demonstrates how true this was even in the formative years of our church body. The Synod's early records make very few references to laymen, but they were there, and they were concerned. Ehrenfried Seebach was not the only one.

Prof. William Staab of St. Croix Lutheran High School in the first of two articles on "The Christian in a Post-Christian Society" shows that the dedicated lay person is one of the keys to the so-called generation gap in the church. He encourages lay people not to hide their light under a bushel, but to let it shine brightly. He calls that a most powerful sermon, and so it is.

A study of the members of the graduating class at Northwestern College (page 251) reveals that by far the larger number come from non-clergy homes. This is encouraging, for it demonstrates that our lay people are concerned about replenishing and extending the preaching and teaching ministry in their midst. If a member of your family is planning to prepare for the teaching or preaching ministry, turn to page 254. There you will find a complete listing of the opening dates of our Synodical schools. Your church needs your sons and daughters. And it needs you.

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

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### OUR COVER

Forty-seven young men graduated from Northwestern College, Watertown, Wisconsin, on May 21, 1975. Almost all of them will continue their preparation for the holy ministry at Wisconsin Lutheran Seminary, Mequon, Wisconsin, in September. May our Lord continue to bless our schools and grant us an ample number of pastors to man our pulpits and mission fields, and of teachers to supply our classrooms!

THE NORTHWESTERN LUTHERAN

## Editorials

**Help From Above** In a bleak moment St. Teresa once said, "O God, if this is the way you treat your friends, no wonder you have so few of them." When it comes to suffering, we join hands with the rest of the human race and a long line of people who have tried to solve the problem: Why do the righteous suffer?

In many ways the ancient sufferer Job is a classic case. Forty-two chapters of Scripture deal with the dilemma of Job's suffering. Time and again Job coolly bypasses the pat answers and pious cliches of his religious friends who think they can pigeonhole all the experiences of life and explain the mind of God.

Neither does Job wallow around in self-analysis, contemplating his psychic belly button or fiddling around with his traumas to find the answer within himself.

Job does what Jacob did on the banks of the river Jabok, what David did in all the hard and lonely years, what Paul did in his many troubles, what Jesus did in Gethsemane's garden. Job casts himself entirely upon God.

Job turns completely away from himself. He does not try to pull himself up by his own bootstraps. He does not find peace within himself. He does not even try. The whole bitter battle Job fights on a higher plane, with God, with no one but God, "Oh, that the Almighty would answer me!"

We press in the wrong direction if we become obsessed with ourselves, constantly taking our emotional temperature and feeling our spiritual pulse. Help is from above, from the God of our salvation. By faith Job gained the victory that overcomes all suffering, saying fiercely but beautifully, "Though God slay me, yet will I trust in Him."

John Parcher

**No Respect For Evil** Once too fearful and ashamed to talk about their sexual deviation, homosexuals ("gays") are now not only speaking out in defense of their perversion but also making demands of society regarding it. Their spokesmen are demanding the constitutional right to have free entry into all professions, and to hold jobs and offices that are still closed to them. They are calling for an end to the persecution they receive "by our own families, by law and religion."

They want the public to accept their "lifestyle" (as they like to call it) as a free and equal alternative to the normal man-woman sex life of the "straight" world about them. They contend that their way of life is no more to be considered a perversion than being left-handed is a per-

version. More than that, they are calling for public recognition of accomplishments by "gays" in any and every field of endeavor. The "gay" world is insisting on respect as well as acceptance.

The Minneapolis City Council gave them some of the "respect" they are looking for when it declared June 28 "Gay Pride Day" in their city. There have been other groups and organizations, even churches, that have passed similar resolutions declaring public pride of the "gay" community's way of life.

If "gays" want such cheap "respect," there will always be people without principles who will make it available to them. But it will not be respect with honor. That cannot be given to evil and perversion. As little as we can respect incest or adultery or murder, so little can we respect sexual perversion and those who defend and even flaunt such perversion. For perversion it is and will remain; God's unchanging Law condemns it today as it once judged and damned it at Sodom.

The homosexual in his or her vice has a claim on our sympathy and love. The Christian will pray for them and will try to lead them to the repentance that will save their souls. But a Christian can never call that good which God has called evil. He cannot approve a "lifestyle" that both natural law and God's express revelation condemn. He has no right to respect and honor perversion and those who defend and promote it.

Carleton Toppe

**Anonymous** If "Anonymous" were the name of an individual rather than a simple designation of the fact that the author is unknown, he would be acknowledged as the most prolific writer of all time. Innumerable fine works of literature, art, and music would be ascribed to him; and he would be glad to step forward and accept the plaudits of his admirers if they could identify him.

Nevertheless, "Anonymous," which means literally "without a name," would prefer to remain unidentified if he had a choice since much of what he originates reflects dishonor rather than glory upon his name.

Many fine works are designated as anonymous because the name of their originator is inadvertently lost in antiquity. Other works originating in less honorable motives are intentionally anonymous because the author has gone into hiding.

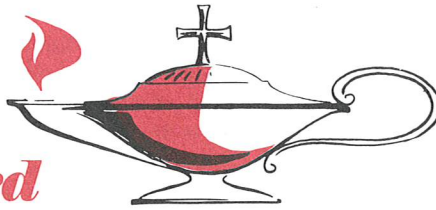
Among the more vicious of these works is the anonymous letter. The most vicious of these letters level accusations at specified individuals or groups. The accuser, who carefully shields his own identity, does not hesitate to name the accused. In so doing he deprives the accused of the basic right to face his accusers and leaves him helpless against the accusations.

Letters of this type can be consigned to the round file as they deserve to be; but, unfortunately, that is not the end of them. The suspicions which they generate continue to do their dirty work.

It is inconceivable that Christian motives could inspire an anonymous letter directed against the fellow re-

(Continued on page 258)

## Studies in God's Word



### Faith and the Trials of Daily Life

And Ruth the Moabitess said unto Naomi, "Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace" (Ruth 2:2).

And Boaz . . . said unto her, "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:11,12).

And Naomi said unto her daughter-in-law, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead" (Ruth 2:20).

Back in Moab, Ruth had said to Naomi, "Thy people shall be my people, and thy God my God." But now that they were in Bethlehem, she might well have regretted her words. Depressed, Ruth might have said, "Well, your people certainly do not put themselves out to help us. I thought they were godly people, but perhaps I was wrong. Perhaps I was also wrong to say, 'Thy God shall be my God.' Perhaps I had better return to Moab."

Not a word like that! How Ruth shames us who so easily grumble! Rather, faith in the true God, faith which caused her to love her mother-in-law with all her heart, now moved her to practical steps whereby she again demonstrated both her faith and her love. Able-bodied, she is willing to work in order to support herself and her mother-in-law. She is willing to take a chance among a people who, humanly speaking, owe her

nothing and who might even resent her. Love coupled with faith in the true God overcomes all these considerations. She goes out into the fields of Bethlehem to glean after the reapers, wherever she may find permission to do so.

#### God Provides

It wasn't easy work stooping over all day long to pick up the barley ears left behind by the reapers, especially after others had already gleaned the field. But faith kept her going, faith in the God of Israel. She even impressed the overseer with her diligence.

But it wasn't mere chance that she happened to glean in the field of Boaz, a distant relative of Naomi. The things that happen in our lives aren't the result of blind chance. Even as our Savior has promised us, "Lo, I am with you always, even unto the end of the world," so God led Ruth that morning to glean in the fields of Boaz. Her experience should strengthen our trust. This isn't just a story; it's history.

#### Pious Boaz

They say men are rough and crude and domineering. Some are. But not those in whose heart faith lives. They say all employers are basically looking out only for themselves. Again, not those in whose heart faith lives.

Consider Boaz. He comes to visit his reapers. He knows all of them by name. He greets them in the name of the Lord, and they bless him in return. That this was more than just words is evident.

Noticing Ruth, he inquires who she is. He deals kindly with her. He gives orders that she not be molested, not even roughly spoken to. He sees to it that the field is not so thoroughly gleaned that nothing is left for her. He invites her to partake of the meal

and to drink of the water drawn by the reapers.

Why? Was it because she was good-looking? She may have been, and she may not. That isn't what drew him. Rather, he acknowledges that he has heard about her kindness toward her mother-in-law. He recognizes that she could have had it much easier in the home of her own parents back in Moab. How could he be discourteous and unkind to one who had displayed such selfless love! Yet, men have been; but not Boaz. God had given him a kind and an understanding heart.

Yet that, too, isn't the real key to the situation. What really impressed Boaz was the fact that Ruth was now gleaning in the fields of Bethlehem because she had cast her lot with the God of Israel. It was faith in the true God, a faith which filled the heart of Boaz, that responded to the faith which he saw in Ruth. The faith God had given him moved him to honor the faith God had given to Ruth. And this showed itself in a very practical way, as anyone can recognize who reads this entire chapter.

