



THE NORTHWESTERN Lutheran

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**Volume 51, Number 9
May 3, 1964**



BRIEFS

by the Editor

Three major dedications within three weeks! On the publication date of this issue, May 3, a bank building purchased by the Synod and thoroughly remodeled to suit our purposes, is being dedicated. Two weeks ago, on April 19, the large new addition at Michigan Lutheran Seminary was consecrated to the task of training full-time workers in the Church. (A report will come in our next issue.) Three weeks ago (on April 12) your fellow Lutherans in and about Milwaukee joined in dedicating the new addition to Wisconsin Lutheran High School. This addition will provide facilities for Milwaukee Lutheran Teachers College for the next few years. A report on this dedication is found on page 138.

We certainly cannot fail to see in all this the evidence of God's blessing. We have been praying long and earnestly for more workers. We do not have a greatly increased supply of them as yet. But they are in the making! God has made parents willing to give their sons and daughters to be trained for His blessed work. He has given more of our youth the desire and determination to be full-

time workers for Christ and to come to our Synodical schools for their training. Sad to say, in some cases they could not be enrolled. The facilities were lacking. Now, however, the Head of the Church is enabling us to expand our worker-training capacity.

At this point do not forget to look back to the dedication last summer of a good-sized dormitory wing at Wisconsin Lutheran Seminary. This year's graduating class at the Seminary will be small, much too small. But after this year bigger classes will begin to swell the ministerial and missionary ranks appreciably.

Nor let us fail to look ahead a few months. As was announced in the building progress report from Dr. Martin Luther College (April 5 issue), the new Dormitory for Women, with a capacity of 220, should be ready for dedication by the end of September. At this school especially the lack of housing space has forced on the administration the hard, sad duty of turning away qualified students. Let us pray that before long there may be an end to necessity for doing such a thing. If anyone does not feel an urge to join in that prayer, let

him consider these figures on teacher supply and demand:

Reported vacancies in our schools (or teachers needed by September):	117
Number of new teachers available:	67
Deficit:	50

This review of divine blessings should spur us on for the tasks that lie ahead. Let us gird our loins for the work which our Lord in grace has given us to do!

* * * *

"It is far more important that we land a missionary among the heathen in Africa than that we land an astronaut on the moon." Who said it? You will find the statement somewhere in this issue.

IMPORTANT NOTICE

Most of the Synod personnel and departments have moved into the new Synod Administration Building. After the name of the person or department you are addressing, please use the following:

Wisconsin Synod Administration Building
3512 West North Ave.
Milwaukee, Wis. 53208
Tel.: (414) HI 5-4030

This applies to the following:
President Oscar J. Naumann
Pastor Harold Eckert, Executive Chairman, the Board of Trustees
Pastor Raymond Wiechmann, Executive Secretary, the Board of Home Missions

The Board of Education, Wisconsin Synod — Mr. Emil Trettin and Mr. Adolf Fehlauer
Mr. Norris Koopmann, the Synod's Treasurer

Note: Until further notice there is no change of address for the Visual Aids Department and the Lutheran Spiritual Welfare Commission.

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. John's Ev. Lutheran Church, Maribel, Wisconsin; Armin Engel, pastor.

Editorials

Thoughts On A Bank

In reality it makes little difference whether the building in which our Synod offices are newly housed was once a hotel or a studio or a garage. What matters is that the structure that is now our new Synod Administration Building is sound, that it is in a convenient location, that it was reasonably priced, and that it has lent itself to our purposes.

Still, it seems appropriate that it was once a bank, even though that might suggest the thought of a Synodical treasury on which all may draw for sundry projects. We trust, however, that the Synod will never be equated with the Federal Government — to be tapped for an unceasing stream of appropriations and subsidies.

It would be better to associate our new Synod Administration Building with other aspects of a bank — with dignity, for example. Our image of a bank is that of an institution that does its business honorably and uprightly — as the respect of the community would presuppose. So it should be with our new Administration Building. The decisions that are made there and the execution of these decisions ought never to become partisan or small or mean, but ought to continue to be in keeping with the dignity of sons of God and princes of Israel.

