



THE NORTHWESTERN  
**Lutheran**

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July 2, 1961





# BRIEFS by the Editor

ONE OF THE MOST DIFFICULT MISSIONS that we are conducting is the Spanish Mission. So far this mission has been confined to Tucson, Arizona. What causes the greatest difficulty is the pressure which is brought to bear by the Roman Catholic Church. Sometimes the pressure is exerted directly by one of the local priests; often the man or woman who shows interest in the Lutheran services, the Lutheran school, or the Sunday school, hears condemnations and threats of ostracism from the family, relatives, and friends. As everywhere, the Catholic Church has planted fear deep in the hearts of these Mexican-Americans while they were children. This fear of cutting loose from the Catholic Church, "outside of which there is no salvation" — this fear persists, even though they may have given up the practice of Catholicism entirely.

But God has given our missionary the gift of tenaciousness and steadfastness — and the work moves slowly forward. The PICTORIAL VISIT TO OUR SPANISH MISSION will give you some evidence of this. (See page 213.) In this connection the following paragraph from "Reports and

Memorials for the Thirty-sixth Convention" is most interesting:

"We have begun mission work among Spanish-speaking people, of whom there are 9,000,000 living in our states west of the Mississippi River. Our World Mission Board is on the alert for any eventual opening in Latin-American countries. Although the Synod granted a second missionary, the executive committee was unable to find a man qualified to take over work among Spanish-speaking people."

A brief CONVENTION PREVIEW will be given in the issues of July 16 and July 30. The Editorial Board feels that a lengthier presentation of the proposals, issues, and problems which will constitute the Convention's business is not necessary, since a Convention preview is being prepared by the Board for Information and Stewardship. It will be distributed throughout the Synod.

THE OFFICIAL LIST OF THE CONVENTION FLOOR COMMITTEES is given on pages 220-222. We will not publish a separate listing of the voting delegates to the Convention, since every such delegate

has been assigned to one of the floor committees.

AN ANNOUNCEMENT GIVING MORE DETAILS CONCERNING THE CONVENTION is found on page 222.

TWO CALLS TO NORTHERN RHODESIA ACCEPTED — that's the good news which we can report to you.

Pastor Theodore Sauer, of Oshkosh, Wisconsin, has accepted the call extended to him by the Board for World Missions. More details concerning this, including the dates of his commissioning and of his departure for Africa, will be given in a future issue.

Candidate Raymond G. Cox, of this year's graduating class, is the second new man who will be engaged in the work in Rhodesia. He will be commissioned in his home church. Good Shepherd of West Allis, Wisconsin, on Sunday, July 9.

When we commented in this column on the departure of Pastor Robert Sawall for Northern Rhodesia (April 23), we said among other things: "Now we hope that before long the Board will be able to commission another man for service there." It is evident that our hope and prayer have more than been fulfilled.

Let us not ask: "What does the modern age require of our church?" Rather, let the question be: "What does our Lord prescribe for doing His work in the modern age?"

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

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THE COVER — St. Paul's Ev. Lutheran Church, Ixonia, Wisconsin; O. Pagels, pastor.



# Editorials

**Who is This Man?** In the twelfth chapter of the Gospel according to St.

Matthew there is the account of a miracle that Jesus performed on a man who was both blind and dumb and possessed with a devil. Jesus healed the man. The miracle was performed before the eyes of the people, so that there was no question about the fact of what Jesus had done. Neither was there any question about the completeness of the cure — the man could speak and see and was perfectly rational. Everybody could see that, and no one tried to deny it. People standing side by side saw Jesus heal the man, saw the man respond to the power of Jesus' words, observed exactly the same actions, heard the same words; and yet they reacted in opposite ways.

Some were amazed and said: "Is not this the son of David?" They recognized the hand of God in the miracle and looked upon Jesus as the promised Messiah. But the Pharisees said: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Looking on the same miracle, one group saw in Jesus the Messiah, the promised Son of David; others saw in Him a servant of the devil.

Jesus was then, and still is, what Simeon said He should be, a Child "set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Jesus is a Rock of Ages, a Rock of Salvation; but He is also a stumbling block, a rock of offense, a stone rejected by the builders, of which Christ Himself said that "on whomsoever it shall fall, it will grind him to powder." So it was when that miracle was performed on the blind man. To some the miracle revealed Jesus as the Messiah and the Hope of Israel. Others merely sneered and looked upon Him as a fraud and a partner of the devil. And so it is to this day. We see the same reaction today to the Scriptures which tell us of the Son of God who came to take away the sin of the world. To some He is in truth the Son of God, the light and hope of the world. But the modern Pharisees blaspheme as did the Pharisees of old and call the record of Jesus' works a myth, a pretty story, nothing more. "Let them alone," said Jesus, "they be blind leaders of the blind."

E. E. KOWALKE

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**Shepherds or Hirelings?** God has instructed pastors to feed the Church of God over which the Holy Ghost has made them overseers. In fact, the word "pastor" literally means "shepherd." They are to do their shepherding by teaching their parishioners the pure Word of God.

There are some who do not deserve that title but ought to be called hirelings. As soon as the truths of God become unpopular, as soon as strong opposition develops inside the congregation or outside in the community, when it looks as though they might lose their positions or that their lives will be made miserable by the opposition of men against the truths of God, then they take to their cowardly heels. For the sake of an easy, pleasant life or, as they may put it, for the sake of peace and harmony, they stand aside while immortal souls become the prey of the devil.

Why is it that so many preachers now preach evolution instead of divine creation as the Bible teaches? Why have they dropped from their preaching the doctrine of the virgin birth of Jesus? Is it not because, knowingly or unknowingly, they are hirelings, because these doctrines have become unpopular in the world and are laughed at as old-fashioned and behind-the-times?

Is it not a fulfillment of the prophecy of Paul: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables"? Those preachers who give up truth after truth because it is unpopular and who no longer lift their voices in warning against sin and unbelief call forth the scathing denunciation of Isaiah: "All ye beasts of the field, come to devour. . . . His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, everyone for his gain, from his quarter."

Thank God for your pastor who preaches the truth in spite of all outside pressure.

IM. P. FREY

\* \* \* \*

**A Blessed Fraternity** Last year a writer in the *Lutheran Herald* urged members of his church body, the Evangelical Lutheran Church (the large Norwegian Lutheran body) to "go church hunting" during the summer. During their summer vacation or on country drives, families of his synod should try to become better acquainted with the congregations and schools of the American Lutheran Church (the former Iowa, Ohio, and Buffalo synods) by visiting the campuses of A.L.C. colleges and seminaries and by stopping for a worship service at an A.L.C. church on Sunday morning. And vice versa.

In this way the members of the E.L.C., the A.L.C., and the U.E.L.C. (Danish Lutheran Synod), the three church bodies that merged in January to form The American Lutheran Church (TALC), would become better acquainted with each other. Such visits would help to blend three traditions into one.

No similar merger is in progress or is being contemplated in our Wisconsin Synod, but the suggestion of the writer in the *Lutheran Herald* may well be applied in our own church body. Become better acquainted with the character of your Synod, for example, by visiting the campuses of its schools. If you're traveling west through Minnesota and the Dakotas, stop at Dr. Martin Luther College in New Ulm, or at Northwestern Lutheran Academy in Mobridge, South Dakota.

Attend a Sunday morning service in one of our Wisconsin Synod churches in Rapid City or in Sturgis when

(Continued on page 222)



# Studies in God's Word: The Enemy Converted

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?

Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ (Acts 9:1-6, 19-22).