Naturally, all this must cause us to look into our own hearts, must cause us to ask how we deal with those whom God has blessed with faith as He has blessed us. Have we in our lives made the piety of Boaz our model, or only his wealth?

#### Thankful Women

Ruth is not embarrassed. She thanks Boaz for his kindness. She acknowledges that his deeds and his words were music to her soul. But she does not presume on his kindness. She works diligently the whole day through. She returns every day and works to the end of the barley harvest and the wheat harvest, all to support herself and her mother-in-law. Faith is not too proud to work. Faith does not consider work demeaning.

And Naomi? She sees in it all the hand of God and praises Him. And blesses Boaz.

Faith in action, blessed by the Lord, met the trials of the day — and was blessed again! Are our days any different? Faith makes the difference. Let us but ask of the Lord!

H. W.

In 1783, the year in which our American Revolution came to its official end by the signing of the Treaty of Paris, a girl was born in Wesel, Germany, a city on the Rhine River. She was baptized Marie Timmermann. In 1807 she married John Seebach. On February 18, 1808, a son was born to the John Seebachs. They named him Ehrenfried.

The lad was born into a warring world. In France the Revolution had come and gone, and the age of Napoleon had begun. Ehrenfried grew up amid the military scenes of Napoleon's occupation of the northwest corner of Germany, including his own hometown. The young boy attended school in Wesel, and later became an apprentice to his father, a copper-smith. In 1829, when he was 21, he entered the Prussian army and served three years.

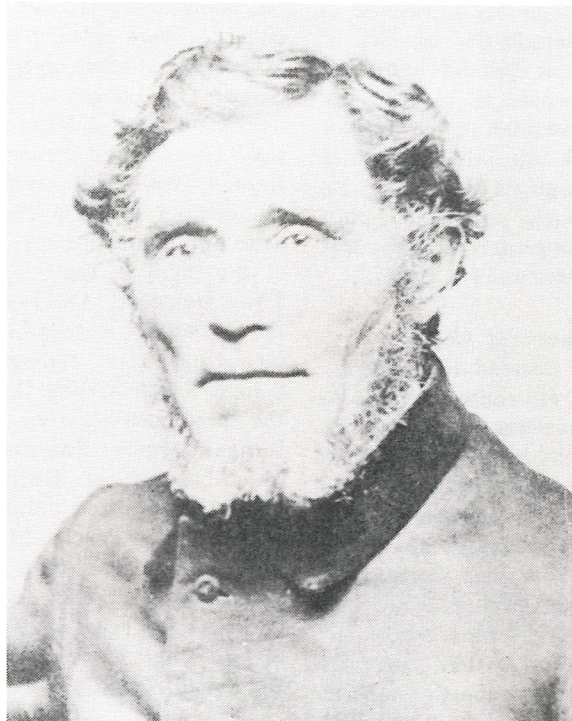
In 1832 Ehrenfried Seebach married Maria Christiana Cruz. The young couple moved to a town named Starkrod, where Ehrenfried became foreman in the iron works. Here he helped assemble the first locomotive to travel the rails in Germany and directed the building of ship's engines and gas meters. After seven years, the family moved back to Wesel and Mr. Seebach again took up the copper-smith's trade. Six years later, when the doctor advised him to go on a farm, he chose to come to America to engage in farming.

### To America

Mr. and Mrs. Seebach, their three sons, Heinrich, Ehrenfried, Jr., and Ludwig, and their daughter Katharina, arrived in Milwaukee in 1845 and purchased a farm in Oakwood, 12 miles south of Milwaukee on the old Kilbourn Road. An energetic worker, Mr. Seebach cut the timber, cleared the land and built a log cabin. Farming brought him blessings, and he soon owned 140 acres.

These were the years of growing pains for the area now comprising Wisconsin, Minnesota, Illinois, Indiana, and Ohio. Immigrants, most of them German, came swarming in by the thousands. Many of them were Lutherans. So were the Seebachs. But, unlike the Saxons in Missouri, most of these immigrant Lutherans

# In the Beginning- A Layman



Mr. Ehrenfried Seebach

did not come in groups and thus did not bring with them their spiritual shepherds. Being hungry to hear God's Word, they were often not too careful and sometimes were fleeced by wolves in sheep's clothing. Spiritually, the situation was a critical one.

Prof. E. Kowalke, in his *Centennial Story*, states: "By 1850, when the Wisconsin Synod was founded, there were 38,064 German-born people living in Wisconsin. . . . By 1860 there were 123,879 German-born in Wisconsin alone. . . . To appreciate the great need for pastors among the thousands of Germans who were coming into Wisconsin by 1850 and in the years following, it must be remembered that there were very few settled communities in the state by that time. Outside of the somewhat

larger concentrations of immigrants in Racine, Milwaukee, and Sheboygan, the Germans were living scattered in the woods or in very small communities. Milwaukee, the largest town, was not incorporated as a city until 1846. The first settler did not arrive in the Watertown area until 1836. In 1842 Madison was only three years old. It did indeed have a capitol building with a tin dome, about 40 dwelling houses, and a population of 300." The first Germans to come to the Oakwood area arrived in 1836.

Among the immigrants settling in Wisconsin were Catholics, Lutherans, Reformed, a liberal sprinkling of freethinkers, Turners, and revolutionaries of 1848 from various areas in Germany. Some were highly intellectual men, but very few were quali-

fied to serve as pastors. In fact, the Germans in Oakwood had a number of rather sad experiences. In 1840 a pastor from Chicago contacted them, but tried to win them for Methodism. Later they received spasmodic services from a Pastor Schmidt who hailed from New York State. He preached in their midst every few months and instructed their children. In October, 1843, some 24 families founded St. John's Church in Oakwood and immediately proceeded to build a log church. On the day of dedication Pastor Schmidt informed them that he would no longer serve them as he intended to go farther west and look up other Germans scattered throughout Wisconsin. So when the Seebachs joined St. John's in 1845, the congregation again was without the services of a pastor.

#### An Important Letter

Mr Seebach decided to do something about it. He consented to conduct reading services and began instructing the children. And then he did one other important thing: he wrote a letter to the mission committee in Wesel, Germany, his birthplace. When this plea arrived at Wesel, it was immediately forwarded to the Langenberg Society, a missionary group in Germany that concerned itself especially with the Germans in America. This mission society, and others like it, saw to it that men were trained for the mission fields. The men they chose had to be willing and able to work amid the most adverse conditions.

Again we note what Professor Kowalke states on this matter: "Volunteers who offered their services to the Langenberg Society were usually mature young men who had been learning a trade and who more or less by accident came into contact with one of those sincere groups of simple Christians who were trying to keep alive the faith of the fathers. Muehlhaeuser, the founder of the Wisconsin Synod, had been a baker; Reim, a shoemaker's apprentice; Koehler, a weaver; Bading, a wheelwright. When such a newly converted candidate showed interest in mission work, he would be sent for intensive schooling to one of the mission houses, to Barmen or Hermannsburg.

When he was considered ready to be sent overseas to begin his work, the Langenberg Society would make arrangements for his transportation and would send him to a field in America that had appealed for help." That's how St. John's in Town Oakwood finally received its first resident pastor.

#### Pastor Weinmann

When the Seebach letter reached the Langenberg Society, three missionaries were already on their way across the Atlantic on a slow sailing vessel. The Langenberg Society immediately sent a letter by steamer mail to a Pastor Schmidt in West Leyden, New York, notifying him of the coming of these three missionaries and requesting that he send one of the three to the congregation in Town Oakwood. Another member of the Oakwood congregation had in the meantime also contacted Pastor Schmidt. On landing in New York, the three men were met by another Langenberger, Pastor Johannes Muehlhaeuser of Rochester, New York. Of the three, John Weinmann accompanied Pastor Muehlhaeuser to Rochester and then set out for Wisconsin to serve St. John's Congregation. A few years later, he was part of that small group that formed the Wisconsin Synod.

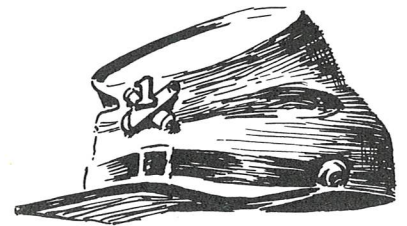
#### The Wisconsin Synod

Do you see how God made use of a consecrated layman to set His work in motion? Humanly speaking, the Wisconsin Synod would never have been organized except for the letter written by Ehrenfried Seebach. The letter read in part: "There is a great field here for Christian missions, and splendid congregations might soon, under a good shepherd, prosper and become mission centers for other localities; for there is a desire among a great many for the Word of God. But how shall they believe if it isn't preached to them?"

