


*Fiftieth Anniversary -  
Michigan Lutheran Seminary, 1910-1960*



# THE NORTHWESTERN Lutheran

September 11, 1960  
Volume 47, Number 19



# BRIEFS

## by the Editor

It is estimated that there will be an increase of two million in the number of students attending elementary and high schools this fall. This fact should mean something to all who are interested and involved in Christian education, whether it be in the day school, the Sunday school, or the Lutheran high school. For sixteen years each fall has shown an increase in total school enrollment. The trend is certain to continue for some years to come. We will do well to gird our loins and set about the task of providing the increased manpower and the expanded facilities that will be needed to give a growing number of our children and teenagers an education under Christ.

\* \* \* \*

THE CHRISTIAN CENTURY carries the following item of interest: "Tentatively, the United States census bureau had declared Ferrin, Illinois, the new population center of the country. Ferrin has one small supermarket, one grain elevator, one farm implement store, one Missouri Synod Lutheran church, and one Lutheran parochial school. Its 50 citizens are 100 per cent Lutheran. . . . Most of

*us, caught up in the rush and confusion of the mad world's mill, need to remember that in the heart of the U.S.A. there remains a little town which has no ordinances, no crime, no juke boxes, no soda fountains, no filling stations, no movie theaters, and no saloons."*

\* \* \* \*

The new church called The American Lutheran Church (TALC), which resulted from a merger of three Lutheran bodies and which will begin to function next January 1, has 19 territorial districts. Recently these districts organized and elected officers. In reporting on this, *The Lutheran* (Aug. 10) gives the following information:

"Lodge members are barred from serving on the Church Council, executive committee of the new church, the districts were told. Each district named its president and one lay representative to the council. Dr. E. C. Reinertson, president of the South-eastern Minnesota District, disclosed the policy in warning his group not to nominate members of secret societies for the council position. He said the church objects to 'religious as-

pects' of some secret societies and to their teaching that 'man can save himself by good works instead of being saved by God's grace alone.'"

There is something cheering about this, and at the same time something puzzling and disheartening. There is some satisfaction in knowing that there remains among these Lutherans some measure of opposition to lodge. It does one good to read such a forthright definition of the lodge evil: the teaching that "man can save himself by good works instead of being saved by God's grace alone." Yet one is dismayed by the policy statement as such, because it is a mere token opposition, instead of the manly, all-out warfare to which a Christless religion should stir all who profess Christ's name.

If the church (TALC) objects to lodge membership as something that must bar laymen from leadership positions, why does it allow lodge membership for the rank and file?

(Note: We admit that there may be, and no doubt are, individual pastors and congregations who will not admit lodgemen into membership. Yet the very necessity of making the policy statement shows that there is not a good, consistent lodge practice in effect at the present time or envisioned for the near future.)

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

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**THE COVER —** Administration Building, Michigan Lutheran Seminary, Saginaw, Michigan.

# Editorials

**Distinctions With a Difference** How would you rate this ancient creed? (Leave out of consideration the fact

that it is not as complete as our familiar Apostles' Creed and Nicene Creed. Even they were not fully developed in 328 A.D.) Could you approve of its expression of the doctrines it presents?

"We believe in one God the Father Almighty:

"And in the Lord Jesus Christ, His Son, who was begotten of Him before all ages, the Divine Logos [Word], through whom all things were made, both those in the heavens and those on the earth; who came down and was made flesh, and suffered, and rose again, and ascended to the heavens, and shall come again to judge the living and the dead:

"And in the Holy Spirit; and in the resurrection of the flesh, and in the life of the world to come; and in a kingdom of heaven; and in one Catholic [universal] Church of God from the ends to the ends of the earth."

The man who composed it was Arius, champion of the heresy condemned by our Nicene Creed.\* Had the Church not detected the false teaching about Christ concealed in creeds like his, the true doctrine would have suffered a severe setback and large areas of the Church would have been in danger of lapsing into eventual paganism. We can be grateful that painstaking theologians subjected creeds like Arius' to careful scrutiny and rejected them.

Laymen at our conventions frequently become impatient when pastors debate about the words and phrases in confessions and doctrinal statements. To the laity such arguments may appear to be mere quibbling about words. The clergy seem to be making distinctions without a difference.

But it is more likely that they are seriously concerned about safeguarding truth against error. They know that error can readily pass as truth. We need theologians who can distinguish the vital difference between truth and truth-simulating error, even if they must leave no word unturned in doing so.

C. TOPPE

\* \* \* \*

**See the Rainbow** Hosts of children have heard the fable of the pot of gold at the foot of the rainbow. There is no record of any child who ever believed the fable and set out on foot in search of the illusive gold. So the fable perhaps did no harm. Besides just being pleased by a pretty fable, the child may even have surmised that the fable did not mean what it said but intended to suggest that there was more meaning in the rainbow than appeared to the eye.

Later, when in school the child learned the scientific explanation of the appearance of the rainbow, the glamor of the fable wore off and the rainbow became a thing of

wonder because of the unfailling order of the colors, violet, indigo, blue, green, yellow, orange, and red — vibgyor. The reality became even more interesting and wonderful than the fable of childhood had been.

Still later the rainbow took on another meaning and produced a train of other thoughts. The fable is now almost forgotten, the scientific explanation has become a commonplace, but the promise that God attached to his beautiful bow in the sky becomes a source of gladness and hope and comfort. There will be floods here and there in the world; there will be violent, destructive storms; but never again will there be a deluge to wipe out man's works and sweep his kind off the face of the earth. "I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." That is the promise that God Himself attached inseparably to the rainbow.

The rainbow is a seal of God's solemn covenant with all mankind; it is a sign of God's governance over all the earth, but also a sign that God is merciful and gracious, longsuffering and abundant in goodness and truth. That is the real pot of gold at the foot of the rainbow.

E. E. KOWALKE

\* \* \* \*

**Not a Social Gospel** It is not the goal of the Christian Church just to improve the social, economic or political status of men, but to save souls from sin and perdition. It does not strive to engender in the hearts of Christians dissatisfaction with their earthly lot. A man's position in society is not at all affected by his conversion to Christ. St. Paul makes that very clear when he writes: "Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it."

Among the converts to Christianity in Paul's day were many servants, or rather, slaves. They were still slaves after conversion, and they were to be content to be that. The fact that they had accepted Christ as their Savior did not emancipate them as slaves. The fact that both master and slave were now one in Christ did not make them social equals. The Bible does indeed exhort Christian masters to be kind and gentle in the treatment of their servants but does not otherwise alter the fact that one is a master and the other a servant. The Gospel's purpose is not at all to bring about social and political reforms. That may be a byproduct but is not of the essence. It deals with much higher things. It deals with the salvation of immortal souls.

That does not mean that a man's low position in society dooms him to an inferior position in the kingdom of God, that he has less standing before God than his social superior, or that he has less chance to be saved. In that respect all men are alike in Christ Jesus.

IM. P. FREY

\* Arius taught that Jesus Christ was not equal to the Father in every respect, but was subordinate to the Father. Though Christ is called the Son of God, He is not true God. He was created by God. He is a perfect creature. These words of the Nicene Creed are daggers aimed at the Arian heresy: "God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men and for our salvation came down from heaven."

# Studies in God's Word: Help and Befriend Him in Every Bodily Need

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee (Luke 10:33-35).

Many people feel that they have kept God's Law as long as they have observed it outwardly. For example, as long as they haven't actually taken a human life they feel that they have fulfilled the divine requirement contained in the words, "Thou shalt not kill." The young lawyer who came to Jesus one day had the same opinion. He felt that he was quite capable of doing everything that God's Law required. He knew that the Law demanded of him that he love God with all his heart, with all his soul, with all his strength, and with all his mind and that he love his neighbor as himself. Evidently he felt that his love toward God left nothing more to be desired. But he still wanted to assure himself that he had also done his full duty toward his neighbor. So he asked, "Who is my neighbor?" Jesus answered his question by telling the Parable of the Good Samaritan. Just because he had never taken a human life did not mean that he had kept the Fifth Commandment. Much more was involved. It also required a positive action which Luther has since summarized with the words, "Help and befriend him in every bodily need." What does this mean?