A bank is a symbol of stability and reliability. When a bank, for example, advertises itself as "The Old Reliable," we observe that no bank should be anything less than reliable. We expect our deposits, valuables, and securities to be safe in a bank.

And that is also how we want to think of the building now housing our administration offices, boards, and committees. We have entrusted much to those whom we have elected to represent us. True, our Synod is a democratic body that establishes its policies and practices in convention assembled; but it is also a fact of Synodical life that much of our Synod's business, whether it be finances, or benevolences, or missions, or education, or doctrine will be planned and structured and executed from this administration building. Those who occupy this building hold much in trust. May the Lord enable them to keep safe and secure the material accounts and the spiritual treasure placed on deposit in their care!

A bank is also a service organization. When we need financial counsel or assistance, a bank stands ready to serve us. That ought also to be the role of our Synodical headquarters. We shall go there to have our questions answered, our needs recognized, our rights defended, our interests furthered; but we shall do this, God willing, not because we are required to attend to orders of supreme authority but because we are free to consult with brethren whose talents for service we deem greater than our own.

The Lord bless the purpose for which our new Synod Administration Building was built. May those who occupy this building serve us well; may they help us

to preserve what is of concern to us; may they deserve our highest confidence and respect!

CARLETON TOPPE

[Professor Toppe's thoughts were guided into the channel of "Thoughts on a Bank" by the fact that on the date of this issue a remodeled bank building is being dedicated as the Wisconsin Synod's new Administration Building.—Ed.]

* * * *

Jonah and the "Whale"

No story of the Old Testament has been made the butt of more jokes than that of Jonah and the whale. It has been derided and declared impossible. A 'scientific' statement often heard proves that no whale could swallow a man because of the whale's restricted throat. Granted. Only that no place in the original Scriptures does the word 'whale' appear. Scripture says, "The Lord had prepared a great fish to swallow up Jonah." Impossible? What a weak and impotent God we should indeed have, who, although He created the vast heavens and the earth, could not prepare a great fish in Jonah's case! The original Greek in Matthew 12 also calls it a "great sea monster," not a whale.

But this is a minor matter. Sad to say, not a few professors at theological seminaries, theologians, and men who call themselves ministers of the Gospel of Jesus Christ join with the rank unbelievers who call the story of Jonah a myth. Yet the Lord Jesus Christ, the Son of God, declares it to be a fact. Not only does He say that Jonah lived and preached, but that Jonah also was swallowed up by the great fish.

In what is one of the more severe chapters of the New Testament, Matthew 12, Jesus roundly sets forth, "There shall no sign be given to it (this evil generation), but the sign of the Prophet Jonah. For as Jonah was three days and three nights in the belly of that great sea monster (Phillips), so shall the Son of man be three days and three nights in the heart of the earth." So much for what Jesus says about Jonah's sojourn in the belly of the great fish.

But Jesus also adds, "The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonah. And, behold, a greater than Jonah is here!" Yet there be those who have the brass to take issue with the Lord Jesus and infer, "You don't know what you are talking about!" Let's turn the tables and ask these wiseacres, "Do you know what you are talking about? Were you there?" Christ Jesus, the Son of God, was there. Again, let us call to mind that the Book of Jonah was part of the Old Testament at Christ's time. And of the Old Testament Jesus vowed, "The Scripture cannot be broken."

E. ARNOLD SITZ

(Continued on page 134)

Studies in God's Word: Jesus Leaves His Disciples

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen, to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the Father, "Which," saith he, "ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

When they therefore were come together, they asked of him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:1-11).

Tears may flow when someone departs, not to return to his friends for a long time, if ever. Sadness rules when someone is leaving against his will, to spend even a short time at a place or a duty he dislikes. But departures do not have to be sad. A president-elect leaving his hometown to go to Washington will be separated from many familiar faces and places, but neither he nor his friends will consider that to be a sad day!

Gloom and sadness are not the marks of Jesus' ascension into heaven, either. Neither for Jesus nor for any of His disciples does this parting mean unhappiness or suffering. For when Jesus left His disciples, He left them well instructed, fully equipped, and greatly encouraged.