#### An Interesting Life

Mr. Seebach's subsequent story is also interesting. He not only had the good of his congregation and fellow Germans at heart, but also the welfare of his new country. Since he believed that slavery was wrong, he

joined the Republican Party when it was organized in Wisconsin in 1854 specifically to oppose the extension of slavery to the western territories. When the Civil War broke out in 1863, Mr. Seebach acted on his convictions and, though 55 years of age, decided to join the army together with one of his sons. When the recruiting officer told him he was too old for military service, Seebach challenged the officer to a fencing match and won it in short order. The surprised officer assigned him to the 1st Wisconsin Heavy Artillery.



After the War, in 1871, the Seebachs moved to a farm near Zumbrota, Minnesota. Five years later, Mr. Seebach retired and moved to Red Wing. His wife Maria died in 1878, after 46 years of marriage. Thereupon Mr. Seebach decided to go to California to live, but after a short stay returned to his Red Wing home.

The Seebachs had nine children, three of whom preceded their father in death. He himself died suddenly at the age of almost 90 while returning from a visit to a sick relative. His death took place on May 1, 1897, and his body lies buried in St. John's Cemetery at Red Wing, Minnesota. Descendants of Mr. Seebach are still living in that area and elsewhere.

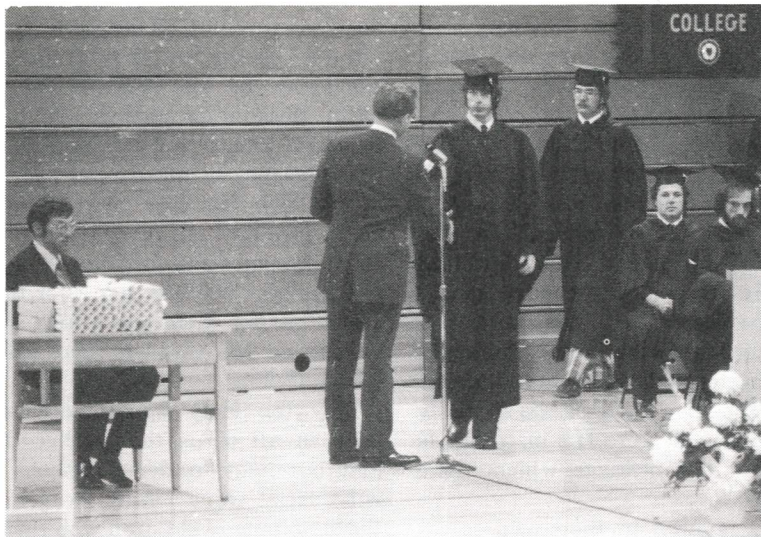
In the beginning, a concerned layman. Then, God's blessings. May it always be thus!

L. Ristow



# Graduation at Northwestern

תּוֹרָה וְאֱמוּנָה



President Carleton Toppe awarding degrees

As if already aware of what the ministry will demand of those who enter it, the members of the Northwestern College graduating class selected as their class motto the words of Joshua 1:6, which they had studied in the original Hebrew: "Be strong, be brave." To us who will soon be served by their ministry, those words are not only a prayer but also an assurance that the Lord will bless His Church through their ministry. In this year of Grace 125 we could wish no greater grace for them

and for our church than that these graduates will be strong in faith, firm in doctrine, courageous in mission.

The prayer at the graduation exercises, which were held in the college gymnasium the morning of May 21, 1975, was spoken by Pastor Rudolph P. Otto, of Marathon, Wisconsin, the father of one of the graduates. The address was delivered by President Carleton Toppe. Student speakers were Robert Meiselwitz and Jonathan Schultz.

Participating in the graduation exercises for the last time was Prof. Dudley Rohda, who has retired from the faculty after nearly 36 years of service to Northwestern College and Northwestern Preparatory School. The previous afternoon the Alumni Society took note of his 50 years in the public ministry in chapel service.

The following are members of the college graduating class:

- Bater, Michael — Tecumseh, MI
- Behringer, James — Newton, WI
- Berg, John — Milwaukee, WI
- Blumer, Steven — Kewaskum, WI
- Broehm, Dennis — Appleton, WI
- Burow, Michael — Slinger, WI
- Dornfeld, Mark — Mequon, WI
- Edwards, Robert — St. Paul, MN
- Ewerdt, Kenneth — Brownsville, WI
- Frey, James — Detroit, MI
- Gibbons, Gregory — Saginaw, MI
- Gottschalk, Jay — Racine, WI
- Grant, Cary — Pewaukee, WI
- Guenther, Jon — Morton Grove, IL
- Hefti, Roy — LaCrosse, WI
- Hoyer, Philip — Rochester, MN
- Huebner, James — New Ulm, MN
- Kehl, David — Jackson, WI
- Kipfmiller, David — Bay City, MI
- Klein, Scott — Two Rivers, WI
- Kuehl, Paul — Watertown, WI
- Kujath, Timothy — Wauwatosa, WI
- Laitinen, Wayne — Barre, VT
- Lindloff, Thomas — Neillsville, WI
- Meiselwitz, Robert — Kiel, WI
- Mischke, Philip — Juneau, WI
- Neitzel, Mark — Horicon, WI
- Otto, Stephen — Marathon, WI
- Petri, William — Muskego, WI
- Press, Paul — Pigeon, MI
- Radunzel, Steven — Woodville, WI
- Schalow, Douglas — Marshfield, WI
- Scherschel, Douglas — Milwaukee, WI
- Schmiege, Glen — Chesaning, MI
- Schultz, Anthony — West Chicago, IL
- Schultz, Jonathan — Juneau, WI
- Schumacher, Peter — Milwaukee, WI
- Siirila, Robert — Bloomington, MN
- Spietz, David — Brillion, WI
- Strackbein, Philip — Winthrop, MN
- Weinrich, Stanley — Pierce, NB
- Wichmann, Donald — Watertown, WI
- Wietzke, Bruce — LeSueur, MN
- Wilke, Robert — Menasha, WI
- Wille, John — Clatonia, NB
- Zander, Mark — Norfolk, NB
- Zindler, Ronald — St. Joseph, MI

## POST-CHRISTIAN

### The Christian in a Post-Christian Society (I)

"I can't find any joy or cause for rejoicing in our hymns. The liturgy is so formalized that I can go mentally asleep and not miss a word as I respond to the pastor. Our churches are too large and the members of the congregations too wrapped up in themselves to give anyone a feeling of warmth or welcome. Why can't we use guitars or other musical instruments in our services? It would sure

make church more inviting to the young people."

These are just a few of the random comments and questions I've received in recent years from members of the student body at the Lutheran high school where I teach. I have difficulty arguing with some of their feelings: the seeming coldness or aloofness of the membership in some congregations, the lack of real joy and fervor

Christians are well aware that society is no longer governed by Christian principles to the extent it once was. How will we react? How will we live in such a post-Christian world?

in the worship services at times, the thoughtlessness and carelessness with which our liturgies may be handled. Undeniable are the inroads which the many "evangelistic" groups and societies have made into our churches today. The church as an institution is under attack from both within and without. The church as an institution is losing its influence, and not just among young people. The

church as an institution is in very grave danger of losing its apostolic identity altogether in these latter days. The question is: Why? and equally important: What can be done about it?

It is not only rationalism and humanism which have leveled their artillery at the foundations of the church. Perhaps the greatest enemy of the church today is the indifference and apathy of her members. Our young people are quick to see it. They recognize quite readily the habit-goers, the face-changers, who profess one thing on Sunday and live another for the next six days. And they are very good at imitation. But some of them are genuinely concerned for the vitality of the church. And there are all too many Christian and pseudo-Christian organizations in our day who are more than willing to wrap them in their folds.

Perhaps you noticed this yourself. I've had the privilege of serving an embryonic mission congregation. The difference in spirit is unmistakable and inescapable. Among the newly converted there is a zeal to share the message of Jesus Christ which approaches and perhaps even matches that of the believers of the first century of the Christian Church. There is an intensity of feeling which finds its expression in the joyous and fer-

vent rejoicing in song, which warms itself in the communion or fellowship of the redeemed saints in worship, which humbles itself in reverence at the Lord's Table, which reveals itself in the warmth with which the intentional visitor or the occasional in-wanderer is received. But why is it that so many of our fine, old, established congregations seem so cold and aloof to so many, both within the congregation and without?

Is it perhaps because we have in many ways lost the sense of urgency which was felt by the earliest disciples of our Lord? The conviction that He was indeed "coming soon," that the time was all too short, that so many souls were in mortal danger of being lost eternally, that the disciples and they alone as the specially blessed of God were His instruments to relay that message which alone can save?

