



# THE NORTHWESTERN Lutheran

June 19, 1960  
Volume 47, Number 13



# BRIEFS

## by the Editor

In the issue of May 8 we carried an analysis of our financial picture at the end of nine months. There was something to cheer us in that picture, for the collections represented a nine months' high. But there was also something that made us sad. There was a large operating deficit. As a result, we were compelled to draw on monies set aside for the Special Building Fund, in order to keep going. If the collection did not show a decided increase in the rest of the fiscal year (ending June 30), we would be able to add practically nothing to the Special Building Fund. But we all realize that the Special Building Fund must grow if we are to improve and expand our facilities for training the pastors, missionaries, and teachers so urgently needed.

The picture did not brighten at the end of ten months, but grew a little darker. The April collections were under those of April 1959. Now, however, at the end of eleven months there is something to brighten the picture again. (See page 200.)

*This issue contains a group picture of this year's graduating class at Wisconsin Lutheran Seminary. You will also find a list of the places to*

*which they have been assigned, as well as a listing of the vicars and the places where they will serve.*

**Note that one of the new pastors, Luther Weindorf, will go to Japan. That will give us our third missionary there.**

"Even if I found that Dick Clark took payola, it wouldn't make any difference. He makes us teenagers happy. . . . These ethically hazy sentiments were voiced recently by a 16-year-old girl on the set of a Clark show. The troubling question is whether they also sum up the feelings of a hard core of the nation's 18 million teen-agers, an awesome number of whom worship the nation's No. 1 disk jockey."

So commented *Newsweek* (May 2) at the beginning of the Dick Clark hearings. The answer to the "troubling question" was supplied in teenagers' reaction to the evidence that Clark had accepted payola on a grand scale. In *Letters* (May 23) there appeared these typical comments:

"Mr. Clark may not be completely honest, but who is?"

"So what if he is accepting payola? We don't care. We like Dick and

we don't like what the subcommittee [of the Senate investigating committee—Ed.] is doing to him. Are we, the leaders of tomorrow, supposed to lead one-track lives, thinking only of foreign affairs, the three R's, and the government? Maybe some adults would be better off if they would relax a little. Tense, nervous people die much sooner than those who are carefree."

One teen-ager did strike a different note: "As a teen-ager, I was especially interested in your article on Dick Clark. . . . It is indeed shocking that to many of my contemporaries he should epitomize grace and urbanity. If you adults are perturbed about the situation, think how bitter I feel."

What others felt about the majority sentiment appears from letters in a subsequent issue (June 6) of *Newsweek*.

"I was shocked, bewildered, and a little angry at the response to your Dick Clark story. . . . What angered me was the *almost utter lack of concern about disloyalty and corruption*. If this is the majority opinion, as those letters seem to prove, then I feel not only bitter, but frightened." [Emphasis ours—Ed.]

"Evidently it doesn't matter to those youngsters that accepting payola is wrong. Also, being carefree is fine when the time and place are right—but, infants dear, you don't skip rope in the path of a tornado. Stop seeing lollipops dancing in your heads, children, and grow up a little."

(Continued on page 206)

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

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**THE COVER —** Chancel in Our Savior's Parish Hall, Zion, Illinois; E. F. Biebert, pastor. (See article on page 202.)

# Editorials

**"Me First"** We are born selfish. The infant cannot speak, it cannot walk, it cannot creep; but it goes about getting what it wants. With lusty cries it demands the attention it soon learns it can get from its parents. To the infant the world is there to wait on it.

The growing child remains self-centered. Whether it demands the first turn at bat, the largest piece of cake, or its choice of TV programs; whether it tries to skip its turn at doing the dishes, or neglects to hang up its clothes — self-interest accounts for most of its actions.

The adolescent who supposes that his convenience should determine the use of the family car, who demands the right to go out when and where he pleases and why should it be anyone's business but his own, who assumes that making exceptions in his case won't matter to anyone else, who feels that parents and school and community can give him what he wants and that therefore they are obliged to — his selfishness is even more obnoxious. Almost adult in his mental powers, in physical strength and skills, he can still be as blind to the rights and privileges and feelings of others as is a thoughtless child.

There are few things that children and young people find harder to overcome than selfishness. When youthful passions are strong and the desire to be independent is almost overwhelming, selfishness yields only stubbornly.

In this struggle our young people need help and support. They need faith in a selfless Savior, who sacrificed Himself for sinners who loved only themselves; the spirit of Christ, to whose love and concern the needs of others never appealed in vain; the example of their elders, who have learned from Him to count the wants of others more important than their own; the pattern of fellow Christians, who find in humble service a soul-satisfying expression of their love for their Savior. These great allies Christian young people need in their battle against a besetting sin — selfishness.

C. TOPPE

\* \* \* \*

**Praying For The Government** Among other things Paul instructed Timothy to urge his parishioners to pray for all in authority. The governments in those days were largely dictatorships. We in America live under a benevolent form of government, in which we ourselves have a voice. Paul exhorts us to pray for our government officials, whether our favorite candidates were elected or not. We are proud of the fact that ours is one of the free countries. Do we appreciate the freedom we enjoy or do we take it for granted? Paul exhorts us to give thanks for it.

We are living in perilous times. We are in the midst of a cold war. Hot wars are threatening to break out in various parts of the world. The world has become an armed camp. Everybody fears that a spark may set off a world explosion which will destroy all civilization.

The only safeguards the world knows are the piling up of more and more destructive instruments of death, negotiations through the United Nations, disarmament and summit conferences, and the like, which usually are barren of tangible results. Are those the only resources we have? Paul tells us of another weapon which can be thrown into the conflict when he says: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Once when Israel stood on the brink of national disaster, the Prophet Ezekiel quoted God as saying: "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it." Are we making up the hedge and standing in the gap with our fervent prayers for our country? If not, we are neglecting the most powerful defensive measure that can be employed.

IM. P. FREY

\* \* \* \*

**Out of the Mouth of Babes** There is a story of a little girl who thought that above all earthly possessions she wanted to have a pony of her own. Her parents could not be persuaded that a pony would make a desirable addition to the family menage. But the little girl had been taught to pray for what she wanted. So she prayed earnestly for a pony as a birthday present.

Her birthday arrived, but there was no pony attached to the long tether she had thoughtfully provided in the back yard. An older sister, who knew that she had been adding a pony to the list of petitions in her prayers, said to her, "So God did not answer your prayers, did He?"

"Oh, yes, He did," she replied, "He said No."

God's answer to our prayers is not always Yes. Christ Himself has taught us to leave the answer to our petitions to God's love and wisdom. "Thy will be done," is as much a part of the Lord's Prayer as "Give us this day our daily bread."

Even in the depth of agony Jesus prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

We do not dictate to God in our prayers. Jesus taught us that. At the same time He also taught "that men ought always to pray and not lose heart." For our own good we must sometimes take No for an answer.

E. E. KOWALKE

# Studies in God's Word: God's Word Is All-Sufficient

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets: let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead (Luke 16:27-31).

The story is told of a church that was not growing fast enough to suit most of its members. In desperation they had tried almost everything in an effort to attract people, including the usual dinners, sales, and various other promotional functions. Nothing, however, seemed to help. Finally the young pastor asked a veteran of many years in the ministry whether they had overlooked anything, whether there wasn't something else they might still try. The old pastor is said to have replied, "Try religion."

We all want our churches to grow, and the rate of growth may not always be as rapid as we would like to see. We may then be tempted to feel that there must be a quicker way to gain new members than through the preaching of God's Word. Our text reminds us of a truth that we in our impatience often forget, namely, that God's Word is all-sufficient.

