

# THE NORTHWESTERN Lutheran

August 30, 1959  
Volume 46, Number 18



# BRIEFS

## by the Editor

*The Thirty-fifth Convention of our Ev. Lutheran Joint Synod of Wisconsin and Other States lies behind us. But just a minute! We have written something that is no longer correct. We refer to the name of our body. Among the constitutional changes a change in name was also adopted. What is the new name? We do not wish to steal any thunder from the Convention reporters, and so we ask you to be patient until the Convention issue appears on September 13.*

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"What You Did" is the title of an editorial on the page opposite. We believe reading it will be a wholesome tonic. Our attention is directed so often to problems, shortage, and deficiencies in the work we are doing that we lose sight of the positive and blessed results God is working right along through our dollars contributed for the work at large.

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**This was a hard-working convention. That is not a compliment which we who were voting or advisory delegates pay ourselves. Observers from other bodies of the Synodical Con-**

**ference who were present said it without any prodding from us. And the extreme weariness of body and mind after long hours on the convention floor or in committee meeting tells us that very likely they are right.**

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*A new high in church construction was reached during July. In the United States it totaled \$85 million. So reported the Departments of Labor and Commerce.*

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The Lutheran (ULC) of August 12 contains the following report:

### *"Archbishop Flays Superstition*

"Roman Catholics were chided by Archbishop William O. Brady of St. Paul, Minn., for clinging to superstitions. They are 'little heresies, harder to uproot than the big ones of the past,' he wrote in his weekly column in the Catholic Bulletin.

"The archbishop's targets were 'prophecies' made by a survivor of the reported appearance of the Virgin Mary at Fatima, Portugal, in 1917. One such prophecy said that God would 'chastise' the world in 1960.

"'We preach the gospel,' the archbishop wrote. 'That is enough. Let our people heed it. We do not preach new messages from Portugal or from Mexico until we know that these are the messages of the church. The church has spoken no approval. Likely she will not. So, let us have less foolishness about Fatima.'

"Recalling that a woman in a Wisconsin community several years ago claimed to have seen apparitions of the Virgin Mary, Archbishop Brady commented that 'we had a lot of nonsense at Necedah. The emotionally upset and the curious added to the crowds. Unfortunately, there were some Roman collars present and some religious habits. . . . Why do Catholic people make such a mistake? Most of all, why does a segment of the Catholic press cater to the curious by publishing things that can readily make religion ridiculous?'"

It is interesting to hear a Roman Catholic churchman attack superstition. But why doesn't he go all the way? Why not deal in the same fashion with all the other superstitions: good works that assure salvation, penances, purgatory, masses and prayers for the dead, Mariolatry, etc.? Perhaps the archbishop would answer: "But here the Church has spoken." Yet God has not spoken — and so a long array of Roman teachings stands condemned as superstition.

*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 Northwestern Lutheran*

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**THE COVER** — Immanuel Lutheran Church, Neillsville (Globe), Wisconsin; Robert W. Schlicht, pastor.

# Editorials

**English vs. Religion** The teacher writing in a professional magazine was defiant and contemptuous. Some "censorious church group" had clashed with him; presumably some church members had been objecting to what he was teaching in his classroom.

With a sneer he continued: ". . . or whatever other guardian of the good life has set itself up above the teacher and the student as the deputy in charge of the pure and the godly." (Who do these church people think they are? What right do they have to tell a teacher and his students what God expects or does not expect of them? No Bible-quoting church members will tell us what is right and what is wrong.)

Indignantly he scored "the kind of moral egotism that allows one group of men to set themselves up as wiser than all others." (What makes these church groups think that they know so much more about moral and spiritual matters than the rest of us do?)

The writer is a teacher of English in a public high school. In no uncertain terms he is telling members of Christian congregations that he will shape his students' moral and spiritual attitudes when he pleases and as he pleases. He won't need their advice to settle questions of moral right and wrong. If the student wants to read the kind of book a Christian family would throw into the garbage can, this teacher wants to hear no objection from the church people in town.

Few public school teachers are as brazenly outspoken as this particular writer is; but in countless other classrooms the moral and spiritual attitudes of Christian high-school students are being tampered with and even undermined by teachers who, though they may not be boldly contemptuous of Christian teaching, are just as poorly informed in moral and spiritual matters and just as sure that they know all the answers — better than church members do. C. TOPPE

\* \* \* \*

**What You Did** You preached and taught the Gospel of Jesus Christ in scores of chapels and schools to several thousand of the millions of your colored fellow citizens in the Southland of America, and you helped to train pastors and teachers to break the Bread of Life to their Negro brethren.

You spoke in English and Apache, in chapels and in tepees, to an aboriginal tribe in Arizona, sharing with the original owners of America your precious heritage of the Gospel.

You spoke the Word of Life in Spanish to a slowly growing group of Mexicans who in a combination school and chapel in Tucson, Arizona, are being freed by the Gospel from the superstitions of Romanism.

You helped several thousand men, women, and children in seventeen states maintain schools and churches by subsidizing pastors and teachers who are carrying on our Synod's home mission work.

You kept alive the Church of the Reformation in the land of the Reformation — even behind the Iron Curtain — by supporting "The Church of the Lutheran Confession in the Dispersion," whose membership is made up largely of indigent refugees and expellees.

You brought "God's Word and Luther's doctrine pure" to scores of pagans in Japan, where two con-

secrated missionaries are in your name preaching the Crucified in obedience to the Great Commission.

You are a partaker of the bountiful harvest Christ is reaping in Nigeria, West Africa, a land of thirty million people. You are supporting 714 workers in that field.

You heeded the cry from the new nation of Ghana, the former Gold Coast of Africa. You are planting the Gospel in Accra, the capital, where Dr. Wm. Schweppe and a native assistant are laying the foundation for an indigenous Lutheran church.

You financed two seminaries, a college, plus two academies, in which about 1400 students are enjoying a Christian education, most of them with the intention of becoming preachers and teachers of the Word.

That is what you did when you cheerfully and prayerfully gave your mission dollar. H. C. NITZ

\* \* \* \*

**Beautiful Nothing** A lay writer in an article in *Christianity Today* stated the following: "Some time ago a discerning Christian went to hear one of America's most publicized young ministers speak. He came away with the remark: 'He can say nothing the most beautifully I have ever heard it said.' Little wonder that that ministry fizzled and sputtered out in the ashes of lost convictions." What is said and done in the Church makes little difference to moderns if only it is said and done beautifully. What is wanted is a beautiful service, an entertaining service rather than Bible teaching and the glorification of Christ.

It is well known that in late years a controversy has been raging within the Church between high-church and low-church groups. High churchmen are interested in a "beautiful" service and seemingly in little else. The stress is on form and ceremony and symbolism. This is regarded as so important that the sermon, which in the Lutheran Church had always been regarded as the climax in the service, becomes pretty much of an anticlimax. The stress is on robes and vestments, on altar boys and candle lighting, on chanting and the well-modulated voice of the minister, genuflections, and frequent making of the sign of the cross. It is the aim of extreme high churchmen to ape the liturgy and mannerisms of the Roman Catholic Church, which is regarded as the model which all true Lutherans should adopt.

It is true that forms and ceremonies fall into the area of indifferent things, which are neither right nor wrong in themselves and which the Church may employ or not employ as the majority sees fit. It is not similarity of forms and ceremonies that makes the Church one but unity of doctrine.