## IT MEANS KNOWING WHO OUR NEIGHBOR IS

A certain man was traveling from Jerusalem to Jericho. On the way he was attacked, beaten, robbed and

left at the roadside half dead. The first ones to pass that way were a priest and a Levite. We would expect them to offer their help. They certainly should have known what the Law required. Both of them, however, passed by on the other side. They were not touched by his need. They felt no obligation to help and befriend their neighbor.

The next one to travel that way was a Samaritan. We might expect him to pass by. He was in a strange country. He was only passing through. Why should he want to become involved in anything as disagreeable as this? Besides, he was a Samaritan. The victim at the roadside was obviously a Jew. To say that the Jews and the Samaritans did not get along with each other would be putting it mildly. But the Samaritan does not permit this to influence him. Here is a man who needs help and he stops to give his assistance.

Here Jesus shows us who our neighbor is, who is meant when He says, "Thou shalt love thy neighbor as thyself." He means everyone, particularly everyone who is in need of our help. When the Lord shows us someone in need, we are not to consider what they have meant to us in the past, or how they have treated us, or how we suppose they would treat us now if things were reversed. Whenever and wherever God shows us someone in need, even though it be an enemy, there God is showing us our neighbor whom we are to help and befriend.

## IT MEANS ENDURING PERSONAL INCONVENIENCE

The Samaritan was on a journey. He was probably in a hurry. No doubt he had a definite destination that he wanted to reach that day. Any delay would be a great inconvenience to him. Yet here was a man who needed his help, and he needed it right now. He could not wait. So the Samaritan stopped to help, though it meant upsetting his own schedule.

Haven't we often used this as an excuse for not helping our neighbor in time of need? "If only it had been

at some other time," we say. "Just then I was too busy. I couldn't spare the time." Occasionally that will be true, but we want to be sure that we're not using it as an excuse to get out of something we don't really want to do. One who is willing to help only when he has nothing else to do, when it will not inconvenience him, may be a friend in name, but that's all. Helping and befriending our neighbor means helping him when he needs the help, not when it suits us.

## IT MAY COST US SOMETHING

It cost the Samaritan something to befriend the stranger at the roadside. He dressed his wounds, took him to the inn, paid his expenses, asked the innkeeper to look after him and promised to pay the rest of the bill on his next stop. He had no way of knowing whether he would be repaid. As far as he knew this was clearly a charity case. He did not expect anything in return.

The action of the Samaritan puts so much of the helping and befriending of our day to shame. Anyone would be willing to help and befriend a person who can repay him. Why not? That's good business. We might even get back more than we invested. But that's not helping our neighbor. That's only looking out for ourselves. One who loves his neighbor doesn't look forward. He finds joy in knowing that he has helped in time of need and trusts that whatever reward is coming to him will come from the Lord Himself.

We indeed fall far short of keeping God's Law as He would have it kept. How grateful we ought to be that we have a Savior who fulfilled that Law for us perfectly and died to set us free from its curse. How eager we ought to be, as thankful children of God, to express our faith and love by striving to keep all His commandments, also by "helping and befriending our neighbor in every bodily need!"

C. MISCHKE

## How One Is Justified Before God And of Good Works

# Smalcald Articles

## Part III. Art. XIII.

### HOW ARE JUSTIFICATION AND SANCTIFICATION RELATED?

At first sight the heading of this article might seem to name two topics for discussion, Justification and Sanctification. Such, however, is not the case. What Luther proposes to discuss here very briefly is the relation between these two phases of a Christian's life. Are they parallel developments? Are they independent of each other, or are they interlaced? Is there a causal connection between them? And if so, which is the cause, and which the effect?

In reading this article we note how each word is carefully chosen and each expression judiciously weighed and formulated.

Since the question revolves about the proper relation between Justification and Sanctification, Luther at once introduces one particular characteristic of justifying faith, namely, that with the kindling of faith a new spiritual life is created in our hearts. And only after this statement does he mention the function of faith in justification as a merely receiving organ. Real faith is a new and very active life, but its activity does not work to produce or to merit justification, or an increase of justification. Justification is a ready blessing, complete in every respect, prepared by Christ a long time before the believer was ever born, offered to the sinner in the Gospel and appropriated by him through faith.

- 1) *What I have hitherto and constantly taught concerning this I know not how to change in the least, namely, that by faith, as St. Peter says, we acquire a new and clean heart, and God will and does account us entirely righteous and holy for the sake of Christ our Mediator.*

### NOTES

#### A RADICAL CHANGE IN OUR HEART

Where the English version has only two modifiers, "new" and "clean," for the condition of our heart after faith has been kindled, Luther had three in the original German text. He used also the word "other," emphasizing the radical change which takes place in our conversion. By faith our heart is changed into another, a new and clean one.

This fact is often overlooked. When people hear that justification is a free gift of God's grace, that no merit on our part is presupposed, and that no conditions are attached, they jump to the conclusion that then we may continue in a life of sin as we please. All sins we may commit will be freely forgiven — so, why worry? People thought so in Paul's day. They distorted the Gospel, saying that it meant, "Let us do evil, that good may come" (Rom. 3:8); or as Paul sums up their thoughts in the question: "What shall we say then? Shall we continue in sin, that grace may abound?" (Rom. 6:1.) Also Peter

writes about this gross distortion of the Gospel when he warns his readers to live "as free, and not using your liberty for a cloak of maliciousness" (I Pet. 2:16).

### FAITH ABHORS SIN — STRIVES TO EXPRESS GRATITUDE IN GOOD WORKS

Faith means a new birth, or a new creation. St. Paul says about it: "If any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new" (II Cor. 5:17). Faith, which reaches out for the free and full forgiveness of sin, is an attitude of the heart which not only rejoices because it has escaped the unpleasant consequences of sin, but which abhors sin as such. — Faith also looks at our good works in a new light. It recognizes that we are and have nothing of ourselves, that all, yes all, we are and have is a free gift of God; that all we do, we do only because God has given us life and the ability to work, that thus all we do cannot merit anything before God, it cannot even begin to repay Him for what He has done for us. It can be only an expression of thanks for His wonderful gift. A "faith" which merely seeks exemption from punishment is a caricature of faith.

### WILL OUR WEAKNESS CONDEMN US?

Faith in the forgiveness of our sins for Christ's sake is a new life-principle, and it expresses itself in a new mode of living and of conduct. But let us now not make the mistake of expecting perfection. As long as we live on earth the original condition of our heart, our inborn nature, our inherited sin, our Old Adam, still clings to us. Though the dominion of our Old Adam has been broken, he is by no means dead, nor cast out completely; rather, he is continually struggling to regain his lost control. This struggle is very painful for us. It would be so even if we always came out victorious, but sad to say, we suffer many lapses and often fail to keep our Old Adam under. What are we to do about this weakness? Will it not condemn us? Will God not say, I have forgiven you all your sins — it cost Me the sacrifice of My dear Son, Jesus Christ, on the cross — I have given you My Holy Spirit and He created a new spiritual life in you — do you now thank Me by constantly slipping back into sin? Is this as much as you appreciate the cancellation of your enormous debt and the riddance from all your guilt? I have done enough for you, I will take My Spirit and grace from you.

### THE COMFORTING ANSWER

Luther answers this anxious question and comforts us in our doubts.