## **GOD HAS GIVEN US NO OTHER MEANS TO CREATE AND PRESERVE FAITH**

The verses preceding our text relate the well-known parable of our Lord concerning the rich man and the beggar Lazarus. In hell, the rich man suddenly began to think of things that he had brushed over

rather lightly during his time of grace. Now it was too late, of course, to do anything about his own fate. His time of grace had ended with his death. At that time his judgment had been fixed forever. No amount of remorse on his part could change it now.

But he still had five brothers on earth. He wanted to have them aroused from their spiritual indifference so that they might not come to this place of torment. So he suggested to Abraham that Lazarus be sent from the dead to warn the brothers of the fate that awaited them if they did not repent. His request, however, was not granted. Instead he was told, "They have Moses and the prophets; let them hear them."

This answer did not satisfy him. He presumed to know better than God what means would be effective in the case of his unbelieving brothers. He even intimated that, if God had given him the benefit of this means during his lifetime, he would not now be in this place of torment. He was convinced that a messenger from the dead would be able to achieve what the Word of God had failed to do. Once more he was given the answer, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Moses and the prophets are the Scriptures of the Old Testament. They contain not only the Law to show man his sin, but also the Gospel-promise of the coming Savior from sin. The brothers of the rich man had ample opportunity to hear these Scriptures read and explained in their synagogue every Sabbath Day. These were the means that God had given them to create and preserve faith in their hearts so that they might have a blessed eternity. If the Scriptures did not lead them to repentance and faith, nothing else would, not even a messenger from the dead.

God has not only given us Moses and the prophets, but the New Testament Scriptures as well. That Word is the power of God unto salvation. It not only shows us our sin, but also our Savior; and in that very Word lies the power to overcome the blindness and stubbornness of our natural heart and to make us believers. That Word—and we include the Sacraments of Baptism and Holy Communion, since the Word gives them their power—is still all-sufficient. It is the only means that God has given us to create and preserve faith in our hearts so that we, too, may have a blessed eternity.

## **GOD EXPECTS US TO MAKE DILIGENT USE OF THESE MEANS**

Instead of waiting for new revelations, instead of looking for a more effective means to win souls, we are to make diligent use of the means which God has given us. We are to read, study, hear, believe, and live according to His Word in order that we may be nourished and preserved in our own faith. We are to share that Word by proclaiming its blessed truths to others.

Whenever we become impatient with the Word, whenever we feel that it is not producing the fruits as quickly as we had expected, then let us bear in mind that God has not asked us to produce the results. He has only asked us to proclaim His Word faithfully and to leave the results to Him. His Word is never preached in vain, for He has told us, "It (My Word) shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

God's Word is all-sufficient,  
It makes divinely sure,  
And trusting in its wisdom,  
My faith shall rest secure.

C. MISCHKE

# The Commission On Doctrinal Matters Reports

## A FELLOWSHIP STATEMENT

Your Synod's Commission on Doctrinal Matters attended the meeting of the Joint Committees on Doctrinal Unity of the Synodical Conference at St. Louis, from May 17 to 19. The second half of the statement on "Fellowship" of the Committee on Doctrinal Unity of The Lutheran Church—Missouri Synod had been prepared in plenty of time for this meeting. In fact, our Commission had been able to analyze it together with our Synod's Advisory Committee on Doctrinal Matters the week before. It became the main item of discussion in all of the daytime meetings of the Joint Committees.

The first part of the presentation by the Missouri Synod Committee, had been heard at a previous meeting. It showed that God brings sinners to the saving faith in the Lord Jesus and makes them the Holy Christian Church. By so doing, God brings them into fellowship with Himself and with one another. Going on from that point, the second part shows that since the new life which comes with faith will be active in worship and work, Christians will unite with those who with them confess total obedience to the Word of God, in order to worship and work together. Thus various groupings of Christians will come into being, "confessional-organizational forms of fellowship," in the words of the document. Warnings are sounded against the idea that all Christians are in any one church, or that any church is perfect, as well as against separatism which has no patience with the weak in its own midst nor reaches out to others, and unionism which seeks to unite professed Christians by ignoring differences in teaching. On the basis of Galatians 2:14 it seeks to show when fellowship must be continued and when it must be broken off.

The matter of joint prayer with professed Christians between whom and us there are differences in doctrine is approached from the angle that Christians are always reaching out to extend their fellowship. For that reason it is contended that joint prayer with those who are not in complete doctrinal agreement may not be ruled out in advance, but that

each case must be judged by the situation (with whom we are praying), the character of the prayer (what is said in it), the purpose which we have in mind, and the effect upon others. The arguments which are usually raised against such joint prayer are questioned, namely: 1. that praying together means indicating that there are no differences or that the differences are unimportant; 2. that refusal to pray together is merely showing that no full agreement exists; and 3. that those not in agreement will pray against each other. From the same viewpoint, with restrictions, prayer on civic occasions is found to be justifiable.

We have tried to reproduce the trend of thought in the presentation of the Missouri Synod Committee faithfully because it is here that we go apart. We believe, indeed, that the first reaction of a Christian when he meets with one who confesses Jesus as his Lord is to have fellowship with him. But we also believe that the Lord has commanded us to avoid those between whom and us there are differences in teaching. We believe, too, that prayer is first of all worship, and that we may not go before the throne of God together with those with whom He tells us not to be together. We recognize, indeed, that we are to be very patient with those who err out of weakness and not to break with them quickly, but we also believe that fellowship with those who are set in their error is ruled out, and by fellowship we mean every form of worship or spiritual work.

## AN IMPASSE

The difference in teaching in regard to the practice of fellowship had long since showed up in the meetings of the Joint Committees on Doctrinal Unity. It had showed up when the presentations of the other three delegations had been discussed. It had showed up also when, in evening meetings reserved for that purpose, we had called attention to incidents in the activities of representative groups or individuals of The Lutheran Church—Missouri Synod in which those outside our fellowship were involved. These we consider unionistic, that is, cases where

fellowship had been practiced although God forbids it. But we were waiting to see whether in the carefully prepared presentation of its official representatives The Lutheran Church—Missouri Synod would uphold the principle of joint prayer with those with whom we are not in doctrinal agreement. We had reason to be hopeful for a happy outcome, for joint earnest study of the Word of God had brought us to the same mind and judgment in other matters.

Now, however, when their presentation had shown that there is a difference of teaching in regard to the practice of fellowship, we of our Commission on Doctrinal Matters were convinced that we had reached a deadlock. Accordingly, in the last of our six sessions, that of Thursday morning, May 19, we submitted the following statement to the Joint Committees: "Our Commission on Doctrinal Matters must regretfully express the conviction that in our efforts to resolve our differences with respect to the Scriptural principles of church fellowship—differences which we hold to be divisive—an impasse has been reached. Pursuant to the instructions given to our Commission, we shall need to report this to the constituents of our Synod. We feel that this our conviction ought also be brought to the attention of the Synodical Conference Convention.