Instructed

Forty days doesn't really sound like a very long period of instruction. Why, that is only one of the six weeks' periods that make up our school year! Still, a six weeks' course at summer school can be a most valuable and effective crown and summary for the instruction that has gone before. This, of course, was the case for the Apostles. They had heard of the kingdom of God, of baptism for the forgiveness of sins. But what a valuable review could be given by the King who fully conquered death and the grave! How doubly precious to hear from the lips of this living King the renewed invitation to enter and share in His kingdom, with sins washed away by His completed sacrifice!

Equipped

Along with the instruction Jesus had imparted to them, the Apostles also had the promise that they would receive a special measure of wisdom and zeal when, in a few days, they would be baptized with the Holy Ghost. Despite all this, it is glaringly evident that there were some things *not* a part of their equipment.

Not only did the Apostles not have a copy of God's timetable for His management of this earth's affairs; those disciples were not always able to keep in mind the difference between the so-called "glories" of earthly kingdoms and the eternal glory of God's kingdom of grace. The question about restoring the earthly kingdom of Israel betrays a forgetfulness of previous instruction, a slowness to understand, a concern for earthly glory which is, to put it mildly, disappointing.

We might wonder if such disciples were really equipped to go any place without the visible presence of Jesus. They were. For the essential power in their lives was the Holy Ghost. Not only had they been given the saving faith in Jesus by the Holy Spirit; by that same Spirit they were empowered to live that faith as servants of God. With God's powerful Word in their hearts and on their lips they were perfectly equipped to go forth as witnesses in Jerusalem, and in Judea and Galilee, and to the uttermost part of the earth.

Encouraged

Angels appeared to encourage the Apostles not to stand idly staring at the spot where they had last seen Jesus. But the effectiveness of that encouragement did not depend on the fact that it was angels who voiced it. Rather, it was the commission Jesus had given that moved them to wait in Jerusalem and then go forth. It was His promise of reunion with Him that filled them with hope and joy surmounting the problems and fears of life on earth.

Believers of today are like the believers of old who witnessed the Ascension. Often we wish that God would direct the kingdoms of the earth according to our mind. Often we wonder if someone else couldn't carry out our responsibilities much better than we. Yet the fact remains

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News FROM OUR Missions



NEW CHURCH BIG AID TO MISSION CONGREGATION

Darlington, Ann Arbor, Michigan

Like many a mission congregation, Darlington Lutheran Church, of Ann Arbor, Michigan, earnestly longed for its own churchly house of worship. Its members are well acquainted with the frustrations that must be endured during a lengthy waiting period. For 10 years, applications were made to Synod for a loan. But the Board for Home Missions had the agonizing problem of meeting many needs with insufficient funds. Somehow, Darlington never quite made the priority list, and was compelled to remain in a small reconverted community hall.

Ann Arbor and nearby Ypsilanti are steadily growing. Over 2,000 people are settling in Ann Arbor each year, not to mention the growth outside the city limits. Ann Arbor is the home of the University of Michigan and is also rapidly becoming a research center.

The University has fostered a strong materialistic-minded attitude among the people. As a result, they were not attracted by our makeshift building. A church building is like an invitation to the public. Our building presented a poor invitation.

Moreover, another Lutheran synod started a new congregation approximately a mile from us, because, as they said: "We waited to see if you were going to take steps to better serve this growing area. After 14 years of seeing no improvements, we decided to do something ourselves." They built a new plant immediately, without sparing the expense. After four years, this congregation is twice as large as Darlington.

However, Darlington finally has a beautiful new church, at a new and better location. It was dedicated on September 15, 1963, with three services. The speakers were two former pastors, the Rev. H. C. Buch and Prof. Milton Spaude, and the undersigned, who is the present resident pastor.

Though we are 10 years late in building, the months since our dedication have given cause for optimism. Attendances have consistently surpassed the best attendances in the old building by over 30 per cent. New faces are seen in practically every service. Not all of them return, but a number of them do.