They rejoiced in their own salvation, and that joy was seen and recognized by all with whom they came into contact. They rejoiced in hymns of praise to their redeeming Lord, not only in the company of their fellow believers, but more importantly in their contacts with those who did not yet know Jesus. Their lives became living Bibles in which many a pagan read the emptiness and despair of his own life and the promise of a full and

meaningful existence on earth and the indescribable bliss of an eternity with God.

Some of our young people have been readily and willingly caught up in our great craze for gimmicks and attempts at "relevancy." For the redeemed child of God whose life is illumined by the fire of faith and the conviction of his purpose on this earth, there is no need for gimmicks to excite him or for explanations of the relevancy of the Gospel message to his day. His love responding to God's love for him, reaches out to all as he becomes the fulfillment of Jesus' prayer: "Neither pray I for these alone, but for them also which shall believe on Me through *their word*" (John 17:20).

May the Holy Spirit work such faith in all of us that rather than hide our light "under a bushel," we will "let it shine"! May He give us the simplicity of children who find no need to conceal their simple joy in Jesus nor a special appeal to evoke a response! There is no preaching on earth so effective as the "joyful response" of the believer in Christ. May indeed many others be won for Christ who will believe because of *our word and example!*

William E. Staab

## VETERAN SPANISH MISSIONARY FETED

On June 1, 1975, members of our San Pablo Spanish Mission in Tucson, Arizona, visiting clergy, and friends gathered to celebrate the 50th anniversary of the ordination of Pastor Venus H. Winter. Pastor R. H. Zimmermann, chairman of the Board for World Missions, preached the sermon, and Pastor William A. Meier served as liturgist.

Pastor Winter, who is our Synod's veteran missionary to the Spanish-speaking, began his long, and often lonely, labor in the Lord's kingdom in Friedens Church, Kenosha, Wisconsin, where he served one year as teacher in the Christian day school. He then moved to Martin, South Dakota, serving various congregations from there as center and found-



Missionary Venus H. Winter.

ing the congregation at Batesland. Seven years later he began his seven-year pastorate at Broken Bow, Nebraska. This was followed by eight years at Grace Lutheran in Flint, Michigan. It was here, that God in His infinite wisdom, in 1941, took from him his wife Lydia, nee Winter, leaving him to rear their three children alone. His son Frederick now farms in South Dakota; Richard is instructor at Manitowoc Lutheran High School; daughter Barbara Bucholz lives in Arizona.

Pastor Winter's work among the Spanish-speaking began in December, 1948, when he accepted the call to Tucson. Since then our Synod's work in Spanish has expanded to such an extent that we now have Gospel launching pads in El Paso-Juarez, in



# Looking at the Religious World

## information and insight

### Growth in Church and Country

In the 35 years since 1940 the national population increased just 50 per cent. Against this background the editors of the statistical *Yearbook of American and Canadian Churches* in the current edition investigate the growth of church bodies. A church which in that period of time gained half as much again in membership would actually have only been holding its own in proportion to the national population.

Among larger bodies, the Southern Baptists have an outstanding growth record. A growth of 2.5 millions from 5 million would have been in proportion to the country's population increase. Actually the Southern Baptists gained 7 million. More modest gains, but still greater than the national increase, were recorded by the Roman Church, Southern Presbyterians, Reformed Church in America,

Puerto Rico, several locations in Mexico, and, most recently, in Medellin, Colombia.

Pastor Winter, who uses the radio extensively in his mission work, recently published a series of 68 Spanish sermons on the entire church year. They are available through the Northwestern Publishing House under the title *Sermones Serie Conferencia Sinodal Antiguo Testamento* (hard cover, \$5.50, and paper cover, \$4.00, plus postage).

The festive service on June 1 closed with an evening meal provided by the San Pablo Spanish Mission.

We join Pastor Winter and his Spanish-speaking hearers in thanking God for 50 years of grace in Christ Jesus.

William A. Meier

and The Lutheran Church-Missouri Synod.

In the list of churches whose growth failed by a considerable margin to keep up with the country's were the United Methodists and United Presbyterians.

In the category of 50 per cent growth, just equal to the national increase, were the Lutheran Church in America and the Episcopal Church.

In 1940 our membership count was just over 192,000. Presently it stands at 390,028. This represents a 56 per cent gain.

### Roman Charismatics

The International Conference on the Charismatic Renewal, held previously at Notre Dame University, this year met at Rome over the Pentecost weekend. Some 10,000 participants, representing the estimated million and more Roman charismatics, attended with almost half coming from North America.

Tongues and charismatic singing were heard throughout the four-day assembly but there were also more quiet workshops on healing, life in the Spirit, parish and sacramental renewal, and family life. Belgium's Cardinal Suenens welcomed the charismatics and celebrated the final mass.

At this mass Pope Paul made an appearance in which by word and deed he seemingly gave approval to the charismatics and their movement, but this fell short of an "official" approval according to the intricacies of Roman protocol. In a closing theological conference Roman scholars questioned charismatic leaders on the evidences of tongues and healing miracles and the leaders endeavored to cast the charismatic experience in a way conforming to Roman dogma.

Cardinal Suenens interpreted Paul's words and actions to mean

that "the Pope opened his arms and heart to the charismatic renewal." Such papal "approval" of the charismatic movement may spur its growth in Roman circles, but it could only influence Lutherans in their evaluation of the movement in the opposite direction.

### Viking Vanguard

This fall many Lutheran congregations in this country will be observing the sesquicentennial of the immigration of a Quaker-led group to this land. This party sailed from Stavanger, Norway, for New York in 1825 and arrived on October 9.

Lutherans are concerned because these 50 were the first of the 800,000 Norwegian immigrants to this country, most of them Lutherans. The Stavangers were Norwegian seamen interned in England in the wars with Napoleon. There they were ministered to by Quakers. Back in Norway some formed a Quaker meeting, encountered difficulties, and decided to emigrate. They set in motion the Norwegian wave of immigration that brought almost a million Lutherans to our land.

Most of the numerous Norwegian Lutheran church bodies in the United States were brought together in mergers in 1890 and 1917 and as the Evangelical Lutheran Church joined in the 1960 formation of the American Lutheran Church.

Among the small independent bodies with Norwegian roots is the Evangelical Lutheran Synod, whose Bethany school is at Mankato and whose spiritual fellowship we enjoy.

### ALC Mission Appeal

The American Lutheran Church, whose social action gestures have recently even included a "gay grant," has had remarkable success in its current United Mission Appeal, an old-fashioned special fund drive for American and world missions. The \$29 million mark has been passed, which would translate into about \$5 million for a church body the size of the Wisconsin Synod. Especially noteworthy is a May 6 *Lutheran Standard* editorial by "GHM" that analyzes reasons for the gratifying response.

Referring to a decade during which members were "harangued from one side and the other that our Christian responsibilities lay in righting social injustices," the editorial speaks of the United Mission Appeal as "marking the end of an era" and then continues with words worth quoting:

The members asked themselves instead: "What can we do for our world and our fellows, that will embody all we are essentially responsible for as a Christian church?" We were, that is to say, looking for *mission*, for a definition of our task which is utterly unique to the Christian enterprise, which can't be duplicated by any community agency or national movement of righteously indignant citizens who are concerned for the welfare of their brothers and sisters.

There is, as Luther said in the 62nd of the 95 Theses that sparked the Reformation, only one true treasure of the Church — it is the most holy Gospel of the grace and glory of God. The ALC, reacting uncoordinatingly and reflexively to almost any stimulus coming from outraged and suddenly self-conscious Americans of an exploited underclass, intuitively knew it had more to offer our world than to repeat and support the social reformers. It had — and knew it — this story that God is so concerned about what happens to a stumbling, self-centered human creation, that He came over to our side and identified with us by becoming one of us, living our life, dying our death. To spread this good news about God's personal concern is the unique and ultimately only mission or task of the church, and the final definition of its purpose for existence, according to the Great Commission (Matt. 28:18-20). The ALC knew it, down to its smallest congregation. The UMA gave it a chance to declare why it was in the world.

#### Articulated faith

There is another reason for

the astounding response to the appeal. Lutherans have an educational system called catechetical instruction which explicitly insists that a Lutheran know what he believes. Attendance at interchurch gatherings soon uncovers the differences between the typical religious floundering — "I feel that," "I hope that," "I think that," — and the "I know whom I have believed" of the Bible and its faith. This consciously articulated faith ("confessionalism") of a Lutheran church member becomes a rich resource for grasping his responsibility as Christ's disciple. He has something to mission about and something to mission with.

#### Religious School News

When the U.S. Supreme Court ruled negatively on the Pennsylvania law that provided for auxiliary services and materials for nonpublic pupils and schools, it upset similar tax-supported aids in other states. Supplying textbooks, allowed since 1930, can continue. Roman authorities have voiced great displeasure over the ruling.