We did agree, however, to ask the forthcoming Conference of Theologians to review the situation. This Conference, composed of representatives not only of the Synodical Conference, but also of Lutheran bodies in various parts of the world who are in doctrinal agreement with us, is scheduled to meet at our Seminary at Thiensville from July 20 to 30. The idea of having such a conference had been suggested a number of years ago when our brethren abroad became alarmed over the growing tension between The Lutheran Church—Missouri Synod and our Synod. Any break in fellowship in this country would affect them also. The first of such conferences was held last year in connection with the convention of The Lutheran Church—Missouri Synod. This year's

*(Continued on page 205)*

# Wisconsin Lutheran Seminary Graduation

"I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me" (Rom. 1:11, 12). With these words the Apostle Paul expressed the thoughts which he entertained and which he wanted the Christians at Rome to grasp as he looked forward to becoming their spiritual shepherd for a time. Paul touched upon his readiness to serve, upon the goal of his service, and upon his envisioned joy. Confident that he would be able to impart precious gifts to them, he was eager to serve the Christians at Rome. Yet he based this confidence not upon his own person, his own wisdom and ability, but upon the Gospel of Christ entrusted to him. With the spiritual gifts of the Gospel he purposed to establish these Christians further in their Christian faith and life. In doing so he looked forward to the joy of being comforted together with them; for he knew the ministry of the Gospel to be a blessed exchange in which those who strengthen others with the Gospel are at the same time strengthened and comforted themselves.

In the closing service held in the Seminary court on Wednesday, June 1, the present graduates of our Wisconsin Lutheran Seminary were encouraged to share these thoughts of St. Paul in entering upon their own field of labor in the public ministry of the Church. In this graduation service sixteen graduates were formally presented to the Church as candidates for the holy ministry. On May 13 all of them had already received their first vocation through our Synod's Assignment Committee, which on this occasion had to make a careful selection from a greater number of calls for candidates submitted for assignment. A further member of the graduating class, who had faithfully finished his course of study at our Seminary, requested not to be presented as a candidate for the holy ministry at this time in order that he might give further earnest thought and study to our Synod's continued fellowship relations with The Lutheran Church—Missouri Synod.

This is the list of the graduates together with the fields of work to which they have been assigned:

- Bruemmer, Darryl G. — Eitzen-Union T., Minnesota (West Salem, Wisconsin)
- Fleming, Roger W. — T. Gibson-Two Creeks, Wisconsin (Burlington, Wisconsin)
- Gieschen, Edgar T. — Akaska-Tolstoy, South Dakota (Fort Atkinson, Wisconsin)
- Greenwald, Warren A. — Beatrice, Nebraska (Mukwonago, Wisconsin)
- Haag, Keith R. — Kenton, Ohio (Unionville, Wisconsin)
- Lauersdorf, Richard E. — Sault Ste. Marie, Canada (Watertown, Wisconsin)
- Lindloff, Lyle J. — St. Louis Park-Forest Crest, Minnesota (Elkton, South Dakota)
- Murphy John R., Jr., — Elgin-Leith-Burt, North Dakota (Weyauwega, Wisconsin)
- Parcher, John L. — Sanborn, Minnesota (Flint, Michigan)
- Schneider, James A. — Dr. Martin Luther College, Tutor (Kenosha, Wisconsin)
- Snyder, Gordon J. — North Platte, Nebraska (Milwaukee, Wisconsin)
- Tessmer, Charles L. — Yakima, Washington (Milwaukee, Wisconsin)
- Tischer, Ronald N. — Neenah, Wisconsin, Vicar (Milwaukee, Wisconsin)
- Weigand, Cleone H. — Mosinee, Wisconsin (Kewaskum, Wisconsin)
- Weindorf, Luther T. — Japan Mission (Milwaukee, Wisconsin)
- Westendorf, Rolfe F. — Northwestern College, Tutor (Bay City, Michigan)
- Six former graduates of our Seminary, who until now had served temporary assignments or pursued further study, received their first permanent call on May 13 through the Assignment Committee:
- Koch, Henry F. (1955) — Morgan, Minnesota (Greenleaf, Wisconsin)
- Pankow, Richard K., (1958) — Scottville, Michigan (Milwaukee, Wisconsin)
- Schultz, Ronald E. (1958) — South Shore-Germantown, South Dakota (Milwaukee, Wisconsin)
- Engel, John M. (1959) — Burke-Carlock, South Dakota (Medford, Wisconsin)
- Lillegard, Lawrence E. (1959) — Wabasha, Minnesota, Nelson, Wisconsin (Mankato, Minnesota)
- Winter, Richard M. (1959) — Spanish Mission (Tucson, Arizona)
- Ten students who have finished their Middler year at our Seminary volunteered for a full year of vicarage and were assigned in the following manner on May 13:
- Albrecht, Paul G. — St. Matthew's Church, Winona, Minnesota (La Crosse, Wisconsin)
- Herman, Edgar M. — St. Croix Luth. High School, St. Paul, Minnesota (Benton Harbor, Michigan)
- Hillmer, Mark E. — First German Lutheran, Manitowoc, Wisconsin (North Branch, Michigan)
- Lindemann, Edward W. — Northwestern College, Tutor (Muskego, Wisconsin)
- Ribar, John W. — St. Matthew's Church, Benton Harbor, Michigan (Plymouth, Michigan)
- Schmeling, David G. — Zion Lutheran Church, South Milwaukee, Wisconsin (Milwaukee, Wisconsin)
- Siegler, Paul L. — Grace Lutheran Church, Tucson, Arizona (Brillion, Wisconsin)
- Sievert, Robert A. — Northwestern Lutheran Academy, Mobridge, South Dakota, Tutor (Beaver Dam, Wisconsin)
- Valleskey, David J. — Hendricks, Minnesota, Argo T., South Dakota (Detroit, Michigan)
- Zuleger, Chester W. — St. John's Church, Jefferson, Wisconsin (Medford, Wisconsin)

CARL LAWRENZ



PROF. CARL LAWRENCE



PROF. ARMIN SCHUETZE



PROF. FREDERIC BLUME



PROF. JOHN MEYER



PROF. H. J. VOGEL



PROF. PAUL PETERS



PROF. GERALD HOENICKE



PROF. EDMUND REIM

# WISCONSIN



† PROF. ARTHUR VOSS †

## LUTHERAN SEMINARY

CLASS of 1960



DARRYL BRUEHLER



ROGER FLEMING



EDGAR GIESCHEN



WARREN GREENWALD



KEITH HAAG



DAVID LAU



RICHARD LAMSDORF



LYLE LINDLOFF



JOHN MURPHY



JOHN VARNER



JAMES SCHNEIDER



GORDON SNYDER



CHARLES TEUSMER



RONALD N. FISCHER



GLEONE WEIGAND



LUTHER WEINDORF



JOS. WESTENDORF

# Our Financial Sky Brightens

## OPERATING DEFICIT DOWN

At the end of March it was.....	\$295,000**
At the end of April it was.....	\$270,000
At the end of May it was.....	\$240,000

*But we still have an operating deficit. The \$240,000 we needed for current operating expenses were actually taken from monies (chiefly revenues) set aside for the Special Building Fund. We have not set aside for this Fund a sizable amount from our collections, as we voted to do in adopting our budget.*

## TOTAL COLLECTIONS UP

On March 31 collections for the July-March period were up over 1958-59 collections by.....	\$ 51,000
On May 31 collections for the July-May period were up over 1958-59 collections by.....	\$ 90,000

*Of course, our disbursements were much higher, too. The Lord's work — and therefore the budget — required them. For that reason we still have the operating deficit. But our Synod has grown in the grace of giving. Let us be thankful to Him who produced the growth.*

## THE FINE MAY COLLECTIONS

The collections for May 1960 exceeded those for May 1959 by.....\$100,000

*Now we are hoping that the June collections will give us further cause for cheer. We hope that our gifts will drive the operating deficit down still further. But no matter how well we do in June, we do not expect to wipe out the deficit.*

**Therefore let us train our sights on the goals for the new fiscal year beginning July 1. Cheered by the progress recorded here, let us go about the business of our King and Savior with renewed zeal and devotion, with our prayers, and with our gifts.**

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\*\* We are using only round figures here. The treasurer's statement for May was not complete at this writing, but we all should have this encouraging picture before us as we begin another fiscal year on July 1.