This dedication article was intentionally withheld from publication, so that we could report how much a new church helps a mission congregation. True, God's Word alone saves souls. But, our new facilities have removed an obstacle that kept some people from hearing that Word. True, our members must still go out and bring others in. But our new building makes this work somewhat easier.



FELLOW LUTHERANS AT ANN ARBOR (Darlington Church) see a long-standing need filled with a new church. The interior is shown here.

Never have we forgotten that the Lord is the Author of our blessings. Yet we realize that He works through you. Your gifts have given us a boost, and for this we thank you. As one member said: "I wish I could personally thank all those in our sister congregations for their mission contributions."

We pray that the frustrating part of Darlington's story need not be repeated over and over again elsewhere, and that the optimistic side of its story may be repeated a hundredfold.

ROBERT A. BAER

MISSIONARY WERRE COMMISSIONED To Serve in Rhodesia

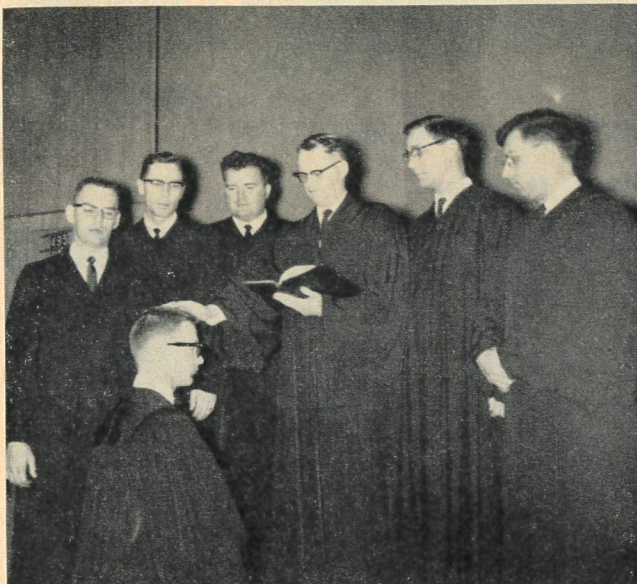
Pastor Alvin Werre, one of our former Synodical Conference missionaries in Nigeria in 1958-59, was commissioned on March 31 at Batesland, South Dakota. He was commissioned by the Rev. Waldemar Hoyer, of the Executive Committee of the Lutheran Church of Central Africa. Pastor George Tiefel, Jr., preached the sermon, choosing as his text Isaiah 42:1-4.

Missionary Werre was forced to return from the Nigerian Field after two years because of a serious case of amoebic dysentery. After regaining his strength, he taught at Immanuel Lutheran College at Greensboro, North Carolina, during its last year as a Synodical Conference school.

For the last two and a half years he ministered in the twin parish of Batesland and Martin, South Dakota. St. Paul at Batesland just in the last year dedicated a new church.

Missionary Werre will work at the side of Dr. William Scheppe in the Sala Reserve area, 40 miles out of Lusaka in the African bush. He left Milwaukee airport with his wife and family on April 6. Although they were delayed in New York for 24 hours by fog, and though Timothy during the trip came down with the flu,

May our risen Lord ever hold His protecting hand over our recommissioned missionary, his wife and family, and over all our missionaries and their families in the mission fields who have hazarded their lives for Christ and the preaching of the Easter Gospel in all the world!



COMMISSIONING SERVICE

St. Paul's Ev. Lutheran Church, Batesland, South Dakota. L. to R. Pastors: Edgar Herrman, David Plocher, J. Edward Lindquist, Waldemar Hoyer, George Tiefel, Jr., Marvin Doelger — Alvin Werre, kneeling.

they arrived safely in Lusaka on April 11, to the joy of the missionaries in the field and to all of us whose prayers accompanied them.



BEGINNING OF THE FLIGHT TO AFRICA

Boarding North Central at Rapid City, South Dakota. L. to R. Mr. and Mrs. Robert Weimer, members at Batesland (Mr. Weimer is a special student enrolled at Bethany preparing for the ministry in our Synod), Mr. and Mrs. Werre, parents of the Missionary, from Tappen, North Dakota, and Missionary Werre and family: Jill, 6, Timothy, 4, Mrs. Werre, and Pastor Werre holding Mark, 3.