The question is what it is intended to appeal to. If the aim is merely to impress those present, the result achieved is the same as that at a fine classical concert or a play with beautiful stage setting. In other words, it is an appeal to the flesh. If the result is that people are so taken up with the beauty of the thing that Christ is left in the far background, the service, however beautifully staged, is a total loss. IM. P. FREY

# Studies in God's Word: The Ungrateful Nine

“And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger” (Luke 17:17, 18).

The miracles of Jesus show us that He is our kind and mighty Savior. By doing what is impossible for us, He shows us that with Him nothing shall be impossible. By using His omnipotence to aid the sick and needy He shows His great kindness. We are happy that the Bible records so many of the miracles of Jesus in order to show us His unlimited power and mercy.

## A Strange Response

In looking at the account of the healing of the ten lepers, we see that Jesus Himself stresses not so much the miracle as the response to it. A real miracle had been performed. Ten men who were lepers saw Jesus from a distance. Because of their disease they were not permitted to live in any city or village but were forced to live in the wilderness with the animals and very much like the animals. They could have no contact with any human beings except other lepers like themselves. They had a dread disease which caused them much physical and mental anguish. Theirs was a living death.

They saw Jesus and called out, “Jesus, Master, have mercy on us.” They were beyond human help; perhaps Jesus would have mercy on them and would heal them. Jesus replied, “Go show yourselves to the priests.” The priests were the health officers. They examined suspected cases of leprosy to determine whether or not the diseased person must leave the village to live in the wilderness. They examined persons who thought they were healed to determine whether or not they might return to their homes. Jesus’ directive implied a promise of help.

“And it came to pass, that, as they went, they were cleansed.” A miracle

of healing was performed on each of the ten. They were rescued from their living death. They could return to family and friends.

One of the men, seeing that he had been healed, returned to thank Jesus. Jesus accepted his thanks but asked, “Weren’t there ten healed? Where are the nine?” The nine had received the same kindness as the one. Why couldn’t they have been decent enough to come back for a simple ‘Thank you’?

These words, like all the words of Scripture, are to help us grow up in our Christianity. It will not help us to criticize the nine for their ingratitude. It will help us to consider whether we have been properly grateful for our many blessings. Do any of the present-day instances of ingratitude suggest instances of thanklessness on your part?

## Today's Counterpart

A young couple say their marriage vows in a church service in which they ask Jesus to bless their marriage but rarely return to that church to thank Jesus for the blessings He has given them.

A prospective mother comes regularly to her church imploring Jesus to protect her and to give her a healthy child but rarely returns to thank Jesus for the healthy child He has given her.

An unemployed father pleads fervently for a return to work but forgets to say a word of thanks when employment has returned.

A sick person frantically summons the pastor to pray for recovery but finds no cause for any prayers when recovery has been granted.

A congregation which has lost a pastor prays that Jesus would give another pastor but somehow forgets to thank Jesus when He has granted the request.

A person who has been spared sickness, injury, unemployment, and

the many other woes which can afflict us refuses to thank Jesus by word or action.

## Today's Solution

We often neglect to thank because we have neglected to think. If we will think more, we will likely also thank more. Think first of what you are. Regardless of what you may think of yourself and regardless of what others may think of your virtues, the fact is that you are a sinner. You disobey Jesus every day of your life. You insult His deity by setting your will against His. There is no reason why He should not destroy you, no reason except His mercy. “It is of the Lord’s mercies that we are not consumed” (Lam. 3:22).

Instead of destruction He has sent kindness. Count your blessings. Consider the family and friends Jesus has given you. Consider the material things Jesus has given you — your income, your house, your car, the many necessities and luxuries which we largely take for granted. Consider the greatest gift Jesus has given you, the gift of Himself. Consider that Jesus, whom you have insulted by each of your sins, chose the painful death by crucifixion so that each of the sins you have committed against Him might be completely removed.

As we think of this contrast between our treatment of Jesus and His treatment of us, we shall know where our place is. It is not with the nine who took the gift of Jesus without a ‘Thank you’ but with the one who returned to give glory to Jesus.

Lord Jesus, make us more fully aware of our unworthiness and of Thy great mercy to us so that each day of our lives may find us returning many times to give thanks for the many blessings we continue to receive from Thy hand. Amen.

JOHN SCHAADT

# Smalcald Articles

## Part III. Art. III. Of Repentance

### XXI

There were some men in Luther's day who maintained that faith eliminated the necessity of repentance: If you have faith, then do as you please, faith blots out all sins. — There were others that went to the other extreme, saying that if a "Christian" sinned, then he had never had faith and had never been a true Christian.

This latter opinion must drive Christians to despair. We all sin much every day in thought, word, and deed. The Old Adam is still with us, and evil thoughts continue to arise in our hearts. We may succeed in keeping our outward deeds and our words fairly clean, but we cannot prevent evil, impure, loveless thoughts and lusts from springing up in our heart. If then a sin into which we may fall is proof that there is no faith in our heart, we must despair. But if that were really the case, then not even Paul was a Christian, for he bitterly complains about his unceasing struggle against sin, in which he frequently did the very things that he does not want to do. "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24).

Luther states this deadly error in the continuation of paragraph 42.

42) . . . *They say, besides, that if any one sins after he has received faith and the Holy Spirit, he never truly had the Spirit and faith.*

In describing people who spread and push such errors Luther uses a word which it is difficult to translate correctly into English. The translators of our Confessions used the word "insane." This must not be understood in the sense of being mentally diseased, but rather in the sense in which we popularly use the word "mad" or "crazy."

42) . . . *I have had before me (seen and heard) many such insane men, and I fear that in some such a devil is still remaining (hiding and dwelling).*

Since our Christian life is a daily struggle against the inborn sin, and since we are grieved by many a setback in our struggle, we need the comfort of the truth that such lapses are not to be considered as proof that we never were true Christians. Rather, the fact that we struggle against sin is a sign of a new life created in us by the Holy Ghost. When grieved by our sins, we can take them in daily repentance to our Lord, and daily receive the assurance that they have been washed away in the blood of Jesus, God's own Son.

Our Christian life is one of daily repentance.

### Carnal Security

The fact that we can find daily forgiveness of our sins dare not, however, lead us into carnal security, as

some of the mad errorists taught: "Do as you please! Faith blots out all sins."

Against this error Luther warned earnestly in the next paragraph.

43) *It is, accordingly, necessary to know and to teach that when holy men, still having and feeling original sin, also daily repenting of and striving with it, happen to fall into manifest sins, as David into adultery, murder, and blasphemy, that then faith and the Holy Ghost has departed from them (they cast out faith and the Holy Ghost).*

### Notes

When Luther here speaks of "falling into sins," he does not mean involuntary lapses out of weakness or ignorance. Such lapses he had in mind when in the first part of the paragraph he referred to "feeling original sin" and to "striving with it." He is now referring, as the example of David's case, which he adduces, shows, to sins that are committed with deliberation. The Bible tells us very plainly in what scheming David engaged, first trying to cover up his sin with Bathsheba and then plotting to get Uriah out of the way (II Sam. 11).

What is the result when a Christian falls into such sins? The third part of the paragraph contains the answer. By such sins "faith and the Holy Ghost" are "cast out" of the heart.

It is the nature of the Holy Ghost to assist us in our struggles against sin, to support us, and to protect us from "falling into manifest sins." But if we permit sin to have its way, then we are not acting out of faith, rather, we are casting the Holy Spirit out of our heart. This is the truth with which Luther supports his warning.

