



THE NORTHWESTERN
Lutheran

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BRIEFS

by the Editor

"AN IMPORTANT DATE—Amson Gumbo, March 17, 1962—died March 17, 1963. In that short span of life is another date, the most important of all for this little boy: Amson, June 20, 1962, baptized!

"A missionary whom you have sent and whom you support was able to baptize Amson and also confirm his parents. What a joy this meant at the time of death! Instead of the customary wailing at the grave, the sound of Christian hymns filled the whole village. Rather than the beer party which follows a heathen burial, people left the graveside with the sure hope: 'Because I live, ye shall live also.' An important date enabled us to say: Amson is not dead, he only sleepeth.

"In Africa, as throughout the world, many will go to the grave without baptism and the knowledge of Jesus Christ, and thus, without hope. May God grant us grace to work faithfully in our God-given task of preaching the Gospel to every creature. We are compelled to do this as children of God, for we, too, have an important date: 'Work while it is day. The night cometh when no man can work.'"

— R. G. Cox, one of our missionaries who until recently worked in Northern Rhodesia, but now, together with Missionary R. W. Mueller, has begun the work in neighboring Nyasaland.

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THE BUSINESS BEFORE THE 1963 CONVENTION will be summarized in a convention preview which will appear in the July 28 issue.

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A FEW LITTLE WORDS OF THE RIGHT KIND often mean much to the Christian brother who hears them or reads them. For instance, recently a pastor ended a letter to us with the words "God bless you in your journalism for Him!" A layman from Michigan took time out for a brief letter in which he expressed his pleasure over *The Northwestern Lutheran* as a whole and also commented favorably on certain articles. Then he said: "I wish . . . to commend you and everybody connected with this fine *Northwestern Lutheran*."

But enough of the personal angle! We are more concerned about a general pattern of neglect in this area. We put a man in a position of responsibility in the congregation

or in the Synod. But though we may think highly of the work he is doing, we "just don't get around to" telling him so. Yet the chances are that he would do even better work for the congregation or the conference or the District or the Synod if we would give him

but a little encouraging nod now and then. Surely they do their work "as unto the Lord," but when one works in behalf of brethren, one likes to know that his work is not without effect. A bit of vigorous, yet fraternal correction is not unwelcome either. Certainly, it is preferable to the complete silence which leaves one with the impression that he is working in a vacuum. We could add that thoughtfulness and genuine courtesy are Christian graces. (See I Pet. 3:8.)

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THE EVANGELICAL LUTHERAN SYNOD, at its recent convention, voted to withdraw from the Synodical Conference. We hope to give more details on this action of our brethren in a future issue.

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A MOMENTARY LULL seems to have occurred in the reporting of developments which are taking place in our worker-training expansion program. Rest assured, the work goes forward. Buildings are going up; ground will be broken for more, perhaps two, in the near future. Intensive planning for future building is going on.

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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Editorials

Two Views of The Military Chaplaincy

In the August 8
issue of *The
Christian Century*,
Rabbi Martin

Siegel had pointed out defects in the military chaplaincy and suggested a change. *The Christian Century* in the March 6 issue proposed a restudy of the question of giving the chaplains a civil status instead. This immediately stirred up a hornet's nest and called forth critical replies in the letter column, especially from men in the chaplaincy who wanted to remain what they are.

We find two belated replies in the May 1 issue, taking opposite sides on the question. The first is by a chaplain. He writes: "Your position on military chaplaincy has gone beyond reasonable objectivity. It is apparent . . . that it is no longer a church-state issue but a personal vendetta against military chaplains — period."

To which the editor replied: "Ours is no personal vendetta, nor any other kind of vendetta. We are concerned to deal with a very real church-state issue, which our critic overlooks."

The second letter by a Congregational minister agrees with the *The Christian Century*. He comments: "Perhaps the most graphic flaw in the present military chaplaincy system is pointed out by this example: A navy chaplain defended, in a conversation with me, the rank and uniform need of a chaplain by blustering, as he pointed angrily at the cross beside the gold stripes on his shoulder boards, 'Some of these hard-noses that come into this office have no respect for this cross! The only way you can discipline them is with rank.' As a former marine corps infantry officer, I can assure you that discipline is in the province of the commanding officer, not the chaplain. As a Christian minister I can point to both the Gospel and the personality sciences for verification that 'hard-noses' need as much love and understanding as discipline.

"By far the majority of chaplains are good, well-trained men who could do their job as well in a civil service capacity, out of uniform (except where needed for field service); further, they would consent to such a change. But a few care not so much for the opportunity to minister as for the commissioned status often unavailable to them in more demanding areas of the military."

Our own Synod has proposed that chaplains serve in the same status as war correspondents, paid, not by the government, but by the Church itself. The first writer quoted above refers to our Synod as one of "the ax-grinding triumvirate."

That most people, even most churches, do not see that the military chaplaincy is in fact a mixture of Church and State and reaches back to the influence of Calvin, who looked upon the State largely as a hand-maiden of the Church to carry out its religious program. Most of the churches of our country are under the Calvinistic influence, and some, who once were not, are fast falling under it.

IM. P. FREY

Montini — Diplomat

Observers have generally been cautious when they project Cardinal Montini into his new papal office. Sometimes he has appeared to be a conservative, sometimes a liberal. His declarations on major issues have varied to the point of contradictions. Opposite sides are able to quote him in their favor.

Some would, therefore, call him vacillating, indecisive, blowing both hot and cold. Others consider him a "practiced diplomat." These two observations are not mutually exclusive. A diplomat must be able to convince each of his hearers, no matter how widely their views and interests differ, that he is sympathetic with the position each of them espouses. Such diplomatic skill appears to be in demand in Rome today.

Since the accession of John XXIII to the papal chair in 1958, the Vatican has been basking in a glow of popular approval. Protestants have commended the late pope for his good will. Eastern Orthodoxy has been made to feel welcome. Even Communist leaders have been civil to the point of being cordial.

This favorable climate of world opinion is treasured by the Catholic hierarchy. The simple, disarming humanity of John XXIII, which helped to secure this good will, no longer is there to foster it. Now it remains for diplomacy and finesse in the papal office to exploit this current popularity to Rome's advantage. Cardinal Montini's diplomatic experience would appear to meet this requirement.

As Rome continues its ancient policy of maneuvering for influence in Church and State, it will tax all of Montini's skill in discourse and persuasion to allay the fears and doubts of Protestants and Eastern Catholics that Rome has designs on them, and to convince suspicious governments that it is seeking their interests when it represents itself as nothing more than an unselfish promoter of peace and honor among men.

If this is to be one of Pope Paul VI's major roles, as we are led to believe, it is only another demonstration that he is not the vicar of Christ. If there was anything our Lord was not, He was not a "practiced diplomat."

C. TOPPE

* * * *

The Synod Convention of 1863

One hundred years ago, on May 29, 1863, the Wisconsin Synod convened for its annual meeting in Grace Church in Milwaukee. All 31 pastors who were then members of the Synod were present. In the course of the sessions 14 other pastors were accepted as members, all of whom were present with the exception of Pastor J. Brockmann of Ahnapee (now Algoma), who was excused because of illness. This meeting was also attended by 31 accredited delegates from the congregations and by four visitors from other synods.

On Friday morning President Bading opened the meeting with a short liturgical service and the reading

(Continued on page 218)

News FROM OUR Missions



A Way in the Wilderness

A Triple Observance in Apacheland

Except for the Indian dress and a few Apache hymns and a more relaxed attitude, the services in the Peridot Lutheran Church on May 26 might have been those of almost any of our rural congregations. Twice the newly renovated church was filled with thankful Apache Lutherans, observing a threefold anniversary: the seventieth of the beginning of Gospel preaching on the San Carlos Reservation, the sixtieth of the dedication of the Peridot Church, and the forty-fifth of the service of Pastor Henry E. Rosin at Peridot.

The renovation of the church had just been completed for the celebration, much of the work having been done by the Apache members themselves. And now the sons and daughters of the first Lutheran church in Apacheland, some of them descended from proud chiefs and warriors like Chief Cassiodor, lifted their voices in praise of the Triune God and Jesus the Savior in Christian hymns like "Before Jehovah's Awful Throne" and "Now Thank We All Our God."