The Roman school system seems to be in better shape than it was a few years ago. The National Catholic Educational Association revealed that for the third year in a row the decline in its elementary and secondary schools has slowed considerably. *America* sums it up in this way: "The Catholic school system does seem to be reaching a steady state, and in a highly unsteady world that is surely an accomplishment."

Which religious body is expanding its school system most rapidly in these decades? The answer is the Jewish religious community. Whereas Jewish schools were a rarity in our country at the end of World War II, there are 500 today with over 80,000 enrolled.

In our circles we are happy to note that 18 new schools will open this fall, 17 elementary schools and one high school.

Edward C. Fredrich

## SYNODICAL SCHOOL OPENINGS

### Wisconsin Lutheran Seminary Mequon, Wisconsin

Monday, September 8: Dormitory opens.  
Tuesday, September 9: Opening service at 10:00 a.m.

### Northwestern College Watertown, Wisconsin

Monday, August 25: Orientation of new students.  
Tuesday, August 26: Opening service at 1:30 p.m. in the music auditorium.

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

Friday, September 5: Freshman registration at Luther Memorial Union, 1:00-4:30 p.m. — Faculty welcome luncheon for all new students and their parents at Luther Memorial Gymnasium, 6:00 p.m.  
Saturday, September 6: Sophomore registration, 9:30-11:30 a.m. — Junior registration, 2:00-4:00 p.m.  
Sunday, September 7: Senior registration, 2:00-4:00 p.m. — Opening service in Chapel-Auditorium, 7:30 p.m.

### Michigan Lutheran Seminary Saginaw, Michigan

Sunday, August 24: Registration of students.  
Monday, August 25: Registration of students. — Opening service at 1:30 p.m.

### Northwestern Lutheran Academy Mobridge, South Dakota

Friday, August 22: Registration. — Opening service at 1:30 p.m.

### Martin Luther Academy New Ulm, Minnesota

Tuesday, September 2: Registration for all students, 8:00-11:30 a.m. and 1:30-4:00 p.m. — Orientation for all new students on Tuesday evening.  
Wednesday, September 3: Opening service at 8:30 a.m.

### Northwestern Preparatory School Watertown, Wisconsin

Monday, August 25: Orientation of new students, beginning at 9:30 a.m.  
Tuesday, August 26: Opening service in the music auditorium at 1:30 p.m. — Registration of returning students.

\* \* \* \* \*

## INVITATION

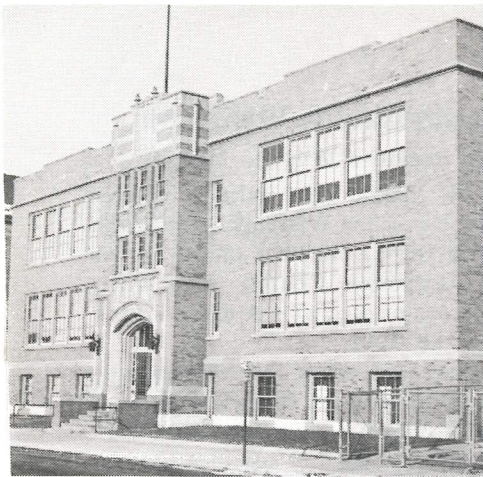
### THIRD ANNUAL MEETING WISCONSIN LUTHERAN SEMINARY AUXILIARY

Women who are members of Wisconsin Synod congregations or of a congregation in fellowship with it are invited to the third annual Wisconsin Lutheran Seminary Auxiliary meeting to be held on October 4, 1975, at the Seminary in Mequon, Wisconsin. The meeting will begin with a service at 10:00 a.m., with registration during the preceding coffee hour. A noon dinner will be served in the Seminary dining room.

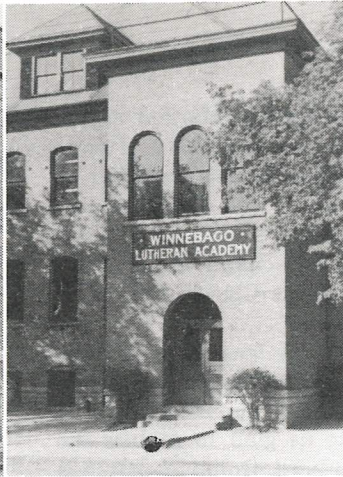
On the agenda of the business meeting will be a report on the work accomplished the past year. The ladies will also vote on Auxiliary projects for the future. Tours of the building will be available and an informal presentation by the Seminary professors and students will complete the day's activities at about 4:00 p.m.

Reservations should be made by September 20, 1975. These, together with the \$3.25 fee for registration and the dinner, are to be sent to the Corresponding Secretary, Mrs. William Fischer, 120 N. Eastmoor, Brookfield, Wisconsin 53005.  
Publicity Committee

\* \* \* \* \*



1925



1927



1954

## Winnebago Lutheran Academy

FIFTY YEARS OF GRACE

Winnebago Lutheran Academy at Fond du Lac, Wisconsin, will celebrate 50 years of grace during the coming school year. This, the first solely Wisconsin Synod area high school, was begun in 1925 in the new school building of St. Peter's Lutheran Church on E. Second Street. The building's 50th anniversary was celebrated this past spring.

The Academy began with a ninth grade, taught by Mr. E. C. Jacobs, a teacher at St. Peter's, and by Pastor H. K. Moussa. Pastor G. E. Bergemann was director of the newly begun school. The next year a second room of the new school was put to use.

As the student body grew, the old 1903 brick school building on the corner of Marr and Second was again drafted for use. Over the years, room after room was remodeled for the high-school classes, and more teachers were called.

In 1954 the cornerstone of the Academy's own building

was finally laid. The building is situated on East Merrill Avenue, about a block north and east of St. Agnes Hospital.

During the 1975-76 school year, the Academy will celebrate its 50th birthday. Following is the schedule of anniversary events:

Anniversary Sunday .....	September 21, 1975
Alumni Weekend .....	October 4-5, 1975
Reformation Service .....	November 2, 1975
Senior Class Play .....	November 15-16, 1975
Academy Christmas Concert ..	December 14, 1975
Alumni Basketball Game .....	February 8, 1976
Band Concert .....	to be announced later
Anniversary Banquet .....	April 4, 1976
Anniversary Song Festival .....	April 25, 1976
Academy Spring Concert .....	May 16, 1976
Graduation Exercises .....	June 1, 1976

## *Direct from the Districts*

### Arizona-California

#### Rejoicing at Edna, Texas

On Sunday, May 11, 1975, Redeemer Ev. Lutheran Church of Edna, Texas, celebrated its tenth anniversary with services of thanks to the Lord at 10:30 A.M. and 6:00 P.M. Pastor Robert Neumann of Messiah Lutheran, North Hollywood, California, was the speaker for the morning service. Pastor Neumann conducted the first services for Redeemer just 10 years ago. Pastor Vilas Glaeske of Christ the Lord, Houston, Texas, was the speaker for the evening service. Pastor Glaeske was the first resident pastor of the congregation.

On May 2, 1965, a group of Christians who were disturbed at the unscriptural trend in the Missouri Synod, and had left St. Paul's Congregation of Edna, met for the first time. The congregation, after considerable correspondence, joined the Wisconsin Synod. The first Wisconsin Synod services were held May 9, 1965. In the past 10 years the Lord has blessed Redeemer Congregation greatly. In 1969 the new church was dedicated and in 1972 the new parsonage. On January 1, 1975, Redeemer Congregation reached self-support. The congregation is thankful to the Lord for providing His Word and to the Wisconsin Synod and its members who supported the congregation with their gifts until this year.

The Lord has also greatly blessed the work of the Wisconsin Synod through Redeemer. The congregation was the first Wisconsin Synod congregation in the southern part of Tex-



Redeemer, Edna, Texas.

as and the second in the state. From Redeemer, God's Word has gone out, directly or indirectly, to new congregations in Houston, San Antonio, Angleton, Austin, and Weslaco. From one pastor and one congregation in

Texas when Redeemer entered the Wisconsin Synod in 1965, the Lord's work in Texas through the Wisconsin Synod has grown to include 17 pastors and 17 congregations.

Redeemer Congregation now numbers 86 communicants and 108 souls. As we rejoiced in the Lord these past 10 years and at the anniversary celebration, so we look forward to continued rejoicing in Him here in Texas and with Him in heaven. We also pray that He would make us faithful messengers of His grace in Edna and throughout the world, so that others may rejoice with us.

Attendance at the anniversary was 95 for the morning service and 150 for the evening service. After the evening service, members and guests shared Christian fellowship and a fine barbecue. We hope that you will rejoice with us. Pastor of the congregation is Herbert R. Filter.

#### Chapel on the Move

After serving 2½ years in Houston, the Texas Relocatable Chapel was moved to Fort Worth. Since Immanuel Congregation had first been meeting in a bank and later in a shopping center, July 1, 1973, when they began worshiping in the chapel, was a big day for them. Now, two years later, the chapel is ready to move on.