44) *For the Holy Ghost does not permit sin to have dominion, to gain the upper hand, so as to be accomplished, but represses and restrains it, so that it must not do what it wishes.*

*But if it does what it wishes, the Holy Ghost and faith are (certainly) not present.*

Thus there is a double truth which we must keep constantly before our eyes. The one is that in a Christian's struggle for sanctification he dare not let sin become the dominating power. Although sinful thoughts will continue to arise, yet with the help of the Holy Ghost he must keep them in check. This fact must lead him to watchfulness and prayer. — The second is that in spite of his best efforts a Christian will never attain perfection. The most advanced and the most serious of believers have need of daily repentance. This truth will help to protect a Christian from falling into despair when he is grieved by his many shortcomings.

(Continued on page 285)

# What shall I say?

Topic: "I would have to give up too much."

Let us understand these people correctly. Their number is not too great. They are those who dispense with vague, misleading excuses and simply state what their flesh feels. By "giving up too much" they refer either to certain vices which they practice or to so-called friends who join them in those vices. In many cases they mean both. They recognize that these are not in harmony with Christian living. However, rather than break away from them, they prefer to stay away from the Church. In spite of the sad spiritual state of these people, they do possess a certain honesty and directness. In dealing with them, of course, love and courtesy are essential. But we should not hedge. We should be as direct with them as they are with us.

## What is the Loss?

The loss of a true friend is grievous indeed. But what kind of "friend" is it who must be forsaken because a person attends church services and lives as a Christian? Is he a friend, if he ridicules that church attendance? Or is he a friend if we can not retain his companionship without joining him in his sinful and degrading conduct? Such a person is not interested in us for ourselves. He is interested in us only as a companion in vice. If he is truly a friend, he will recognize our desire to shake off the shackles of sin, and, in our company, at least, will respect our wishes. We do not think of a friend as one who automatically must drag us down. Concerning association with such people, the Bible speaks very clearly: "Be not envious of evil men, nor desire to be with them; for their minds devise violence, and their lips talk of mischief" (Prov. 24:1, 2 — RSV). The very fact that a "friend" must be given up in order to embrace Christianity, is proof that he should be given up. It is proof that he never was a friend. To discontinue companionship with such a person is not a loss but a great gain.

The same thing is true regarding a life of sin. There is no true happiness in sin. Those who claim to be happy by indulging the sinful desires of their flesh are the victims of sin's delusion. They prove only that they have not known the happiness than can be found in Christ with the freedom from sin which He brings.

To be sure, sin often is appealing to contemplate. It may even offer a momentary thrill to the flesh. But always it ends in disappointment, dissatisfaction, and bitterness. It has a way of whetting and jading the appetite, but never satisfying it. And so it makes slaves of those who yield to it. The Bible tells us: "Who-soever committeth sin is the servant of sin" (John 8:34). The power of sin over those who willfully live in it is quick and deadly. It warps their thinking and corrupts their judgment. It destroys their self-respect, making them discontent, irritable, and envious of others. It

colors their whole outlook on life. Often it even destroys their bodies. And yet, at the same time, it leaves them bound and helpless to cast off sin. The very fact that a person will say that he is unwilling to give up sin in order to attend church shows the power which sin has over him. It has deluded and enslaved him completely.

More than that. Sin has eternal consequences. A life of willful sin hardens the conscience. Finally, it makes repentance impossible. It neither seeks nor desires the forgiveness which Christ has earned. It piles up a debt which increases from day to day, separating man from God until that separation becomes permanent in eternal damnation. "The way of transgressors is hard" (Prov. 13:15). This is true both for time and eternity. Is it a loss to give up that which has such dire and far-reaching consequences?

## Consider the Gain

It is not enough, however, simply to point out the folly of clinging to sin and sinful "friends." We must recognize that those who raise the objection of our topic will not be swayed by this alone. Though, subconsciously at least, they are discontented and uneasy, they can conceive of nothing which will bring them greater happiness. That is why they are so determined to keep what they have.

It is necessary, therefore, that we point out how far the gain which the Church offers offsets any loss which they feel they might suffer. It should not be difficult to see, for example, that the members of the Church offers countless opportunities to gain new friends, friends who will show much more love and loyalty than those whose characters are betrayed by the vice in which they live.

But much more important, consider the wonderful blessings which are ours through the Gospel of Jesus Christ. There, alone, we have the pure joy of knowing that our sins are forgiven through the blood and righteousness of our Savior. There, alone, we have the contentment and security of knowing that we are at peace with God. And there alone we find the power to fight sin, to be freed from its relentless slavery, and to find joy in living our Christianity as an expression of love and gratitude to God for His wonderful mercy. In that Gospel every loss becomes a gain. Sin is lost, but righteousness is gained. Hell is lost, but heaven is gained. Bitterness is lost, but contentment is gained. Fear is lost, but peace is gained. A poor reputation is lost, but respect is gained. Who would not trade these losses for such gains?

Let us not be discouraged by those who make the statement of our topic. Though they may be convinced  
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# News FROM OUR Missions



## WESTWARD HO!

After many years of basking in the Arizona sun, our Synod set its eyes on horizons farther west. In 1950 it sent two men to the West Coast to explore the Los Angeles area and establish two new missions for our Wisconsin Synod. After a survey of many months it was decided that Pastor Armin Keibel, who had come from Milwaukee, would start in Los Angeles in the Mar Vista area and Pastor Frederick Knoll, who came from Redeemer, Tucson, would start in the Tarzana area, just a little northwest of famed Hollywood. The one began in a store and later in a school building. The other opened in a quonset hut which had been used by a bank. The beginnings were difficult, but a gradual, sound growth was evident from the beginning. In September 1954 Gethsemane Congregation (Pastor Keibel) started a school, which now has two teachers. Both Gethsemane and St. John's were able to build new church buildings recently, with help from Synod's Church Extension Fund. This has helped these congregations materially. St. John's expects to become self-supporting next year.

### Another Los Angeles Mission

When the great westward migration continued year after year, our Synod decided to begin another mission in the Los Angeles area. In 1957, after three years of calling, a permanent man was again secured from Redeemer Congregation, Tucson. Many cities were surveyed by the undersigned. Three were canvassed. The Arizona-California Mission Board decided on Pomona, a fast growing suburb to the east of Los Angeles.

Services began August 25, 1957, in a large house located in an orange grove in North Pomona. This mission grew rapidly. The Board of Trustees of Synod purchased a 2.4-acre piece of land for the mission, one block



Gethsemane Lutheran Church, Los Angeles, California  
Armin C. Keibel, pastor

south of Highway 66 and only one block from Garey, the main north-south road in Pomona. Permission was also given to the mission to make plans for and to build a chapel. By the time this article appears the new modern colonial-styled building will be in use by the mission. Synod loaned the mission \$35,400.00 for the building and also money for street improvements and land. The 72 communicant members are contributing \$10,000.00 in money and labor to complete the building and construct other required improvements on the land. The chapel will seat over 200 and a side room, which opens into the sanctuary, will seat another 100.

On August 30, the second anniversary of the mission, its new building will be dedicated with special morning and afternoon services, at which

Pastor Walter Diehl, chairman of the District Mission Board, and Pastor Grant Quill, from the Norwegian Church in Granada Hills, will speak. Our Savior Congregation is grateful to Synod for its help. Here our Wisconsin Synod people, who are moving west, have another church in which they can worship our glorious Savior.