The Trail of God's Grace

The morning service was designated as an anniversary and mission festival observance. It was to give expression to the gratitude for work of the Lord's grace done in Apacheland by remembering the duty of love which Christians owe their Savior to share the Gospel with those who are still "afar off."

The sermon text was Isaiah 43:14-21 and the topic, "The People in the Desert Shall Praise the Lord." The hearts of those who were wandering in fear and ignorance in the desert of superstition and unbelief are thankful because in Christ the Lord of Life has shown them a sure Way in the Wilderness. And in love and gratitude they would show the Way



As Dr. Uplegger was honored.

Mr. H. Porter at the right, standing; Dr. Uplegger seated at the extreme left.

to the Water of Life through the Gospel of Christ also to all those who are still lost and famishing.

In the afternoon service Pastor Raymond Zimmermann, the field secretary, presented highlights of the history of God's gracious working through the Word and the Holy Spirit among the Apaches. He recounted the difficult experiences of the first missionaries, Pastors John Plocher and George Adascheck, and the perseverance under God of Pastor Plocher, who had to wait six years until the Lord permitted him to baptize the first Apache convert! But he was also able to recall the story of the Apache heroes of faith, such as Rankin Rogers, the lame Apache boy who walked only with the help of two crutches, but whom the Lord used as a valuable tool for the Gospel. Gifted with a ready mind and a great artistic ability, Rankin Rogers finally himself

became a teacher in our Peridot school. Pastor Zimmermann encouraged the Apache congregation, many of whom had come from San Carlos and Bylas for the occasion, to faithfulness in following in the trail left by their Christian forefathers.

The children of the Christian day school, which is almost as old as the church itself, sang hymns of praise both in English and Apache under the direction of Principal Reuben Stock and Teacher Dorothea Uplegger.

Immediately following the afternoon service Mr. Richard Johnson, a blind member of the Peridot Church and a fluent Apache orator, related incidents which he remembered. He told particularly that Chief Cassiodor was at first suspicious and hostile toward the missionaries, but finally granted them the 10 acres of land at the foot of the great Peridot Mesa where the Mission was built.

Dr. Uplegger Honored

Mr. Harrison Porter, vice-president of the San Carlos tribal council, then stepped forward and formally presented Dr. Francis Uplegger of San Carlos with a document, making him a member of the San Carlos Apache tribe with all the rights of the reservation. He cited as one of the contributions of Dr. Uplegger to the Apaches his work in formulating a model tribal constitution. Our church remembers especially his great service in reducing the spoken Apache to a grammatical, written language and producing the first printed Christian literature in that tongue.

In a short acceptance speech the venerable 95-year-old former super-

intendent Uplegger stated, "I am proud to be made a tribal member of our San Carlos people whom we were privileged to bring the Gospel of Christ." And, beating on his chest, he added, "When I travel now, in addition to my American citizenship, I will be happy to say, 'and I am an Apache also!'"

The ladies of the Peridot Lutheran Church had prepared both dinner and supper for the many guests and members. It was a bountiful spread, combining both Apache and white man's delicacies, such as pinto beans, fried chicken, sausages and sauerkraut, beef stew cooked with ground acorns, dinner rolls, tortillas, fried bread, doughnuts, pastry, cat's claw honey, kool-aid, coffee, tea, and

Apache squawberry juice, made from berries gathered in the desert.

A Radically Changed Picture

As Pastor Zimmermann pointed out, "It is a source of joy and gratitude for all of us to note that, while only 70 years ago the image of the white man in Apache eyes was one of conquest and bloodshed, making it extremely difficult for our first missionaries, we are now gathered as a large Apache Christian congregation which is assuming support not only of the work here, but extending a helping hand through missions and prayers also to those who have not heard the Good News in Christ our Savior!"

EDGAR HOENECKE

Topic:

Is It Ever Right To Make A Conditional Prayer To God?

The kind of conditional prayer the reader who submitted this question has in mind is evident from the example given: "Lord, I have a special request. If you will grant it, I will give a special offering to the Church Building Fund." This is a promise made to God on the condition that He answer our prayer. Is it proper to pray in this way?

Hannah's and Jacob's Vows

The closest we come to finding an example of such a prayer in Scripture is that of Hannah at Shiloh, and of Jacob at Bethel. Hannah, praying earnestly in the temple at Shiloh, vowed a vow, saying: "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head" (I Sam. 1:11). To Jacob, fleeing from his brother Esau, God appeared in a dream, assuring him that He would be with him and bring him back to his homeland. Jacob, calling the place Bethel, that is, the House of God, vowed a vow there, saying: "If God will be with me, . . . this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22). As we consider these two prayers in their complete context, we note that the vows these two made in their prayers were brought about by their faith in and love to God. It was a promise to express their gratitude for the blessings they expected to receive from the Lord. They would express their gratitude in a way that would be possible only after having received the blessings for which they had prayed. If God answered Hannah's prayer by giving



A Lantern to Our Footsteps

Answers Based on Holy Writ

her a son, then it was possible for her to express her gratitude by giving him to the Lord. There surely is no reason to believe that God was displeased with the vows by Hannah or by Jacob.

In faith and love to promise the Lord that we shall show our gratitude for particular blessings He may give us can hardly be "wrong." Only let not such promises later be forgotten!

A Different Situation Here

However, the example given above by our reader suggests elements against which we must be warned. These may create a situation that is far different from what we have in the case of Hannah and of Jacob.

First, there is the element of doubt that may be present. The "if-clause" may be an expression of doubt. Perhaps God answers, perhaps He does not, but if He does, then I shall give Him something. "If you will grant my special request (which is still a matter of considerable doubt), I will give a special offering."

In the Scriptures we are taught to ask, firmly believing that our heavenly Father hears us. He will answer our prayer, though we leave the precise manner up to Him, saying "Thy will be done." "Let him ask in faith, nothing wavering" (Jas. 1:6). "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14). "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). The "if-clause" is not to have in it the element of doubt concerning our prayer. It is only to leave the precise manner of answering our prayer open.

Then there is also the element of "bargaining" with God against which a warning is in place. The thought

may arise that, if we promise the Lord a special gift, then He will be more readily moved to grant our request. Men may deal in this manner with one another. Parents may say to a child: If you get all A's on your report card, we'll give you a new bicycle. The promise given is to move the child to do what the parents ask.

We cannot deal with God in this manner. We cannot hope to promise Him something that should move Him to grant our prayer. We will ever pray on the basis of the merit of Christ, our Savior. We can only hope, very imperfectly, of course, to show gratitude for blessings received. Any thought to the effect that such promised gratitude is somehow meritorious toward gaining bless-

ings is contrary to the Gospel. That would approach the idea of "bribery." For am I not trying to bargain with God, if I am in a position to make a needed special offering to the Lord, but promise it to Him only if He should first grant my special request? Should not my faith move me to give to the Lord if I am in a position to do so, even though He may not grant my special request?

Let promises made to the Lord be true expressions of faith and love! Let them not give evidence of doubt or of bargaining with the Lord!

ARMIN SCHUETZE

A HISTORY OF THE WISCONSIN LUTHERAN SEMINARY —

Third in a Series

The Milwaukee Years

The First Milwaukee Site — A Faculty Called

With the beginning of the school year 1878-1879, the Seminary was again in Wisconsin. It was located in Milwaukee at the northeast corner of Hubbard and Beaebian (now Garfield) Streets. Two small houses at this corner were rented for the Seminary. The houses standing at that corner today may be the same ones. Only six students enrolled. But it seemed that with the coming years the enrollment would increase considerably. Therefore two professors were called at once. One was Professor Adolf Hoenecke, who had taught at the Seminary before it was combined with the St. Louis Seminary in 1870, and who since 1870 had been pastor of St. Matthew's Church in Milwaukee. He was to teach at the Seminary while continuing as pastor of St. Matthew's. The second man was Pastor Eugene Notz of Menomonie, Wisconsin. St. Marcus Congregation called him to serve as its pastor while he was professor at the Seminary. At the time the Seminary was opened in 1878, Professor Hoenecke was stricken with an illness. He was granted a year's leave, and Professor August Graebner of Northwestern College was called as a third permanent professor.