- 1) . . . *And although sin in the flesh has not yet been altogether removed or become dead, yet, He will not punish or remember it.*

*(Continued on page 301)*

# Michigan Lutheran Seminary

## 50th Anniversary

1946-1960

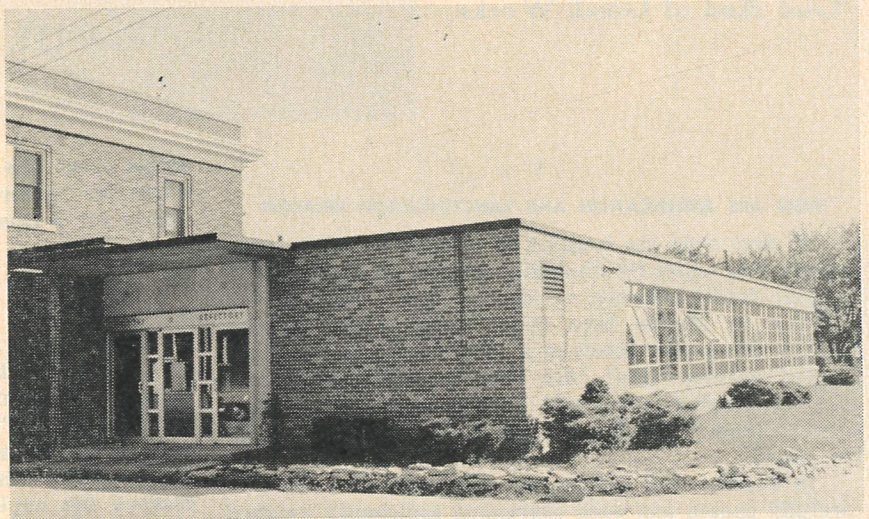
Prof. Adolph Sauer died in 1946, after 35 years of faithful service to Michigan Lutheran Seminary. He was succeeded by Prof. Gerold Martin. Candidate Luther Spaude, who had served the school as tutor the previous year, was called as sixth professor.

In 1947 Prof. Franzmann asked to be relieved of the inspectorship. Dr. Einar Anderson, president of the Detroit Lutheran High School, accepted the call to Saginaw as professor of history and music and dean of boys. Under his leadership three choirs were formed and the orchestra was revived. The institution suffered a real loss through the untimely death by drowning of Dr. Anderson. Prof. Meilahn Zahn was called to succeed him.

In 1947, 20 feet were added to the refectory, providing much-needed storage space, additional room for the help, and a baking room. Additional space for the housing of girls was also gained on the second floor of this building.

During this period the enrollment naturally fluctuated. It started with five students in 1910, and reached 31 four years later. The next years saw a drop in the enrollment to a low of 23 students. This caused undue concern in some quarters of the Synod, and there was some agitation to close the school. But better judgment prevailed. By 1930 the enrollment reached 75. The economic depression of the thirties caused a drop to 56. By 1943 a new high of 81 was reached. From then on the enrollment increased rapidly, reaching 142 in 1949. During the first 40 years of the school's history, 170 graduates became workers in the vineyard of the Lord.

The year 1950 marked the end of an important era in the history of the institution. Director Hoenecke asked to be relieved of the presidency, the duties of which he had so faithfully discharged for 40 years. And now, approaching the age of 90 years, this grand old man of Michigan Lutheran Seminary has finally retired to a well-deserved rest in the eventide of life. We, his former students, esteem and honor him as teacher and friend, and we, as a



*The New Dining Hall — Erected in 1954*

Synod, esteem and honor him for 50 years of tireless service at this institution.

Prof. Hoenecke having resigned from the presidency, and Prof. Martin having accepted a call into the the ministry, a request for nominations for a new president was issued. From the list of candidates submitted, the Board of Control elected Pastor Conrad Frey of Detroit. He accepted the call and was installed as president of the school at the beginning of the new school year

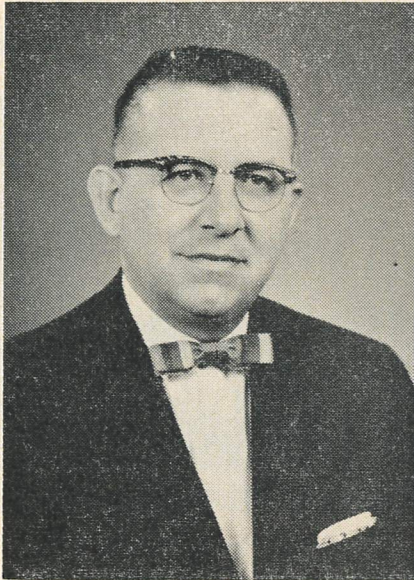
1950-51. The enrollment stood at 160 students.

The first step toward the erection of an administration building and gym was taken when two of the professorages were moved to another location. Bids for the new structure were taken in June of 1950. The cornerstone was laid on October 1. A large residence about a mile from the campus was purchased in 1951 to serve as a second girls' dormitory.

The new administration building was dedicated on September 9, 1951.



*Girls' Dormitory No. 2 — Purchased in 1951*



President Conrad Frey

It was erected at a cost of \$100,000.00, fulfilling a longfelt need. In February of 1952, Prof. Lloyd Thompson was named director of physical education to inaugurate a complete athletic program; this was rounded out when football was added as a competitive sport in 1953. The enrollment stood at 175 at the close of the 1952 school year.

The Synod in 1953 voted to erect a new dining hall and kitchen. The school year of 1954-55 was started a week late to permit completion of the new building. It was erected at a cost of \$136,000.00. At the opening of the school year, Prof. Edward Fredrich was installed into office to take the place of Director Hoenecke. A new professorage was built in 1955. The enrollment now stood at 269.

In 1956 Prof. Franzmann accepted the call as literary editor of the Northwestern Publishing House. Prof. Toepel asked to be relieved of his office as dean of boys. Prof. Harris Kaesmeyer became the new dean and was installed at the opening of the school year. The enrollment continued to increase and stood at 287 at the end of 1957. Mr. Thomas Kriewall was installed as professor at the opening of the school year 1958. Prof. Luther Spaude left at the end of the school year to teach at the Wisconsin Lutheran High School in Milwaukee. Prof. Milton Spaude was installed in 1958, and Prof. Wm. Arras in 1959. A professorage was also built that year.

So we come to the jubilee year of 1960. On May 22 a special service at the Seminary marked the 67th anniversary in the ministry and the



Prof. Armin Schultz  
Serving since 1938

50th at Michigan Lutheran Seminary of Director Hoenecke, who has now gone into well-deserved retirement. At this writing a new home for the president has been completed and a new dean is being called. The enrollment at the end of this school year stood at 344, a far cry from the enrollment of five students in 1910! At this writing, 170 applications have been received for 1960-61.

"Ora et labora"—"Pray and work!" May this watchword ever grace the banner of Michigan Lutheran Seminary!

KARL F. KRAUSS

## Arizona-California District Convention

"Lengthen the Cords and Strengthen the Stakes!" was the theme of the opening sermon of the Fourth Biennial Convention of the Arizona-California District held June 21-23 at East Fork Mission, Whiteriver, Arizona, attended by 53 delegates.

### LENGTHENING THE CORDS

#### Home Missions:

"Maturity and missed opportunity," reported Pastor Walter A. Diehl, chairman of the Mission Board, in summary of the Lord's work in the Southwest. There was a sad shortage of workers amid expanding fields and below-level contributions to the Synod budget. But the parishes in Glendale, Tempe-Mesa, Flagstaff, and Tarzana became self-supporting last year, \$100 per communicant had been contributed and an \$11,000 reduction in subsidy was made; 66 adults and 55 children were confirmed in our 20 stations. It was resolved to urge

Synod to open two new missions for every one that becomes self-supporting and to recommend a lecture course on mission work in all its phases at the Seminary.

#### Apache Mission:

Field Secretary Pastor Raymond H. Zimmermann noted that Synod's new mission program had a favorable response: a number of Indian congregations are approaching organization with Synod, there has been a 29% increase toward self-support, the restricting of enrollment to our own pupils has proved beneficial, and there was a budget of \$27,000. Communicant membership stands at 668. The East Fork Lutheran Nursery received \$22,000 in the previous ten months, Chairman Charles E. Found reported.

#### Education:

On erecting a Milwaukee Teachers' College, it was felt that Dr. Martin

Luther College should first be enlarged and that the program with Wisconsin Lutheran High School be extended two more years. A memorial for establishing a synodical academy in our District was adopted, requesting the Planning Commission to investigate a boys' school for sale in Tucson. To meet the teacher shortage, it was recommended that we encourage especially our boys to dedicate themselves to the work of the Lord.

#### Conferences:

The District was re-aligned into the following four Conferences: (1) Apache (Pastor H. Eugene Hartzell, chairman) — all congregations of the Indian Mission, (2) Salt River Valley (Pastor Charles E. Found, chairman) — the non-Indian congregations north of the Gila River, (3) Gadsden (Pastor Carl T. Metz, chairman) — those south of the Gila River, (4) California (Pastor Paul P. Heyn, chairman) — the congregations in that state.