### San Francisco Also

The need for missions in the San Francisco Bay area was well known for many years. Several of our Wisconsin Synod people in that area requested services of the Mission Board. For a year and a half, while calls were being sent out, these people were served every six weeks with communion services, conducted by either Pastor Heyn, or Pastor Keibel

and on one occasion by Pastor Diehl from Tempe, Arizona. (Note: If one of the pastors in Watertown, Wisconsin, would conduct his services on Sunday morning, then drive to Milwaukee and take a plane to St. Paul, Minnesota, where some one would meet him and take him to New Ulm for an evening service, you would say that would be fantastic! Yet the same and greater distances were traveled in order to provide these people with Sunday services!)

You can well understand that we on the Arizona-California Mission Board were very happy when another Tucson man, Robert Hochmuth, accepted the call to begin our first mission in the San Francisco Bay area. He is just now getting settled with his family in Santa Clara, about 60 miles south of San Francisco, just west of San Jose. He is to survey the entire area and make recommendations for our first and second missions. Another missionary will be called as soon as the first mission has been established. Synod has already ear-marked funds for this mission for land and a building. Our experience seems to indicate that an adequate building is necessary for our new missions, especially in the California area.

It may seem strange that we are not starting our new mission in San Francisco itself. Statistics show that San Francisco County only increased by 243 persons in the period from 1950-58, whereas the two Bay Counties of San Mateo and Santa Clara increased by 71% and 87% during the same period. This totals 404,000 for San Mateo County, which is just south of San Francisco; and 543,000 for Santa Clara County, which is farther south. Oakland, across the Bay, and other cities to the north and east have also been growing rapidly. Our missionaries in the Bay area will find plenty of good fields for the Gospel work.

#### Orange County Expansion

South of Los Angeles and the many cities which comprise Greater Los Angeles, is Orange County, which contains such well-known cities as Santa Ana and Anaheim. Those who have visited Disneyland and Knotts Berry Farm have seen the tremendous growth. From 1950-58 Orange County increased 179.9%, or an increase of 605,200 people! That is an



First home of Our Savior Lutheran Congregation, Pomona, California

amazing increase. Yet our Synod is not represented in this vast area!

#### San Diego Also Calls!

The city of San Diego and its suburbs has also doubled in size during the last eight years. Many of our Wisconsin Synod people live there and have requested services. This community, near the southern border of the state, also is home for many of our Navy and Marine personnel during their time in service. We could well use a mission of our Synod in this area, too.

The Arizona-California Mission Board requested Synod, at the Saginaw Convention, to establish missions in San Diego, Orange County,

as well as in the fast growing cities of Arizona, Phoenix and Tucson.

It is our prayer that Synod will have the men and money to expand in the West. The greatest growth in our country is in the Southwest. Not only the young men have heeded the command to "Go West!" but many of our senior citizens and whole families, some with many children. Many who come to visit decide to stay. The Lord has wondrously blessed this land with a mild climate all through the year. It is our prayer that our Synod will be able to provide the men and means for many more missions in the Southwest.

PAUL HEYN, *Secretary*  
The Arizona-California  
Mission Board

#### FIFTY YEARS A PASTOR — ADOLPH VON ROHR

On August 9, 1959, Peace Lutheran Congregation at Hartford, Wisconsin, and the Dodge-Washington Conference celebrated Pastor Adolph von Rohr's fiftieth anniversary of ordination.

Peace Lutheran Church commemorated the occasion with three services in the morning, and the Conference with an evening service. The undersigned preached in two English services in the morning, and Pastor W. Schink of Woodland conducted the German service in the morning. Student Braun, of Thiensville, a son

of the congregation, was the liturgist.

In the evening service Pastor T. Albrecht of Lake City, Minnesota, preached the sermon. Large numbers attended the services on this beautiful summer day.

The president of the congregation presented Pastor von Rohr with a gift in recognition of his long and faithful service. Pastor von Rohr responded with appropriate words, giving God all the glory.

May the Lord bless him and the congregation which he has served for forty-nine years, having previously served a congregation for one year at Omro, Wisconsin.

E. A. WENDLAND



# The Oakland Conference of Theologians

(The following report was prepared by our Church Union Committee and was put into the hands of the delegates at the Saginaw Convention in mimeographed form. We reprint it here with only a few minor changes — Ed.)

The five men named [President Oscar Naumann, and the Professors Carl Lawrenz, Gerald Hoenecke, E. E. Blume, and Heinrich Vogel—Ed.], President Sitz of our Arizona-California District, and Vice-President K. Krauss, representing the Synodical Conference Praesidium, attended the Oakland Conference. Present also were the following representatives: three from the Ev. Lutheran Church of Australia, one from the Ev. Lutheran Church of England, one from the Ev. Lutherische Freikirche, four from the Ev. Lutheran Synod, one from the Ev. Lutheran Church of India, two from the Slovak Ev. Lutheran Church, one from the Argentine District of The Lutheran Church—Missouri Synod, four from the Brazil District of The Lutheran Church—Missouri Synod, one from the Canada District of The Lutheran Church—Missouri Synod, one from the Japan Mission of The Lutheran Church—Missouri Synod, and twenty from The Lutheran Church—Missouri Synod. Dr. Herman Sasse of the United Ev. Lutheran Church in Australia who is in protesting fellowship over against his own church body was present as a special guest.

The program included the following essays: "Our Fellowship under Scripture," by Professor Martin H. Franzmann of Concordia Seminary, St. Louis; "Our Fellowship in the Lutheran Confessions: Our Common Heritage," by President Clemens Hoopman from Australia; "Our Fellowship in the Lutheran Confessions: Our Common Task" — Part I — two brief papers pointing up the peculiar relevance of the Confessions a) for Brazil by President Arnoldo W. Schneider and b) for India by General Secretary B. H. Jackayya; Part II — a paper on the genuinely ecumenical character of the Lutheran Confessions by Professor Heinrich J. Vogel, and Part III — a paper suggesting guide-lines for studies in the Confessions by Rektor Hans Kirsten of Oberursel, Germany. A panel discussion: "Retrospect and Prospect," with the panelists Professor Herman Sasse, President Carl Lawrenz, and Professor William Danker of Concordia Seminary, St. Louis, and with Pastor Theo. Nickel, of Chicago, serving as moderator, concluded the program

In the opening service Professor Albert H. Schwermann of Concordia College, Edmonton, Alberta, Canada, preached the sermon and struck a strong confessional tone as keynote for the conference.

Except for some discordant statements by the representative from

India, there was a clear affirmation of the Holy Scriptures as the inspired and inerrant Word of God and the Lutheran Confessions as a clear and correct exposition of Scripture doctrine, the only God-pleasing foundation for fellowship. We were especially encouraged by the strongly confessional position set forth by the representatives of the churches of England, South America, Australia, and Germany.

Where there was a natural occasion briefly to touch upon the principles of fellowship and especially also the practical application of them, a need for reaching unanimity also in this sphere became evident and suggested itself as work for similar future conferences. Our representatives felt that discussions carried on in the spirit of the first meeting could render a valuable service.

President Naumann has tentatively invited the Conference to convene at the Seminary at Thiensville for a ten-day meeting in 1960, prior to the meeting of the Synodical Conference. An executive committee, of which Professor H. J. Vogel and President Oscar J. Naumann are members, has been appointed to make the arrangements for the 1960 meeting. (The Saginaw Convention expressed its approval of President Naumann's action in extending the invitation — Ed.)