THE FIRST MILWAUKEE SITE OF THE SEMINARY
Eimermann's Park

At Eimermann's Park

Before the beginning of the next school year (1879-1880), Synod purchased a property at 13th and Vine Streets, known as Vliet's Woods or, more widely, as Eimermann's Park. Here the Seminary was to be located permanently. The building on the property was remodeled so that it had dormitory facilities for the students, living quarters for Professor Notz, a refectory, and two classrooms. Professor Hoenecke took up his teaching duties. The enrollment at the opening of the school year was 18.

Slow but Steady Growth

The enrollment grew slowly but steadily. Every year, however, some students of the graduating class had to write their final examinations and had to be released before the day set for graduation because of the urgent need of pastors. (Thus my father, who belonged to the class of 1883, had to be released already in December 1882.)

The Election Controversy

During some of these years a bitter controversy raged among the synods of the Synodical Conference, formed in 1872. It concerned the doctrine of Election. Lutheran dogmaticians who lived after the days of Luther taught that God had in eternity elected to eternal life those of whom He foresaw that they would believe in the Savior to the end. In 1878, Dr. Walther of the Missouri Synod attacked this doctrine. He showed that the Scriptures do not teach it, but that they teach that to those whom God has chosen in eternity solely for the sake of Christ, He gives faith and keeps in the faith. Faith is wholly the gift of God's wonderful grace. So the Word of God teaches. But the Ohio Synod would not listen and withdrew from the Synodical Conference. Our Professor Hoenecke, however, agreed unhesitatingly with Dr. Walther and the Missouri Synod. He wrote many articles in the *Gemeindeblatt* in which he set forth what the Scriptures say in regard to election to eternal life. Thus, by God's grace, it was brought about that

the Wisconsin Synod adhered to the true doctrine of God's Word.

In 1887, Professor August Graebner accepted a call to the Seminary of the Missouri Synod at St. Louis, to be succeeded at our Seminary by Professor G. Thiele.

Hoenecke Becomes Full-time Professor

In 1889 Professor Hoenecke intended to resign as professor since the work of teaching at the Seminary and of serving a large congregation proved too heavy a load. The Synod, however, then called him as a full-time professor and prevailed upon St. Matthew's to release him.

The Move to the Third Site

The enrollment at the Seminary increased from year to year. Dr. Hoenecke remarked that "there were times when it was difficult to find sufficient room for the expanding needs of the school." Moreover, the Seminary building was in such bad condition that the state authorities demanded major repairs. It was evident that a new building was needed. The Synod decided to move to a new location. Of the sites that were offered gratis the one offered by the Pabst family was chosen. It was a tract of land on 60th and Lloyd Streets in what was then the Town of Wauwatosa.

Here a combined dormitory-classroom building and three houses for professors were erected at a cost of only \$38,000.00. At the dedication on September 17, 1893, President von Rohr and Professor Hoenecke preached before a gathering of about 5000.

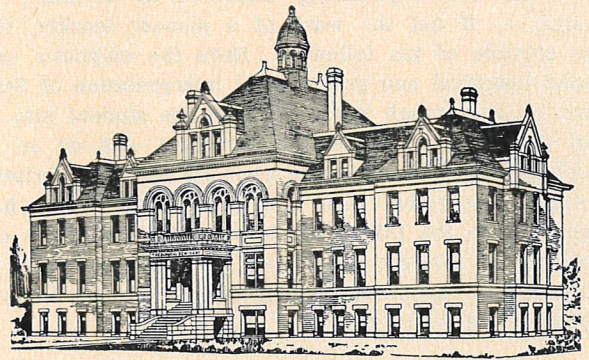
The Wauwatosa Years (1893 - 1929)

In 1892, the Wisconsin, the Michigan, and the Minnesota Synods had joined to form the General Synod (die Allgemeine Synode). As a result, the school at Wauwatosa was made the Seminary for the new synod, while the seminary of the Minnesota Synod at New Ulm, Minnesota, was to serve as its teachers' college.

The Seminary opened in September 1893 with 31 students, the largest enrollment until then in the history of the school.

In 1897 Pastor Adelberg of St. Peter's Church, Milwaukee, was engaged to prepare the students for work in the English language. (Until then all teaching at the Seminary had been done in German.) Pastor Adelberg served until 1900, when Pastor Jenny of St. Jacobi Church, Milwaukee, replaced him for a short time. Thereafter the regular professors in some classes used the medium of the English language.

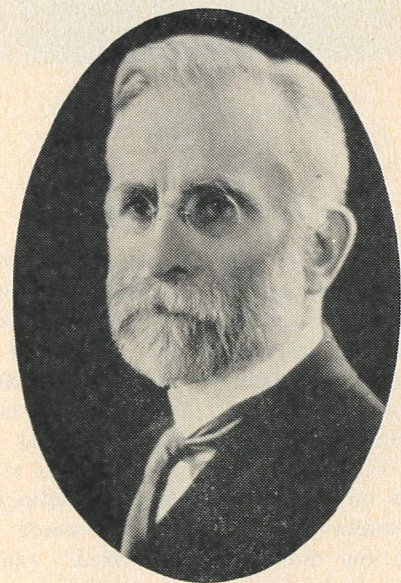
When Professor Thiele resigned in 1900, Professor John P. Koehler of the College at Watertown became his successor. In 1902, Professor Notz met with an accident, from which he did not recover. Pastor August Pieper of St. Marcus Church, Milwaukee, succeeded Professor Notz.



It served the Synod from 1893 to 1929
THE SEMINARY IN WAUWATOSA

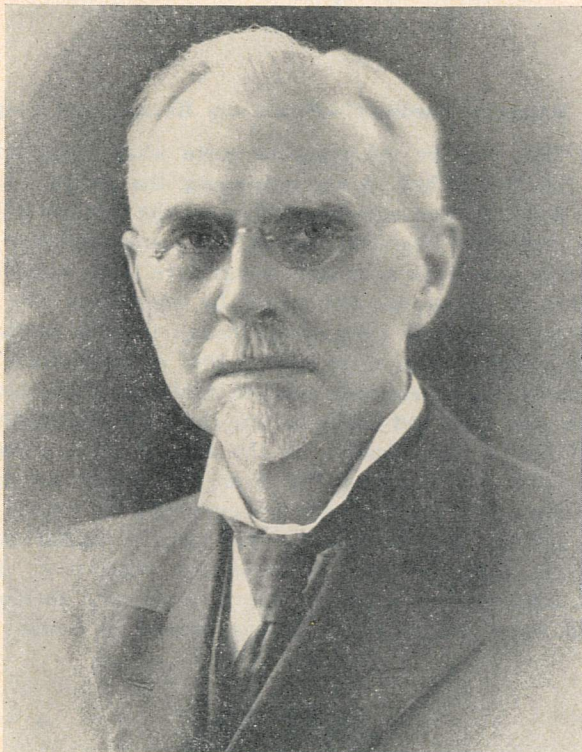
"A Balanced Theology"—Professors Koehler and Pieper

This may be the place to quote what "Continuing in His Word" had to say concerning the period which the Seminary now entered: "These are the years in which the distinctive characteristics of our Seminary began to emerge. For even as human beings have their individual marks of appearance and action, by which they may be distinguished from each other, though they be brothers and sisters of the same family, just so institutions of learning have their own peculiar qualities, which blend with each other and finally become the mark of a separate and distinct individuality. In the case of our Seminary, Hoenecke had supplied the clear and sound doctrinal position. His theology was pre-eminently Scriptural in its quality. The reference to the works of earlier theologians were definitely of secondary importance. But his field was nevertheless that of systematic theology. And there the danger is always present of bowing to



PROFESSOR J. P. KOEHLER
1900 - 1930

precedent, of emphasizing tradition, of stressing the system — if not the work of a pioneer teacher, then the attitude of his followers. Here the emphasis on a sound historical and grammatical interpretation of Scripture, on a thorough introduction of the student into the full and coherent content of Scripture, and on an unrelenting effort to determine what the words of Scripture mean to say, rather than what man would like to have them say — the things which were the distinctive contribution of Koehler and Pieper — served to create the pattern of a balanced theology which our Seminary is trying to follow to this day.”