## STRENGTHENING THE STAKES

### President's Report:

Chairman E. Arnold Sitz depicted the troublous present times for the Church and our District, including the grim shortage in manpower, which leads us to pray for laborers in the Lord's harvest. Nevertheless, he noted, there have been blessings, such as the arrival in our midst of six parishes at self-support and other statistical gains in the biennium, and many open doors, for which we praise the Redeemer.

### Elections:

Except for several newly elected men, former office holders were re-elected: President, Pastor E. Arnold Sitz of Tucson; first vice-president, Pastor Raymond H. Zimmermann of Glendale; second vice-president, Pastor Immanuel G. Frey of Phoenix (new); secretary, Pastor Armin C. E. Keibel of Los Angeles; cashier, Mr. Herman C. Stolp of Douglas; to the Board for Home Missions, Pastor Paul P. Heyn of Pomona and Mr. Myron Nelson of Tucson; to the Board of Education, Pastor Wernor E. Wagner of Tucson and Mr. Arnold Rovey of Glendale (new); to the Board for Student Aid, Pastor Venus H. Winter; to the Board of Auditors, Mr. Dennis W. Manley of Tucson (new); to the East Fork Nursery Board, Mr. Karl Kraemer of Phoenix.

### Essay:

Dr. Elmer C. Kiessling of Northwestern College addressed us on "The



*Arizona-California District Convention Delegates  
East Fork Mission, Whiteriver, Arizona, June 21-23, 1960*

Effect of Communism and Catholicism upon the American Way of Life." He showed that communism, a secular totalitarianism, and Catholicism, heavy with un-Scriptural doctrine, are powerful movements whose evils we Christians can counter only with the Gospel, which we are called to preach and live.

### Doctrine:

The report of the Floor Committee on Union Matters, Pastor Immanuel G. Frey, chairman, was adopted. It expressed the conviction that Synod's Commission on Doctrinal Matters conscientiously did all it could to resolve the differences in the Synodical Con-

ference — objecting to unionistic fraternization by the Missouri Synod, declaring that an impasse had been reached with respect to the Scriptural principles of church fellowship, and referring the latter to the Conference of Theologians and the Synodical Conference. It was also noted that the Study Committee had fourteen meetings with "A Call for Decision" signers and others, in some of which agreement was reached, in others not; and it shared the hope that Synod's approach to the Protéstant Conference and the recommendation that the onetime suspensions be reviewed may result in a God-pleasing settlement.

A. KEIBEL

## The Synodical Conference Convention of 1960

### Second Installment

We have reported so far chiefly in regard to the discussions and resolutions of the Convention on doctrinal matters (Aug. 28 issue). During the three and one-half days (August 2-5) discussions and resolutions in two other areas engaged the delegates. They were the mission work carried on by the Conference and a possible expansion of the Synodical Conference.

### Mission Progress

In the Negro missions in Alabama, Florida, Louisiana, and Mississippi there were only moderate gains. We

have 53 mission stations, with 8,000 members. These are served by 29 pastors. There are 38 parochial schools, 2,230 pupils and 64 teachers.

There were much greater gains in our work in Nigeria. But since the year 1961 will mark the twenty-fifth anniversary of our Nigerian mission, let us speak in terms of what has been done in the course of the years. We quote a paragraph from the printed program.

"Take a quick look at what God has done through and for us in the past 24 years: We have more than 12,000 communicants; we have 212

congregations and preaching stations; we have 16,000 children enrolled in elementary schools; we have 40 young Africans preparing themselves for the office of the holy ministry; we have 104 busy at their studies to equip themselves for the schools; we have a high school where over 200 are trained in religion in addition to their other subjects; we have a hospital that treated more than 36,000 patients last year; we have a radio program where twice a week African pastors deliver sermons in the language of the people. Imagine, God has done all this and more in the



past 24 years. Truly, 'He hath done marvelous things.'"

### A Monument of Gratitude

To express gratitude to God for such great blessings it was proposed and the Convention resolved to erect a memorial chapel at Obot Idim for the needs of the missionaries, pastors, teachers, and students at the high school and seminary, "to tell this and following generations of the marvelous things which God has done in Nigeria in the past twenty-five years."

### Other Forward Steps

A Bible school has been opened in Ogopa. Here native workers are being trained. The twenty-four enrolled speak eight different languages. The men trained here could help in translating portions of the Bible for the natives. Another such school has been begun in Calabar Province.

The Missionary Board was encouraged to explore the possibilities of beginning work among the Mohammedans in Kona, 900 miles north of the home base in southern Nigeria.

The delegates voted to set aside \$95,000 as a capital investment for establishing three missions in Ghana, two of these to be in the capital, Accra, and the other in Tema, the seaport.

### Changes in Educational Institutions

Far-reaching changes in regard to the two educational institutions were voted. It was resolved to close Immanuel Lutheran College at Greensboro, North Carolina, on June 30, 1961. It was only after long, intense debate that this step was taken. The reasons behind the decision to close the school were, in the words of the adopted report: ". . . this school is no longer fulfilling our expectations; and the enrollment in this school is showing a constant decline, all three departments, during the past school year, having a total enrollment of but 72 students, of whom the greater majority are non-Lutheran; and there is no immediate prospect of enrolling new ministerial students after the close of the 1960-61 school year."

The second school maintained by the Synodical Conference is Alabama Lutheran Academy and College, Selma, Alabama. In regard to this



*Pastor Albert Dominick, Mobile, Alabama, and Dr. Karl Kurth, executive secretary of the Missionary Board*

school the three most important resolutions were:

"That the Alabama Lutheran Academy and College be retained;

"That a complete new school be erected as soon as possible on the 60-acre plot purchased two years ago upon authorization of the Cleveland Convention and for which plans have already been completed;

"That the new institution embrace a six-year program with four years of high school and two years of junior college."

The students are to receive adequate preministerial courses so that the graduates can enter one of the schools maintained by the constituent synods of the Conference.

### Enlarging the Synodical Conference

This matter had been discussed at the 1958 convention. The resolutions that were adopted will carry the story forward from there.

WHEREAS, The Synodical Conference at its 1958 convention empowered the Praesidium to appoint a committee to explore the practical implications of inviting into membership with the Lutheran Synodical Conference such church bodies as agree with the constituent synods of the Lutheran Synodical Conference in doctrine and practice; and

WHEREAS, Two special conclaves of theologians have been held in the past biennium (one at Oakland in

1959 and one at Thiensville in 1960), attended by theologians from all parts of the world who profess the doctrine and principles of the Synodical Conference; and

WHEREAS, These conclaves have resulted in an increased appreciation of our conservative Lutheran heritage as embodied in the Confessions, and an increased mutual understanding of the problems of the various Lutheran church bodies of a confessional nature throughout the world; and

WHEREAS, These conclaves have already drawn together more closely many such conservative Lutherans who have participated in these conclaves; and

WHEREAS, The participants of these conclaves have expressed themselves as favoring the creation of an international federation comprised of conservative Lutherans who hold a thoroughly confessional position; and have appointed a continuation and Planning Committee to carry on this aspect of their joint work; and

WHEREAS, It would be inadvisable to disturb the present work and organization of the Lutheran Synodical Conference of North America as now constituted because of the nature of its work and its financial structure; therefore be it

*Resolved*, That the four synods which constitute the Lutheran Synodical Conference of North America and the churches throughout the world which are in agreement with them be asked officially to express themselves as to their wishes and desires with regard to the creation of an international federation of confessional Lutherans; and be it further

*Resolved*, That all such communications be sent to the Secretary of the Lutheran Synodical Conference, who shall then refer them to the Praesidium for further action; and be it further

*Resolved*, That the results of these expressions be reported to the Synodical Conference at its next convention in 1962; and be it further

*Resolved*, That meanwhile we continue to encourage and expand the type of discussions promoted by the theological conclaves with each participating church group contributing voluntarily to the cost.

WERNER H. FRANZMANN



# A Lantern to Our Footsteps

## God's Reply to Our Questions

**Topic: What is the meaning of John 2:16?**

This question arises in connection with the subject of commercialism in the church. John 2:16 reads: "And (Jesus) said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." Some will refer to this passage and say: This prohibits any kind of business ventures on the part of the church. Others say: This passage does not necessarily apply. What about this?