## SEVENTY-FIFTH ANNIVERSARY

### Christ Ev. Lutheran Congregation Milwaukee, Wisconsin

On June 23, 1884, Pastor R. Adelberg and thirteen members of St. Peter's Church, South 8th and West Scott Streets, Milwaukee, Wisconsin, met to organize a daughter congregation west of South 16th Street. This was the beginning of Christ Ev. Lutheran Church, West Greenfield Avenue and South 23rd Street. Soon thereafter Pastor Henry Bergmann was installed, a combination church-school building was dedicated, and a Christian day school was begun.

Without interruption the Lord of the Church has nourished, strengthened, and refreshed sin-burdened children and adults here through His Word and Sacraments. Many changes have taken place during these seventy-five years, but one thing has remained the same, and may it ever remain so: The Lord has preserved to Christ Church His unadulterated Word and Sacraments. For this the members of Christ Church are truly thankful. Services of praise and thanksgiving were held in observance of these seventy-five years of grace.

On Sunday, June 21, President Arthur Halboth was the guest

speaker. In the evening the mixed choir and the pupils of the day school led the congregation in a service of praise. On Wednesday evening a reunion service for the confirmation classes was held with Pastor Karl Molкетин, a son of the congregation, occupying the pulpit. On Sunday, June 28, Vice-President Adolph Buenger was the guest preacher.

Pastors who served Christ Church in these seventy-five years are: Pastor Henry Bergmann, 1884-1923; Pastor Paul Bergmann, 1924-1941; Pastor Walter Kleinke, 1941-1942; Pastor Herman Cares since 1942.

HERMAN W. CARES

# HIGHLIGHTS OF THE CONVENTION

Saginaw Michigan, August 5-12, 1959

President O. Naumann, First Vice-President I. Habeck, Second Vice-President Karl Krauss, and Secretary T. Sauer were all re-elected to their offices.

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The office of the President was made a full-time office.

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The Statement on Scripture and the Statement on the Antichrist, prepared by the Joint Committee on Doctrinal Unity (Synodical Conference), were studied and adopted by the Convention.

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It was resolved that "a qualified man be called to assume full-time responsibility as Chairman of the Board for Foreign Missions . . . and that the call be limited to a period not extending beyond the next regular convention of the Synod."

A Committee on Manpower is to be appointed.

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A major expansion program at Doctor Martin Luther College was approved. As far as the physical plant is concerned, the program calls for the erection of three new buildings, major alterations in a present building, and a major addition to another.

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Action toward the erection of buildings for Nebraska Academy was deferred.

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A teacher-training college with a two-year course is to be opened in or near Milwaukee. This college is to use the facilities of Wisconsin Lutheran High School. Action on the purchase of property and the erection of buildings was deferred to the 1961 convention.

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A Planning Committee for the Educational Institutions of Synod was called into being.

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A revised constitution and bylaws for the Synod were adopted.

The Pre-Budget Subscription Plan was referred to the various Districts for review and study. The plan is then to be brought before the 1961 Convention for consideration.

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The Convention authorized "the Board of Trustees together with the Conference of Presidents and the Board for Information and Stewardship to proceed with a program for raising funds to carry out the building projects voted by this convention."

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A committee was provided for to study the question of starting and maintaining Christian day schools in our home missions (with synodical funds), this committee to report to the 1961 Convention.

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The Convention granted a request by the Foreign Missions Board that \$10,000 be made available as a fund for the exploration and holding of new fields.

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In order to train more native workers in Northern Rhodesia, a Bible School and a Bible Correspondence Course are to be established.

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The Convention expressed gratitude over the new mission field (Synodical Conference) in Ghana.

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The calling of a third missionary for the work in Japan was approved.

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A record budget was adopted.

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Note: We have not attempted to give a brief report in regard to action taken by the Convention in the field of intersynodical relations. There were seven resolutions in the floor committee's report. These resolutions are interdependent. Any brief report, in just a few sentences, could easily give a one-sided and unclear picture of the Convention action. We ask the reader to be patient until he receives the Convention issue (Sept. 13). — Ed.

## DIAMOND JUBILEE

### St. Paul's, South Haven, Michigan

The week of June 28 was the week set aside by St. Paul's Congregation, South Haven, Michigan, to observe the 75th year of grace since its founding. Three special services were conducted. On June 28 Pastor E. Wendland, Benton Harbor, first vice-president of the Michigan District, preached the sermon. On the following Thursday Professor Armin Schultz preached the sermon in a service dedicated to the organizations of the congregation. On July 5 Pastor Robert J. Voss, Coloma, Michigan, preached the sermon in the reunion services. Services on this day were followed by a reunion dinner served at the Michigan State Armory, since the church's facilities proved too small for the large crowd.

The history of St. Paul's does not vary much from the history of the greater majority of our congregations. There have been the days on which the sun shone brightly, but there have also been those days when the dark clouds of discord and strife darkened the skies and sorely tried the faith of the tried and true members. But St. Paul's of South Haven is also deeply aware of the great grace the Lord has shown it. There was just a handful of members to start with, yet today there is a substantial congregation with its church, parsonage, and Christian day school. For these visible gifts, as well as for the gift of the glorious Gospel of our crucified Savior, St. Paul's is deeply grateful, and relying on the promise of the Lord to be with her in the future as in the past, confidently looks to the future in which she can further serve her Lord and gladly carry out His commands.

W. W. WESTENDORF

## GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Louis Lau, members of Emmanuel Lutheran Church, Town Herman, Wisconsin, were privileged by the grace of God to observe their golden wedding anniversary on July 19, 1959. The undersigned addressed them on the basis of Psalm 118:24 in the English language, and Luke 24:29 in the German language.

P. HUEBNER

## WISCONSIN

### LUTHERAN HIGH SCHOOL WILL DEDICATE SOON

#### An Announcement and an Invitation

For over four years Wisconsin Synod Lutherans of the Milwaukee Area have been praying, planning, working, and giving that the desperately needed new high-school building might become a reality. The Lord has blessed their efforts to such an extent that the new structure will be dedicated to His service on Sunday, September 20, at 3 p.m.

A service of consecration, which will also see the installing of eight new teachers, will be held on September 27, at 3 p.m. The Rev. E. C. Pankow, chairman of the High School Board, will preach for the dedication, and the Rev. Ad. Buenger, Kenosha, vice-president of the South-eastern Wisconsin District, will be the speaker on September 27.

During the week an open house on Tuesday, Wednesday, and Thursday evenings will also enable visitors to see the new facilities. All who find it possible to do so are invited to attend. The school is near the intersection of North Glenview Avenue (84th Street) and West Blue-mound Road (Highways 16-18-30).

The new structure, built at a cost of over \$2,000,000, will easily accommodate the student body of over 600,

who will be taught by a staff of thirty teachers. The school year will open with a service at 9 a.m., September 9, in the chapel-auditorium.

The new building, a model of beauty and practicality, is unique in that the final cost of construction will be less than the original contract price. It contains those features which are considered essential to a modern high school, and with the addition of more classroom space, can be expanded easily to accommodate over 1,000 students. All basic facilities, including the library, science labs, gymnasium, cafeteria, and chapel-auditorium, have been designed for the ultimate enrollment, and will need no further expansion.

We are grateful to the Lord for having had this opportunity to serve Him. He has showered us with His favor, has granted us wise and courageous leaders and many workers who served devotedly in this large undertaking for the kingdom. Our dedication and consecration services will give us an opportunity to join in expressing our thanks to Him and to renew our determination to further His work by leading our youth onward into a greater knowledge of their Lord and Savior and a keener desire to serve Him and to walk in His paths.