If you had asked a Christian of the first century, "Who is your greatest enemy?" you might have expected a quick answer. "Our greatest enemy is Saul. He's that young Pharisee in Jerusalem who feels a personal responsibility for ridding the earth of Christianity by exterminating us Christians. He's not satisfied to do his dirty work in Jerusalem. Now he's traveling all the way to Damascus to find Christians he can take

back to Jerusalem as prisoners. It doesn't even matter to him whether they are men or women." Your Christian friend might even have expressed some disappointment that Jesus was apparently doing nothing about this threat to His Church. After all, Jesus had promised to be with His Christians always and everywhere and here He seemed to be unconcerned about what was happening at Jerusalem and the regions nearby. Elijah had taunted the priests of Baal by suggesting their god might be asleep or on a journey. The Christians, seeing the harm Saul was bringing to the Christian Church, might well have felt Jesus was taking a nap.

### Our Comfort

Jesus showed He was very much awake. He handled this dangerous situation in His own way and at His own time. His mode of action was far from what we would have expected. Earlier the problem of hypocrisy had threatened to harm the Church at Jerusalem. Jesus took quick and effective action. He caused Ananias and Sapphira to drop dead, in this way indicating that only open and honest dealings have any place in His Church. Why didn't He use the same effective means to stop Saul? Because He had plans for Saul. Jesus would use His enemy as a vessel to carry the name of Jesus even to kings.

While Saul was journeying toward Damascus to catch some Christians, Jesus appeared to Him. Saul was blinded by a great light which caused him to fall to the ground. He heard the voice of Jesus, "Saul, Saul, why persecutest thou me?" Saul hadn't touched Jesus; he had imprisoned or killed members of Jesus' Church. Jesus expresses the intimate relation between Himself and the members of His Church by calling the persecution of the Church an act of violence against Jesus Himself.

Saul was deeply moved. He asked, "Lord, what wilt thou have me to do?" He was told to go into the city of Damascus and there he would receive his instructions. After he was baptized, he went into the synagogue, not to arrest those who believed in Jesus as the Son of God, but rather to declare to the people: Jesus is indeed the promised Messiah; Jesus is truly the Son of God for whom pious Jews have been waiting.

The conversion of Saul is reassuring to us. The Church of today faces the opposition of atheistic Communism. Even now we are aware of the fact that Khrushchev and Mao have not been able to make atheists of all their people. We do not know whether Jesus will give Mao and Khrushchev the Ananias-Sapphira treatment or the Saul treatment. We do know that Jesus can do whatever He wishes with these men.

Within the organized Christian Church we are plagued by unionists who want to unite their church groups with little or no concern for the question of whether those with whom they unite believe the teachings of Jesus. At the same time we are disturbed by separatists who further divide Christian groups by insisting on their own peculiar views of doctrine and practice. In both situations we have the assurance that the Lord who was greater than Saul is also greater than all the leaders of Christian Churches.

### Our Encouragement

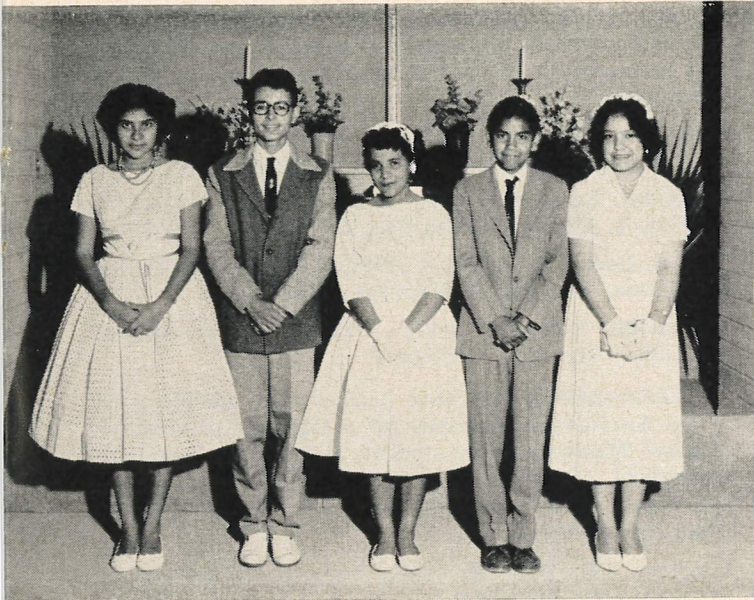
The early Christians must have been greatly encouraged in their work when they saw their former enemy become a worker in the Christian Church. Persons who might have been on the verge of giving up the work of the Christian Church as being a hopeless task must have found renewed vigor as they saw Saul work harder and more effectively than they had ever done.

*(Continued on page 222)*

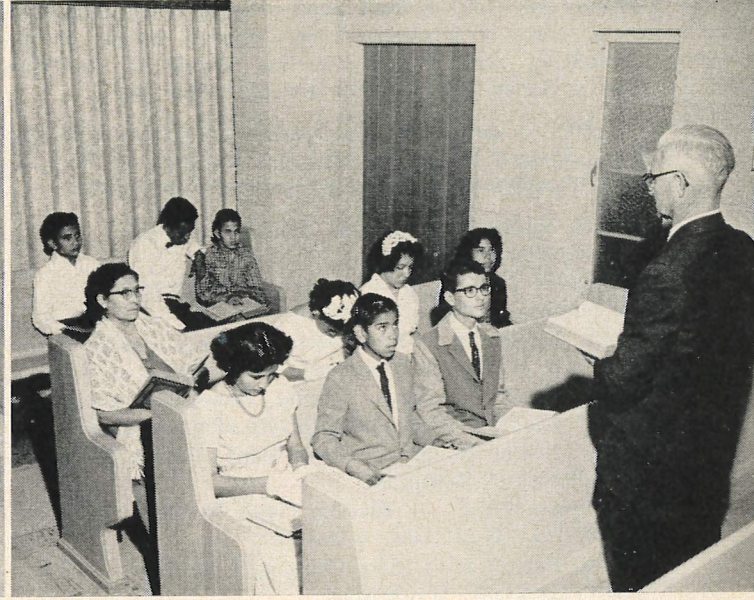


A Pictorial Visit  
to  
Our Spanish Mission

*News* FROM OUR  
*Missions*



*Confirmation Class — Palm Sunday, 1961  
San Pablo Lutheran Church, Tucson, Arizona  
Pastor V. H. Winter*



*Bible Class  
San Pablo Lutheran Church, Tucson, Arizona  
Pastor V. H. Winter*



*Christian Day School at San Pablo, Tucson, Arizona  
Miss Victoria Kannenberg, teacher*



*Sunday School Class  
Miss Barbara Winter, teacher*



# Wisconsin Lutheran Seminary Graduation

In a closing service held at 10:30 Thursday, June 1, 1961, in the Seminary Court, 25 graduates of our Wisconsin Lutheran Seminary were formally presented to the Church as candidates for the holy ministry. On the basis of the inspiring example of Stephen and a great number of unnamed apostolic Christians, spoken of in Acts 8:1-4, these graduates were exhorted to enter upon their field of work with a deep appreciation of the Gospel entrusted to them, so that they, too, would let nothing ever take it from them or keep them from sharing it richly with others. A very unusual feature of this graduating class is the fact that among its members were included both a father and his oldest son.