Editorials

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A Prediction The Goncourt brothers, two French authors, published a *Journal* between 1887 and 1896 in which they delighted to startle people with their bold statements about art, politics, and science. In one of the issues of the *Journal* they made the confident prediction that by 1969 scientists would be creating life, in competition with God. That year is almost here, but even the most enthusiastic scientist will not say that he and his fellows will be creating life by that date.

Although much is known about the chemical composition of the human body, no one knows just what life is. It would not be at all surprising if someone were to assemble certain chemicals and minerals into a lump that kept growing and increasing like a lump of dough to which yeast had been added. There is no telling what the limits are of chemical combinations, nor what are the limits of human ingenuity. Who knows what that mind is capable of that God placed into His crowning creature, man? A few years ago, for example, a combination was produced that blew a great Japanese city and thousands of its inhabitants into fragments in a fraction of a minute. Fearsome as that instrument of death was, bombs 10 times as powerful are in existence

today, ready to be used. The materials for making such things lie ready at hand, they can be used for mass slaughter, but as yet no way has been found to put life into mineral and chemical combinations. God shaped man out of a mere clump of red earth, but the spirit, that was something different; that came from the breath of God, not from a chemical reaction.

Experiments with existing materials will continue and will continue to produce marvelous things. Attempts to create life in competition with God will also continue. The desire, call it ambition, that Satan planted in the first man's heart is still there: Do this, and "your eyes shall be opened, and ye shall be as gods, knowing good and evil." It has since then become an article of faith that man is able to do everything. In the present-day concept of the creation of the universe man has placed himself in the stead of God. "To be as gods," or to be like God — that was what tempted Adam and Eve, that is what the Goncourt brothers thought was the proper destiny of man. History and the daily paper tell us what man has done with his knowledge of good and evil. We ought therefore to pray that God will continue to bar the way to the tree of life, lest man put forth his hand, "and take also of the tree of life, and live forever" with his destructive knowledge of good and evil.

ERWIN E. KOWALKE

Topic:

What Happens to the Heathen When They Pass Into Eternity?

A Lantern to Our Footsteps

Answers Based on Holy Writ

John 15:22 reads: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." In Acts 17:30 we read: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." A reader inquires about the meaning of these verses. Do they perhaps tell us something about "what happened to the millions of heathens that lived in China, India, the Indians in America, Negroes in Africa, etc., who never heard the message of the Gospel, when these people passed on into eternity"? Do these verses possibly say that God overlooks their sins and saves them even without hearing of Christ?

No Salvation Apart From Christ

Before looking at the two above passages more closely, let us see what Scripture does tell us about the heathen, about all men as they are without Christ. St. Paul writes to the Gentile Christians in Ephesus, pointing out what they were before they were brought to faith in Christ: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). These words certainly mean they once were heirs of eternal damnation. Surely, this truth applies to whoever anywhere lives and dies without Christ. There is no salvation apart from Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 2:12).

A Contradiction?

But don't the two verses quoted above appear to contradict this? Don't they seem to say that if someone never heard of Christ, he has no sin, he has a cloak (excuse) for his sin, that God closed His eyes to the sins of man in times of ignorance? At first this may appear so.

One Particularly Great Sin Meant

Let us look more closely at John 15:22. We note that Jesus is speaking about the hatred the world had for Him, how it persecuted Him, how it will hate and persecute Jesus' followers. Jesus is speaking of those who did hear Him and His Word, but who rejected this outpouring of God's grace. What a great sin it was for them to have heard the Word of God's grace, to have heard Christ, and yet to have rejected Him! What a serious matter was their unbelief in the face of the clear testimony of Christ's Word!