Jesus had come to Jerusalem for the festival of the passover. At this time Jews from many parts of the Roman Empire, for the Jews were widely dispersed, were at Jerusalem to bring sacrifices in the Temple. Their foreign money had to be exchanged for currency that could be used to pay their Temple tax. Animals for sacrificing had to be bought. What was more convenient than to be able to do all of this on the Temple grounds? Yet we find Jesus driving out the moneychangers and those who sold oxen and sheep and doves. Why?

Jesus says: "Make not my Father's house an house of merchandise." An house of merchandise is used by its owners to enrich themselves. The priests and whoever was engaged in the business in the Temple were using the Temple, God's house, for personal profit. It was a lucrative business, well adapted to satisfying their covetousness. Luther points out that since the priests served in the Temple, a portion of the sacrifice was their due. But they wanted more. So at the Temple they sold the animals for sacrifices. Thus they first received a profit from the sale of the animal and then received at least a part of it again when it was brought as a sacrifice. They had set up an idol, covetousness, in the Temple.

When Jesus cleansed the Temple the second time, He said: "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:13). Thus the business activity carried on in the Temple, which also took undue advantage of the customers, prevented the Temple from serving its God-given purpose. It was to be a place for prayer and worship. People were to come there to commune with God. But the business that was going on in the Temple — only think what was involved in the selling of animals: the noise of the oxen and sheep, the haggling over prices, the uncleanness — provided anything but an atmosphere for worship. The Temple was defiled by such traffic. It was no longer a house of prayer.

We may not be able to apply the words of our Savior automatically to any and every kind of business activity within the Church. Jesus was not setting up a legal code which is to be applied indiscriminately, almost without thought. We must ever avoid a legalistic application of Scripture.

But this action of Christ and what He says should lead a congregation that thinks about engaging in any kind of commercial venture to ask some pertinent questions and face them squarely. It must ask: Are we doing this out of covetousness? The immediate answer will often be: That is impossible; we are putting all the profits into the church treasury. But we must ask further: Do we hope that the church will be supported, at least partially, by the profits from suppers and sales so that smaller and fewer contributions are required from its members? Who in reality is then receiving the profits? If the church needs less, we can keep more; we shall not need to give as much. The question of covetousness is one that must be asked.

Another and most important question must be asked: Are we substituting these commercial undertakings for good stewardship training? Are we discouraging faith from bringing forth fruits in the form of gifts of love, instead of encouraging it? Keep in mind what the Lord tells us about how His work is to be supported. "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). The gifts of Christians are to support the work of the Lord. And those gifts are the fruit of faith, an expression of love and gratitude to Christ. St. Paul acknowledged the gifts he had received from the Philippians and in that connection wrote: "Not because I desire a gift: but I desire fruit that may abound to your account." He calls the gift he received from them "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4:17, 18). Read also chapters 8 and 9 of Second Corinthians, where St. Paul writes about the collection for the needy brethren of Jerusalem. We quote only the first two verses of chapter 8: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." It was the grace of God that brought about the liberal giving in the churches of Macedonia, even in their own poverty. That must never be forgotten. We cannot engage in practices in our congregations that militate against the grace of God. Although a supper or sale may be so arranged that it does not directly disturb a worship service, it yet may restrict the growth in sanctification on the part of a congregation. Thus it will actually hinder the true service of God.

Another question we must ask ourselves: Are we through this commercial venture yielding to the spirit of materialism? Are we placing emphasis simply upon  
*(Continued on page 302)*

## Haggai's Prophecy of the True Church of God

# Prophecy And Fulfillment

Haggai 2:1-9

In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people saying,

Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts:

According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

The silver is mine, and the gold is mine, saith the Lord of hosts.

The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.

Hebrews 12:26, 27

Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

And this word, Yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

It is plain that the author of the Epistle to the Hebrews is referring to the prophecy from the Book of Haggai before us, and that he takes the prophet's words as referring to

the kingdom of God which was established by the Son of God Himself. This kingdom, the Church of the New Testament, had its beginning when Christ came in the flesh and will continue till His coming again in glory. It is a "kingdom which cannot be moved" (Heb. 12:28) since the One True and Living God dwells within it and since here His eternal counsels are fulfilled, His gracious purpose of bringing salvation to fallen man (I Tim. 2:4).

### A Sad Prospect

But to the faithful few of Haggai's day, the kingdom of God as they knew it seemed to be anything but permanent and immovable. When they considered its then deplorable state and thought of its prospects for the future as seen with human eyes, their hopes for the future of the kingdom of God were at such a low ebb that the Prophet Haggai was sent to cheer them with the prospect of the bright and glorious future that stood before them. Thus he was to urge them to carry on with vigor the rebuilding of the Temple at Jerusalem with which they had been occupied but the work on which had been sadly lagging.

### The New Temple Begun

Haggai was speaking to the Jews who, with the permission of the Persian government, had returned from the Babylonian exile and had begun the rebuilding of Jerusalem. Under the leadership of Zerubbabel, a prince of Judah and a descendant of King David, who was appointed governor of Judah under the Persian government, and under the High Priest Joshua, about 50,000 captives out of the tribes of Judah and Benjamin had returned to their old home, had re-established the worship of Jehovah as prescribed in the Law, and had laid the foundation for the new Temple (Ezra, chapters 1-3).

### The Reason Why the Work Has Halted

This work, so auspiciously begun, soon lagged however and before long ground to a halt. The Samaritans, a mixed people composed of the

heathen colonists who had been transplanted into the kingdom from which the Ten Tribes had been removed by the Assyrians and of a few Israelites who were left behind in the land, soon "weakened the hands of the people of Judah" (Ezra 4:4). When their offer to join in the work of rebuilding the Temple was refused because their worship was an impure worship, distorted by heathenism, these Samaritans did all they could to hinder the work on the Temple. But the work of rebuilding the Temple came to a halt, not so much because the Samaritans were so very clever in their schemes against the Jews but because the men of Judah themselves had lost their zeal for the work in the kingdom of God. They now began to establish themselves comfortably in the land of their fathers and to provide for their own necessities and luxuries (Hag. 1:4). The words which Haggai directed to the people at the command of the Lord show clearly enough that the work of rebuilding the Temple was suspended principally because of the lukewarmness and indifference of the people.

### The Kingdom of God in Israel and the Temple

Now the covenant of grace made by the Lord with the nation of Israel required a place where this fellowship could be exercised and sustained. After the conclusion of the covenant at Mount Sinai, God commanded the Tabernacle to be erected as a sanctuary in which He could dwell among His people. Both at the dedication of the Tabernacle and later at the dedication of the Temple of Solomon the glory of the Lord in the form of a cloud filled the sanctuary which had been built for His name. Hence the continuance of the kingdom of God in Israel was closely bound up with the Temple. When this was destroyed, the kingdom of God in Israel was suspended. If the gracious connection of God with His covenant people was to be restored, the work on the Temple would have to be completed. To urge that this be done as speedily as possible, the Prophet Haggai was sent to preach to the people of his day.

### Weeping Over the State of God's Church

Yet when those who had seen the Temple of Solomon saw this one being built by Zerubbabel, their hearts were filled with sorrow. It was not only that this was a miserable hut in comparison with the glory of the Temple that the wise and rich Solomon could erect. The reason for the people's sorrow went much deeper. The attitude of those Jews who had returned from exile towards the building of the Temple was a sign of their internal attitude toward the Lord and His kingdom. The old men wept aloud at the laying of the foundation of this new building, be-

cause the wretchedness of this new Temple set before their eyes the wretched condition of the kingdom of God in their midst. Would the Lord resume His former gracious relation to an Israel that was willing to let the work on the Lord's House languish while they, His people, built and elaborately furnished their own earthly houses?

### The Glory of the New Temple of God

This question Haggai at the command of the Lord answered in the following way: The Lord will indeed one day exalt His kingdom and raise it to a position of glory that will far

surpass the glory of the kingdom of God at the time of Solomon. And the glory of this kingdom will be that all the heathen nations will now seek to enter the kingdom and Temple of God, His Church of the New Covenant, because they recognize that in it, and in it alone, the One True God dwells. These heathen will bring their possessions with them and dedicate their time, their talents, and their treasure to the God they now worship in His Son, Jesus Christ. Such, says Haggai, will be the glory of the new Temple of God, that House of God which we call His Church of the New Testament.