This is the list of the graduates together with the field of work to which they were assigned on May 26, 1961, through our Synod's Assignment Committee:

Bittorf, Victor I. — Pilgrim, Denver, Colorado (Monroe, Wisconsin)  
 Borgwardt, Wayne M. — St. John's, Frankenmuth, Michigan (Alma, Wisconsin)  
 Braun, Jerome H. — Northwestern College, Tutor, Watertown, Wisconsin (Hartford, Wisconsin)  
 Cone, Chester E., Jr. — Trinity, Hendricks, Minnesota; St. Paul's, T. Argo, South Dakota (Petoskey, Michigan)  
 Cone, Chester E., Sr. — Good Hope, Omaha, Nebraska (Petoskey, Michigan)  
 Cox, Raymond G. — Mission Field, Northern Rhodesia, Africa (West Allis, Wisconsin)  
 Ehlert, Ronald J. — Zion, Clatonia, Nebraska (Thiensville, Wisconsin)  
 Hartman, Robert C. — Mt. Calvary, Flagstaff, Arizona (Milwaukee, Wisconsin)  
 Jungkuntz, Daniel L. — St. Paul's, Saginaw, Michigan, Vicar (Jefferson, Wisconsin)  
 Jungkuntz, Frederick H. O. — Immanuel, South Lyon, Michigan (West Allis, Wisconsin)  
 Krenke, David A. — Peace, Isabel; St. Paul's, Timber Lake; Emmanuel, Trail City, South Dakota (Oshkosh, Wisconsin)  
 Lindquist, J. Edward — Zion, Valentine, Nebraska (Escanaba, Michigan)  
 Loescher, Waldemar O. — Zion, Zeeland, North Dakota; St. Paul's, Mound City, South Dakota (Excelsior, Minnesota)  
 Michel, Robert H. — Grace, Newton, Iowa (Milwaukee, Wisconsin)  
 Mutterer, Richard H. — Trinity, Lime Ridge; St. John's, Hill Point, Wisconsin (Graceville, Minnesota)  
 Nolte, Lawrence A. — St. Paul's, Monroe, Michigan (New Ulm, Minnesota)  
 Paustian, Richard C. — Northwestern Lutheran Academy, Tutor, Mobridge, South Dakota (West Salem, Wisconsin)  
 Polzin, Ralph J. — St. John's, Doylestown; Trinity, Fall River; St. Stephen's, Fountain Prairie, Wisconsin (Milwaukee, Wisconsin)  
 Ponath, David M. — Trinity, Goodview (Winona), Minnesota (Stillwater, Minnesota)  
 Reaume, A. Hugh — Immanuel, Tyler; Zion, Island Lake, Minnesota (Livonia, Michigan)

Redlin, David G. — St. Paul's, Gresham; St. John's, Rising City, Nebraska (Watertown, Wisconsin)  
 Schwark, Melvin A. — Northwestern College, Tutor, Watertown, Wisconsin (Markesan, Wisconsin)  
 Tomhave, Duane, K. — Westown Mission, Phoenix, Arizona (Mankato, Minnesota)  
 Uhlhorn, Ronald W. — Cross, Charles City, Iowa (Darfur, Minnesota)

Four former graduates of our Seminary, who until now had served in temporary assignments, received their first permanent calls on May 26 through the Assignment Committee:

Sengbusch, Carroll G. (1959) — Assistant, Grace, South St. Paul, Minnesota (Brillion, Wisconsin)  
 Schneider, James A. (1960) — St. Peter's, Goodwin; St. John's, Altamont, South Dakota (Kenosha, Wisconsin)  
 Tischer, Ronald N. (1960) — Trinity, Grafton; St. Mark's, Sutton, Nebraska (Milwaukee, Wisconsin)  
 Westendorf, Rolfe F. (1960) — St. Timothy's, Maumee, Ohio (Bay City, Michigan)

Eight students who have finished their Middler year at our Seminary volunteered for a full year of vicarage; also two Wisconsin Synod students at Concordia Seminary, Springfield, Illinois, offered their services as vicars in our midst. These vicar volunteers were assigned in the following manner on May 13:

Gaertner, John P. — St. John's, Jefferson, Wisconsin (Neenah, Wisconsin)  
 Schewe, Harold A. — Dr. Martin Luther College, Tutor, New Ulm, Minnesota (Milwaukee, Wisconsin)  
 Shimek, Richard C. — Trinity, Neenah, Wisconsin (Echo, Minnesota)  
 Smith, Lowell K. — Grace, Tucson, Arizona (Kenosha, Wisconsin)  
 Uitti, Aaron L. — Northwestern Lutheran Academy, Tutor, Mobridge, South Dakota (Cocoa, Florida)  
 Westendorf, Daniel D. — Pilgrim, Minneapolis; St. Croix Lutheran High School, St. Paul, Minnesota (Saginaw, Michigan)  
 Widmann, Warren L. — St. Matthew's, Benton Harbor, Michigan (Mobridge, South Dakota)  
 Witte, David A. — St. Matthew's, Winona, Minnesota (Fort Atkinson, Wisconsin)  
 (The two Concordia Seminary vicars)  
 Seifert, Donald — Palos Lutheran, Palos Heights, Illinois (Redwood Falls, Minnesota)  
 Schalow, Lyle — St. Paul's, Arlington, Minnesota (Marshfield, Wisconsin)

One student, who has finished his Junior year at our Seminary, was asked to serve for a full year as undergraduate tutor:

Roth, Donald D. — Northwestern College, Watertown, Wisconsin

CARL LAWRENZ





PROF. F. E. BLUME



PROF. JOH. P. MEYER



PROF. CARL LAWRENZ



PROF. PAUL PETERS



PROF. GERALD HOENECKE

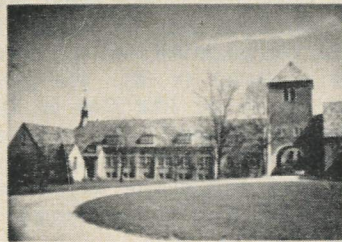


PROF. H. J. VOGEL

# Wisconsin Lutheran Seminary

Faculty

19



& Class

61



VICTOR I. BITTORE



WAYNE M. BORWARDT



PROF. ARMIN SCHUETZE

## Wegon, Wisconsin



JEROME H. BRAUN



CHESTER E. CONE SR.



CHESTER E. CONE JR.



RAYMOND G. COX



RONALD J. EHLERT



ROBERT C. HARTMAN



DANIEL L. JUNGKUNTZ



FREDERICK H.D. JUNGKUNTZ



DAVID A. KRENKE



J. EDWARD LINDQUIST



WALDEMAR OLOESCHER



ROBERT H. MICHEL



RICHARD H. MUTTERER



LAWRENCE A. NOLTE



RICHARD C. PAUSTIAN



RALPH J. POLZIN



DAVID M. PONATH



A. HUGH REAUME



DAVID G. REDLIN



MELVIN A. SCHWARK



BURTON E. STENSBERG



DUANE K. TOMHAVE



RONALD W. UHLHORN



# Prophecy And Fulfillment

Zechariah 12:9-11

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

John 19:37

And again another scripture saith, They shall look on him whom they pierced.

The Prophet Zechariah was called to his task in the late 500's before Christ. He was himself of priestly descent, the grandson of Iddo, the chief of one of the priestly families that returned from the Babylonian exile under the leadership of Zerubbabel and Joshua (Neh. 12:4). He began his labors as prophet only two months later than his contemporary, the Prophet Haggai, and together with Haggai he called upon the people now returned to the Holy Land from their years of exile in the land of their conquerors to build the Temple and the city of Jerusalem anew.

## The Conflict Zechariah Portrays

A large portion of Zechariah's book, however, is taken up with a prophetic description of the future of the kingdom of God in its conflict with the kingdoms of the world. In the section of his book from which our prophecy is taken he gives us a picture of the judgment of the Lord upon the kingdoms of the world that stand in violent opposition to the kingdom of the Messiah. He describes the future in Old Testament prophetic terms and speaks of the opposition of the unbelieving

world to the plan of salvation made and carried out by the God of all grace and mercy in terms of an attack of the heathen nations on the Lord's holy city, Jerusalem.

## Marvelous Strength for God's People

In this conflict with the heathen nations, says the Prophet in chapter 12, the Lord will endow the people of His city, Jerusalem, with marvelous strength so that they will overcome all their foes. It is the Lord who will make the weakest among the population of Jerusalem, even those who cannot stand firmly on their own feet, to become like David, the mightiest and the bravest hero of Israel (v. 8). The strong ones are to be like God in their power and strength; that is to say, by the abilities that the Lord gives them they will appear to be something more than human beings.

While the Lord thus endows the inhabitants of Jerusalem with supernatural strength in their struggle with all the forces that stand in opposition to the Lord and His Anointed, the Lord will seek to destroy all the nations that attack Jerusalem. — Let it be borne in mind that by means of these pictures the Prophet is declaring how the Lord of heaven and earth will overcome all the forces of evil that stand in opposition to Him and will finally make His kingdom come. The thought is the same as that of Psalm 2.