Old and New at Ft. Worth.

It leaves in its place a 4,000-square-foot building which provides worship space for 170 people, and two classrooms for a Christian day school. Its design follows the pattern of Abiding Word Lutheran in Houston. The new church was built by a local contractor for 16 cents per square foot.

Immanuel Congregation was begun in November, 1969, by Pastor Walter

A. Diehl of Dallas. Mission status was granted in May, 1970. Pastor Myrl Wagenknecht was installed in September, 1970. The congregation's facilities are now complete — land, church, and parsonage. Its total indebtedness to the Church Extension Fund is \$105,000.

Dedication day was June 1, 1975. Pastor Wagenknecht, preaching on Psalm 122, told his members: "It should make us glad to go into the house of the Lord. Going to church is a thing of joy. We rejoice today not because we like the brick, or enjoy the carpeting, but because God's peace is within these walls. His peace is offered to us in the preaching of the Gospel of Jesus Christ. Let us return often to the Lord's house to receive that peace."

The relocatable chapel moves on after more than a year's hard use, having provided space for worship, meetings, catechism classes, and for a Christian day school. Mrs. Fred Wulff was teacher during the school's first year. Miss Terry Ledermann is presently our teacher.

#### Dakota-Montana

##### Zion Lutheran Dedicates New Organ

On June 8, 1975, Zion Lutheran Church of Mobridge, South Dakota, dedicated its new pipe organ to the service of God and His people. In the regular Sunday morning worship service Pastor David Krenke addressed his congregation on Psalm 150: "Praise Ye The Lord!" In the afternoon, Prof. William Birsching of Northwestern Lutheran Academy gave a recital.

The organ was manufactured by the Wicks Organ Company of Highland, Illinois. It has 11 ranks with a total of 616 pipes. The console is of classic style, located in the balcony. The swell organ is under expression, its dynamic range controlled by means of a foot pedal. It is centered on the back wall of the balcony. The great organ is entirely exposed, the pipes forming a beautiful framework for the swell organ.

It is the congregation's prayer that this new worship aid will cause the name of the Lord God to be praised more joyfully in its midst.

#### Southeastern Wisconsin

##### His Services Will Be Missed

Mr. Bruno H. Barg, a lifelong member of the Wisconsin Synod and since 1924 a member of St. Peter's Ev. Lutheran Church, Milwaukee, Wisconsin, died at the age of 79 on May 26, 1975.

Over the years, Mr. Barg, who headed the Barg Electric Company, freely gave of his time and services in studying plans and specifications for many building projects undertaken by our Synod's institutions and missions. As an electrical contractor he was familiar with the requirements of the building codes and building trades.



Mr. Bruno H. Barg.

Mr. Barg served on a number of Synodical committees. From 1951-57 he was a member of the Synod's Board of Trustees and of its executive committee. At the time of his death he was a member of the Board of Directors of the WELS foundation.

Funeral services were conducted for Mr. Barg on Thursday, May 29. Pastor Arthur Schupmann officiated.

The deceased is survived by his wife Alma, nee Roth, by a daughter, Mrs. Charles Laabs, and by four grandsons.

We thank God for having given the church a man of Mr. Barg's knowledge, ability, and experience. He will be missed.

#### Western Wisconsin

##### A Service of Appreciation

After 19½ years of uninterrupted teaching at St. John's Lutheran

School, Jefferson, Wisconsin, most of them in the kindergarten classroom, Mrs. Hilda Meinel has now retired. Each one of these years represents a service of love to God and to God's children.

It is no wonder that St. John's felt moved to hold a Service of Appreciation on the evening of May 29, 1975. Pastor Richard E. Lauersdorf of St. John's preached on "Seeing Jesus Only Is the Goal — of the Christian Teacher's Life, and of the Christian Teacher's Living." A reception followed the service.

Born in Nemaha County, Nebraska, in 1910, the former Hilda Beckmann received her teacher training in Concordia Teacher's College, Seward, Nebraska. After teaching at Danville, Illinois, and Milwaukee, Wisconsin, she married Fred Mainel

of Jefferson, who died in 1964. She has a daughter Kathleen, Mrs. David Heffron of Ft. Atkinson, and a son Frederick, who is teacher in Bethlehem Lutheran School, Hortonville, Wisconsin.

We wish Mrs. Meinel the Lord's continued blessings!

## Northern Wisconsin

### Principal's Wife Dies

Mrs. Robert Willhite, wife of the principal at St. Paul's Ev. Lutheran School, Algoma, Wisconsin, departed this life on June 21, after suffering for a long time from cancer. The funeral service, held on June 23, was conducted by Pastor A. A. Schabow.

Mrs. Willhite, the former Carol Buege, was born October 4, 1932, in Algoma. She and Mr. Willhite were

married August 11, 1956. She is survived by her husband, a daughter Kathleen, a son Bruce, her parents, Mr. and Mrs. Leo Buege, and two brothers.

"For me to live is Jesus, To die is gain for me; Then, whensoever He pleases, I meet death willingly."

### Faithful Servants Honored

On June 1, 1975, a service commemorating God's grace was held in the Fox Valley Lutheran High School gymnasium for Mr. Kurt Oswald and Mrs. Marion Zellmer. Pastor John Schroeder, chairman of the board of regents, conducted the liturgy and Pastor Harold E. Warnke, a long-time colleague of both Mrs. Zellmer and Mr. Oswald, preached the sermon based on I Corinthians 15:10,

(Continued on next page)

### Miss Dorothy Westphal 1939 - 1975

Dorothy Elizabeth Westphal, daughter of Mr. and Mrs. Hugo Westphal, was born in Watertown, Wisconsin, on November 23, 1939. She was baptized in St. John's Lutheran Church, Jefferson, Wisconsin, by Pastor O. Kuhlow. There she attended the Christian day school and was confirmed by Pastor Richard Mueller, Sr. After graduating from Jefferson High School, she enrolled at Dr. Martin Luther College, New Ulm, graduating in 1959.

Miss Westphal taught elementary school for five years at St. John's Lutheran School, Baraboo, Wisconsin, and at Good Shepherd Lutheran School, West Allis, Wisconsin, for four years. For the past five years she

was organ instructor at Dr. Martin Luther College, New Ulm, Minnesota.

Miss Westphal was one of the regular organists at St. John's Lutheran



Church at New Ulm. She was active in the Choir, Altar Guild, and Fellowship Group. The Lord blessed her with a special talent for religious poetry and art. Just recently she also completed a course in braille and became a certified brailist entitled to

teach braille. She was also a member of the Union Hospital Auxiliary and the Red Cross Auxiliary at New Ulm.

During her extended illness, the deceased maintained a cheerful and childlike faith and trust in her Lord. She died at Union Hospital on June 29, 1975, at the age of 35 years, 7 months, and 6 days. Survivors are her parents, Mr. and Mrs. Hugo Westphal, Jefferson; her brother, Pastor Walter Westphal, and two nieces of Longmont, Colorado.

Funeral services were held at St. John's, New Ulm, on July 1, 1975. The sermon text used was Isaiah 55: 8,9, one of Miss Westphal's favorites. The undersigned conducted the service. Burial took place at Christberg Cemetery, Jefferson, Wisconsin, on July 3, 1975. Pastor Lauersdorf conducted the service at the grave.

Frederic H. Nitz, Pastor

### Each Year Beyond

Each year beyond threescore and ten —  
A bonus granted unto men —  
Is added time to spread His light;  
Each hour is precious in His sight.

Although the years may bring some pain,  
Trust in His wisdom must remain.  
He shares our cares as griefs increase  
And soothes the soul with words of peace.

"What God ordains is always good" —  
This must be firmly understood.  
His children need not fret or fear  
With their dear Father ever near.

Our lives must be a hymn of praise  
To Him and His mysterious ways.  
He gives and takes as He sees best  
And brings at last eternal rest.

Written by Miss Westphal during the past year.



## Districts (Continued)

"But by the grace of God I am what I am." Mr. James Engel, chairman of FVL's music department, played the organ and directed the choir. At the close of the service, Pastor Wayne Borgwardt, principal, and Pastor Schroeder, expressed FVL's gratitude to these faithful servants of the Lord.

Mrs. Zellmer has retired after a teaching career, the last nine years of which were spent at FVL.

Mr. Oswald has completed 50 years of teaching within our Synod,

## Editorial (from page 247)

deemed of Christ. Those who propose to serve the Lord by hurling broadsides at their brethren from the haven of anonymity do well to listen to the inspired words of Proverbs 6: "These six things doth the Lord hate; yea, seven are an abomination unto Him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." The anonymous talebearer fits in here. He may be righteous in his sight but not in the Lord's.