FREDERIC E. BLUME



OFF TO JAPAN!

Left to right: Pastors O. Naumann, H. Shiley, and E. Hoenecke. On August 20 Pastor Edgar Hoenecke, chairman of the Board for World Missions, and Pastor Harry Shiley, chairman of the Japan Mission Board, explained for Japan. They will be gone from home for about a month. They will visit Missionaries Poetter, Seeger, and Weindorf and discuss their work with them. Since we now have the three men required by Japanese law, it is hoped that the necessary steps toward incorporation can be taken, so that we may acquire property there. A third purpose of the trip will be to contact a group of orphaned Lutherans in Hong Kong who have appealed for help to our Synod. Further information about these matters will be given when our representatives return from Japan.

The picture shows President Naumann wishing our representatives God-speed on their journey.

### † MRS. JOHN F. HENNING †

Mrs. Alvina Anna Sophia Henning, née Otto, was born February 8, 1870, at Zilwaukee, Michigan, and passed away in the faith of her Lord on July 26, 1960, at the age of 90 years, 5 months, 18 days.

She was the daughter of Frederick Otto and Caroline, née Hildebrandt. Shortly after birth she was presented to the Lord in Holy Baptism. In 1884 she received instructions in Christian doctrine and was confirmed on April 20 of that year. She was united in marriage with Pastor John F. Henning, who was then serving the church at Carolton, Michigan. After leaving Carolton, the deceased lived at Bay City, Michigan, Greenwood, Michigan, South Haven, Michigan, and Eagleton, Wisconsin, successively, and later moved to Bloomer, Wisconsin. Here her husband passed away on February 16, 1942. She lived at Bloomer for about a year, and after that with her daughter, Alvina Prenzlow, in Cornell, Wisconsin.

She is mourned by her three sons: Herbert Henning, of Milwaukee, Pastor John Henning, of Wausau, Pastor Otto Henning, of Sturgeon Bay; her two daughters, Frieda, wife of Pastor Herman Pankow, of Menomonie, Wisconsin, and Alvina, wife of Pastor E. E. Prenzlow, of Cornell, Wisconsin. She is also mourned by all the pastors of the Chippewa Valley Conference and their families, to all of whom she was a spiritual mother and beloved.

Her earthly remains are resting at the Eagleton Cemetery, awaiting the Lord's final call from on high.

## Direct from the Districts

### Michigan

We take you on a hurried trip through our Florida mission field. Bay Pines Lutheran Congregation at Largo, where the Rev. H. W. Kaiser is pastor, dedicated its new parsonage on July 31. This practical and beautiful home is located on the recently acquired church property. This mission hopes that a new chapel will be under way before the end of the year. At present the members are worshipping in a funeral chapel where it will be impossible to hold two services. It is feared that the seating capacity of this chapel will be overtaxed this winter.

Peace Lutheran at Bradenton with its pastor, the Rev. J. Vogt, is watching the erection of the new church building, which is contemporary and typically Floridian in design. It will seat about 200. Touching up and landscaping should have this building ready for dedication around Reformation Day. Thus the second of our four missions in Florida will have its own place of worship.

Mt. Calvary Lutheran at Tampa, where the Rev. Ed. Renz is pastor, has recently purchased five acres of ground in the northwest area of Tampa near Egypt Lake. This mission has been authorized to proceed with the erection of a parsonage on this property, and hopes to see in the not too distant future both church and school utilizing the ground. We are very happy to report that in one year our missionary and his wife have safely weathered two serious flood conditions in north Tampa.

Faith Lutheran of St. Petersburg with its pastor, the Rev. Wm. Steih, mourns the loss of a very faithful worker, Dr. John M. Weidenschilling. For the past quarter of a century he

had served on the Board of Parish Education, Lutheran Church — Missouri Synod. He retired about two years ago and took an active part in Faith Congregation, while he continued writing for Concordia Publishing House and the Board of Parish Education. The doctor was called home suddenly at the age of 66 on June 25 (on the following day his sister-in-law, Miss Lydia Damm, who lived next door was also called into eternity). Funeral services were held in Faith Church where Pastor Steih was assisted by other Synodical Conference clergy of the Tampa Bay area. Interment was in Memorial Park in St. Petersburg.

On July 24, Faith Lutheran celebrated its fifth anniversary of the dedication of its chapel. As the congregation looked into the past it was reminded that the Lord's blessing demanded it plan a building program in the not-too-distant future.

Trinity Lutheran of Bangor, Michigan, with its pastor, the Rev. Paul Hoenecke, dedicated a new church building on August 21. The East Ann Arbor, Michigan, mission, where the Rev. R. Baer is pastor, is planning a complete relocation. Since July, Immanuel Lutheran, Findlay, Ohio, has been received as a mission. The Michigan District Mission Board has been increased by two additional members, the Rev. Daniel Gieschen, who will serve as the Board's financial secretary, and Mr. Donald Hoenecke. The Mission Board is also planning a new Michigan District Mission Story under the direction of Pastor D. Gieschen. Our Mission Board is wrestling with vacancies at Durand-Swartz Creek and Dexter, Michigan, and at Pointe Place, Ohio.

The Michigan District president must wrestle with vacancies at St.

Paul's, Saginaw, Michigan, where an assistant pastorate needs to be filled; at St. Paul's, Monroe, Michigan; at Immanuel, South Lyon, Michigan; at Belleville, Michigan; and at Maumee, Ohio, whose pastor became dean of men at Michigan Lutheran Seminary. Though reporters are supposedly most factual, we would rejoice if these statements regarding vacancies would become false before they appear in print.

We mourn the death of a faithful worker, the Rev. Orval Kreie, who died at Belleville, Michigan, on August 15, and was given Christian burial on August 18. A more detailed obituary will appear later.

We pray for the recovery of the Rev. Fred Schroeder of Pigeon, Michigan, who on August 18 suffered a severe heart attack.

Salem Lutheran, Owosso, Michigan, has filled a teacher vacancy when its call was accepted by Miss Nancy Bruning, of Goodhue, Minnesota.

In the Michigan District a number of congregations have banded together to form an association named Martin Luther Memorial Home, Inc. The intent of this association is to erect a home for aged Christians. The association has purchased about three acres of land adjoining the property of Immanuel Lutheran Church in South Lyon, Michigan. Through its Board of Directors, it has appointed a committee to present plans and ideas for its proposed building. A Publicity Committee has also been appointed. Its faithful efforts will become evident to our congregations during September and later. Obviously, the association is seeking the moral and material support of all Christians in Michigan.

HANS A. SCHULTZ

### Smalcald Articles

(Continued from page 293)

#### NOTES

Although the word "punish" in our English text expresses a correct idea, yet it is a mistranslation of the German. Luther used a word which in modern German means "revenge" (*raechen*), but in his day was used for "reckoning" or "imputing" (*rechnen*). Thus the main

clause above reads that God will not charge our lapses to our account. (The Latin text has the correct word.)

Also the word "remember" is not quite as vivid as Luther's original German, but here also the Latin translator was at a loss to find an exact equivalent.

The comfort is that as Christ taught us to pray for forgiveness daily, so He also daily and richly forgives us all our sins.

J. P. MEYER

(To be continued)

## A Lantern to Our Footsteps

(Continued from page 298)

the acquisition of funds? Of more value than the money is what the giving does for the giver. "Not because I desire a gift: but I desire fruit that may abound to your account," wrote St. Paul. A materialistic outlook will lead to regarding the money itself as the first

concern. Do not money-making ventures often display and foster that spirit?

We have not exhausted this subject. But the suggested questions can well serve as a guide in examining our motives and purpose in the spirit of the Gospel when we are tempted in the Church to make some "easy money" through commercialism.

ARMIN SCHUETZE

### NEW TEACHERS' COLLEGE OPENS

The new Lutheran Teachers' College, established by Synod at its 1959 Convention, will open its first school year with a special service on September 13 at 10:00 A.M.

The liturgist for this service will be Ulrik J. Larsen, dean of the College. Robert P. Krause, president of the school, will preach the sermon.