PROFESSOR AUGUST PIEPER
1902 - 1943

The Death of Dr. Hoenecke

On September 8, 1903, at the twenty-fifth anniversary of the reopening of our Seminary, the title of Doctor of Divinity was conferred on Professor Hoenecke by the Seminary of the Missouri Synod at St. Louis. Less than five years later, on January 3, 1908, the Lord took Dr. Hoenecke from us. I attended his last class — a few weeks before his departure. It was a class in homiletics (sermon writing). The texts we studied with him in this his last class were (very fittingly, without our being aware of it) the last two words our Savior spoke from the cross: “It is finished,” and: “Father, into thy hands I commend my spirit.”

Until the end of that school year Dr. Hoenecke’s son Otto taught his father’s classes. He was a very diligent



PROFESSOR JOHN SCHALLER
1908 - 1920

and capable teacher; he later became the director of the Michigan Lutheran Seminary at Saginaw, Michigan.

Professor John Schaller

The man called to succeed Dr. Hoenecke was Professor John Schaller, director of the Dr. Martin Luther College of New Ulm, Minnesota. He taught dogmatics (doctrine) in the manner and spirit of his great predecessor.

In 1915 a fourth professorship was added. Professor Herman Meyer of the Milwaukee Lutheran High School was called. He began his work at the Seminary in 1916.

Two Great Losses and the Lord’s Replacements

But all who had the welfare of the Seminary at heart were filled with deep sorrow when only four years later,



PROFESSOR HERMAN MEYER
1915 - 1920

in 1920, Professor Herman Meyer, this promising young theologian, and Professor John Schaller, the able successor of Dr. Hoenecke, were called hence within a few weeks of each other. However, in their place our gracious God gave us two other men each of whom He had endowed with a fine mind and a firm and humble faith: Pastor William Henkel of Morrison, Wisconsin, and Professor Joh. P. Meyer of the Dr. Martin Luther College, Professor Herman Meyer's brother.

Pastor Ruediger of Marion Springs, Michigan, was called as fifth professor in 1921. "He left the Seminary in 1925 as a result of the Protestant controversy."

The Need of a New Campus Apparent

In 1920 the enrollment had mounted to 61. More room was needed than the building erected in 1893 could offer. The Synod decided to erect a larger building, but on another site. It took some years, however, to carry out the decision. The site that was finally chosen was a tract of 80 acres, the Wille farm, situated about 15 miles north of downtown Milwaukee, within the present limits of the city of Mequon.

E. PH. DORNFELD



PROFESSOR WILLIAM HENKEL
1920 - 1929

The Lutheran World Federation

II. How It Operates

What's the nature of your congregation or Synod? What is its purpose? How is it organized? In answer to these questions you might be inclined to hand the questioner a copy of your congregation's or your Synod's constitution. In 1947, when the Lutheran churches, which had previously met as the Lutheran World Convention, adopted the name Lutheran World Federation, a constitution was drawn up to express its nature and purpose, and the organization by which it hoped to carry out that purpose.

Its Nature

In describing its nature, the constitution of the LWF states: "The Lutheran World Federation shall be a free association of Lutheran churches. It shall have no power to legislate for the churches belonging to it or to interfere with their complete autonomy, but shall act as their agent in such matters as they assign to it." This means, more simply stated, that the Lutheran World Federation is not to develop into a hierarchy, such as the Roman Church, in which everything is controlled at the top level, but that the control remains within the individual church bodies. The president of the LWF is not to become a Lutheran pope and the Executive Committee his college of cardinals, these then dictating the policies and practices of the Lutheran Church, but each church body is to remain free to follow its own policies and practices, to participate or to withhold participation in any or all functions of the LWF.

In many respects, you will note, the LWF is much like a Lutheran synod, only on a larger, world-wide scale. For a synod, too, is a free association of churches which subscribe to the doctrinal basis of the synod. Nor

does the synod have any power to dictate to the churches belonging to it. It can only take such action as the representatives of the churches belonging to it indicate. And the action of a synod cannot be forced upon a congregation. The congregation is at all times free to dissociate itself from a synod which no longer upholds its convictions. The synod, like the LWF, is an agent to carry out the joint efforts of individual, autonomous congregations. In a synod congregations join hands for a specific purpose; in the LWF synods have joined hands for a specific purpose.

Its Purpose

In its purpose, as expressed in the constitution, the LWF is also much like a Lutheran synod, although on a larger scale. The purposes of the Lutheran World Federation are:

- a) To bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation;
- b) To cultivate unity of faith and confession among the Lutheran churches of the world;
- c) To promote fellowship and cooperation in study among Lutherans;
- d) To foster Lutheran participation in ecumenical movements;
- e) To develop a united Lutheran approach to responsibilities in missions and education; and
- f) To support Lutheran groups in need of spiritual or material aid.

The first stated purpose of the LWF is to carry on the very essence of church work, to bear witness to

the Gospel of Jesus Christ. Its other purposes fall in line under that great goal, namely, b. striving for more unity of faith and practice, c. joining efforts in theological studies, d. encouraging greater efforts toward union in all churches, e. joining efforts at mission work and training of church workers, and f. offering aid, both spiritual and physical, to fellow Lutherans everywhere.

In its purpose, then, the LWF is much like a giant synod. Many church bodies band together to do work on a large scale, which each of them would otherwise carry on individually on a smaller scale.

Its Organization

Article V of the constitution of the LWF reads: "The Lutheran World Federation shall exercise its functions through the following: 1) The Assembly; 2) The Executive Committee; 3) National Committees; 4) Special Commissions."

The principal authority of the Federation is the *Assembly*. This is the large body of representatives from all the member churches. It is the Assembly which is scheduled to meet this summer (July 30-August 11) at Helsinki, Finland. This body meets every five years and at that time elects its president and its Executive Committee, hears committee reports, and determines the work to be carried on in the next five-year period. The last Assembly, held at Minneapolis, Minnesota, in 1957, elected the Rev. Franklin Clark Fry, D.D., LL.D., Th.D.D.C.L., as president. Dr. Fry is also president of the Lutheran Church in America (LCA). Essentially the Assembly would be like a convention of a synod, such as the convention of our Synod scheduled for August 7-14 this summer, at which there will be elections, committee reports, resolutions on work to be undertaken, etc.

The *Executive Committee* of the LWF is a committee of 19 men who have their headquarters at Geneva, Switzerland. This committee, which meets at least once

annually, conducts the business of the Federation in the five-year interim between Assemblies. It seeks to carry out the resolutions of the General Assembly and plans the program for the next Assembly. The Executive Committee of the LWF might be compared to our Synodical Council which functions between synodical conventions.

The *National Committees* simply represent the LWF in each country. In the United States this is identical with the National Lutheran Council.

The *Special Commissions* are smaller committees appointed from time to time to carry on special studies for the Federation. At present there are Commissions on Theology, World Service, World Missions, Education, Stewardship and Congregational Life, Inner Missions, and International Affairs. Again, on a much smaller scale, we might find these same services rendered for our Synod by its commissions, committees, and boards.

The LWF also has its own theological magazines and periodicals, publishing these in the English, German, and Scandinavian languages.

Its Membership

Any Lutheran church or church body which "acknowledges the Holy Scriptures of the Old and New Testaments as the only source and infallible norm of all church doctrine and practice, and sees in the confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Catechism, a pure exposition of the Word of God" (Article II), and is willing to accept its constitution, is eligible for membership in the LWF.

At its last Assembly the Federation claimed as members some 59 church bodies from 29 countries or approximately 70 per cent of the world's Lutherans. Eight Lutheran bodies from the U.S. hold membership. They are the eight of which four have recently merged to form the LCA (Lutheran Church in America), and four to form the ALC (American Lutheran Church).

DONALD BITTER

Editorials

(Continued from page 211)

of Psalm 46. The call of the roll followed, and then President Bading read his presidential report, in which he reported at length on the work of the Synod during the year just passed and outlined the work that lay before the assembled delegates. That, and the naming of committees and the beginning of the discussion of the proposed Synodical constitution, consumed the morning hours of the first day. Morning and afternoon sessions were held each day, from Friday to Wednesday, excluding only Sunday.