Now we look at verse 22. If Jesus had not come and spoken to them, then they would not have had sin. This, on the basis of numerous words of Scripture, cannot mean that they would have had no sin of any kind, that they would have been holy. That wouldn't make sense. But they would not have had the sin of despising the clear testimony of Christ; theirs would have been a sin of ignorance rather than a sin of willful opposition to God's grace in the face of Jesus' clear testimony. Great indeed was the sin they brought upon themselves. All such men don't even have the cloak or excuse that might be brought by others, that of ignorance. Not that ignorance is an adequate excuse that will free man from sin in the presence of God. But even this excuse is not possible for those who have thus rejected Christ.

A Similar Statement by Jesus

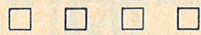
We are reminded of the words Jesus spoke to Capernaum, a city that had heard His Word and seen His miracles as did no other city, and yet the people did not repent and turn to Christ. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee" (Matt. 11:23, 24). We might similarly say: It will be more tolerable in the day of judgment for the heathen who have never heard the Gospel than for those who have heard it in its fullness and richness and nevertheless remained in unbelief. This fact does not, however, mean that those who never heard it will not be condemned. But the even greater sin of unbelief in the face of God's Word of power will not be theirs.

Judgment Deferred for A Time

We turn now to Acts 17:30. St. Paul is speaking at Athens to the philosophers on Mars Hill. He is referring to the times when men in ignorance were worshiping gods in the form of gold, silver, stone, and graven images. It was certainly wrong for man to do this, even when done in ignorance, and brought eternal condemnation upon those who were guilty of idolatry. However, God winked at those times of ignorance, literally, He overlooked those times. He did not at that time come with judgment upon mankind, as He might well have done. He bore patiently this insult to His glory, not, however, in the sense of not considering it sin and condemning the individuals guilty of this. But He did hold off with judgment until the coming of Christ, when He now

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What do you mean..



Atonement ?

“A MAN OF SORROWS, AND ACQUAINTED WITH GRIEF”

“Is it nothing to you, all ye that pass by?” Jerusalem plaintively lamented as it felt the whiplash of God’s wrath and reeled beneath His chastening rod. “Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger” (Lam. 1:12).

Sorrows Beyond Imagination

The sorrows of Zion were a prophetic type of the sorrows of Zion’s Redeemer, who, as Isaiah had foretold, was “a man of sorrows, and acquainted with grief” (Isa. 53:3). Hanging upon the cross and pouring out His lifeblood to make atonement for the sins of the world, Jesus voluntarily drank the very dregs of the cup of suffering and sorrow which His Father’s will required Him to drink.

One’s imagination staggers at the heavy load of sorrow and grief which Jesus had to carry. In the Garden of Gethsemane, faced with the prospect of bearing this huge and utterly inconceivable burden, Jesus began to tremble visibly and confessed to His three closest human friends, “My soul is exceeding sorrowful, even unto death” (Matt. 26:38).

Untold Woes Endured Perfectly

Without a single murmur of complaint and without one word of retaliation Jesus patiently suffered it all: the derisive mockery and scornful ridicule, the senseless, brutal buffeting, the vile spitting, the overpowering feeling of numbness, weariness, and fatigue, the inhuman, bloody scourging, the cruelty and gruesome crown of thorns, the dreadful weakness and exhaustion from loss of blood, the unbearable weight of the cross which He Himself was compelled to carry, the agonizing pain as He was impaled to the wood, the contortion of the limbs, the barbarous taunts and savage jeers of the passerby, the burning fever, the excruciating thirst, the reeling senses. Truly, here was “a man of sorrows, and acquainted with grief”!

The mind recoils in horror at the viciousness of malicious, evil men, savagely bent on venting their spite upon an apparently helpless victim who meekly suffers in silence. But as Isaiah had foretold, “He was oppressed, and he was afflicted, yet he opened not his mouth” (Isa. 53:7).

Unique Suffering

But did not the other two, the malefactors who were crucified with Jesus, suffer the same physical torture? Aside from the fact that they deserved their punish-

ment whereas Jesus was innocent, was His suffering essentially any different from theirs? Or: how did Christ’s suffering differ from that of countless others who have died as martyrs or have been innocent victims of torture? What made Jesus’ suffering unique? Why does Isaiah declare, “His visage was so marred more than any man, and his form more than the sons of men” (Isa. 52:14)?