The College is being operated by the Wisconsin Lutheran High School Conference under contract with the Synod. Approximately sixty students, dedicated to the Lord's service in the Church, will make up the first Freshman class. We pray that the Lord would bless this venture and enable us to do our part in preparing a larger number of adequately prepared teachers for our classrooms.

### ADDITIONAL CANDIDATES REQUESTED

The Board of Control of Dr. Martin Luther College herewith appeals to the members of Synod for additional names of men qualified to teach in the field of English at Dr. Martin Luther College.

All nominations, together with pertinent information about the nominees, must be in the hands of the undersigned by September 20, 1960.

Kindly address all communications to:

ARTHUR GLENDE, Secretary  
17 South Jefferson Street  
New Ulm, Minnesota

### CALL FOR NOMINATIONS

The additional professorship having been granted by Synod in 1959, and having received the approval of the Board of Trustees to call this additional professor, the Board of Control herewith invites members of Synod to place in nomination the names of such men as are qualified to teach in the field of history and religion at Dr. Martin Luther College.

In order to assist the Board in the calling of a man for this office, kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned by October 20, 1960.

ARTHUR GLENDE, Secretary  
17 South Jefferson Street  
New Ulm, Minnesota

### ACKNOWLEDGMENT

Under the terms of the will of the late Fritz Reuter, New Ulm, resident of our Home for the Aged for a number of years, our Home for the Aged at Belle Plaine received \$2,592.20. We are grateful for the bequest. May it prove to be an incentive to others!

L. F. BRANDES

### AN URGENT REQUEST

One of our pastors in Minnesota has been sorely afflicted. Last spring his wife suffered an attack of a crippling disease and is now helpless. He has three small girls, aged six, three, and one. Until now efforts to find someone to care for the children and to do the housework have proved unsuccessful. So he reluctantly decided to use this means to issue an appeal for help. It is an appeal to Christian love, for the pastor is not in position to afford more than a nominal salary. If you are a person who is able and willing to give the help so desperately needed — or if you know of such a person — please write for further details, sending your letter to:

The Northwestern Lutheran,  
the Managing Editor  
3624 W. North Ave.  
Milwaukee 8, Wis.

### GERMAN BIBLE HISTORIES WANTED

I am in need of a few copies of Dr. Ernst's *Biblische Geschichte*, the German edition, for use in the classroom. If you have a copy that you wish to sell, please write me and mention the price. The book will become the property of Northwestern College library.

E. E. KOWALKE

### CALENDAR OF CONFERENCES

#### ARIZONA-CALIFORNIA

##### GADSDEN PASTORAL CONFERENCE

Date: Sept. 26, 1960.  
Time: 9:00 a.m.  
Place: Grace, Tucson, E. A. Sitz, pastor.  
Essays: Objective and Subjective Justification, V. Winter; John 5:17-31, M. Nitz; Christian Stewardship, C. Metz.

V. H. WINTER, Secretary

#### DAKOTA-MONTANA

##### FALL PASTORAL CONFERENCE

Date: Sept. 27 and 28, 1960. Opening session at 9:00 a.m. (M.S.T.).  
Place: Christ Lutheran Church, Bison, S. Dak., Robert Wendland, host pastor.  
Speaker: N. Meier (H. Kuske, alternate).  
Papers: Exegetical and Homiletical Treatment of the Reformation Epistle, F. Mutterer; Are There Fraternal Organizations Whose Members Can Also Belong

To Our Church? D. Zietlow; The God-Intended Sense of the Phrase, "Decently and In Order," J. Carl Hillmer; A Critical Analysis of Liturgical Trends, V. Weyland.  
Reports: Academy, Synodical Conference Convention, Mission Board, Financial, Summer Camp, Stewardship.  
Please announce your intended presence to the host pastor.

MARTIN JANKE, Secretary

#### MICHIGAN

##### SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

Date: Sept. 19-20, 1960.  
Place: St. Mark's, Flat Rock.  
Time: 10:00 a.m.

ROBERT BAER, Secretary

##### SOUTHWESTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Sept. 19, 1960; Monday, 9:30 a.m.  
Place: Hopkins, Mich., St. Paul's Lutheran Church.

Agenda: Communion service, 9:30 a.m. (Preacher, Zarling).

Papers: Structure of Revelation, R. Voss; Power of Pentecost, H. Zink; Between the Testaments, W. Beckmann.

Business: District Evangelism, N. Berg; Synod and District Constitution, W. Zarling and W. Beckmann; Pre-Budget Subscription System, R. Freier.

PAUL HOENECKE, Secretary

#### MINNESOTA

##### NEW ULM PASTORAL CONFERENCE

Date: Sept. 14, 1960  
Time: 9:30 a.m.

Place: St. Paul's, New Ulm, Minn.

Agenda: Isagogical and exegetical study of the Book of Jude; Art. II on Free Will of The Formula of Concord.

ALVIN R. KIENETZ, Secretary

##### ST. CROIX PASTORAL CONFERENCE

Date: Sept. 20 and 21, 1960, Tuesday and Wednesday; Communion service, 9:30 a.m. Minn. Time — 10:30 Wis. Time.

Place: Grace Lutheran Church, South St. Paul, Minn., 8th Ave. S. and Southview Blvd.; H. Sauer, host pastor.

Sermon: M. Petermann (A. Zenker, alternate).

Agenda: Exegesis of Jas. 4:1-17, H. Beckendorf; Article V., Formula of Concord, G. Baer; Group Study of Union Committee Doctrinal Study, "Church and Ministry."

J. G. HOENECKE, Secretary

##### REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 25, 1960, at 9:00 a.m.

Place: St. John's, T. Sheridan, Minn.; W. Henrich, pastor.

Speaker: E. R. Gamm (alternate: W. Henrich).

Agenda: Exegesis, I Thess. 5, Martin Lemke; May a Layman Distribute Holy Communion? O. K. Netzke; A Discussion on Church Fellowship on the Basis of the Thesis drawn up by our Wisconsin Synod Union Committee, H. Kesting; A Study of Capital Punishment in the Light of Holy Scripture, S. Baer.

WARREN J. HENRICH, Secretary

THE NORTHWESTERN LUTHERAN

## NEBRASKA

### COLORADO MISSION DISTRICT PASTORAL CONFERENCE

Date: Tuesday, Sept. 20, 1:30 p.m. to Thursday, Sept. 22, 5:30 p.m.  
Place: Our Savior's Lutheran Church, Longmont, Colo.  
Host Pastor: W. H. Siffring.  
Note: Please inform Pastor Siffring at least one week in advance concerning meals and lodging.  
Papers: Exegesis of Mal. 2:17ff., H. Schulz; Article III of the Augsburg Confession, W. Wietzke; Luther and the Word, A. C. Bauman; Doctrine of the Clarity of Scripture — A Matter of Faith, C. Thurov.

R. SHEKNER, Secretary

### SOUTHERN CONFERENCE

Place: Grafton, Nebr., A. W. Fuerstenau, host pastor.  
Date: Sept. 27-28, 1960.  
Time of first session: 10:00 a.m.  
Speaker: E. Schultz (P. Manthey).  
Old Papers: Isagogical Treatise on the OT Book of Daniel, Capek; How Can We Assist our Congregations to Appreciate the Liturgy? Nominensen; Acts 9:1-31, Schnitker; A Final Examination of Confirmands Based on the Example of Pentecost, Clement; Augustana XVII, Manthey.  
New Papers: May Tithing Be Used As a Guideline for Proportionate Giving? Gruendeman; How to Present the Evils of Fraternal Orders, Rockhoff.  
Reports: Academy, Mission Board, Stewardship, Financial.

Please announce to the host pastor as soon as possible.

C. NOMMENSEN, Secretary

### CENTRAL PASTORAL CONFERENCE

Date: Sept. 27 and 28, opening session at 10:00 a.m.  
Place: Good Shepherd Lutheran Church, Omaha, Nebr., Wm. H. Wietzke, host pastor.  
Speaker: G. Free (L. Groth).  
Papers: Rev. 2:18-29, G. Frank; The Ministry is not to be Looked upon as a Sacrifice, Wm. Wietzke; Selective Fellowship, V. Schultz; Rev. 3:1-6, W. A. Wietzke.  
Reports: President, Mission Board, Board of Education, Academy, Financial, Stewardship.