The evenings were given over to church services. On Saturday evening there was a service in preparation for the Lord's Supper, which was to be celebrated the following morning in connection with the festival service. At this Sunday morning service Pastor Ph. Koehler preached the sermon. On Sunday afternoon there was a special service for children, at which Pastor Heyer of the Minnesota Synod and Pastor Moldehnke, the Wisconsin Synod missionary, related experiences they had

had as missionaries in this country and in Europe. After the children's service on Sunday afternoon there was another regular worship service at three o'clock. On Monday evening Pastor Fachtmann preached on Christian education; Tuesday evening Pastor Heyer preached a mission sermon; on Wednesday evening Pastor Moldehnke preached the closing sermon.

Two subjects occupied far the greater part of the time of members at this meeting: the Synodical constitution, and the founding of a combined college and theological seminary. The latter subject especially called forth much lively debate. The Synod finally decided to locate the new school in Watertown and called Pastor Moldehnke to start instruction as soon as a student was found. The Synod also decided to send President Bading to Germany to collect money for the new school among our friends in Europe. This Synod also had to dispose of some unpleasant disciplinary cases which heavily underscored the need of the Synod to have a school of its own so that it would not be forced to place into the ministry untried men whom President Bading in his opening address described as "dishonest fellows."

E. E. KOWALKE

What do
you mean..



The Gospel ?

FALSE CONCEPTIONS OF THE GOSPEL

What is the Gospel? We have seen from Scripture that it is the good news that Jesus Christ, God's Son, completely and perfectly atoned for all our sins. Through faith in Him we now are saved.

Even while the Apostles were still living, however, error reared its ugly head. False conceptions of the Gospel gained a foothold in some of the early congregations.

The Apostle Paul was dismayed to see how successful the peddlers of error were in misleading Christians in the congregations which he had founded in the region of Galatia. "I marvel," he says to them, "that ye are so soon removed from him that called you into the grace of Christ unto *another gospel*: which is not another" (Gal. 1:6, 7a).

Christ, Yes, But Add Some Works

What was this "other gospel," of which Paul says that it was really no Gospel at all? Jews, professing to be Christians, had persuaded the Galatians that what Christ had done was not enough for their salvation. These men claimed that to be saved Christians would also have to observe the laws of Moses. They would have to be circumcised. They would have to keep the Sabbath, the Passover, and other Jewish festivals. According to these men, Gentiles who wanted to become Christians would first of all, in effect, have to become Jews. They taught that Christians would have to add their own works, their own obedience, to the laws of Moses, to what Christ had done if they wished to be saved. Their gospel, Paul says, "is not another." It is no Gospel at all. These men were perverting the Gospel of Christ.

Paul was shocked to see what inroads these purveyors of false doctrine had made into the Galatian congregations. "O foolish Galatians," he exclaims, "who hath bewitched you, that ye should not obey the truth" (Gal. 3:1).

The people who claimed that Christians needed to be circumcised and that they had to obey the other provisions of the ceremonial law were actually robbing Christ of His honor as the Redeemer of the world. They were, in effect, denying His triumphant shout from the cross, "It is finished!" (John 19:30).

To those who thought that they must submit to circumcision as a supplement to the work of Christ in order to become righteous before God, Paul frankly says, "If ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:2-4).

The "Higher Wisdom" of Human Ordinances

Ideas similar to these Judaistic notions, yet different in some respects, were spread among the members of the congregation at Colossae by false teachers who held that the Gospel which Paul preached was incomplete. They professed to have a higher wisdom. But Paul shows that their philosophical speculation is mere human wisdom. Their laws, "Touch not, taste not, handle not" (Col. 2:21), are the commandments and doctrines of men and are diametrically opposed to the Gospel of Christ.

Similar False Ideas Today

The false conceptions of the Gospel which the errorists who insinuated themselves into the congregations of Galatia and Colossae disseminated are still being advanced today.

The Seventh Day Adventists, for example, insist that the Sabbath law is still in force. They hold their services, therefore, on Saturday, the seventh day of the week. For them, tithing is a law of God. They observe strict dietary laws, refusing to eat pork and other "unclean" foods, in spite of what God said to Peter, "What God hath cleansed, that call not thou common" (Acts 10:15), and in spite of what we read in Colossians 2:16, 17, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." The teachings of the Seventh Day Adventists are the errors of the Judaizers in modern dress.

Rejecting all such teachings which abridge the glorious freedom from the Law which we have through Christ and which nullify the good news that we are saved, not by our works but by God's grace in Christ, Paul admonishes, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). That is an admonition we also need to take to heart!

WILBERT R. GAWRISCH

A CATECHISM FOR THE BLIND

The Gausewitz Catechism in Braille has been made for a blind student in Michigan. Now it develops that copies of this catechism in Braille can be made available to others. There will be no cost to the user.

It is important that the names of those desiring this catechism be sent at once. Write to:

The Northwestern Lutheran
3614 West North Avenue
Milwaukee 8, Wisconsin

Direct from the Districts

Arizona-California

The Apache Lutheran Mission of Peridot recently celebrated two anniversaries simultaneously. On May 26 the congregation held special services to mark the seventieth year of the preaching of God's Word at this mission station, and the sixtieth anniversary of the dedication of the present church-school was commemorated. [For details see page 212.—Ed.]

Dedication at Tempe

Emmanuel Ev. Lutheran Church, Tempe, dedicated its new house of worship to the Lord on the afternoon of June 2. A special midweek service of thanksgiving was held June 5 to commemorate the occasion also.

New Workers

The District is truly thankful to the Lord for receiving workers to serve the vacancies that existed. Pastor E. W. Tacke has taken over his duties in the Winslow-Holbrook

parish; Candidate John Gaertner was assigned to the Scottsdale Mission; Candidate Lowell Smith was placed in the San Diego Mission; and Miss Paula Swantz, Dr. Martin Luther College graduate, will assume duties at Good Shepherd School, Tucson, at the end of the summer; Pastor D. J. Tills was installed in the pastorate of Redeemer, Tucson, June 16; and Pastor David Redlin has accepted the call to Warren, Arizona, where he will be installed July 7.

Mission Opportunities

The tremendous rate of growth in population in California caused by people moving in from other states, has created an equally great mission field "white unto the harvest." To keep pace with the demands of his office, the Mission Board chairman, Pastor Heyn of Pomona, is seeking temporary assistance in the form of a vicar-at-large. At the other end of the District a worker is still being called to open a mission in the Dallas, Texas, area.

We fully realize that expansion in mission fields in this time of extreme manpower shortage will mean that some congregations, long accustomed to having a pastor to themselves, will have to learn to share a pastor with a neighboring congregation. However, it is a fact that many pastors in our mission areas are serving two and three different groups and can extend themselves no further. Therefore, we ask the understanding of those inconvenienced congregations so that they will willingly release their pastors as gifts to the Lord for the extending of His kingdom.

M. C. NITZ

Anniversary

Golden Wedding

Mr. and Mrs. Frank Walz of St. Paul's Ev. Lutheran Church, Hurley, Wisconsin, on June 24, 1963.

MORE TEACHER ASSIGNMENTS

[We reported the assignments of the four-year graduates of Dr. Martin Luther College in the June 16 issue. We now bring the assignments of three-year graduates from DMLC and two-year, two-summer graduates from DMLC and Milwaukee Lutheran Teachers' College.—Ed.]

Three-Year Graduates From Dr. Martin Luther College

Marie Eitenmeier, Akaska, S. Dak.
Arlene Fandrey, Zumbrota, Minn.
Beverly Grimm, Winona, Minn.
Doris Gross, Sun Prairie, Wis.
Jean Ihde, Fort Atkinson, Wis.
Nancy Kind, Rio, Wis.
Ardis Rodewald, Gibbon, Minn.
Joyce Schorer, Sheboygan, Wis.
Lois Smith, Kenosha, Wis.
Karen Stoering, Courtland, Minn.
Mary Surges, Milwaukee, Wis.
Leanne Timm, Watertown, Wis.
Louise Uttech, Watertown, Wis.
Anita Wagner, Ward, S. Dak.
Adeline Weiss, Akaska, S. Dak.
Barbara Weyland, Moberg, S. Dak.
Judith Zink, Kewaunee, Wis.
Norma Veach, Sioux City, Iowa

To: Zion, Crete, Ill.
To: St. Peter's, Town Freedom, Wis.
To: Trinity, Nicollet, Minn.
To: St. John's, Fairfax, Minn.
To: First Lutheran, La Crosse, Wis.
To: St. Bartholomew, Kawkawlin, Mich.
To: St. John's, Wayne, Mich.
To: Good Shepherd, Phoenix, Ariz.
To: St. Paul's Wonewoc, Wis.
To: St. John's, Lake Mills, Wis.
To: Bloomington Lutheran, Bloomington, Minn.
To: Grace, Neenah, Wis.
To: St. Luke's, Kenosha, Wis.
To: Immanuel, Hutchinson, Minn.
To: St. John's, Sparta, Wis.
To: St. John's, St. Paul, Minn.
To: Mt. Calvary, Kimberly, Wis.
To: Our Savior's, Wausau, Wis.