The answer lies in the immense, indescribable burden of sin which Jesus carried as our Substitute. While others may have endured comparable physical suffering, no one else has ever had to carry the tremendous burden of the guilt of all men’s sin. And no one but Jesus could ever carry that burden. But the Lord “laid on him the iniquity of us all” (Isa. 53:6). God imputed or charged our sin to His account. God “made him to be *sin* for us, who knew no sin” (II Cor. 5:21).

He “Knew No Sin”

In his recently published commentary on Second Corinthians entitled “Ministers of Christ” (a book every reader of *The Northwestern Lutheran* would do well to buy and read), Prof. Joh. P. Meyer expounds the thought that lies in the words of Paul that Jesus “knew no sin”: “This does not merely mean that Christ never committed a sin in thought, word, or deed; that every thought which He ever conceived, every pleasure that He ever felt, every desire that ever stirred in His heart, was absolutely without stain of sin, sweet and pure; not merely that He was free from every strain of original sin: it means that He was the One whom sin could not reach, the One who could not be tempted with sin, as St. James expresses it (Jas. 1:13), the One who was ‘holy, unblemished, separate from sinners, and higher than the heavens’ (Heb. 7:26). Only God is such a One. Man was tempted in Paradise, and succumbed. The holy angels . . . were in the beginning subject to temptation, and a great number of them fell away. God alone is . . . so far removed from sin, so antagonistic to sin, that sin can do nothing but nauseate Him. Such a One was Christ” (p. 118f.).

His Unique Suffering Brings Rich Comfort

Now try to imagine for a moment what it must have meant for the pure and sinless soul of Jesus to be charged with the staggering burden of all the world’s sin and guilt! “God made him to be sin for us!” The thought is far too profound for our human minds fully to comprehend.

But *this* is what made the suffering, the sorrow, and the grief of Jesus unique. And when we consider
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Parochial Schools Too Expensive?

Reader reaction in a stray copy of *The Lutheran Layman* alleges that said paper gave undue credit to the report on Christian day schools recently issued by a committee of the Lutheran Church in America, a report that called parochial schools a "diversion."

The editorial is quoted as saying: "Occasionally a parochial school is criticized for having failed to inculcate a Christian spirit in a youngster when in reality the home has destroyed in five minutes what the school has attempted to do in five hours a day."

We fail to see that this observation — which contains more than a grain of uncomfortable truth — deprecates the parochial school. But perhaps in context the statement had more of a sting.

At any rate, a pastor rose to the defense of the Christian day school in the following spirited manner:

"If I were not so busy in advancing the cause of Christian education and of the Christian day school in my congregation, I would write you a longer letter.

"However, I would like to say that I am at a loss why a survey in the LCA should be given so much play in the February 1 issue. What the LCA has to say to us on this score is typical of all too many churches who are building *cubicles for Sunday only*, instead of classrooms for a head-on approach to full-time Christian education.

"Your cautious hint on this matter in the editorial is all out of proportion to the weight of the statistics that exemplify matters in that church body. After all, there are ever so many Protestant churches that have *statisticized* the parochial school clean out of their systems a long time ago. To me, this is just another type of *satisfying a foregone prejudice by way of the dollar sign*.

"The old circle argument, 'If all the money spent for schools would be . . . etc.' Fact is, the Holy Spirit has taught us by experience who have Christian day schools that He does not savvy such arithmetic."

(Emphasis added.)

"Satisfying a foregone prejudice by way of the dollar sign" is a technique introduced by Judas Iscariot when he objected to Mary's anointing of Jesus with costly ointment.

The argument is in most cases transparently insincere, but is resorted to again and again by individuals, congregations, and synods.

In a convention many years ago a speaker gravely urged the discontinuance of our comparatively young Apache Mission. He asserted that the investment would yield greater results in another field. His crystal ball did not specify the other field nor guarantee greater success. Fortunately the penurious and prejudiced brother was squelched by one who knew him well and could tell him, "You ought not complain. You have personally invested very little in this project."