## Direct from the Districts

### Dakota-Montana

#### "THE LORD GAVE . . . SOME PASTORS AND TEACHERS"

In answer to the prayers addressed to the "Lord of the harvest, that He would send laborers into His harvest," six workers were given by the Lord to our District at the recent assignment committee meetings. Pastor-elect Edgar Gieschen will serve Akaska-Tolstoy, South Dakota; Pastor-elect John Murphy: Elgin-Burt-Leith, North Dakota; and Pastor-elect Ronald Schulz: South Shore-Germantown, South Dakota. Vicar David Valleskey will serve Hendricks, Minnesota, and Argo, South Dakota, for a period of one year. Teachers Thekla Hoenecke and Mary Umnus will serve the Lord in the new classrooms of St. Martin's Lutheran School in Watertown, South Dakota.

Our continued prayers for additional workers are still needed very desperately. For the third year in a row there were not enough candidates to fill all the vacancies where their services were requested—not only in our District, but in most of the others as well. Because of this, Mound City, South Dakota, Zeeland, North Dakota, and Faith-Dupree, South Dakota, will, of necessity, continue to be served by our District on a vacancy basis.

A special admonition is in order for the parents, pastors, teachers, and other people of influence in our District. A lot more is required than our prayers. The continued, zealous, repeated and enthusiastic guidance and encouragement of our young men and women to enter training for the work of the Lord's Church is a must. Let's be realistic. The situation in our District—the prolonged vacancies and the oftentimes literal bombardment of our pastors with calls—ought to make every pastor, every parent, and every congregation member stop and do a little serious thinking. Would the situation be what it is today if each had been a little more zealous in encouraging the gifted sons and daughters of our congregations to enter the work of the Lord? Will the pulpits of many of our churches be empty ten years from now because we are failing in the

responsibilities the Lord has given to each of us today?

#### MISCELLANEOUS

A new home is under construction to house the pastor of Zion Lutheran Church in Mobridge. The former parsonage has been sold.

The Eastern Conference pastors and delegates met at Gary on May 24, for a one-day conference. President Schumann presented a report of the Synodical Council meetings as part of the preparation for a more meaningful and profitable District Convention in June.

Stewardship conferences were held in the District during the month of May, and again, we are happy to report that most of the meetings were very well attended. Special meetings for emphasizing stewardship is something that is new to our District. May the Lord bless these meetings so that their purpose shows itself in the hearts and lives of our members in a more dedicated and faithful all-around service of Him who died for us!

V. W. THIERFELDER

### Michigan

First in the news from Michigan is undoubtedly the observance of the fiftieth anniversary of Prof. O. J. R. Hoenecke. With the completion of his 50th year on Michigan Lutheran Seminary's faculty, our venerable professor is retiring. A separate item on this event will appear elsewhere in *The Northwestern Lutheran*. May God shed the light of His grace on the jubilarian's days of retirement!

The Sundays in May were full days for many of our congregations. On the evening of May 1, the Good Shepherd Congregation at Fairplain, Benton Harbor, Michigan, commemorated the first anniversary of the dedication of its new church. On the afternoon of May 8, Trinity Church, Bangor, Michigan, held the cornerstone laying of its new church. On May 15, Memorial Congregation, Williamston, Michigan, observed its anniversary. On that same date in an evening service, Grace Congregation, Benton Harbor, Michigan, installed its new pastor, Ronald Freier. On May 22, St. John's Church, Do-

wagiac, Michigan, celebrated the 50th anniversary of its congregation. St. Paul's Church, Sodus, Michigan, that day noted the fifth year in its new church. Zion Church, Chesaning, Michigan, that day noted the 11th year in its new church.

Grace Lutheran Church, Eau Claire, Michigan, has purchased the teacherage which it had been renting in the recent past. St. Paul's Church, Stevensville, Michigan, is about to enlarge its present school by adding more classrooms and a gymnasium.

Pastor Herbert Lemke, Williamston, Michigan, sends in this item with the hope that it might stimulate similar action elsewhere. "At the beginning of this year, our congregation adopted a plan and program according to which they want to pay off our entire chapel and parsonage debt, which at the time totaled over \$14,000, in three years. We call it our debt retirement program. It is understood that this is in no way to detract from our offerings for our budgetary mission obligations. We expect to bring up our quota for missions. The debt retirement program is well under way and seems to have the wholehearted approval and cooperation of all our members."

H. A. SCHULTZ

### Western Wisconsin

#### CONFERENCES

The Wisconsin Synod Youth League of the Wausau area held a "Talent Festival" at Schofield on Sunday, May 15. After opening devotions at 2:00 p.m., the afternoon was spent in talent judging for a special program presented before parents and friends that same evening. The day's activities were closed with a vesper service.

Two Sunday School Teachers' Associations in the area held meetings during the month of May. The first, an intersynodical group of the Eau Claire, Wisconsin, area, was held on Sunday afternoon, May 1. Bethlehem Lutheran Church of Ludington (Mo. Synod) was host for the afternoon. The Sunday School Teachers' Association of the Wisconsin River Valley Conference met at Schofield on April 24.

St. Paul's Lutheran Congregation of Bloomer served as host for the annual spring conference of the Wisconsin River—Chippewa River Valley pastors. The two-day conference on April 26 and 27 devoted its time to an exegetical study of I Timothy by Pastor H. Schaller, a number of book reviews by Pastor J. Schaadt, an open forum discussion of confirmation instructions and a discussion of Synodical affairs. After being led in discussions of the proposed Synodical Conference hymnal and agenda revisions by Pastor C. Kuske, the group established a Hymnal Revision Committee. The Committee is to act as a clearing house for proposed and suggested changes in hymnal and agenda, which pastors of this particular Conference would want to see made. Members of the Committee, Pastors T. Brattke, A. Pautsch, G. Marquardt, E. Prenzlou, Jr., and H. Pankow, are themselves to study the present hymnal and agenda and make suggestions for its possible revision.

An informal conference between pastors of the Missouri and Wisconsin synods in the northwest area of the state was held at St. Matthew's Lutheran Church (Mo. Synod) in Eau Claire on Monday, May 9. The

conference session was devoted to an open forum discussion of the Wisconsin Synod's statement on "Fellowship" (cf. Synodical Proceedings of 1960, page 205ff.). The conference, attended by nine Wisconsin Synod pastors, 24 Missouri Synod pastors, and one pastor of the Slovak Synod, was very well received by those in attendance. The group resolved to continue discussions on the subject of "fellowship" at another meeting on September 12.

#### FROM OUR CHURCHES

Work on the new church and school at Wisconsin Rapids, W. Lange, pastor, is progressing very well. It is hoped that the construction will be completed by the end of August.

Christ Lutheran Church, Marshfield, has recently installed a new concert model Hammond organ.

Salem Lutheran Church of Wausau, J. Henning, pastor, acted as host for a meeting of the Lutheran Women's Missionary Society on Tuesday, May 24. Pastor Paul Behn of Fairview Lutheran Church of Milwaukee, chairman of the Executive Committee of the Apache Indian Mission in Arizona, spoke on "Our Mission Program Among the Apache Indians."