Two-Year, Two-Summer Graduates

A. Dr. Martin Luther College

Judith Frauenkron, Hokah, Minn.	To: St. John's, Princeton, Wis.
Marcia Heintz, Caledonia, Minn.	To: Trinity, Goodview, Minn.
Mareolin Mahnke, Reedsville, Wis.	To: Christ, West Salem, Wis.
Patricia Fischer, Milwaukee, Wis.	To: St. Matthew's, Iron Ridge, Wis.
Ruth Backer, Winona, Minn.	To: DMLC as music instructor

B. Milwaukee Lutheran Teachers' College

Grace Degner, Hustisford, Wis.	To: St. Peter's, Milwaukee, Wis.
Marianne Elmer, Oshkosh, Wis.	To: Bethany, Hustisford, Wis.
Karen Jenkins, Two Rivers, Wis.	To: St. John's, Wrightstown, Wis.
Geraldine Jergensen, Appleton, Wis.	To: St. John's, Oak Creek, Wis. (Teaching in Trinity School, Caledonia)
Lee Ann Knull, Burlington, Wis.	To: Emanuel, T. Wellington, Fairfax, Minn.
Audrey Korth, New London, Wis.	To: First German, Manitowoc, Wis.
Ellen Kutz, Fort Atkinson, Wis.	To: Zion, Columbus, Wis.
Ann Rindfleisch, Jefferson, Wis.	To: St. Paul's, Arlington, Minn.
Marilyn Toppe, Watertown, Wis.	To: St. Paul's, Green Bay, Wis.
Dorothy Waidelich, Pontiac, Mich.	To: Christ, Milwaukee, Wis.

Candidates Recommended by Bethany Lutheran College

Neil Scriver, South Shore, S. Dak.	To: St. Mark's, Sauk Village, Ill.
Marcia Dierks, Goodhue, Minn.	To: St. John's, Jefferson, Wis.
Nancy Bunting, Mankato, Minn.	To: Immanuel, Gibbon, Minn.
Judy Ellwein, Estelline, S. Dak.	To: St. Paul's, Tomah, Wis.

ASSIGNMENTS OF FORMER SEMINARY GRADUATES AND VICARS

**Former Graduates
1961**

Braun, Jerome H.	(Hartford, Wis.)	Seaforth-Belview, Minn.
Schwark, Melvin A.	(Markesan, Wis.)	Northwestern College, Tutor

**Regular Full-time Vicars 1963-64
(Seniors)**

Bickel, Elton R.	(Columbus, Wis.)	Grace, Tucson, Ariz.
Cronin, Lonnie S.	(Roscommon, Mich.)	St. Matthew's, Benton Harbor, Mich.
Engel, Nathan J.	(Medford, Wis.)	First German Lutheran, Manitowoc, Wis.
Fischer, David A.	(Appleton, Wis.)	St. Matthew's, Winona, Minn.
Gray, David E.	(Monterey Park, Calif.)	St. Matthew's, Butterfield, Minn. St. John's, Darfur, Minn.
Humann, James E.	(Stevensville, Mich.)	North Trinity, Milwaukee, Wis.
Leerssen, William T.	(Buffalo, Minn.)	Tutor, Michigan Lutheran Seminary, Saginaw, Mich.
Lemke, Arnold E.	(Waukegan, Ill.)	Trinity, Neenah, Wis.
Mueller, Dieter C.	(Edmonton, Alberta, Canada)	Edmonton Mission, Canada
Uttech, Robert F.	(Watertown, Wis.)	St. Paul's, Arlington, Minn.

**Undergraduate Instructors
(Middlers)**

Fallen, Frederick S.	(Mankato, Minn.)	St. Peter's, Sturgeon Bay, Wis.
Kom, Reinhart	(Mobridge, S. Dak.)	Northwestern College, Watertown, Wis.
Olsen, Theodore B., Jr.	(Milwaukee, Wis.)	Northwestern Lutheran Academy, Mobridge, S. Dak.
Pagel, Carl E.	(Green Bay, Wis.)	Northwestern Lutheran Academy, Mobridge, S. Dak.
Roehl, William K.	(Watauga, S. Dak.)	Dr. Martin Luther College, New Ulm, Minn.
Schultz, Wayne I.	(Denmark, Wis.)	Dr. Martin Luther College, New Ulm, Minn.
Schroeder, Gary	(Caledonia, Minn.)	Michigan Lutheran Seminary, Saginaw, Mich.
Wagenknecht, Myrl F.	(Glendale, Ariz.)	Northwestern College, Watertown, Wis.

DEDICATION

Our Savior's Church Wausau, Wisconsin

The 5th of May was a joyous day for the members of Our Savior's Congregation. On that day, the congregation, after worshipping in the school and church basement for 21 years, was permitted, by the grace of God, to enter its new church for the first services, dedicating the building to the continued service and worship of the Holy Trinity.

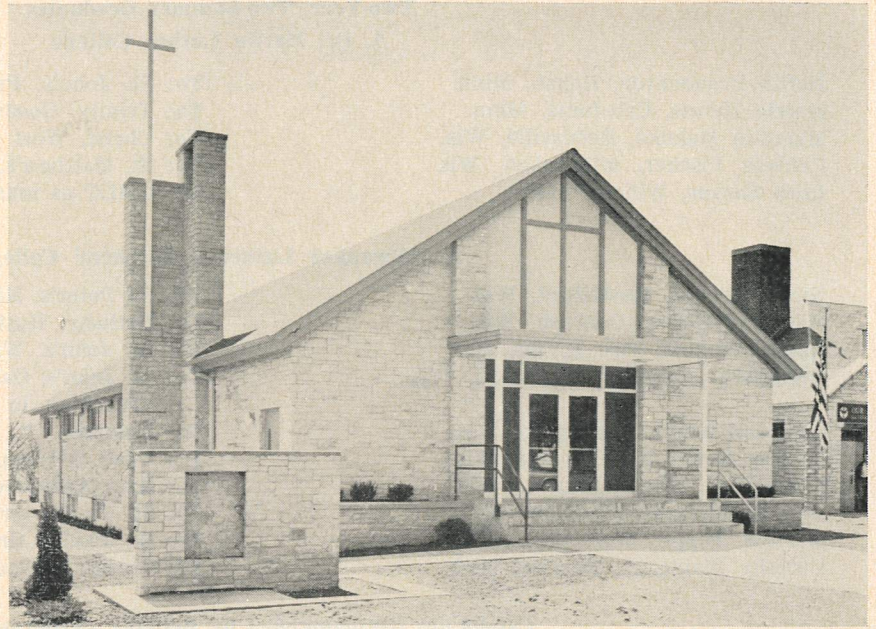
The people lifted up their hearts and voices in hymns of praise and thanksgiving in four dedicatory services. The Rev. Lyle Koenig, Appleton, who organized the congregation in 1942, was the guest speaker at the 8:00 A.M. and 10:00 A.M. worship services.

At the third service, at 2:30 P.M., the Rev. G. A. Schmeling, of Rib Falls, delivered the sermon and the Rev. Donald Meier, Lake Geneva, a former pastor at Our Savior's, preached at the 7:30 P.M. service.

The superstructure just completed is the final step in construction, which began in 1958, when the church basement was built. The congregation held services there while the upper portion was being erected.

The main floor of the church has a large narthex, a nave capable of seating more than 300 persons, a choir area for about 30 persons, and sacristy and storeroom.

Carpeting covers the floor of the wood-paneled chancel and a large wooden cross is mounted above the altar on a four-foot-wide strip of light-colored exposed aggregate precast concrete.