Immanuel Frey

## NWC RECORDINGS

The record album "GRACE . . . in hymns, anthems and spiritual songs," consisting of many of the selections sung by the Northwestern College Male Chorus on its 1975 spring tour, is available. The cost is \$3.50, plus .25 for mailing. Please order from: Dr. Arnold O. Lehmann, Route 4, Watertown, WI 53094.

## VISITING

### VISITING CANADA?

Summer visitors to Canada's capital, Ottawa, are invited to worship with the following WELS congregations: St. Paul's Ev. Lutheran Church, celebrating 101 years of God's grace, corner of King Edward and Wilbrod (Pastor Thomas C. Pfothenhauer — 234-0321) or Abiding Word Ev. Lutheran Church, celebrating one year of God's grace, at Ecole Secondaire Garneau off Belcourt Blvd. in Orleans (Pastor David E. Priebe — 824-2298). Time of service at both churches is 10:00 a.m.

the last 20 at Fox Valley Lutheran High School. He has resigned his position as head librarian, but will continue teaching on a part-time basis.

## Minnesota

### Stained Glass Windows Dedicated

On Sunday, February 23, 1975, Peace Lutheran Church, Echo, Minnesota, dedicated its new stained glass windows to the glory of God. The dedication took place at the 9:30 A.M. Communion service.

Made and installed by Hauser Studios of Stained Glass, Winona, Minnesota, the 14 windows in the nave of the church portray in symbols the Apostles' Creed. Thus each time the worshiper enters the church, he is reminded that his faith is in the Triune God, Father, Son, and Holy Ghost.

### VISITORS TO GLACIER NATIONAL PARK

June 29, July 20, August 17.

The services will begin at 7:00 p.m. and will be held in the employees' cafeteria at Rising Sun Campground. For further information please contact Pastor Marvin Putz, 808 Sacajawea Dr., Great Falls, Montana 59404 (phone: 406-452-1286).

### COMING TO THE DULUTH AREA?

Vacationers in northeastern Minnesota are invited to worship at Shepherd of the Hills Lutheran Church, 802 Maple Grove Road, in Duluth (service every Sunday at 9:30 a.m.), or 85 miles west of Duluth, at Mt. Zion Lutheran Church, Palisade, Minnesota (service every Sunday at 7:30 p.m.). Pastor Robert Schumann may be contacted in Duluth by calling: (218) 722-4364.

### YOSEMITE, KINGS CANYON, SEQUOIA

Those planning to see the marvels of God's creation in Yosemite, Kings Canyon, or Sequoia National Parks in California are invited by Pastor John F. Boehringer to hear the message of God's grace on Sundays at 10:30 a.m. in Shepherd of the Valley Church, Fresno, at the corner of Fresno and Dakota Streets. Fresno is within 90 miles of all three recreation areas.

## EXPLORATORY SERVICES

### CHARLOTTE, NORTH CAROLINA

Exploratory services are being conducted in Charlotte, North Carolina, at the Downtowner Motor Inn — Coliseum, 3024 Independence Blvd. (El Cid Room) at 4:00 p.m. Sundays. For more information contact: Mr. Fred Kuekes, 6935 Abbotswood Dr., Charlotte, N.C. 28211. Send names of prospective families living in the area to Pastor Paul Schmiege, 720 Currituck Dr., Raleigh, N.C. 27609 (Ph. 919-782-8327).

### LAKEVILLE, MINNESOTA

Exploratory services are being conducted in Lakeville, Minnesota, at the Lakeville Elementary School District Office Building, 8670 210th St. West. Services are held at 9:15 p.m. For more information, to submit names of WELS members or prospects in the Lakeville-Farmington, Minnesota area, please contact: Pastor Richard L. Weeks, 1301 E. County Road 42, Burnsville, Minnesota 55337; Phone: (612) 432-5527.

## BURLINGTON, IOWA

Exploratory services of the Wisconsin Ev. Lutheran Synod are now being held on a regular basis in Burlington, Iowa. The location of these services is the Banquet Room of the Burlington Memorial Auditorium. Any further information, as well as the exact time of the services, may be obtained by contacting Mr. Gilbert McKenzie (319/753-1491), Mr. Richard Phillips (319/752-0048), or Pastor David Rutschow. Names of and pertinent information about WELS and other interested people in Burlington and the entire southeast sector of Iowa should be sent to: Pastor David N. Rutschow, 111 Grant Rd. — Marquette Hts., Pekin, Illinois 61554, Ph: 309/382-2670.

## TIME AND PLACE

### PETALUMA, CALIFORNIA

Living Word Congregation serving Marin and Sonoma Counties is meeting at the SDA church, 2695 Petaluma Blvd., North. Sunday school at 9:00 a.m., worship at 10:00 a.m. The new pastor is Paul Huebner; his residence address is: 1168 Baywood Dr. Apt. 9, Petaluma, California 94952; Phone: (707) 762-5386.

### BAYONET POINT, FLORIDA

Grace Ev. Lutheran Church is worshipping in Bayonet Point, Florida, at the Gateway Executive Center, 200 Highway 52 (Room 202A), a half block east of U.S. Highway 19. The time of service is 9:30 a.m. The pastor is Lloyd H. Lemke, 3011 Alpine Parkway, Port Richey, Florida, 33568, phone: (813) 863-3957.

## CONFERENCE PAPERS

Five new conference papers are available from the Women's Circle, c/o Martin Luther Ev. Lutheran Church, 10151 Sappington Road, St. Louis County, Missouri 63128. They are: No. 26: Our Own Arts and Practices As An Outgrowth of the Law: J. Koehler — \$0.48; No. 27: Glosolalia and Faith Healing: W. T. Niemier — \$0.23; No. 28: The Lord's Word Concerning the Last Things: W. Gawrisch — \$0.42, No. 29: Pitfalls of the Modern Evangelistic Movements: D. Raddatz — \$0.29; No. 30: Revelation 20 — An Exegesis: K. Plocher — \$0.22.

The following papers previously offered are still available: No. 5: Principle of Sola Scriptura With Special Emphasis on Church and Ministry: F. Kosanke — \$0.75; No. 6: The Responsibilities of Christian Parenthood: A. D. Capek — \$0.50; No. 8: Exegesis of Philemon: H. Wackerfuss — \$0.50; No. 9: What Is the Scriptural Practice For Selecting Soloists and Musicians For Our Special Services, Such As Weddings, Funerals, Anniversaries, Etc.?: E. Lindemann — \$0.50; No. 10: Sterilization, Abortion, and Birth Control: H. Muenkel — \$0.50; No. 11: The New American Standard Bible, Is This the Answer?: A. Panning — \$0.34; No. 12: Religion and Science: A. Eggert — \$0.26; No. 13: The Gideons: C. Clarey — \$0.23; No. 14: Who Can Be Accorded Christian Burial According to Scripture: M. Koepsell — \$0.21; No. 15: The Biblical Substantiation For Infant Baptism: W. Vogt — \$0.23; No. 16: Free Will and Conversion: L. Lange — \$0.26; No. 17: A Look At The New Movement — The Right To Die: L. Meyer, Jr. — \$0.22; No. 18: The Treatment of Elders and Prospective Elders In The Church: R. Rose — \$0.22; No. 19: The Descent of Christ Into Hell: M. Zehms — \$0.27; No. 20: Sheep-Stealing: What It Is and When Does It Occur?: E. Lindemann — \$0.20; No. 21: College Campus Organizations: H. Wackerfuss — \$0.35; No. 22: The Fifth Commandment: M. Janke — \$0.30; No. 23: Amazing Grace — 125 Years of It: J. C. Jeske — \$0.22; No. 24: A Review of What Scripture Says About "Repentance" Both in the Old and the New Testaments: J. Raabe — \$0.24; No. 25: The Changing Church in a Changing World: D. Schmeling — \$0.12.

Anyone having their name added to the permanent mailing list will receive each paper as it is produced and will be billed when the account reaches \$1.00.

All correspondence and orders are to be sent to the above address.