R. P. KRAUSE, *Principal*

## NINETY-FIFTH ANNIVERSARY

With praise and thanksgiving to Almighty God, St. John's Lutheran Church of Center, Wisconsin, was privileged to observe the 95th anniversary of its founding on Sunday, June 28, 1959.

Two services were held in which three former pastors participated. Pastor Walter Haase of Two Rivers, Wisconsin, delivered the message of the Word in the morning service, and Pastor Arthur Werner of Elroy, Wisconsin, in the afternoon service. Pastor Hoge Bergholz, now instructor in the Fox Valley Lutheran High School, served as liturgist.

The original name, German Lutheran Reformed Church, indicates that the members were from the State Church of Prussia, a forced union between Lutheran and Reformed Churches. The first pastor was a Reformed pastor from Appleton by the name of Woehler.

In 1871, apparently because of the influence of settlers from Milwaukee,

the first Wisconsin Synod pastor was called, the Rev. William Bergholz. In the year 1873 the Rev. Philip Sprengling became the first resident pastor. Under his leadership the connection with the Reformed Church was broken. The hymnals were changed and the Wisconsin Synod constitution was adopted. Thus firmly established upon God's Holy Word and Luther's doctrine pure, the congregation prospered and became a staunch supporter of the Wisconsin Synod and has remained such to the present day. To God all praise and glory!

Since 1871 the following Wisconsin Synod pastors have served the congregation: William Bergholz, Philip Sprengling, Martin Eickmann, Gustav Schoewe, Walter Haase, Arthur Werner; Hoge Bergholz, and since August 1957, the undersigned.

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

W. A. WOJAHN

# FINAL RESULTS OF ELECTIONS

## At the Saginaw Convention

### President

Pastor Oscar J. Naumann

### First Vice-President

Pastor Irwin J. Habeck

### Second Vice-President

Pastor Karl F. Krauss

### Secretary

Pastor Theodore Sauer

### Assistant Secretary

Pastor Paul G. Hartwig

### Essay Recorder

Pastor Werner H. Franzmann

### Chronicler

Professor Roland H. Hoenecke

### Railroad Secretary

Pastor R. J. Palmer

### Board of Trustees

Pastor Harold H. Eckert, Executive Chairman  
Pastor Harold E. C. Wicke  
Pastor Arthur P. C. Kell  
Mr. Harold Just

### Theological Seminary Board

Pastor H. C. Nitz  
Pastor Herbert Lau  
Mr. Norbert Ehlert

### Dr. Martin Luther College Board

Pastor Harold A. Hempel  
Pastor Otto Engel  
Teacher Arthur Glende

### Northwestern College Board

Pastor Elmer E. Prenzlou  
Pastor Oscar J. Siegler  
Mr. John Degner

### Michigan Lutheran Seminary Board

Pastor Emil Kasischke  
Teacher Lester Ring  
Mr. Bertram C. Schulz

### Northwestern Lutheran Academy Board

Pastor F. A. Mutterer  
Mr. Wilfred Bauer

### Nebraska Lutheran Academy Board

Pastor Willmar F. Wichmann  
Mr. Leon Koenig

### Home for the Aged

Pastor Carl Bolle  
Pastor John Raabe  
Mr. Mark Hinnenthal

### Board of Support

Pastor Gerhard Ehlert  
Pastor R. W. Huth

### Board of Education

Pastor John F. Brenner  
Prof. C. Toppe, N.W.C. Faculty Repr.  
Mr. Richard Raabe (six years)  
Mr. Carroll F. Dummann (four years)

### Northwestern Publishing House Board

Pastor M. C. Schwenzen  
Pastor Luther M. Voss

### Executive Committee, Indian Mission

Pastor Frederick Nitz

### Executive Committee for Refugee Mission

Mr. Alvin Kroening

### Executive Committee, Rhodesian Mission

Pastor Waldemar Hoyer

### Executive Committee, Japanese Mission

Pastor William Lindloff

### Chairman, General Board for Home Missions

Pastor Karl Gurgel

### Chairman, General Board for Foreign Missions

Pastor Edgar Hoenecke

### Candidates for Wisconsin Synod Representatives on Synodical Conference Missionary Board

Professor Theodore Binhammer  
Mr. Fritz Peterson

### Board of Control, Milwaukee Teachers' College

Pastor Reinhardt Pope  
Pastor Armin Roekle  
Teacher Paul Jungkuntz  
Teacher Fred Bartel  
Mr. Lawrence Rosenthal  
Mr. John Dornfeld

**FIFTY YEARS A PASTOR —  
HENRY WOYAHN**

Servants of the Lord in the public preaching or teaching ministry usually move from one parish to another with some regularity during a lifetime of activity. The experience of Pastor Henry Woyahn of Waukesha, Wisconsin, has been an exception. Until his installation into the holy ministry on July 25, 1909, his home was Tawas City, Michigan. Since then his one and only field of labor has been Grace Lutheran Congregation in Waukesha. Called to this newly founded church of six families upon graduation from the Seminary, he has been its pastor for fifty years.

Unusual, also, is the fact that Pastor Woyahn has not had to preach a sermon in German in his church in all of his years there. The founding families were English-speaking people who wished to have services in that tongue at a time when such services were the exception in most other Lutheran churches of the area. It is believed, in fact, that Grace Church was the first all-English congregation in the Wisconsin Synod.

Pastor Woyahn has been privileged to serve the Lord for a full half century, and appropriate observances of thanksgiving were arranged by the lay leaders of his congregation, and were held on July 26. Prof. Gerald Hoenecke of Thiensville, Wisconsin, preached the jubilee sermon at a special evening service, after which messages of congratulation were read, and a jubilee present of one thousand dollars was given their respected pastor and his wife by the members of an appreciative congregation. The observance closed with an assembly in the church parlors, where colleagues and friends of the Woyahns were given the opportunity to join them publicly in words of

thanks to the good Lord who for so many years has sustained them.

Visible evidence of such help is noted in the spacious and attractive house of worship of Grace Congregation, erected in 1941, and in a communicant membership of about five hundred persons.

C. KRUG

**GOLDEN WEDDING  
ANNIVERSARY**

Fifty years of the Lord's blessings were remembered on June 14, 1959, at an open house and family dinner in honor of Mr. and Mrs. John Matthees, members of St. John's Lutheran Church of rural Goodhue, Minnesota. Psalm 128 was read as the anniversary Scripture. Visible evidence of the Lord's blessing were the couple's seven children, all living in this area and members of St. John's, "round about thy table," as verse three says, and the "children's children" (verse 6), singing an anniversary hymn under the direction of St. John's School principal, James Hopman. Thanks be to the Lord for His everlasting love and blessing!

F. G. KOSANKE

**PASTOR H. C. NITZ —  
FORTY YEARS A PASTOR**

Forty years ago Pastor H. C. Nitz was ordained into the holy ministry. In a special service on the evening of August 2, 1959, his congregation, St. John's, of Waterloo, Wisconsin, and his Conference (Central) joined in the observance of this event. Prof. Lloyd Huebner preached the sermon. Pastor W. T. Meier was the liturgist and also served as master of ceremonies at the reception after the service.