Our Savior's Ev. Lutheran Church, Wausau, Wisconsin

Walls of the nave are of concrete blocks and painted wallboard.

The exterior walls are of concrete block faced with lannon stone to match the school building attached to the church. Wood joists over laminated wooden arches form the roof.

Glazed cathedral glass forms the windows and side lights around the main entrance doors. A canopy has been built over the entrance stairs.

Our Savior's Congregation, following its founding in 1942, bought and remodeled an abandoned schoolhouse at the present church site, holding initial worship services there in 1943.

In 1944, the congregation built a two-classroom school building, adding

more rooms in 1948. The final additions to the school building were made in 1955.

Construction of the church basement was begun in 1958 when a member of the congregation offered to donate his services as general contractor. All other labor was also donated by the members. This made it possible to construct the basement for only \$17,000. Including furnishings, the total cost of church and basement was only \$65,000. We could not venture a guess as to the actual cost without this donated labor.

May God's blessing continue to rest upon our congregation! May all who worship here receive a blessing and be a blessing unto many!

ROY REEDE

Report of the Nominating Committee

In accordance with Article 2.09 (d), page 10 of the Constitution of our Synod, the Nominating Committee of the Wisconsin Ev. Lutheran Synod, consisting of properly elected delegates from each of the nine Districts of the Synod, herewith submits the list of candidates it was required to nominate for the forthcoming Synod Convention. (The Committee lists the names in alphabetical order.)

The Executive Committee of the Board for Apache Indian Mission (Layman)

Ralph Hille, Resurrection, Milwaukee, Wis.
Ralph E. Jacobson, Jr., Grace, Portland, Oreg.
Walter Koeller, North Trinity, Milwaukee, Wis.

The Executive Committee of the Board for Missions in Northern Rhodesia

(Pastor)
Pastor A. L. Mennicke, 717 W. Broadway, Winona, Minn.
Pastor Gerhard L. Press, 3626 Elizabeth St., Wayne, Mich.
Pastor James P. Schaefer, 4521 N. 42nd St., Milwaukee 9, Wis.

The Executive Committee of the Board for Missions in Japan

(Layman)
Clarence Krause, Salem, Milwaukee, Wis.
Ray Milbrath, St. Matthew, Milwaukee, Wis.
Oscar Vogelpohl, St. John, Lannon, Wis.

(Pastor) Unexpired term — 2 yrs.

Pastor Marlyn A. Schroeder, Route #1, Arlington, Wis.
Pastor Alfred M. Walther, 2966 N. 1st St., Milwaukee 12, Wis.
Pastor Frederick A. Werner, 4412 Jaynes St., Omaha 11, Nebr.

The Executive Committee of the Board for Missions in Germany

(Pastor)
Pastor Harold R. Johne, 566 Humboldt Ave., St. Paul 7, Minn.
Dr. Henry A. Koch, Route #2, Greenleaf, Wis.
Pastor Karl F. Krauss, 226 W. Kilborn St., Lansing 6, Mich.

The Executive Committee of the Board for World Missions

Pastor Carl F. Bolle, 453 W. Annapolis St., St. Paul 18, Minn.
Pastor Edgar Hoenecke, 902 W. 11th St., Mesa, Ariz.
Pastor John Raabe, 226 Ramsey Ave. S., Litchfield, Minn.

Board of Directors of the Northwestern Publishing House

(Pastor)
Pastor Martin A. Braun, 5800 W. Good Hope Road, Milwaukee 9, Wis.
Pastor John H. Martin, 3066 S. 12th St., Milwaukee 15, Wis.
Pastor G. E. Schmeling, Route #2, Edgar, Wis.

(Teacher)

Mr. Lawrence Marowsky, 5225 N. 45th St., Milwaukee 18, Wis.
Mr. Richard Sievert, 328 S. High St., Fort Atkinson, Wis.
Mr. Alfons Woldt, 4542 N. Sherman Blvd., Milwaukee 9, Wis.

Chairman of the General Board for Home Missions

(Pastor)

Pastor Alvin H. Baer, 1406 Hewitt Dr., Ann Arbor, Mich.
Pastor Lyle Hallauer, 20801 Forest View Dr., Lannon, Wis.
Pastor Ray L. Wiechmann, 2611 S. Kinnickinnic, Milwaukee 7, Wis.

Executive Chairman of the Board of Trustees

Pastor Harold H. Eckert, 3624 W. North Ave., Milwaukee 8, Wis.
Pastor Walter L. Strohschein, 224 Harvard St., Princeton, Wis.
Pastor Robert J. Voss, 3711 N. 21st St., Milwaukee 6, Wis.

Executive Committee of the Board of Education

(Layman)

Carroll F. Dumann, Calvary, Thiensville, Wis.
Frank Musbach, St. James, Milwaukee, Wis.
G. W. Sampe, Jerusalem, Milwaukee, Wis.

LUTHER VOSS, Chairman
of the Nominating Committee

Michigan Lutheran Seminary

Pastors: W. Valleskey Laymen:
 A. Baer August Klement (Saginaw)
 D. Habeck William Otto (Zilwaukee)
 Adolph Hintz (Weberville)

Northwestern Lutheran Academy

Pastors: R. Zimmermann Laymen: R. Heier
 J. Hillmer Arnold Mischke
 C. Spaude E. Kolb

Nebraska Lutheran Academy (Proposed)

Pastors: H. Schulz Laymen: E. Raasch
 G. Free A. Neujahr
 K. Strack M. Pfeil
Teachers: E. Hirsch
 J. Schibbelhut
 R. Meyer

**HOME FOR THE AGED
Belle Plaine, Minnesota**

Pastors: G. Fuerstenau Laymen: G. Imm
 P. Hanke C. Newmann
 Roy Hoenecke R. Zumach
 Alfred Martens

BOARD OF SUPPORT

Pastors: W. F. Sprengler (Nebraska and Pacific Northwest)
 W. F. Wietzke
 H. Schmitker

Teachers: Harry McFarland (Western Wisconsin)
 Elmer H. Behrens
 Richard H. Slevert

BOARD OF EDUCATION

Pastors: W. Gawrisch (Northern Wisconsin)
 A. Stuebs
 W. Zink

Professors: Martin Albrecht (Theological Seminary)
 Armin Schuetze
 F. E. Blume

Teachers: Raymond Behmer (Southeastern Wisconsin)
 Herbert C. Rupprecht
 Wayne Wiechmann

BOARD OF TRUSTEES

Pastors: J. Wendland (Northern Wisconsin)
 W. Strohschein
 F. Stern
 Norbert Paustian (Pacific Northwest)
 Alfred Schewe
 Elden Bode

Laymen: John Schmoller (Southeastern Wisconsin)
 Richard N. Wade
 Ray G. Tiegs

Nominations By the Districts

(The order is determined by the Districts
and at times expresses preference)

BOARDS OF CONTROL

Wisconsin Lutheran Seminary

Pastors: Herman Cares Laymen: Kurt Kneiske
 Arthur F. Halboth Paul Wolfgram
 Karl J. Otto Wallace Zastrow

Milwaukee Lutheran Teachers College

Pastors: Roland Ehlke Teachers: H. O. Ihlenfeld
 Edwin Jaster Martin Roehler
 Reinhart Pope Wayne Wiechmann

Northwestern College

Pastors: W. Zank Laymen: A. Schweppe
 K. Gurgel E. Jorgenson
 M. Liesener William Doetze
 K. Timmel
 O. Sommer
 A. Schewe

Dr. Martin Luther College

Teachers: D. Knippel Laymen: H. Baumann
 E. Walz G. Gronholz, Sr.
 Roger Hinz G. Schauble
 Edg. Wiechmann

(for unexpired term)
Pastors: Roy Hoenecke
 Harold John
 Nathanael Luetke

**WANTED
NAMES OF PROSPECTS**

Readers who know of Wisconsin Synod families or individuals who have recently moved or are planning a move to Orange County, Calif., are requested to send their names and addresses to the undersigned. This would include the Los Angeles suburbs of: Anaheim, Artesia, Brea, Buena Park, Costa Mesa, Fullerton, Garden Grove, Huntington Beach, Los Alamitos, Newport Beach, Norwalk, Orange, Placentia, Santa Ana, Stanton, Westminster, and Whittier. The city of Long Beach is also in the adjacent area.