#### ANNIVERSARIES

Three golden weddings were celebrated in the Lutheran Joint Parish of Cornell, Keystone, and Birch Creek in recent months:

Mr. and Mrs. August Marquardt, Cornell, Wisconsin, and members of St. John's Lutheran Church in Cornell; Mr. and Mrs. Paul Krueger, Jim Falls, Wisconsin, and members of Trinity Lutheran Church in Keystone; and Mr. and Mrs. Julius Nehring, Cornell, Wisconsin, members of Trinity Lutheran Church at Keystone.

Pastor E. E. Prenzlou, Sr., spoke appropriate words based on Holy Scriptures at each occasion.

#### MISCELLANEOUS

Pastor R. Bittorf of Monroe is again serving his parishes after recovering from injuries suffered in an automobile accident. Mrs. Bittorf is still hospitalized with serious injuries and will be for some time.

Pastor E. Becker, who has recovered from abdominal surgery done at Minneapolis in March, is again able to care for his Cameron-Bruce Parish.

E. J. C. PRENZLOW, JR.

#### NEW PARISH HALL AT ZION, ILLINOIS

The two and one-half years of painstaking labor by consecrated members, the many anxious moments, the much planning — all of this was swallowed up in joy as the six-year-old congregation of Our Savior's Ev. Lutheran Church, Zion, Illinois, dedicated its parish hall to the glory of the Triune God on February 28, 1960.

The congregation came with heartfelt humility that the Lord had counted them worthy to donate approximately \$50,000 in labor in order that they might worship in this \$140,000 building which at present is to serve as parish hall and house of worship. It measures 109' by 50'.

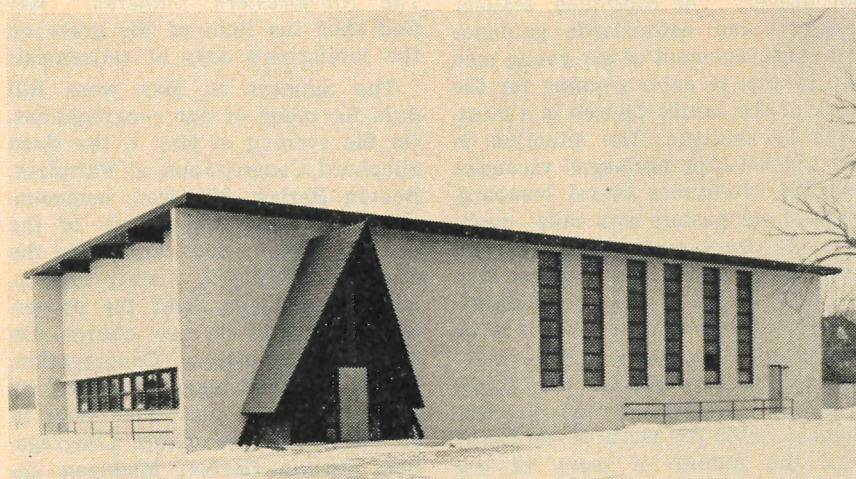
It would be well nigh impossible to give due credit to the projects on which individuals labored and contributed. Let it suffice to say that the congregation desires no earthly, human praise, but has done it all that their Savior might be glorified.

The 450-capacity building was filled as the guest speakers for the festival

lasting a week encouraged them and shared their joy. The guest speakers were Prof. C. Leyrer of Watertown, Wisconsin; Pastor Oscar Naumann of Milwaukee, Wisconsin; Pastor A. Halboth of Milwaukee, Wisconsin; Pastor H. Schwartz of Kenosha, Wisconsin; and Pastor F. Schulz of Kenosha, Wisconsin.

In the four-unit building program which the congregation by the grace of God will complete, the parish hall is the first unit. Following will be school, church building, and parsonage. At present the congregation numbers about 190 communicants.

E. BIEBERT



Parish Hall of Our Savior's Ev. Lutheran Church, Zion, Illinois

By H. C. Nitz

## Spontaneous Regression?

The spring 1960 issue of *Wisconsin Cancer Bulletin* reports:

"Every now and then a patient dreadfully ill with cancer suddenly will improve for no reason known to Medicine or Science. On rare occasions — one estimate is one in 80,000 cancer cases — a patient will be restored to complete health, his cancer disappeared for all time.

"These awesome events are known as spontaneous regressions.

"Science is skeptical of miracles. Researchers believe there is nothing spontaneous about these cures . . . many feel that some unknown mechanism of natural resistance comes into play. In far-flung laboratories they are seeking to identify this mechanism and to adapt it to clinical use against cancer."

True science is not "skeptical of miracles." The true scientist, when he cannot find the solution of a problem, will either say humbly, "I don't know, as yet"; or he will formulate a tentative theory which he will use with caution until it is proved true or has to be discarded.

"Spontaneous regression" is a theory, but according to the report just quoted, "science" will not even accept that theory. So the cure is attributed to "some unknown mechanism of natural resistance."

Naaman, the Syrian captain, was healed of leprosy. Would he have been satisfied to call it spontaneous regression? Or the man born blind who received his sight at a mere word from the Lord Jesus? Or the ten lepers, whom Christ sent to the priest for a clean bill of health, and they were healed on the way? Or the cripple who had frequented the pool of Bethesda for 38 years and who was completely and immediately healed when Christ said to him, "Rise, take up thy bed, and walk"?

Is the Lord's arm shortened so that he could not effect a miraculous cure of cancer, even in one of 80,000 cases?

We have due respect for the tireless, scrupulous, fantastic research being made in the field of cancer. And we are thankful to the Lord of creation for every measure of success He grants such research. But all healers ought to show the modesty

and humility expressed by a physician when credited with a remarkable case of healing: "I prescribed, but the Lord healed him."

## Is Anybody Out There?

Years ago we pasted into our sermon workbook this anonymous quotation: "You can send a message around the world in one-seventh of a second, yet it may take years to force a simple idea through a quarter inch of human skull." It's a comforting thought, keeps one from getting tired of saying the same things again and again on the various phases of Christian doctrine and life.

Why is it so hard to "get through"? Why is it so difficult to get some people interested in the crying need for Christian education on the primary and — especially in these times — on the secondary level? Why are so few parents willing to give their sons and daughters for the teaching and preaching ministry? Why are so many cool toward missions, giving little, perhaps praying less?

There is a kind of an answer in a recent newsletter from our Senator in Washington. Under the caption "Is Anybody Out There?" he writes:

"American scientists are beginning to search for signals from intelligent life in outer space. Many scientists are convinced that 'somebody is out there.' Special equipment has been installed in an 85-foot radio telescope at Green Bank, West Virginia. Initial targets for the listening post are two stars — Tau Ce Ti and Epsilon Eridani — each about 66 thousand billion miles from Earth, or about 11 light-years away. These two stars may have planets — and conceivably someone on those planets may be beaming signals at us. If we should receive such a signal, we could quickly beam back an acknowledgement; but it would take another 11 years for them to receive it and know that we had replied, and still another 11 years for us to get the message that they had heard us. Just as light and electricity, radio signals travel at the 'slow' speed of only 186,000 miles per second!"

Just as the two stars referred to are practically "out of this world," so the orbit of our interests is too much

out of the atmosphere of love for God and man. The world is too much with us. Let's train our spiritual ears to be alert to the Lord's "signals." Did you ever notice, in reading your New Testament, how often the people to whom the Lord addressed a request responded *immediately*?

## Taxation of Church Property

It seems to be on the way: Taxation of church property. With increasing frequency one finds it discussed in religious journals. Some rather convincing arguments in its favor have been brought forth. There have been cases of rather arbitrary ruling. For instance, in a larger city the assessor refused to take a parsonage off the tax list because the pastor, a hospital missionary, "does not have a congregation." But the residence of the Roman bishop in the same city did not seem to come into that category. Or take this situation: A retired priest sets aside one room in his house as a "chapel" in which to read mass every morning. If *that* makes his house tax-exempt, the family altar would make many a Christian home a tax-exempt "church."