**SCHOOL OPENING —  
NORTHWESTERN COLLEGE**

The next school year at Northwestern College will begin on Wednesday, September 9. Opening exercises will be held in the gymnasium at two o'clock. The dormitory may be occupied on Tuesday, but no meals will be served before Wednesday morning.

C. TOPPE, *President*

**WISCONSIN LUTHERAN  
SEMINARY**

The new school year of our Theological Seminary at Thiensville, Wisconsin, will, God willing, open with a special service on Tuesday, September 8, 1959, at 10:00 o'clock. All friends of our Seminary are cordially invited.

CARL LAWRENZ

**NOTICE TO PASTORS**

The Lutheran Spiritual Welfare Commission is prepared to receive student listings for 1959-1960. Please send in the names as soon as possible. No new form cards will be sent out this year. Use your old cards or any of the form cards used for servicemen, but mark them STUDENT. Give the complete address of the student and your name and address.

Each student will receive the same material the servicemen do — MEDITATIONS and sermons.

**SMALCALD ARTICLES**

*(Continued from page 277)*

Luther concludes the entire article on Repentance with two Scripture quotations.

44) . . . *For St. John says, First Epistle 3:9: "Whosoever is born of God doth not commit sin, . . . and he cannot sin."*

*And yet it is also the truth when the same St. John says, First Epistle 1:8: "If we say that we have no sin, we deceive ourselves and the truth is not in us."*

J. P. MEYER

(To be continued)

**WHAT SHALL I SAY?**

*(Continued from page 278)*

that the Church is not worth the sacrifice they believe they are making, let us ask them to be fair enough to try the Church and see. Tell them that attendance places them under no obligation. It will, however, expose them to the Gospel which alone can convert them. And if, by God's grace, they are converted by that Gospel, they will experience a joy which they have never known before.

C. S. LEYERER

## OPENING EXERCISES

### NORTHWESTERN LUTHERAN ACADEMY

The new school year at Northwestern Lutheran Academy will begin with an opening service at 2:00 p.m., Wednesday, September 9. However, new students are to present themselves for examination at 1:00 p.m., Tuesday, September 8. We extend our hearty invitation to all to be with us for our opening service.

R. A. FENSKE

## HELP NEEDED

Single persons, married couples, to be house parents. Please write Bethesda Lutheran Home, Box 296, Watertown, Wisconsin.

### WORKERS URGENTLY NEEDED IN THE NIGERIAN MISSION FIELD

Teachers, with B.A. and M.A. degree; business manager; medical missionaries; houseparents for new school for missionaries' children, preferably a teacher and wife. The Rev. Karl Kurth, D.D. The Missionary Board of the Lutheran Synodical Conference 210 N. Broadway St. Louis 2, Mo.

## NOTICE

The response to the request for Wisconsin Synod hymnals for the mission in Northern Rhodesia, Africa, was gratifying. The books are on their way to Africa. The Executive Committee for Northern Rhodesia thanks all who sent in books.

A. L. MENNICKE

## CALENDAR OF CONFERENCES

### MICHIGAN

#### NORTHERN CONFERENCE PASTORS-TEACHERS-DELEGATES

Date: Sept. 21-22, 1959.  
Place: St. Luke Church, Vassar, Mich.  
Time: Communion service at 9:00 a.m.  
Preacher: T. Horneber; alternate, H. Kaesmeyer.  
Delegates and teachers: Present first day only.  
Lodging and excuses: Notify Pastor R. Frey, 904 W. Huron Ave., Vassar, Mich.  
M. R. KELL, Secretary

### MINNESOTA

#### NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet on Wednesday, Sept. 9, 1959, at St. Paul's Ev. Lutheran Church, New Ulm, Minn., beginning at 9:30 a.m. Communion service; W. Frank, preacher (R. Frohmader, alternate).  
Essays: Table of Duties; Part I, Gerhard Birkholz; Impact of the Albert Schweitzer Philosophy on American Theology, R. Frohmader.  
Report: Joint Synod Convention, W. J. Schmidt.  
ROBERT L. SCHUMANN, Secretary

#### ST. CROIX PASTORAL CONFERENCE

Date: Sept. 22-25, 1959.  
Place: St. Andrew's Lutheran Church; St. Paul Park, Minn.  
Time: Communion service at 9:30 a.m. on Tuesday, Sept. 22, 1959.  
Preacher: R. Schroeder (Wm. Zell, alternate).  
Business: Article II, Formula of Concord by D. Kolander; Exegesis of James 3:1-18, A. Zenker; Convention Reports by Pastoral Delegates.  
J. G. HOENECKE, Secretary

#### MANKATO PASTORS, TEACHERS DELEGATES CONFERENCE

Place: St. Peter, Minn., Pastor P. R. Hanke, St. Peter's Lutheran Church, 5th & Mulberry.  
Time: Sept. 27, 1959, 2:30-5:45 p.m.  
Agenda: Reports by delegates at Synod convention, Pastor Paul Hanke; lay delegate, H. R. Wiebold.  
All congregations are reminded to send delegates. An invitation is extended to all church councils, as well as communicant members to attend.

There will be no meal arrangements by conference resolution.

M. C. BIRKHOLOZ, Secretary

### NEBRASKA

#### SOUTHERN DELEGATE CONFERENCE

Place: Rising City, Nebr.  
Date: Sept. 22-23, 1959.  
Time: 10:00 a.m.  
Speaker: H. P. Bauer (E. Schultz).  
Old Papers: II Cor. 9, W. Wichmann; Augustana XVI, D. Schmiel; How Can we Assist Our Congregations to Appreciate the Liturgy? C. Nommensen; The Privilege and Duty of Voters to Attend Congregational Meetings, C. Voss.  
New Papers: A Final Examination of Confirmands Based on the Example of Pentecost, A. Clement; Acts 9:1-31, H. Schnitker; Hints to the Christian as a Missionary in His Approach to the Unchurched, W. Wichmann.  
Reports: Academy, Mission Board, Stewardship, Education, Financial.  
Please announce to: St. John's Lutheran Church, R. 1, Rising City, Nebr.  
G. NOMMENSEN, Secretary

#### COLORADO PASTORAL CONFERENCE

Time: Monday, Sept. 21, 1:30 p.m., to Sept. 23, 5:00 p.m.  
Place: Our Savior Lutheran, 1200 Carteret, Pueblo, Colo., Norbert Gieschen, host pastor, 601 Euclid Ave.  
Remarks: Please notify at least one week in advance regarding intended presence and need for lodging.  
CARL M. THUROW, Secretary

### NORTHERN WISCONSIN

#### MANITOWOC PASTORAL CONFERENCE

Place: Christ Ev. Lutheran Church, Denmark, Wis.  
Date: Monday, Sept. 21, 1959.  
Time: 9 a.m., with communion service.  
J. J. WENDLAND, Secretary

#### FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Bethany Ev. Lutheran Church, Appleton, Wis.  
Date: Sept. 15, 1959, at 9:00 a.m.  
Preacher: R. Ziesemer (alternate: G. Zimmermann).  
Agenda: Exegesis on Eph. 4:25f, E. Habermann; Exegetical-Homiletical Study of Matt. 13:44-46, Wm. Wojahn; How Does the Distinction Between Fundamental and Nonfundamental Doctrines Effect Severance of Fellowship? W. Pankow; Adult Instructions, L. Koenig; Woman Suffrage in the Light of Scripture, A. Voigt; Reports by the Visitor and Financial Secretary.  
R. R. WERNER, Secretary