## The Spirit of Grace Will Work Repentance

But the Lord will do more even than all this for His people. He will pour out His spirit of grace and of supplications upon them. This spirit of grace will awaken in the soul of sinful man the knowledge of sin and guilt, in particular the knowledge of the guilt it has incurred by rejecting and killing the Savior. And to His people the Lord will further give the spirit of supplications; that is, having awakened in them an awareness of their sin and guilt, the Lord will awaken also sorrow and repentance in their hearts so that they will come to a recogni-

## They Shall Look on Him Whom They Have Pierced

tion of the enormity of what it is that they have done and bitterly repent of their sin.

## The Identity of the One Who Was Pierced

In the section from the Prophet which we are studying, the Lord Himself is speaking. In the tenth verse the Lord says: "they shall look upon *me* whom they have pierced," and then continues: "and they shall mourn for *him*." Obviously the *me* and the *him* are speaking of the same Person. But who is this Person? Clearly, we are not to think of the slaying of the Lord, Creator of the heaven and the earth. Rather, the One spoken of here is the Messenger, the Representative, the Servant of the Lord, the One who became man in the person of Jesus Christ. As very God of very God He came to His people, and therefore in Him the Lord has Himself come to His people, in His essence very God, and yet in His Person, a Being distinct, the Second Person in the Holy Trinity. This is the One whom the inhabitants of Jerusalem, God's own people, will put to death, and God's spirit of grace and supplications will bring them to a knowledge of their sin, will prompt them openly to confess it, and to pray for forgiveness for it.

## The Beginning of the Fulfillment

In his Gospel, the Apostle John sees the commencement of the historical fulfilling of this prophecy with the crucifixion of the Son of God who had come in the flesh (19:37). A soldier pierced His side with a lance as He was still hanging upon the cross. However, the piercing with the spear was simply seen as the climax of all the sufferings of our Lord, though then the Lord was already dead. But that soldier did pierce our Lord's side with his lance, and the Apostle wants us to notice that even in this minute detail the word of the Prophet had been fulfilled. But the particular instrument used and the kind of death which our Lord died were not the thing to which the Prophet was

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# Apaches Mourn Tall Missionary

Without benefit of telephone, the word got out to the scattered Apache wickiups that Inashood Ndaes'n had died on May 31 at Tucson where he had lain mortally sick for weeks. "From the far reaches of this vast White Mountain Reservation," writes Wade Cavanaugh, a friend of the missionary, in the *Arizona Republic*, "hundreds of tribal members gathered here at Whiteriver yesterday (June 3), to pay final tribute to their beloved Inashood Ndaes'n, the Rev. E. Edgar Guenther."

Not quite two months before, on April 8, the Apache tribe had honored their missionary with an Indian barbecue to mark the occasion of the fiftieth anniversary of his coming to Apacheland and of the Guenther's marriage.

The son of Karl Guenther and his wife, E. Edgar Guenther was born at Rauville, South Dakota, on June 1, 1885. Here he was baptized, trained and confirmed in the Lutheran faith. Hearing a mission festival sermon in which the preacher made an appeal for laborers for the Lord's vineyard, young Guenther resolved to become a pastor himself. Leaving the farm of his parents, he entered the academy department at New Ulm, then the college at Watertown, and finished his ministerial training at the Seminary at Wauwatosa. This training period, however, was cut short when, in December of 1910, he was called to fill a vacancy in the Apache Indian Mission in Arizona.

The young candidate now faced a problem. He and his fiancée, Miss Minnie Knoop of Arcadia, had planned to be married in summer, and now these arrangements would have to be dropped and the wedding would have to be changed to a very simple ceremony in December.

Thus began a pattern of planning and living which characterized the entire attitude of Edgar and Minnie Guenther throughout their life together in the service of the Savior, the shining thread which was woven through the woof and warp of their 50 years of fruitful labor among their beloved Apaches. It was the readiness to set aside personal considerations for duty and love of their Savior and the souls He entrusted to their care, the same attitude which found such rich expression in Pastor Guenther's ministry and in Mrs. Guenther's



Missionary E. Edgar Guenther

helpfulness beside her tall husband. She never tired of visiting and nursing the sick, taking in orphaned Apache babies, harboring the homeless and discouraged, teaching Sunday school, playing the organ at church and the portable camp organ in the camp services, although she was kept very busy raising her large family.

This spirit was present already in the young bride of 1910. She promptly set aside her plans for a large wedding and consented to being married quietly on December 28 and leaving early in January for the unknown future as a missionary's wife on the then very primitive and remote Apache reservation. The tedious journey west became their happy honeymoon, even though they were told, upon arriving at Holbrook by rail, that they would have to wait until the snow which blocked the trail to East Fork had thawed before they could proceed. They waited until April before it was possible to travel the last 80 miles to East Fork!

For the next 50 years their days were filled with the joys and problems of raising their fine, large family under most trying circumstances and of taking upon their shoulders and hearts the weal and woe of the White Mountain Apaches. The love of their people was shown to the Guenther's on the twenty-fifth anniversary of

their ministry when the Indians adopted the missionary formally as blood-brother of their tribe and presented him with a rocking chair for his "retirement." Guenther's retirement actually turned out to be another 25 years of labor among his people. Even after he had been removed, at his own request, from the salary roll of the Synod several years ago, he continued to serve, especially by looking up the Indians who lived in out-of-the-way valleys whom he had not been able to serve as frequently as he wanted to during his busy ministry.

For more interesting details of Missionary Guenther's long career, please, read the fascinating story told by the Rev. H. C. Nitz, an early associate of Guenther, in the March 12 issue of *The Northwestern Lutheran*.

When Apache twin babies who were thought to be infested with an evil spirit, and other orphaned and neglected children posed a problem, the Guenther's solved it in typical fashion by opening the "Cracker-box Orphanage" at East Fork in 1923. Pastor Guenther writes of this episode in their lives in his colorful fashion in "Our Synod and Its Work":

"A small back room with a cot for the matron, several small boxes nailed to the wall above the cot, as many more standing by the side of the bed, and each box occupied by a tiny copper-hued baby — that was our Apache Orphanage back in 1923. The baby in the Bishop cracker-box lost its mother at birth and was brought here when relatives found that it did not thrive at home on white flour gravy and black coffee..."

Pastor Guenther related another experience of the early days in the Indian Mission one evening, while he and the writer were trying to keep warm around a bonfire on the road from McNary when two tires had given out at the same time and left us stranded:

In the dead of one winter's night Pastor Guenther was awakened by the sound of some pebbles thrown against his bedroom window. When he went down to see what was wrong, he found a young Indian father who insisted that the missionary come out to his camp with him. On the way the man told him that his wife had



given birth to a baby boy with a hand deformed by an extra digit, and that the grandmother wanted to put the baby out of the way because of the evil spirit in him. He said, he and his wife knew that the Inashood would know what to do to help them keep their boy. Arriving at the camp and seeing that the old squaw indeed was bent on doing harm to the child, the young missionary took the baby behind the wickiup and performed a hasty amputation with his jackknife, bandaging the little hand with a piece of his shirt. Sternly ordering the women not to touch the bandage until he would return, Guenther left. His quick action had saved the baby's life.

Especially during the days when he was superintendent of the field, and also throughout his ministry Pastor Guenther was a builder. Many a hole was dug, many a board was cut, and many a log was hewed with his own practical hands. The rustic chapel among the Ponderosas at McNary was the last major project he carried out, characteristically without any expense to speak of for the Synod. The local lumber company had furnished the material and

Guenther and his Apache boys provided the labor. The church of which he was justifiably proud, with its hand-hewn altar furniture, stands as a monument to his labor and love.