## CHANGES OF ADDRESS

(Submitted through the District Presidents)

### Pastors:

**Anderson, Dean L.**  
8631 Wintergreen  
Route 2  
Lansing, MI 48916  
**Crawford, Michael C.**  
813 Quince St.  
Brainerd, MN 56401  
**Dolan, David B.**  
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Palos Heights, IL 60463  
**Eickmann, Prof. Paul E.**  
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Watertown, WI 53094  
**Klein, Carl M.**  
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Wrightstown, WI 54180  
**Kuske, Herbert C.**  
2633 John Beers Rd.  
Stevensville, MI 49127  
**Meyer, David D.**  
Box 156  
Wood Lake, MN 56297

### Teachers:

**Ewerdt, David O.**  
2026 Westbrook Lane  
Madison, WI 53711  
**Lehmann, Victor em.**  
102 Boomer St.  
Watertown, WI 53094

### Miller, David H.

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Tomah, WI 54660

**Rhoda, Dudley H. Prof. em.**  
231 N. Fowler St., Apt. 215  
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**Scheele, Martin J.**  
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Two Rivers, WI 54241

**Schmeling, A. L.**  
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Alexandria, LA 71301

**Schotley, David A.**  
6117 First St.  
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Phone: (517) 843-6233

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700 W. Sierra Madre Blvd., No. J39  
Sierra Madre, CA 91024

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**Siegel, Randall S.**  
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**Spaude, Prof. Cyril W.**  
810 Richards Ave.  
Watertown, WI 53094

**Strobel, Prof. Richard W.**  
902 Clyman St.  
Watertown, WI 53094

**Wagner, Wernor E.**  
1770 Parkside Place  
18th St. SW  
Owatonna, MN 55060

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Ordained and Installed

#### Pastors:

**Anderson, Dean L.**, ordained and installed at Hope, Portland, Michigan, and installed at Shepherd of the Hills, Grand Ledge, Michigan, on June 29, 1975, by H. Kuske (Mich.).

**Crawford, Michael C.**, ordained and installed at Christ Lutheran, Brainerd, Minnesota, on June 29, 1975, by P. Naumann (Minn.).

**Miller, David H.**, ordained and installed at St. Peter and St. Paul, R. 3, Tomah, Wisconsin, on July 6, 1975, by M. Herrmann (W.Wis.).

**Schotley, David A.**, ordained and installed at St. Paul's, Mayville, Michigan, on July 6, 1975, by R. Diener (Mich.).

**Schroeder, Allen K.**, ordained and installed at Gloria Dei, Sierra Madre, California, on June 29, 1975, by W. Godfrey (Ariz.-Calif.).

**Siegel, Randall S.**, ordained and installed at Mt. Olive, Graceville, Minnesota, and installed at Bethany, Clinton, Minnesota, on July 6, 1975, by M. Birkholz (Minn.).

### Installed

#### Pastors:

**Dolan, David B.**, as pastor of Palos Lutheran, Palos Heights, Illinois, on June 15, 1975, by L. Luchterhand (SEW).

**Klein, Carl M.**, as pastor of St. John's, Wrightstown, Wisconsin, on July 6, 1975, by J. Mattek (N.Wis.).

**Meyer, David D.**, as pastor of St. John's, Wood Lake, Minnesota, on June 29, 1975, by C. Henkel (Minn.).

**Scheele, Martin J.**, as associate pastor at St. John's, Two Rivers, Wisconsin, on June 29, 1975, by E. Stel-ter (N.Wis.).

**Wagner, Wernor E.**, as pastor of Emmanuel Lutheran, Owatonna, Minnesota, on June 29, 1975, by H. Muenkel (Minn.).

#### Teachers:

**Ewerdt, David O.**, at Our Redeemer, Madison, Wisconsin, on June 29, 1975, by R. Ehlert (W.Wis.).

## CALENDAR OF CONFERENCES

### MINNESOTA

#### SOUTHERN DELEGATE CONFERENCE

**Date:** August 26, 1975; 9 a.m. Communion service.  
**Place:** Our Savior's Lutheran, Harrisonville, Missouri; W. Niermeier, host pastor.  
**Preacher:** L. Lothert (W. Niermeier, alternate).  
**Agenda:** Identifying the Antichrist; P. Berg; Report of the delegates to the Forty-third Biennial Convention.  
L. H. Lothert, Secretary

#### ST. CROIX CONFERENCE

**Date:** September 9, 1975; 9:30 a.m. Communion service.  
**Place:** Shepherd of the Hills, Duluth, Minnesota; R. Schumann, host pastor.  
**Preacher:** W. Kirchner (R. Schumann, alternate).  
**Agenda:** Exegesis of Revelation 20:1-6; J. Martin; Sins of Weakness, Willful Sinning, The Unforgivable Sin, and the Christian's State of Grace; M. Liesener.  
D. Buch, Secretary

### NEBRASKA

#### SPECIAL DISTRICT CONVENTION

A special one-day convention of the Nebraska District will be held at Christ Lutheran Church, Grand Island, Nebraska, on Monday, August 18, 1975. The convention will begin at 9:00 a.m.

This special convention has been called to hear the recommendations of the Nebraska Lutheran High School Committee concerning the establishment of an area Lutheran high school in the Nebraska District.  
W. C. Goehring, Secretary

### NORTHERN WISCONSIN

#### LAKE SUPERIOR CONFERENCE POST-SYNOD DELEGATE CONFERENCE

**Date:** August 21, 1975; 9:30 a.m. (CDST) Communion service.  
**Place:** St. John Ev. Lutheran, Town Grover, Wisconsin.  
**Preacher:** D. Tills (T. Trapp, alternate).  
**Agenda:** Reports from the delegates attending the General Synod Convention; Election of Conference Chairman and Secretary.  
A. Klessig, Acting Secretary

### SOUTH ATLANTIC

#### DISTRICT TEACHERS' CONFERENCE

**Date:** August 15-16, 1975; 9:00 a.m.  
**Place:** Lake Placid, Florida.  
**Agenda:** The Christian Day-School Teacher, An Example in Christian Witnessing in His Personal Life; Pastor John Vogt; The Christian Day-School Teacher, An Example in Christian Witnessing to Parents; Pastor W. Bartelt; The Christian Day-School Teacher, An Example in Christian Witnessing to Children; J. Breiling; Different Techniques in Teaching Bible History; B. Litke; Individualization; R. Fischer; How Do You Use Tests?; D. Schwanke.  
D. Page, Secretary

### SOUTHEASTERN WISCONSIN

#### CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

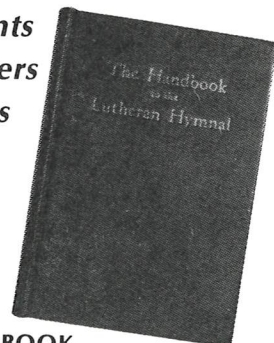
**Date:** September 9, 1975.  
**Place:** St. Matthew's, Niles, Illinois; L. Luchterhand, host pastor.  
**Preacher:** G. Boldt; Galatians 5 (J. Braun; Galatians 6, alternate).  
**Agenda:** Exegesis of II Peter 1; L. Nolte (II Peter 2; R. Pasbrig, alternate); Gospel Reductionism; R. Voss (Isagogical Study of Esther; alternate).  
**Note:** Please excuse to the host pastor.  
R. Pasbrig, Secretary

**CHAPLAIN E. C. RENZ  
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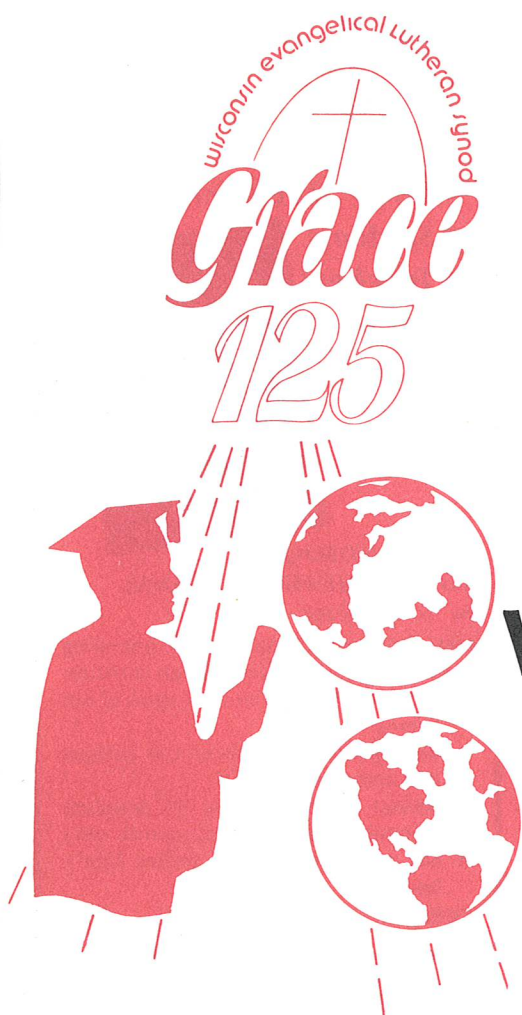
## FALL PASTORS' INSTITUTE

The 1975 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 6. Two lectures will be presented on each of the Mondays, from 1:30 to 4:30, in the multipurpose room in the lower level of the Seminary library. The following are the topics and the lectures:

"The Wisconsin Synod's Relations with Other Church Bodies" — Prof. Edward Fredrich.

"Hermeneutical Problems" — Prof. David Kuske.

The registration fee is \$5.00. Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092. Pastor Emil G. Toepel, Secretary Seminary Board of Control.



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