The following report in *The Sunday School Times* (April 9, 1960) points up some interesting angles of the problem: "The Pennsylvania Supreme Court has passed a ruling that will result in an added financial burden for many churches. Two Christian Scientist churches of Philadelphia originally sued in Common Court asking for tax exemptions for their parking lots. The Supreme Court's decision, which was unanimous, means that church parking lots are subject to real estate taxation. Justice Bok who wrote the opinion, said that he saw no reason to extend the tax exemption of churches beyond the actual places of worship. The City Solicitor for Philadelphia pointed up the fact that tax exemptions on parking lots would cost the city a large sum of money annually in revenue."

On this situation the reporter comments: "All large cities today require that the church make adequate provision for the parking of cars, according to the seating capacity of the building, before a permit for construction is granted. If, then, a church

must have a parking lot, and most churches are in neighborhoods of fairly high taxation, this will mean that all new churches will have to take into account this extra financial expenditure each year, which, in most areas, will probably increase through the years, rather than decrease."

### The Blasphemous Commercialism of the Mass

There are those, even among "theologians" calling themselves Lutheran, who advocate a get-together with the Church of Rome in an attempt to remove the obstacles that prevent the reunion of all Christian churches. Their pet word for such mutual conference is "dialogue." And in the Church of Rome there is also a kind of yearning for unity. Some of it may be well-meant and sincere. But in most cases it gives the impression that such proposals for a dialogue are spoken with tongue in cheek. Rome does not change. Its union would mean an unconditional surrender to the Pope and his anti-Christian teachings.

For some time, numerous pastors of all denominations have been receiving complimentary subscriptions for *Our Sunday Visitor*, an official Roman weekly paper, which is waging a subtle — and sometimes not so subtle — softening-up campaign on the question of a Roman Catholic as president of the United States.

### NEW SUNDAY SCHOOL BUILDING AT FLAGSTAFF, ARIZONA

On Sunday, May 22, Mount Calvary of Flagstaff, Arizona, was privileged to dedicate its new Sunday-school building. Mount Calvary was a mission congregation until the end of 1959. Encouraged by the kind treatment which it received from Synod's Board of Trustees when it determined to go self-supporting in 1960, it immediately made plans to fill a longfelt need for a place to hold Sunday-school classes. For the past five years four classes have been held in the parsonage. God greatly blessed the zeal of these faithful members and, within five months after assuming the responsibility of self-support, they also experienced the joy of seeing this project completed and fully paid for.

A recent issue of *Our Sunday Visitor* brought the following question and answer which hardly needs any comment besides the caption of this article. The shocking statements of Father Herbst, the writer of the article, give a clue to strong language Luther often uses in condemning the Roman Catholic mass as a horrible perversion of the Sacrament of the Lord's Supper.

**"What is the difference in efficacy between a high Mass and a low Mass? And what is the offering expected for each?"**

"The Mass offering, or stipend, is a disciplinary regulation; for if a Mass could as a rule be had for the mere asking there would be endless requests and consequent confusion. The offering differs in different countries and sometimes even in different dioceses of the same country. It is determined by diocesan regulations, fixed by episcopal decree, or, where there is no such decree, by legitimate custom. It is required of those who are able to make it; and the offering obligates the priest in strict justice to apply the ministerial fruits of the Mass for the intention of the donor. The Mass stipend is a contribution towards the support of the priest; and in mission districts it is often their only support and one for which they plead continually. One should never ask, when requesting a Mass, 'How much does it cost?' Holy Mass is of infinite value, not to be purchased by

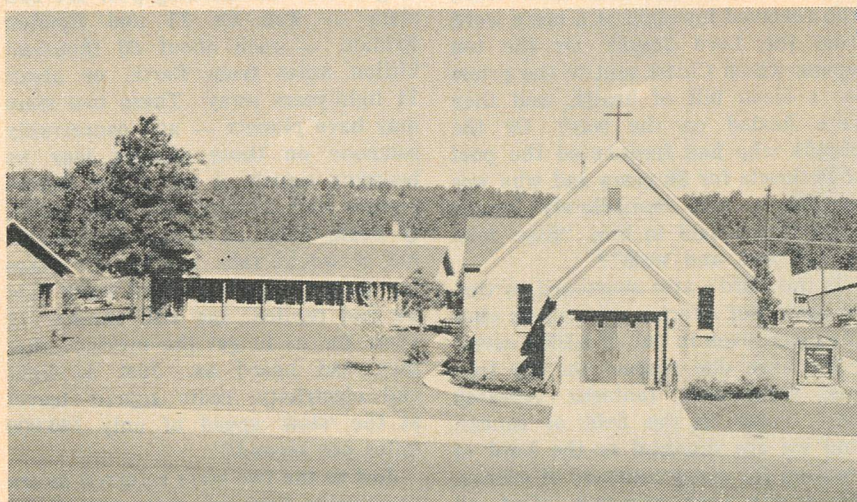
the treasures of a billion worlds like ours. One should ask: 'What is the offering?' It differs, as I just said. Here is what the usual offering is today, by episcopal decree, in one diocese: low Mass, two dollars; low Mass dated (announced) three dollars; high Mass, six; Gregorian Masses (a series of 30 low Masses to be said in uninterrupted succession for a certain deceased person), sixty dollars. The larger offering requested for a high Mass is intended to serve as a compensation for what is called the extrinsic labor of the Mass, that is, the special fatigue which is entailed by singing the Mass, by offering it at a later hour, etc. — Of course, a high Mass has greater value and efficacy than a low Mass. The fruits of the Mass, as offered by Christ as Priest and Victim, are always the same and always infinite; but on the part of the Church the more solemn celebration of the Sacrifice, with its greater outward liturgical splendor, is more acceptable to God and is more calculated to prevail upon Him to grant the favor asked. That is why Catholics also like to have high Masses and gladly give the larger stipend therefor."

Incidentally, can we be blamed for suffering something like "goose pimples" when even in Lutheran circles we hear the Sacrament of the Altar spoken of as a "mass"? False labels have connotations and — consequences.

The picture shows the church at the right, the new Sunday-school building to the left of the church, and part of the parsonage, with a

background of the beautiful ponderosa pine forests of this Rocky Mountain city.

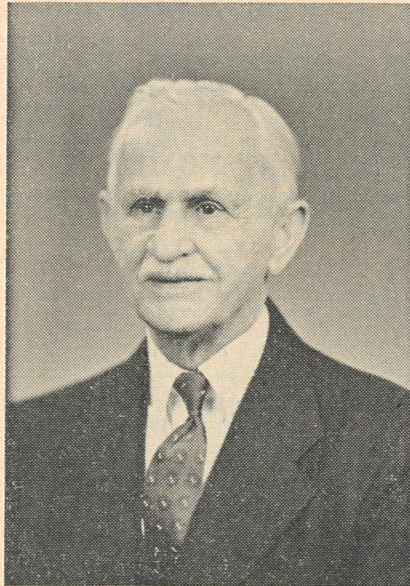
G. B. SEAGER



Church property at Flagstaff, Arizona

**SPECIAL ANNIVERSARY  
SERVICE FOR PROF. OTTO  
J. R. HOENECKE**

On May 22, 1960, an anniversary service was held at the Michigan Lutheran Seminary in Saginaw for the purpose of commemorating the long and faithful service of Prof. Otto J. R. Hoenecke in the work of the Church. He served in the holy ministry for 67 years—1893 to 1960. Of these many years, the first 17 were spent as a pastor in congregations at Iron Ridge and Milwaukee, Wisconsin. When the Wisconsin Synod in 1910 decided to reopen the Michigan Lutheran Seminary in Saginaw as a preparatory school, Pastor Hoenecke became the school's first president. He held this position until 1950 when he relinquished the post of president but continued to fill a regular professorship until 1954. For another four years he continued to teach a limited number of classes in religion and Latin while also serving as bursar. And then for another two years he continued in the bursar position—up until May, 1960, when he officially retired. Thus, Prof. Hoenecke, who is better known by all as Director Hoenecke, has given a half century of service to his



*Prof. O. J. R. Hoenecke*

Lord and the Church at the Seminary in Saginaw.