Primarily, however, Edgar Guenther was a builder of human character and of Christian lives which would be worthwhile in this world and would endure forever to the praise of their Creator, Redeemer, and Sanctifier. On the day when the doors of his newly built Whiteriver Church were opened by Chief Baha (the Wolf) Alchessay, Guenther baptized the chief and 100 of his braves in a memorable service.

Missionary Guenther's style in preaching was uniquely refreshing and went to the heart of his hearers. He reports one of his sermons on page 90 of "Our Synod and Its Work." Instead of waiting for the Indians to come to the frame church in the village, Guenther often went out to their camps, gathered the clan under some convenient shade tree, set up the portable organ for Mrs. Guenther and held the service under the arches of the cottonwoods or in the shade of the cedars. Hearing that the family of Chief Baha were having a reunion on a certain Saturday, he asked me to go with him to visit the

chief's camp. The result was that he had arranged with his noble friend to hold a church service along the river before the family dispersed to their homes early on Sunday morning.

His understanding and kindness to old, neglected folk was typical of his entire attitude toward people. Back in 1947 he and Mrs. Guenther took me with them very early on a frosty spring morning, a light snow still dusting the earth, up on the North Fork to pay a call on ancient Shimah (Apache for "venerable mother"). The 90-year-old Apache grandmother in a gray squaw dress sat huddled for warmth over her little twig-fire. The wind blew in the open flap and up out of the large smoke hole which was badly in need of repair. The transformation in those wrinkled features from a face of miserable dejection to pure, radiant joy upon hearing the voices of her beloved Inashood and his wife defies description. She was totally blind and almost deaf, but she listened attentively to catch every word, as the missionary poured the sweet comfort of God's Word into her aged ear. Then she kept repeating: "Good, good, good!"

The love of his people spoke loudly and comfortingly to the tall mission-



*Apache tribal celebration, 50th anniversary of Pastor and Mrs. E. Edgar Guenther, Whiteriver. Missionary Guenther is sitting along the wall.*



*Pastor and Mrs. E. Edgar Guenther on the day of the Indian tribal celebration in their honor—April 8, 1961, at Whiteriver.*



ary and his family during his long, last illness. When his Apaches heard that he felt homesick at Tucson away from his people, they hired several cars and drove the 200 miles to cheer him up. On April 8, over 1200 turned out to honor Pastor and Mrs. Guenther on their anniversary at Whiteriver.

And, when the news of his death reached them, the Apaches began arriving at Whiteriver from all parts of the reservation already two days before the funeral, bringing gifts and flowers to Mrs. Guenther, but especially hearts and words which called to memory the many deeds of love they had received during his long ministry, recalling the arduous trips he made to their camps at first on horseback, then in the Model T, later in the station wagon, and, finally, in the Metro, in which the Guenthers could sleep and live as they carried out the Good News in Christ.

The people came and offered their help, they cleaned the church, the churchyard and the cemetery, they set benches out on the lawn for the overflow which was expected for the funeral, and generally attended to the many details of the service. Six young

Apaches, members of the Whiteriver Church Council, acted as pallbearers for their beloved leader and thereby honored also his wife and family, especially their present pastor, the Reverend Arthur Guenther, who became their pastor several years ago after his father's retirement.

At the funeral service Pastor E. Arnold Sitz, president of the District and close friend of Guenther for many years, spoke the Word on the basis of John 14:1-7. Pastor R. Zimmermann, field secretary of the Indian Mission, conducted the liturgy. Mr. Alfred Burdette, now in charge of several stations as evangelist, added appropriate words in English and Apache.

At the graveside Pastor Henry Rosin, another veteran missionary colleague, read the comforting words of Psalm 71 and the committal service, pointing to the resurrection of the body to life everlasting. Venerable Pastor F. Uplegger, now in his ninety-fourth year, spoke to the mourning congregation standing in a wide circle around the grave. In their own tongue he spoke of the glory of our Christian hope of the resurrection in Christ our risen

Savior. He and his son and two daughters also sang two Apache hymns.

After all the words had been spoken, the Apaches and others who had come because they felt impelled by love and admiration to pay the tall missionary this last earthly tribute, slowly filed down the hill from the graveside, from which one commands a magnificent view of the Whiteriver Valley to the south.

One Apache friend of long standing, Del Penrod, stopped at the car in which Mrs. Guenther was sitting and put into words the feeling of all his people: "Today I am the loneliest man in the world."

In the years to come the fathers and mothers will sing in their wicki-up around the winter's fire of the tall missionary, Inashood Ndaes'n, who long ago came to the White Mountain and brought so much kindness and guidance to the Apache people; but, above all, who brought the precious Gospel of the Life in Christ and *lived it* before them for 50 years. His memory will flourish like the evergreen cross of Ponderosa boughs which someone simply and fittingly fashioned for Edgar Guenther's coffin.  
EDGAR HOENECKE

## Synodical Conference Votes Important Action Regarding Alabama Academy and College

[As we promised our readers, we here give a supplemental report on the Recessed Convention of the Synodical Conference.—Ed.]

We print in full the committee report regarding Alabama Lutheran College and Academy.

### REPORT OF COMMITTEE 4c

**Re: Transferring ownership of the Alabama Lutheran Academy and College at Selma, Alabama, to The Lutheran Church—Missouri Synod.**

WHEREAS, The Synodical Conference at its convention of 1946 has given the responsibility for mission work among Negroes in North America to the respective districts of its constituent synods in which such missions are located; and

WHEREAS, The Southern District of The Lutheran Church—Missouri Synod has declared its willingness to assume the responsibility of the Negro mission work in our southern field, which is the only area in our country not already administered by the districts of The Lutheran Church—Missouri Synod; and

WHEREAS, When this arrangement has been completed The Synodical Conference will no longer have jurisdiction of Negro mission work in North America; and

WHEREAS, The Board of Directors of The Lutheran Church—Missouri Synod, in its meeting of January 13, 1961, has declared itself "ready to assume all financial responsibility and has agreed to reimburse the constituent synods of the Synodical Conference for their proportionate share of the appraised value of all properties in question," after a competent and independent appraisal of the existing land and improvements at Selma has been made, and on the basis of the past contributions of all the participating synods to the capital cost of said property; and

WHEREAS, The Board of Directors of The Lutheran Church—Missouri Synod petitioned its Praesidium to negotiate an agreement with the officers of the Synodical Conference to make this matter an order of business at the recessed convention of the Synodical Conference to be held in May of 1961, which has now been done; and

WHEREAS, The Board for Ministerial and Teacher Education, newly created by resolution of the Synodical Conference of 1960, is in favor of the ultimate transfer of the institution at Selma to The Lutheran Church—Missouri Synod (though by resolution to the Board of Directors of The Lutheran Church—Missouri Synod it recommends this be made an official item on the agenda of the 1962 Convention of The Synodical Conference and that the action of transferring the Selma institution



should await the time when the Southern District of The Lutheran Church—Missouri Synod shall have taken on the responsibility for Negro mission work in the southern field); and

WHEREAS, Finally, the task of training workers for Negro mission work in North America should be carried forward with all possible vigor by placing this institution under the complete control of The Lutheran Church—Missouri Synod; therefore, be it

*Resolved*, That the Synodical Conference accept the offer of The Lutheran Church—Missouri Synod through its Board of Directors and that it instruct its trustees to meet with the Board of Directors of The Lutheran Church—Missouri Synod to transfer the ownership of Alabama Lutheran Academy and College at Selma to The Lutheran Church—Missouri Synod (cf. par. 4); and be it further

*Resolved*, That the constituent synods of the Synodical Conference be urged at their next regular conventions to take appropriate action to effect the transfer of the property at Selma to The Lutheran Church—Missouri Synod.

The committee report was discussed in an open hearing and, after some debate, was adopted in the Thursday evening (May 18, 1961) meeting.

The reader will note that under these resolutions the Synodical Conference would no longer be engaged in Negro mission work in the South. This work would be entirely under the control and direction of the Southern District of the The Lutheran Church—Missouri Synod.