Pastor Joel C. Gerlach
King of Kings Lutheran Church
11612 Gary St.
Garden Grove, Calif.

COMMUNION WARE NEEDED

Reformation Lutheran Church, our San Diego Mission, is in need of Communion ware. Any church having such items, please contact

Mr. Myron Dickey
4262 Tolowa,
San Diego 17, Calif.

APPLICANTS WANTED

A woman is needed to serve as an assistant cook beginning this September at Northwestern Lutheran Academy, Moberidge, S. Dak. If interested, address questions and applications to

Pres. R. A. Fenske
Northwestern Lutheran Academy
Moberidge, S. Dak.

HELP NEEDED

Wisconsin Lutheran Seminary will need two women to assist with the work in the kitchen beginning September 1. Free room and board are furnished at the Seminary in addition to a modest wage. Those interested are asked to write:

Mr. Raymond Zahn, Steward
11827 N Seminary Drive 65W
Mequon, Wis.

**MISSIONARIES AVAILABLE FOR
SERMONS AND LECTURES**

Missionaries Poetter (Japan) and Henschke (Germany) will be available for sermons and lectures in August.

Missionary Bernhard Henschke is able to speak either German or English and can be reached through Pastor Karl Krauss, 226 W. Kilborn Ave., Lansing, Mich.

Missionary Richard Poetter commands English, German, and Japanese, and will be available for about three months through Pastor Harry Shiley, 8251 W. Herbert St., Milwaukee 18, Wis.

EDGAR HOENECKE, Chairman
The Board for World Missions

CALL FOR CANDIDATES

Professor Oswald's leaving Northwestern brings about the need of a replacement for him on the faculty. Members of the Synod are requested to submit names in nomination of a professor who will work in

Latin and German. We ask that the nominations also include pertinent information regarding the qualifications of the man proposed. Nominations will close on July 15 and are to be sent to the secretary:

Pastor Kurt A. Timmel
612 Fifth St.
Watertown, Wis.

CHURCH PEWS OFFERED

Trinity Congregation of Nicollet, Minn., offers to any mission congregation, for the cost of transportation, 16 pews of various lengths. These pews are in good condition and can easily be made the same length. For more information, write:

R. O. Heidemann, Secretary
Nicollet, Minn.

**ITEMS AVAILABLE TO MISSION
CONGREGATIONS**

Free to any mission congregation for transportation costs:

- 1 silver-plate communion set consisting of chalice, flagon, host box, and paten
- 1 pair brass, electric, 7-branched altar candelabra, 34 inches high (including candles)
- 1 pair brass, single candle holders, 7 inches high (match above candelabra)
- 1 gold altar cross corpus Christi, 37 inches high.

Write to:

Rev. Robert H. Krueger,
Box 5
Elkton, Mich.

CAMP CROIX

Camp Croix, a Wisconsin Synod Youth Camp, will be in operation August 11-17 for grades 4-6, and August 18-24 for Jr. and Sr. High in St. Croix State Park, Hinckley, Minn. Cost per camper, \$17.00. For further information write:

Pastor T. Kuske
7712 Xerxes Ave. S.
Minneapolis 23, Minn.

CHAPEL FUND AT DMLC

Since a chapel has long been desired as an important addition to the campus, the Dr. Martin Luther College Board of Control has designated several legacies that were received for a Dr. Martin Luther College Chapel Fund. These legacies were received from these individuals — John Kuehn of New Ulm, Minn., and Anna Hadler and Herman Hadler of Goodhue, Minn. The total amount of the three gifts is \$18,267.37.

If anyone is interested in adding to this fund, such monies should be sent to the Synod treasurer, Mr. Norris Koopman, and designated for the Dr. Martin Luther College Chapel Fund.

DELMAR C. BRICK
Dr. Martin Luther College

FOR SALE

One complete set, "Dr. Martin Luther's Saemmtliche Schriften," purchased in 1956, like new; price \$125.00, plus shipping cost. Pastor Gerhard Haag, 1345 N.E. 109th Portland 20, Ore.

ALTAR PARAMENTS AVAILABLE

Green and white altar paraments, as well as a white cover set, are offered as a gift. Write to

Mrs. E. R. Klinnes, Secretary
Immanuel Lutheran Ladies' Aid
Medford, Wis.

PIANO, ORGAN TEACHER NEEDED

A piano teacher and an organ teacher will be needed on the music staff of Dr. Martin Luther College, New Ulm, Minn., for the next school term. Persons interested in either of these positions and those knowing of persons qualified for these positions are asked to inform the undersigned.

Prof. Meilahn Zahn, Chairman
Music Department
Dr. Martin Luther College
New Ulm, Minn.

AVAILABLE

To anyone who can use same there is available a white and green set of altar, pulpit, and lectern paraments. For information please write

St. Lucas Ladies Aid
c/o Mrs. Ray Schaefer, Secretary
R.R. 2
Kewaskum, Wis.

37th BIENNIAL CONVENTION AND SEMINARY CENTENNIAL

God willing, the 37th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held in the Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee 13, Wis., from August 7 to 14, 1963. These dates are determined by the Synod's Constitution and Bylaws.

The Centennial of the founding of our Wisconsin Lutheran Seminary will be observed at a service to be held on the Seminary grounds on Sunday, August 11.

OSCAR J. NAUMANN, President

WANTED

Communion ware for Resurrection Ev. Lutheran Church of Rochester, Minn. Contact:

Richard Gates
2024 — 18½ St. N.W.
Rochester, Minn.

WANTED

By mission congregation in Rochester, Minn. Twelve 8-foot pews at price within our ability to pay and transport. We will be happy to have longer pews which can be cut to 8-foot length. Write to:

Mr. Paul Klankowski
Route 3, Brookside Acres
Rochester, Minn.

CHURCH FURNISHINGS AVAILABLE

A baptismal font, an altar, a pulpit, a lectern, and a 1,200-pound bell are available as a gift to any mission congregation which needs any of these. Contact:

John M. Mahler
813 Webster
Bay City, Mich.

CHURCH FURNITURE AVAILABLE

Altar, pulpit, and baptismal font are available for transportation cost to any mission congregation. Contact:

Pastor Edward Stelter
Box 49
Readfield, Wis.

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

WINNEBAGO DELEGATE CONFERENCE

Date: Sunday, July 21, 1963.

Time: 1:30 p.m.

Place: Martin Luther Ev. Lutheran Church, Oshkosh, Wis.

Agenda: Reports and Memorials for the Thirty-seventh Convention of the Wisconsin Evangelical Lutheran Synod.

Note: Pastors and lay delegates are asked to be prepared for an evening session if necessary.

GLENN H. UNKE, Secretary

MANITOWOC DELEGATE CONFERENCE

Date: Aug. 4, 1963.

Place: Trinity, Brillion, Wis.

Time: 1:30 p.m.

Host pastor: A. Stuebs.

S. KUGLER, Secretary

WESTERN WISCONSIN

CENTRAL DELEGATE CONFERENCE

Time and date: 9:00 a.m., July 30, 1963.

Place: St. Paul's Ev. Lutheran Church, 412 Madison St., Lake Mills, Wis.; D. H. Kuehl, pastor.

Agenda: A study of the business of the 1963 Synod Convention as presented in the Book of Reports and Memorials.

E. J. ZEHMS, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Tills, Delton J., as pastor of Redeemer Ev. Lutheran Church, Tucson, Ariz., by V. Winter; assisted by J. Hering, K. Hering, M. Nitz, A. Sitz, and R. Sprain; June 16, 1963.

CHANGE OF ADDRESS

Pastors

Schulz, Alvin E., 271 Forest St., Campbellsport, Wis.

Tills, Delton, J., 141 E. Mohave Rd., Tucson 10, Ariz.

Missionaries

Cox, R. G., P.O. Box 561, Limbe, Nyasaland, Africa.

Mueller, R. W., P.O. Box 748, Blantyre, Nyasaland, Africa.

Prof. Heinrich J. Vogel
Assist. Ed. W. L. Q.
11757 N. Selma Dr.,
7 Mequon, Wisc., 53091