During his 50 years at the Michigan Lutheran Seminary, Director Hoenecke has seen the enrollment swell from five to almost 350 and the teaching staff expand to 11 permanent and four temporary instructors. The school has graduated 914 students, of which 726 studied the

Book of Romans and Latin in Director's classes. Of these former students, 121 have become pastors and many more, teachers.

The jubilee service, held in honor of Prof. Hoenecke, was well attended by his friends, his former pupils, and the pastors and teachers of the area. A very fitting sermon for the occasion was delivered by the Rev. Carl Schmelzer of Riga, Michigan. Pastor Schmelzer is a member of the first class to be graduated under Director O. J. R. Hoenecke. Pastor Oscar Frey of Saginaw, a member of the Board of Regents, served as liturgist. After the anniversary service there followed an informal hour when various words of congratulations were spoken and read.

Thus ends the long and faithful service of a man who has given 67 years of his life in direct service to the Church as pastor and professor in our Synod. His labors will long remain a blessing to our Church, not only at the Michigan Lutheran Seminary but also in our congregations. To him our Savior's word spoken in the Parable of the Talents truly apply, namely, "Well done, thou good and faithful servant."

MILTON SPAUDE

**The Commission On Doctrinal  
Matters Reports**

*(Continued from page 197)*

conference will last longer and be attended by more people. We want them to know how matters stand and to review with us what God's Word says about the matter.

**NOW WHAT?**

Naturally the members of our Synod will want to pass judgment on what has happened. We informed them of the teaching which our Commission is presenting by having our "Presentation on Church Fellowship" printed in the prospectus for last summer's Synod convention. You will find it on page 205 of the Proceedings. The Committee of The Lutheran Church—Missouri Synod informed us that the document which they presented was a study document which would be reviewed and revised before it goes into print. After it appears in print, the members of our Synod will be able to study it and

then to pass judgment upon the action of our Commission. The Synod will then have to determine its future course.

**TOO MUCH EMPHASIS  
ON FELLOWSHIP?**

One question which we should like to answer briefly before we close is this: Are we making too much of the teaching concerning fellowship? After our last report appeared, someone did ask your reporter whether we intend to make the doctrine of fellowship the doctrine by which the church stands or falls. Since the days of the Reformation this that a sinner is justified by grace, by faith in the Lord Jesus, without works, has been considered the doctrine by which a church stands or falls. That still is the doctrine by which the church stands or falls. Those who believe this doctrine are in the church, those who don't believe it are not. But the doctrine of fellowship is the doctrine by which a confessional church

stands or falls. When we begin to practice fellowship with those who cling to error, we begin to give equal standing to truth and error, and our confession of the truth is undermined. The Lord's warning still is true: "A little leaven leaveneth the whole lump" (Gal. 5:9). Church history tells of many a church body which surrendered one truth after another because it had no clear teaching concerning fellowship. Now, we are not interested in preserving our confessional position, our teachings, just for the sake of being right and calling others wrong. We love the Bible because it shows us our Savior, and the Savior whom we love wants us to continue in His Word all the way. Not doctrine for doctrine's sake, but doctrine for the Savior's sake is our concern. Pray that He may help us always to be teaching men to observe all things whatsoever He has commanded us.

IRWIN J. HABECK, Member,  
The Commission on Doctrinal Matters

## Briefs

(Continued from page 194)

The second letter goes rather heavy on the sarcasm. Yet there is a sting in it that Christian teen-agers should feel. They should know that their Savior does expect them to grow up and show some streaks of responsibility and seriousness, and not to be carried away by the mania for: "Fun, fun, fun — no matter what!" Of course, it remains true that many in our present generation of adults have taught their youngsters a distorted view of life and Christian faith in action. They themselves act and talk as though life ought to be one grand picnic — "And let no old-notions of serious responsibility nor a too-tender conscience get in the way!"

## NOMINATIONS

Members of the Synod have submitted the following nominations for the German professorship at Northwestern College:

Pastor Kurt Eggert, Milwaukee, Wisconsin

Pastor Richard Frohmader, Tyler, Minnesota

Mr. Herman Gieschen, Wauwatosa, Wisconsin

Mr. Waldemar Heidtke, Knoxville, Iowa

Professor W. Hoepner, Fond du Lac, Wisconsin

Pastor Norval Kock, Wood Lake, Minnesota

Pastor Carl Mischke, Juneau, Wisconsin

Pastor Otto Pagels, Ixonia, Wisconsin

Pastor Victor Prange, Janesville, Wisconsin

Pastor Armin Roekle, Manitowoc, Wisconsin

Pastor Victor Schultz, Newton, Iowa

Pastor Gerhard Struck, Bay City, Michigan

Professor John A. Sullivan, Milwaukee, Wisconsin

Professor Wayne Ten Broek, Mobridge, South Dakota

Pastor Harold Wicke, Watertown, Wisconsin

Pastor William Zell, St. Paul, Minnesota

The Board of Control of Northwestern College will meet at the College on July 11, at 2 P.M., to elect a man from this list. Any correspondence with regard to these nominations must reach the board before that date.

KURT A. TIMMEL, Secretary  
612 Fifth Street  
Watertown, Wisconsin

## CAMP LUTHER

Camp Luther, located in the northern part of Wisconsin between Three Lakes and Eagle River, just off Highway 45, will again sponsor two weeks of recreation for young people of the Wisconsin Synod. July 31 to August 7 will be open to boys and girls ages 9 to 13; August 7 to August 14, boys and girls ages 12 to 16. Rates are \$18 per week.

Send all registrations and correspondence to Rev. Theo. E. Zaremba, 21 N. 6th St., Barron, Wis.

## WANTED

Baptismal font for mission congregation at Tipler, Wis. Please notify:

Pastor H. Juroff  
Florence, Wis.

## HIAWATHA LUTHERAN YOUTH CAMP July 10-16, 1960

Hiawatha is now in its fourth season of operation as a summer Bible camp. A complete program of Bible study and camp life is offered. The cost per camper is \$16.50. Hiawatha Lutheran Youth Camp is located in the Upper Peninsula, in Hiawatha National Forest, near Munising, Michigan. It is staffed by able and responsible members of the Wisconsin Ev. Lutheran Synod. Application may be made by contacting the undersigned, at Route 1, Bark River, Michigan.

Pastor James E. Hanson  
Camp Director

## HELP NEEDED

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

## A REQUEST

St. Paul's Church, our Wisconsin Synod Mission in North Platte, Nebr., is in need of a Communion Set. If your congregation has one that is no longer in use, would you kindly write to:

Mr. Harry Lavine  
1415 Burlington Ave.  
North Platte, Nebr.