We also call attention to the last "Resolved." The two preceding resolutions do not go into effect unless and until the constituent synods "take appropriate action," that is, at their conventions pass resolutions giving approval to the course of action voted by the Synodical Conference.

In other actions the Convention resolved to congratulate Dr. Clarence Wilson for his long service as chairman of the Missionary Board of the Synodical Conference. Grateful note was also taken of the fact that Dr. Karl Kurth has served for 15 years as Executive Secretary of the Missionary Board.

W. H. F.

## List of Floor Committees Thirty-Sixth Convention of the Wisconsin Ev. Lutheran Synod August 8-17, 1961 Wisconsin Lutheran High School Milwaukee, Wisconsin

PLEASE NOTE: The names of all voting delegates to the Synod Convention appear as members of one of the committees listed below. Therefore no separate listing of voting delegates will be published in *The Northwestern Lutheran*.

### 1. Elections

Pastor K. Eggert, Chairman		
Pastor P. Knickelbein, Vice-Chairman		
Teacher T. Lau		
St. John	Juneau, Wis.	G. Pape
Immanuel	Campbellsport, Wis.	C. Narges
Parkside	Milwaukee, Wis.	H. Speckin
Apostles	Milwaukee, Wis.	C. Gunderman

### 2. Church Union Matters

The Rev. W. Franzmann, Chairman		
Pastor F. Miller	Pastor O. Engel	
Pastor H. Hoenecke	Pastor J. Wendland	
Pastor G. Haag	Pastor I. G. Frey	
Pastor H. Schnitker	Teacher M. Roehler	
Pastor K. Otto	Prof. L. Umnus	
Prof. V. Weyland		
St. John	Baraboo, Wis.	R. Bailey
St. Matthew	Benton Harbor, Mich.	R. Steinke
Grace	Zillah, Wash.	L. Klueber
Mt. Olive	Denver, Colo.	G. Stoltz
Friedens	Kenosha, Wis.	R. Moskopff
Peace	Clark, S. Dak.	F. Felstehauser

Salem	Stillwater, Minn.	H. Reichert
St. Paul	Green Bay, Wis.	O. Schopf
Gethsemane	Los Angeles, Calif.	H. Riechers

### 3. Membership

Prof. A. Schuetze, Chairman		
Pastor Rol. Zimmermann	Rev. W. Kleinke	
Pastor J. Hanson	Teacher R. Scherzer	
Our Savior	Wayne (Detroit), Mich.	T. Wenzel
St. Peter	Poplar Grove, Minn.	A. Arndt
St. John	Wrightstown, Wis.	E. Zittlow
Faith	Antioch, Ill.	E. Fager

### 4. President's Report

Pastor H. Sauer, Chairman		
Pastor G. Fischer	Pastor H. Kuske	
Pastor F. Knoll	Prof. F. Manthey	
St. Matthew	Winona, Minn.	L. Nelson
Immanuel	Tawas City, Mich.	E. Buchner
Zion	Colome, S. Dak.	E. Miller
Grace	Seattle, Wash.	K. Winter
Zion	Rhineland, Wis.	O. Pilgrim

### 5. Requests of Institutions and Planning Committee

**Also the Michigan Memorials:**  
**re: Board of Higher Education**  
**re: Revamping Educational System**

Pastor L. Sabrowsky, Chairman		
Pastor A. Voigt	Pastor L. Schroeder	
Pastor G. Struck	Pastor R. Kant	
Pastor P. Hartwig	Teacher W. Hadler	
Pastor W. H. Wietzke	Teacher A. Will	
Pastor D. Laude	Teacher V. Lehmann	
St. John	Frontenac, Minn.	G. Santleman
Good Shepherd	Fond du Lac, Wis.	A. Schroeder
Grace	Muskegon Heights, Mich.	R. Prysian
Bethany	Hustisford, Wis.	N. Nehls
St. John	Barre Mills, Wis.	R. Meyer

### 6. Nominating Committee

Pastor G. Schmeling, Chairman	Milwaukee, Wis.
Pastor W. Gutzke	La Crosse, Wis.



- |                    |                   |                       |                                   |
|--------------------|-------------------|-----------------------|-----------------------------------|
| Pastor W. Pankow   | New London, Wis.  | Pastor M. Kujath      | Teacher A. Moskop                 |
| Pastor P. R. Kurth | Stillwater, Minn. | Pastor E. C. Birkholz |                                   |
| Pastor G. Struck   | Bay City, Mich.   | St. John              | Hemlock, Mich. H. J. Walther      |
| Pastor L. Wurster  | Terry, Mont.      | Grace                 | Hutchinson, Minn. R. Steinbrecher |
| Pastor M. Weishahn | Des Moines, Iowa  | First German          | Manitowoc, Wis. R. Christman      |
| Pastor I. G. Frey  | Phoenix, Ariz.    | Garden Homes          | Milwaukee, Wis. R. Barnes         |
| Pastor G. Haag     | Portland, Ore.    | St. Paul              | Fort Atkinson, Wis. H. F. Wisch   |
- 7. Credentials and Excuses**  
 Pastor J. Mahnke, Chairman  
 Pastor T. Thurow Teacher D. Steinberg  
 Teacher F. Berg  
 St. Matthew Milwaukee, Wis. O. Weiss  
 Salem Brown Deer, Wis. C. Miller
- 8. Northwestern Publishing House, Committee on Publications, A.A.L. Overture Also Hymnal Revision Report**  
 Pastor J. Hoenecke, Chairman  
 Pastor V. Thierfelder Pastor W. Voigt  
 Pastor A. Schultz Teacher R. Behnke  
 Pastor R. Steffenhagen Teacher W. Neujahr  
 First English Dupree, S. Dak. S. Anderson  
 Immanuel Tyler, Minn. K. Toft  
 St. John Florence, Wis. F. W. Meyer  
 Zion Van Dyne, Wis. C. Hinz  
 Mt. Calvary Waukesha, Wis. J. Follett
- 9. Reports and Requests of Home Missions And Committee Report re: Synod-Supported Schools in Mission Congregations And Committee Report re: District Autonomy in Home Missions**  
 Pastor P. Oehlert, Chairman  
 Pastor T. Frey Pastor F. Dobratz  
 Pastor M. J. Wehausen Teacher A. Huhn  
 Pastor I. P. Frey Teacher S. Quam  
 St. Paul Tomahawk, Wis. F. Howe, Sr.  
 Bethany Manitowoc, Wis. C. Wernecke  
 Divine Savior Wauwatosa, Wis. F. Jackson  
 St. Peter Florence, S. Dak. E. Hever  
 St. John Pigeon, Mich. C. Sting  
 St. John Renville, Minn. R. Lenz
- 10. Reports and Requests of World Missions Also Committee Report re: Executive Chairman—Board for World Missions**  
 Pastor M. Croll, Chairman  
 Pastor W. A. Schumann Pastor T. Mahnke  
 Pastor R. Holtz Teacher F. Redecker  
 Pastor F. Weyland Teacher W. Stoekli  
 Pastor S. Kugler  
 St. Paul Broken Bow, Nebr. E. Einspahr  
 Peace Livonia, Mich. E. Marion  
 St. Marcus Milwaukee, Wis. V. Stellmacher  
 Immanuel Eau Pleine, Wis. E. Svec  
 Grace Sugar Bush, Wis. L. Thoma
- 11. Board of Trustees Report Also Committee Report re: Executive Chairman—Board of Trustees And The Pre-Budget Subscription Program**  
 Pastor O. Heier, Chairman  
 Pastor E. Gamm Prof. T. Kriewall  
 Pastor A. Zimmermann Prof. J. Oldfield  
 Pastor A. N. Uplegger Teacher L. Kehl
- 12. On Resolutions**  
 Pastor E. A. Sitz Prof. C. Schweppe  
 Pastor M. J. Lenz Prof. R. Fenske  
 Prof. C. Toppe
- 13. Report of the Board of Education**  
 Pastor R. Gensmer, Chairman  
 Pastor R. Goede Teacher J. Schibbelhut  
 Pastor F. Heidemann Teacher W. Otterstatter  
 Pastor H. Henke  
 Zion Akaska, S. Dak. W. Ballensky  
 Immanuel Gibbon, Minn. A. Friedrichs  
 Peace Green Lake, Wis. L. Wefel  
 Immanuel Plum City, Wis. H. Staeli
- 14. Press Committee**  
 Pastor J. Schaefer Prof. C. Trapp  
 Prof. G. Hoenecke
- 15. Constitutional Matters Also Committee Report re: Duties of the Visitor**  
 Pastor J. Fricke, Chairman  
 Pastor L. Wurster Prof. R. Unke  
 Pastor E. Ploetz Teacher H. Schultz  
 Prof. G. Franzmann  
 Emanuel Flint, Mich. A. Plieskatt  
 St. Matthew Stoddard, Wis. E. Lowrey  
 St. Paul Faith, S. Dak. H. Reede  
 St. Paul Neosho, Wis. H. Margelofsky  
 St. Paul Bangor, Wis. A. Sprehn
- 16. Pension Study, General Support, Home for the Aged, and Student Aid**  
 Pastor A. von Rohr, Chairman  
 Pastor W. F. Wietzke Teacher H. Luehring  
 Pastor R. Freier Teacher R. Otterstatter  
 Pastor R. E. Ziesemer  
 St. Paul Saginaw, Mich. E. Krieger  
 St. Paul Jordan, Minn. E. Kerkow  
 St. Stephen Beaver Dam, Wis. R. Werner  
 St. John (Clinton Ave.) R. Riggs  
 Milwaukee, Wis.
- 17. Lutheran Girl Pioneers Report**  
 Prof. L. Hahnke, Chairman  
 Pastor F. Zimmermann Pastor M. Zank  
 Pastor E. Semenske Teacher F. Warner  
 Gethsemane Mason City, Iowa W. Bachman  
 Riverview Appleton, Wis. R. Druckrey  
 St. John Whitewater, Wis. A. Ludtke
- 18. Commission on Evangelism, Board for Information and Stewardship, and Audio-Visual Aids Committee**  
 Pastor M. Weishahn, Chairman  
 Prof. P. Kuske Pastor B. A. Borgschatz  
 Pastor D. Kolander Teacher F. Mueller  
 Grace Tucson, Ariz. R. A. Schendel  
 Good Shepherd Omaha, Nebr. L. Leaver