#### DISTRICT PASTORAL CONFERENCE

Place: Green Bay, Wis., First Lutheran Church, South Monroe and Law Streets, Pastor Edward Krueger.  
Date: Oct. 26 and 27, 1959. Pastor G. Kaniess, speaker at opening communion service, Oct. 26, at 10:00 a.m.  
Assignments: Re Old Folks' Homes, E. Habermann; Evaluation of Union Committee Statement on Church Fellowship (Walter's Theses considered), J. Dahlke; Recruitment for Church Workers (Where we stand and what conditions are at present), E. Behm; other assignments pending.  
Meals will be served by host congregation at nominal charge. Requests for lodging and excuses for absence to be sent to host pastor in ample time (Rev. Edw. Krueger, 704 S. Quincy St., Green Bay, Wis.).  
A fellowship evening is planned for Monday evening.  
S. KUGLER, Secretary

#### RHINELANDER PASTORAL CONFERENCE

Time: Sept. 14 1959 at 12 noon until Sept. 15, 1959 at 12 noon.  
Place: Christ Ev. Luth. Church, Eagle River, Wis.  
Preacher: F. Weyland F. Bergfeld, alternate).  
Preacher: F. Weyland (F. Bergfeld, alter-greiser of Eph. 7, F. Bergfeld; Statement on Scripture and Antichrist, M. Radtke—W. Gawrisch.  
WILLIAM HEIN, Secretary

### WESTERN WISCONSIN

#### CHIPPEWA RIVER VALLEY DELEGATE CONFERENCE

Date: Sunday, Sept. 27, 1959.  
Place: St. John's Lutheran Church, Cornell, Wis.  
Time: 2:00 p.m. Lunch at 5:00 p.m.  
Business: 1. Devotional Topic: "Church Membership"; 2. Discussion of the Conference Financial Report for the past year.  
E. J. C. PRENZLOW, JR., Secretary

#### WISCONSIN— CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 15-16, 1959.  
Place: Christ Lutheran Church, 302 S. Walnut, Marshfield, Wis.  
Host pastor: T. P. Bradtke, 700 W. 4th St.  
The conference will open with a communion service at 10:00 a.m., Sept. 15. R. Reede, speaker (J. Schaad, alternate). Please address requests for lodging to the host pastor.  
MARKUS KOEPEL, Secretary

#### MISSISSIPPI VALLEY PASTORAL CONFERENCE

Date and Time: Sept. 15-16, 1959. Conference begins with a communion service at 9:30 a.m. Sermon by E. Pankow (W. Schmidt, alternate).  
Place: St. Matthew's Lutheran Church, Winona, Minn., A. L. Mennicke, host pastor. Essays and Essayists: Exegesis—Eph. 4:11-16, by W. Dorn; Evaluation on Prof. R. Gehrke's Essay "Church Fellowship," G. Albrecht and R. Berkman; Evaluation of Lutheran Pioneers—the Pros, A. Mennicke; "The Woman's Place in the Church," J. Schaller.  
If unable to attend, notify the host pastor.  
E. P. PANKOW, Secretary

## ORDINATIONS AND INSTALLATIONS

### Ordained and Installed

#### Pastors

Henrich, Warren, in St. Paul's Lutheran Church, Seaforth, Minn., by W. Nommensen, assisted by E. Birkholz, and in St. John's Lutheran Church Sheridan Tn., Minn., by E. Birkholz; assisted by W. Nommensen; June 28, 1959.

Kant, Robert, in Jehovah Lutheran Church, Altura, Minn., by A. Mennicke; assisted by M. Nommensen, H. Koehler, H. Backer, B. Beyers, R. Korn, D. Lindloff, P. Spaude, R. Welch; June 28, 1959.

Tiefel, George, Jr., in Zion Lutheran Church, Bonesteel, S. Dak., and in St. John's Lutheran Church, Herrick, S. Dak., by K. Strack; assisted by D. Plocher, K. Fuhlbrigg; Aug. 2, 1959.

Zink, Robert, in Peace Ev. Lutheran Church of Clark, S. Dak., and in Bethlehem Ev. Lutheran Church of Raymond, S. Dak., by H. J. Zink; assisted by R. Zimmermann, C. Spaude, V. Thierfelder, L. Dobberstein; Aug. 9, 1959.

#### Installed

#### Pastor

Bitter, Donald F., in St. Lucas Lutheran Church, Kewaskum, Wis., by J. Sauer; assisted by P. Pieper, G. Unke, W. T. Krueger; Aug. 2, 1959.

#### Teachers

Ehlike, Delbert, as teacher of Christ Lutheran School, West Salem, Wis., by W. Paustian; Aug. 9, 1959.

Kramer, Arvid, as principal of Zion Lutheran School of Sanborn, Minn., by H. Duellmeier; Aug. 2, 1959.

Roekle, Werner, as principal of Immanuel Lutheran School, Kewaunee, Wis., by W. Zink; July 19, 1959.

## CHANGE OF ADDRESS

#### Pastors

Bitter, Donald F., Kewaskum, Wis.  
Henrich, Warren, R.R. 1, Belview, Minn.  
Kuehl, Paul, 3850 E. Van Norman Ave., Cudahy, Wis.

#### Teacher

Roekle, Werner, 412 Miller St., Kewaunee, Wis.



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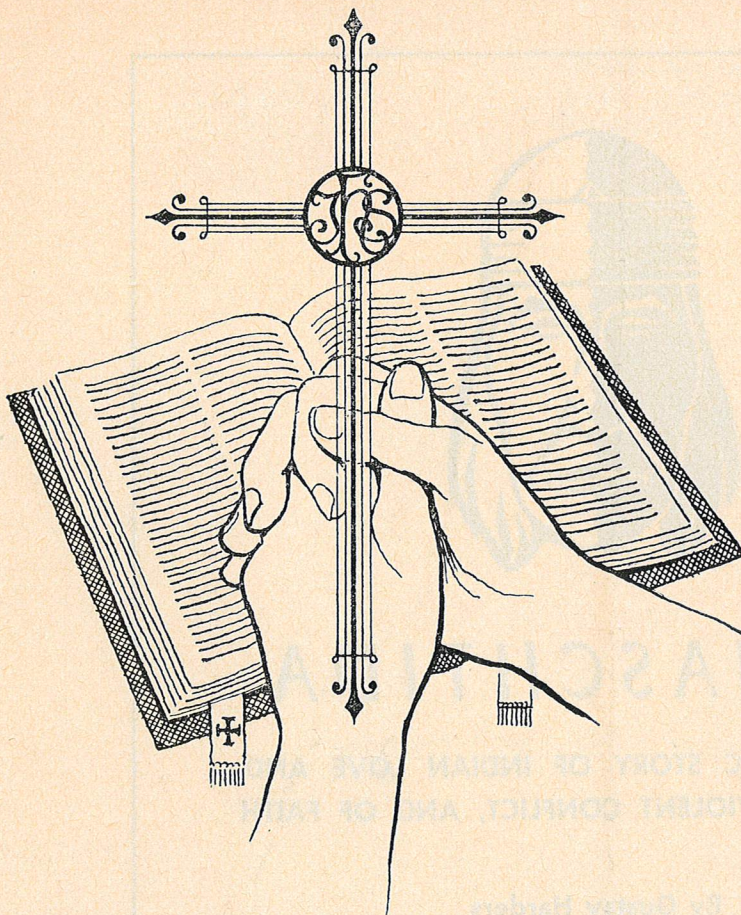
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