## MORE ROOM FOR COLLEGE FRESHMEN AT D.M.L.C.

Because of the small number of graduates from our own high-school department, we are still able to accept more applications for our college freshmen class. Anyone knowing of some who might be interested in becoming teachers in our schools is urged to write to

Carl L. Schweppe  
Dr. Martin Luther College  
New Ulm, Minn.

## PASTORS' INSTITUTE

The biennial Pastors' Institute will be held at Wisconsin Lutheran Seminary, Thiensville, Wis., July 4-8, 1960.

The program for this year's institute includes:

1. Exegetical studies on selections from the First Epistle General of Peter by Prof. Joh. P. Meyer.
2. A study of the Didache: An Introduction to Patristics, by Prof. F. E. Blume.
3. Lectures on Hymnology, K. Eggert.
4. A panel discussion on Good Public Relations for the Church.

A registration fee of \$5.00 will be required from each pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five-day period will be charged \$12.50 for room and board in addition to the registration fee.

Registration should be made with Professor C. J. Lawrenz at the Seminary as soon as possible.

ADOLPH C. BUENGER,  
Secretary of the Board

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### DISTRICT CONVENTION

The fourth biennial convention of the Arizona-California District will be held this June 21-23 at East Fork Lutheran Apache Mission, Whiteriver, Ariz.

Dr. Elmer Kiessling of Northwestern College, Watertown, Wis., will present the leading essay.

ARMIN C. E. KEIBEL, Secretary

### DAKOTA-MONTANA

#### DISTRICT CONVENTION

Time: June 21-23, 1960.

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

The opening Communion service will begin at 10:00 a.m. C.S.T.

All lay delegate certifications should be returned to the District secretary by May 28.

The pastors and lay delegates will be housed in the dormitories and should provide their own bedding.

D. C. SELNOW, Secretary

### NEBRASKA

#### DISTRICT CONVENTION

The twenty-second biennial convention of the Nebraska District will be held July 12-15, 1960 in St. Paul's Ev. Lutheran Church, Norfolk, Nebr.; H. Fritze, pastor.

The convention opens on Tuesday morning at 9:00 a.m. with a Communion service. There will be no Monday evening meeting.

Pastor W. Franzmann of our Northwestern Publishing House, Milwaukee, Wis., will deliver the essay: "The Power of His Resurrection." Pastor W. Sprengler has the essay: "The Nicene Creed."

A closing service will be on Thursday evening at 8:00.

All lay delegates are to provide credentials prepared by their congregation.

Lodging and meals (at a nominal \$4 fee) will be provided by the host congregation. Prompt announcement is requested, since committee appointments will be mailed out beforehand from the office of the president.

MILTON F. WEISHAN, Secretary

### NORTHERN WISCONSIN

#### DISTRICT CONVENTION

Time: June 20-23, 1960.

Place: Winnebago Lutheran Academy, Fond du Lac, Wis.

Opening service: Communion service at St. Peter's Church, Fond du Lac; 10:00 a.m., June 20, 1960.

Lodging: Address all requests for lodging to Winnebago Lutheran Academy, 475 E. Merrill St., Fond du Lac, Wis.

Excuses: Address excuses to District president.

Delegates: Certification of lay delegates to be returned to District secretary by June 5, 1960.

S. KUGLER, Secretary

### PACIFIC NORTHWEST

#### DISTRICT CONVENTION

The 22nd biennial convention of the Pacific Northwest District will be held June 21-23, 1960, at Trinity Lutheran Church, Omak, Wash., the Rev. E. H. Zimmermann, pastor.

The opening service with the celebration of Holy Communion will be held at 11:00 a.m. on Tuesday, June 21. The convention service will be at 7:30 p.m. that evening

THE NORTHWESTERN LUTHERAN

with Pastor H. C. Nitz as guest speaker.

The convention essay entitled "The Best Robe" (treating Baptism from a practical-devotional angle) will be read by Pastor H. C. Nitz.

Authorization of lay delegates by their respective congregations should be presented at the opening session, which begins Tuesday at 2:00 p.m.

Reports and applications for membership should be in the hands of the District president not later than May 31.

Meals and lodging will be provided by the host congregation. Please notify the host pastor in advance of your intended presence or absence; also that of the lay delegate from your congregation.

GEORGE FREY, Secretary

## SOUTHEASTERN WISCONSIN

### DISTRICT CONVENTION

The twenty-second biennial convention of the Southeastern Wisconsin District will be held, D.v., June 20-23, 1960, at Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis.

The opening service with celebration of Holy Communion will be held Monday, June

20, at 9:30 a.m. in St. John's Lutheran Church, 7809 Harwood Ave., Wauwatosa, Wis., Karl J. Otto, pastor. The closing service, in which Mission Board Chairman Pastor R. Wiechmann will deliver the sermon, will be held Thursday afternoon, June 23, at 4:00 o'clock. The devotional services at the beginning of each session will be conducted by the visitors and officers of the District.

The convention essay entitled "Principles of the Bible on Divorce, Separation, Mixed Marriages, and the Signing of the Prenuptial Agreement" will be read by Pastor Frederic Gilbert.

A registration fee of \$1.00 will be collected from each pastor, teacher, and delegate on arrival. Lay delegates and their alternates must present credentials signed by the president and secretary of the congregation which they represent.

Noon meals will be served in the High School cafeteria at nominal rates.

The High School is located in the first block south of Bluemound Road (Highway US16, STH 18 and 19) on N. Glenview Ave. (84th Street). Abundant parking space is available on the High School grounds.

Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 10. The office staff will be helpful

in making reservations at nearby motels on request.

HEINRICH J. VOGEL, Secretary

## ORDINATIONS AND INSTALLATIONS

### Pastors

Freier, Ronald, in Grace Ev. Lutheran Church, Benton Harbor, Mich., by W. J. Zarling; assisted by area pastors; May 15, 1960.

Kolander, Donald E., in Mount Zion Lutheran Church, St. Paul, Minn., by W. G. Zell; May 15, 1960.

Lillegard, Lawrence E., ordained and installed in Our Redeemer Lutheran Church in Wabasha, Minn., and installed in Grace Lutheran Church in Nelson, Wis., by T. H. Albrecht; assisted by R. Kant, R. E. Honsey, G. O. Lillegard, R. Korn, R. Goede; June 5, 1960.

## CHANGE OF ADDRESS

### Pastors

Lillegard, Lawrence E., 205 E. 2nd Street, Wabasha, Minn.

Freier, Ronald F., 775 Territorial Road, Benton Harbor, Mich.

Spaude, Alvin A., 536 West Lawn Boulevard, Manitowoc, Wis.

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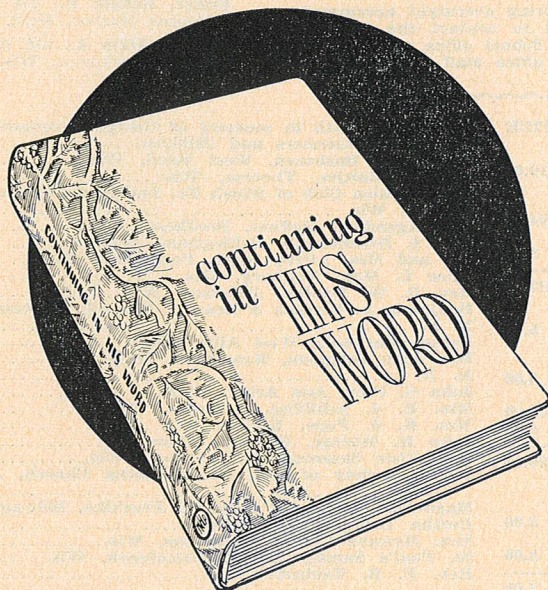
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