Emanuel St. Paul, Minn.  
St. John Lannon, Wis.

W. Otto  
D. Lemke

Trinity  
Immanuel  
Faith  
St. Peter  
St. Peter

Grafton, Nebr.  
Deerfield, Wis.  
Monroe, Mich.  
T. Winchester, Wis.  
St. Peter, Minn.

J. Everts  
K. Krueger  
L. Stock  
A. Neumann  
T. Vick

### 19. Courtesy Committee

Pastor M. Braun, Chairman  
Pastor G. Fuerstenau  
Pastor R. E. Bittorf  
St. John Brewster, Nebr.  
St. Mark Carbondale, Mich.

Pastor H. Lehmann  
Teacher G. Barnes  
A. Schipporeit  
A. Rasner

### 20. Chronicler's Report, Statistician's Report, Annual or Yearbook Question, Archivist's Report

Pastor W. Lange, Chairman  
Pastor R. Mueller  
Pastor C. Koepsell

Teacher G. Fuerstenau  
Teacher E. Blauert

### 21. Manpower Committee Report

Pastor C. Nommensen, Chairman  
Pastor G. L. Press  
Pastor A. Kienetz  
Pastor R. Gose

Christ  
St. Stephen  
St. Paul  
St. John

Bison, S. Dak.  
Adrian, Mich.  
Prescott, Wis.  
Fox Lake, Wis.

E. Preszler  
O. Hannewald  
O. Rieken  
A. Wetzel

## The Thirty-sixth Convention of the Wisconsin Evangelical Lutheran Synod

The Thirty-sixth Convention of the Wisconsin Evangelical Lutheran Synod will meet, God willing, August 8 to 17, 1961, at the Wisconsin Lutheran High School, Milwaukee, Wisconsin.

The opening service with Holy Communion will be held Tuesday, August 8, 10:00 A.M., in St. John's Lutheran Church, corner of Harwood and Dewey in Wauwatosa, the Reverend Karl J. Otto, pastor. The Reverend Irwin J. Habeck, First Vice-President of the Synod, will preach the sermon.

The opening session will be held at the High School Tuesday, August 8, at 2:00 P.M. Delegates are asked to arrive early enough so that they will have time to register before the beginning of the session.

Daily sessions will be held as follows: morning, 9:00 to 11:45 A.M.; afternoon, 2:00 to 5:00 P.M.; evening, 7:00 to 9:00 P.M.

The Convention Service will be held Wednesday evening, August 16, at 7:30 P.M. in the High School auditorium. The Reverend M. J. Lenz, president of the Minnesota District, will preach the sermon.

Housing for the delegates will be provided in the dormitory of the Wisconsin Lutheran Seminary and at the Ambassador Hotel. Noon and

evening meals will be served all bona fide delegates in the High School cafeteria. Visitors will also be served if meal tickets are purchased in advance of the meal.

Reservations for housing should be made by July 15. Kindly address all requests for reservations to The Convention Housing Committee, Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee 13, Wisconsin.

All mail to be sent to delegates during the time of the convention should be addressed in care of Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee 13, Wisconsin. The High School telephone number is GLenview 3-4567.

THEODORE SAUER, Secretary

## Editorials

(Continued from page 211)

you visit the Black Hills. Our churches are not far away from vacation areas in the Pacific Northwest, Colorado, or Arizona. We now have several parishes in the suburbs of San Francisco and Los Angeles. If yours is one of the popular northwoods vacations in Wisconsin or Upper Michigan, our congregations are only a few miles away from your cottage or resort or campsite.

If family outings in the country take you away from your home parish in the city, include attendance at services in one of our rural or small town parishes; if you are going to the city on a Sunday morning, make arrangements to worship with one of our metropolitan congregations.

We know that the spiritual bond of faith that unites us with our fellow Christians is the ultimate tie that binds us together in our Wisconsin Synod. This bond of fellowship is our first joy as members of a congregation of a synod, but the Lord also graciously grants us the happy experience of the unity of faith in our worship associations within our fellow Christians. To sing together, pray together, attend upon God's Word together in congregational worship — in what other human society can we share each other's thoughts and hopes and joys in the same degree as we do in the company of our Christian brethren in a service of worship? It is indeed "pleasant for brethren to dwell together in unity," especially in the house of God.

C. TOPPE

## Studies in God's Word

(Continued from page 212)

The conversion of Saul should encourage us in our work. Every community in America has persons who oppose the teachings of Jesus. It is easy to decide that talking with them is a waste of breath. But is it? In His own good time God brought Saul

to accept the message of salvation in Jesus. Then Saul was ready even to risk his own life to bring this message to others. Lifetime scoffers continue to be converted to Christianity. Keep working, and Jesus may well use you as the instrument by which He converts another enemy and makes him His friend.

JOHN SCHAADT

## Prophecy And Fulfillment

(Continued from page 216)

first of all directing our attention. This was rather the fact the Savior was to die, done to death by His own people. But the fact that even in these outward details the words of the Prophet were literally fulfilled, shows the close connection



between the prophecy and its historical fulfillment.

Such a wonderful gift of the grace of our God is that which we call the Inspiration of Holy Writ.