Please announce to the host pastor.

W. A. WIETZKE, Secretary

## NORTHERN WISCONSIN

### MANITOWOC PASTORAL CONFERENCE

Date: Monday, Sept. 12, 1960.  
Time: 9:00 a.m., with Communion service.  
Place: Zion, Kiel (Louis Corners), Wis.  
Preacher: Henry Meyer (alternate: A. Roekle).

J. J. WENDLAND, Secretary

### RHINELANDER PASTORAL CONFERENCE

Time: Sept. 12, noon, to Sept. 13, noon.  
Place: St. Paul's, Crandon, Wis.  
Preacher: William Hein (David Kuske, alternate).  
Essayists: Jerome, Kingsbury and Fred Bergfeld.

WILLIAM HEIN, Secretary

### WINNEBAGO PASTORAL CONFERENCE

Date: Monday, Sept. 19, 1960.  
Place: Grace Ev. Lutheran Church, Pickett, Wis.

The conference will begin with a Communion service at 9:00 a.m. M. Drews will preach the sermon (D. Hallemeier, alternate).  
Agenda: A Comparison of the terms 'Have no company with' (II Thess.) and 'avoid them' (Rom. 16), R. Ziesemer; Exegesis of Dan. 2, C. Koepsell; A Consideration of our Lutheran Liturgies, G. Schaefer, discussion leader.

GLENN UNKE, Secretary

### FOX RIVER VALLEY CONFERENCE

Date: Sept. 20, 1960, 9:00 a.m.  
Place: St. Paul's Ev. Lutheran Church, Algoma, Wis.  
Sermon: Im. Boettcher (H. Bergholz, alternate).

Agenda: Exegesis: Eph. 1:15f, H. Pussehl; Eph. 5:1f, Im. Boettcher; Eph. 6:1f, H. Bergholz; Exegetical-Homiletical Study of Luke 12:32-38, R. Werner; Discussion of Kionka Paper; Adult Instruction Part II, L. Koenig; A Pastor's Avocation-Benefits and Dangers, C. Schlei.

C. SCHLEI, Secretary

### RHINELANDER DELEGATE CONFERENCE

Date: Sept. 25, 1960.  
Place: Crandon, Wis.  
Time 5:00 p.m.

Supper will be served by the host congregation.

N. STELLICK, Secretary

### WINNEBAGO TEACHERS CONFERENCE Sept. 29-30, 1960

St. John's School, West Bend, Wis.

Thursday, A.M.

9:00-10:00 Opening Service, Pastor W. P. Sauer  
10:00-10:15 Announcements, Election Committee  
10:15-10:35 Report of Board of Education — Wisconsin Synod  
10:35-10:50 Recess — Assemble for Sectional Meetings  
10:50-11:30 Grades 7-8 Bible Lesson (N.T.), Norman Stellick  
Discussion Leader, B. Boese  
Grades 5-6 Bible Lesson (N.T.), Hilbert Wilde  
Discussion Leader, Norman Dux  
11:30-11:50 Discussion of Lessons and Classroom Problems  
10:50-11:20 Grades 3-4 Bible Lesson (O.T.), Lorraine Liese  
Discussion Leader  
Grades 1-2 Bible Lesson (O.T.), B. Leinwander  
Discussion Leader, Beverly Gurath  
11:20-11:50 Discussion of Lesson and Classroom Problems  
10:50-11:10 Kindergarten — A Religious Topic, Irene Manthey  
Discussion Leader, Mrs. Calvin Spice  
11:30-11:50 A Unit of Work (Outline and Oral Presentation), Mrs. Schwake  
12:00 Dinner

Thursday P.M.

1:00-1:30 Displays, St. Peter's of Fond du Lac  
1:30-1:45 Opening Devotion, Mr. Arnold Meyer  
1:45-2:15 Putting Courtesy Into Practice in Our Schools, Ruth Smith  
2:15-2:45 Discussion of Paper  
2:45-3:15 Business Meeting  
3:15-3:30 Recess  
3:30-4:30 The Church Year in Music (Lent)  
For the Choir, Loran Schultz  
For the Classroom (5-8), H. Gruenhagen  
For the Classroom (K-4), Grace Hagedorn

Friday A.M.

9:00-9:15 Opening Devotion, Mr. Arnold Meyer  
9:15-10:15 Observing Reformation in Our Schools, G. Bauer  
10:15-10:30 Recess  
10:30-11:15 Report on Visitor's Workshop, W. Otterstatter  
11:15-11:45 Current Synodical Developments, Pastor O. Siegler  
12:00 Dinner

Friday P.M.

1:00-1:10 Devotion, Mr. Arnold Meyer  
1:10-2:30 Simple Science Experiments Using Inexpensive Materials, G. Mallmann  
2:30-2:40 Recess  
2:40-3:20 Conference Evaluation (Sectional Meetings) (Grades 7-8, Leader, B. Boese; Grades 5-6, Leader, N. Dux; Grades 3-4, Leader, Beverly Gurath)  
Kindergarten, Leader, Mrs. Calvin Spice

M. HILGER, Secretary

## PACIFIC NORTHWEST

### PASTORAL CONFERENCE

Date: Sept. 20-22, 1960.  
Place: Grace, Seattle, Wash.  
Time: 1:30 p.m.

Sermon: R. Schulz (alternate, G. Haag)  
Agenda: Sermon Critic, P. Nitz; Homiletical Study of Acts 18:1-11, G. Jerome Albrecht; Exegesis of II Thess. 2, W. Lueckel; Isagogical Study of the Prophet Nahum, E. Zimmermann; What does our English Bible mean by the word "repentance" both in the Old and New Testament? T. Henning; The Trend toward Rationalism in the Modern Lutheran Church, M. Teske.

R. N. Baur, Secretary

## WESTERN WISCONSIN

### SOUTHWESTERN CONFERENCE

Place: Cataract, Wis., E. F. Lehmann, host pastor.

Time: 9:00 a.m.  
Date: Sept. 20, 1960.

Communion Sermon: A. Stuebs (E. Toepel).  
Exegesis: Hebrews 5, H. Krause (Hebrews 4, E. Lehmann).

Practical: Classical Sayings of Luther in regard to Pastoral Theology, M. Nulmensen (The Common Cup, W. Schulz).

Business, Visitor's Report, Financial Report, Stewardship Report, Synodical Conference Report, Casuistry.

Please announce to host pastor.

C. R. ROSENOW, Secretary

## ORDINATIONS AND INSTALLATIONS

Installed

Teachers

Bunkowske, Gerald, as teacher of St. John's Lutheran School, Lake City, Minn., by R. A. Goede, Aug. 14, 1960.  
Ross, Alan, as principal of Zion Lutheran School, Sanborn, Minn., by J. Parcher; July 31, 1960.

## CHANGE OF ADDRESS

Professor

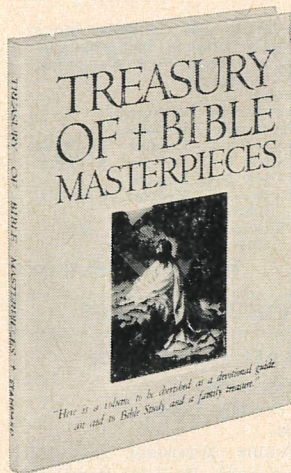
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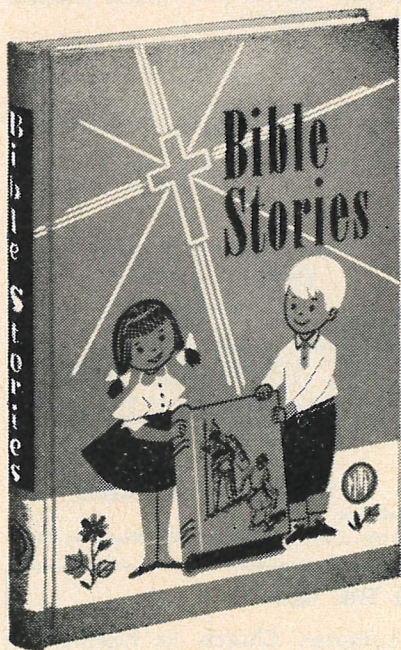
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