### The Broader Fulfillment

The Prophet had said that the inhabitants of Jerusalem would "look upon him whom they had pierced," and Luke tells us (23:48) that the crowds who had just cried out, "Crucify him," beholding the things which were done, smote their breasts, lamenting over the Crucified One and over their own guilt. And on the Day of Pentecost the prophecy of Zechariah was more fully fulfilled when three thousand were pricked in their heart with sorrow on account of the Crucifixion of their Savior and were baptized in the name of Jesus Christ for the forgiveness of sins (Acts 2:37-41). Here was a scene that was to be repeated as the Apostles went out to preach the Gospel of a Crucified and Risen Lord and to work for the conversion of Israel.

### The Continuing Fulfillment

And yet, the words of the Prophet were not fulfilled only at the Cross and in the earliest days of the Church. They are also fulfilled each time a believer in any land or of any time is brought by God's Spirit to the realization that his sins too caused the Savior to be "pierced" and shamefully put to death. They are for him completely fulfilled in that moment when he in sorrow and repentance turns to this Savior and by faith receives the forgiveness of all his sins which the Lord's sufferings have won for him.

FREDERIC E. BLUME

## Church Dedication Lodi, California

On June 4, 1961, Christ Ev. Lutheran Church of Lodi, California, set aside and dedicated its church and its appointments to the teaching and preaching of God's Word in truth and the administration of His sacraments in purity.

The church had been purchased on August 9, 1960. It was partly rebuilt and furnished through countless hours of donated labor of love by the members.

Pastor R. Hochmuth, visiting elder of the California Conference,

preached on Ecclesiastes 5:1. Pastor W. Pifer, who had served the congregation as supply pastor, preached in German on Isaiah 66:1, 2.

Christ Ev. Lutheran Church asks its fellow believers to join her in thanking and praising God for His blessings bestowed. It invites all those traveling through central California on highway 99, to turn off at Flora Street, to go two blocks and visit. The address is 420 South Central Avenue at Flora Street, Lodi, California.

GOTTHOLD ZIMMERMANN

## Direct from the Districts Michigan

St. Paul's Congregation of Hale, Michigan, dedicated a new Baldwin organ on May 7, 1961. The local pastor, the Rev. Charles Boeder, based his dedicatory sermon on Psalm 150. Mr. William Woltmann, Flint, Michigan, was the guest organist. That same afternoon, a special musical service was held in which the choir and the children's choir took part. In this service, Mr. Woltmann and Miss Marie Spaude, Tawas City, Michigan, acted as guest organists.

The District is grateful to God for the filling of a number of its vacancies by candidates and vicars. St. John's, Frankenmuth, Michigan, is being filled by candidate W. Borgwarth. St. Paul's, Monroe, Michigan, is being filled by candidate L. Nolte. Immanuel, South Lyon, Michigan, is being filled by candidate F. Jungkuntz. St. Timothy, Maumee, Ohio, is being filled by candidate R. Westendorf. St. Paul's, Saginaw, Michigan, will be served by vicar D. Jungkuntz. St. Matthew's, Benton Harbor, Michigan, will be served by vicar W. Widmann. It is our prayer that the Lord of the Church may soon fill our remaining vacancies.

HANS A. SCHULTZ

## Call for Candidates

Professor Richard Jungkuntz has accepted a call. To fill the vacancy thus created, the Board of Northwestern College asks the members of the Synod to submit names in nomination for this professorship. The man called will be asked to work in the field of the classics, particularly Greek.

Nominations must reach the Board before Tuesday, July 18, 1961.

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

### AVAILABLE

Jordan Lutheran School of West Allis has some 40 used school desks with separate revolving seats suitable for the lower grades available to any Christian day school that will remove them from our premises.

Jordan Ev. Lutheran Church  
7624 West National Avenue  
West Allis 14, 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. Preconfirmation week: ages 9 to 14, August 6 to August 13; Sr. Youth Week: ages 14 to 18, August 20 to August 27. Cost per week \$18. Send application and \$5 registration to:

Rev. E. Zaremba  
21 N. 60th St.  
Barron, Wis.

### COMMUNION SET AVAILABLE

Plain Communion Set. Two flagons, one chalice, one paten. (Free.)

W. H. Lehmann  
230 N. Park Place  
Libertyville, Ill.

### HIAWATHA LUTHERAN BIBLE CAMP

Hiawatha Lutheran Bible Camp will be held this summer from July 9-15, 1961, on Clear Lake in Northern Michigan. The cost per camper is \$16.00. The camp is staffed by able and responsible members of the Wisconsin Synod. For further information please write the undersigned.

Pastor James E. Hanson  
Camp Director  
R. 1, Bark River, Mich.

### REQUEST FOR MUSIC TEACHERS

Dr. Martin Luther College and High School is in need of piano and organ instructors for the coming school year, 1961-1962. We therefore request that names of candidates be sent to the Chairman of the Music Department, Dr. Martin Luther College, New Ulm, Minn.

MARTIN ALBRECHT

### CANDELABRA WANTED

Some used but stable altar candelabra are needed by St. Andrew's Lutheran Mission of Toledo, Ohio. Will pay reasonable price.

Pastor Glenway Backus  
5408 Suder Ave.  
Toledo 12, Ohio

## CALENDAR OF CONFERENCES

### NORTHERN WISCONSIN

#### MANITOWOC DELEGATE DISTRICT

Date: July 31, 1961.

Time: 8:00 p.m.

Place: Bethany, Manitowoc, Wis.; A. Roekle, host pastor.

S. KUGLER, Secretary

### SOUTHEASTERN WISCONSIN

#### THE DODGE-WASHINGTON DELEGATE CONFERENCE

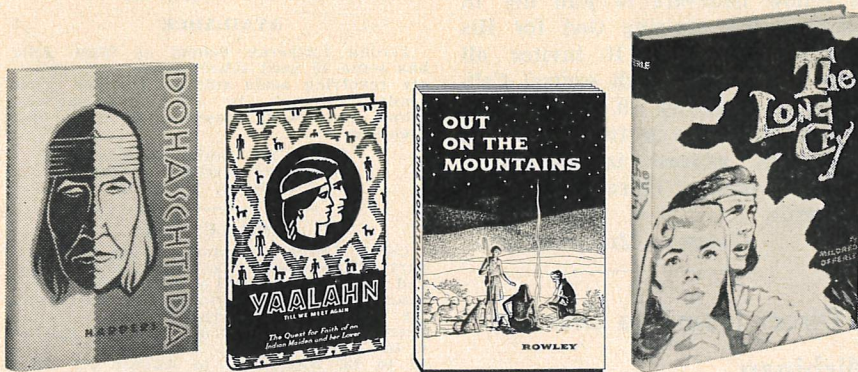
Date: July 9, 1961, beginning at 2:00 p.m.

Place: St. John's Congregation, Woodland, Wis.; Wm. Schink, pastor.

CARL J. HENNING, Secretary



# READING FOR RELAXATION



**OUT ON THE MOUNTAINS.** By HAROLD ROWLEY.

79 pages. Paper cover. No. 15N10.....\$1.00

Your understanding of the shepherd stories of the Bible — the Lost Sheep, the Good Shepherd, the Twenty-third Psalm — will be enriched by the true-to-life experiences of the young man who sought and found peace among the shepherds of the Orient.

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The dramatic story of a proud Apache who stubbornly rejects — but finally accepts — the love of his Savior, of his Indian sweetheart, and of a white man who is both his faithful friend and pastor.

**YAALAHN.** By GUSTAV HARDERS. Translated by H. C. NITZ.

289 pages. Cloth. No.15N12.....\$2.50

Recognized as a best seller in Lutheran circles, this is the true story of the power of the Savior's love in the hearts of an Indian man and maiden, and of their love for each other. "Yaalahn" is the Apache word for "Till we meet again."

**THE LONG CRY.** By MILDRED OFFERLE.

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A fictional novel set during the time of Babylon's conquest of Judah. The story is of Miriam, a Judean girl, and her journey to Babylon to escape the danger of war, her stay there and her return to Judah. The plot is interesting throughout the story and culminates with acknowledgment of Jeremiah's prophecies and hope for the conquered Jews as their Jerusalem goes up in flames after a heroic defense.

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