That was in the days when Missionary Harders would attend Synod conventions not for encouragement and inspiration but with the plea to be given an opportunity to plead, as he put it, "for the right of continued existence of the Indian Mission."

The biennial budget for Apache-land then was about \$10,000—about 10 cents per year per communicant. Prejudice by way of the dollar sign is an extremely cheap commodity.

Samaritans Increase

A few years ago it was reported that the Samaritans were dying out, largely due to years of inbreeding. Under a by-line from Jerusalem *Christian Life* (March 1964) reports: "The Samaritans, remnant of a once proud people, are increasing in number. Thirty years ago there were only 180 left, but today the sect numbers 357, with all but 140 living in Nablus, halfway between Jerusalem and Haifa.

"When they pray the Samaritans turn toward the nearby mountain of Gerizim instead of toward Jerusalem. They recognize only the Pentateuch as Holy Scripture, refusing to accept the rest of the Old Testament."

Tract Mailer Convicted

John P. Yurewitch, 61, of Newington, Connecticut, who was converted

from Roman Catholicism seven years ago, was convicted in New Britain Circuit Court of charges of ridicule on account of race, creed or color. He was fined \$25, given a 30-day suspended jail sentence, and placed on probation for one year.

Police charged him with mailing during the last year thousands of copies of a mimeographed letter, in which he tells about his conversion, warns of the false doctrine of Catholicism, and appeals for personal faith in Christ. The letters were sent to persons with nuns or priests in their families, and to others where there had been a death or a marriage in the family. Mr. Yurewitch is a member of a Full Gospel Pentecostal church in Newington.

In a circular commenting on the conviction, Alex O. Dunlap of The Conversion Center, Havertown, Pennsylvania, said: "If this decision is allowed to stand, it will deprive not only every church, synagogue, organization, religious or otherwise, but all citizens except the privileged ones of their religious liberty and freedom of speech. It is a blow aimed directly at the heart of our Constitution. It discriminates against all non-Catholics."

Dunlap said local ordinances such as the one under which Mr. Yurewitch was convicted were declared illegal by the U.S. Supreme Court in 1938, because they violate freedom of the press by prohibiting "the distribution of literature of any kind at any time, at any place, in any manner."

(*The Sunday School Times*, April 4, 1964.)

Shocking Ignorance

According to *The Sunday School Times* (April 4, 1964). *This Week* magazine reported that a University of Chicago survey of students in 135 colleges shows that 8 per cent of the Catholics, 10 per cent of the Protestants, and 13 per cent of the Jewish students abandoned their religious faith entirely. In addition, 22 per cent of the Catholics said they were either fairly or very nonreligious, along with 30 per cent of the Protestants and 60 per cent of the Jews.

(Continued on page 141)

ADDITION DEDICATED AT WISCONSIN LUTHERAN HIGH SCHOOL Facilities for Milwaukee Lutheran Teachers College

The recently completed addition to the Wisconsin Lutheran High School was dedicated in a special service on Sunday, April 12, at 2:30 p.m. The service was conducted by Pastor Paul Knickelbein of St. Marcus Church. Pastor Roland Ehlke of Resurrection Lutheran Church, the chairman of the Wisconsin Lutheran High School Conference, read the rite of dedication, and Pastor W. O. Pless of St. James Church, the chairman of the Board of Milwaukee Lutheran Teachers College, delivered the sermon.

The Service

Using as his text John 10:11-14, the Gospel for Good Shepherd Sunday, Pastor Pless pointed out that "this Scripture sets forth the very heart of the Gospel message which underlies all Christian education. It supplies the only motivation for fostering it, and it holds up that inspiring model to all who desire to be full-time workers in the cause of Christian education. This message of the Good Shepherd in His sacrificing love sets forth the fundamental message that must underlie all Christian education. Unless this message of Christ's redeeming love is proclaimed against the dark background of our natural helpless and wretched condition as sinners, one just cannot speak of a Christian education. It would be a Christian education in name only. It is our concern for these basic doctrines of human sin and Christ's redeeming grace that induces us to foster Christian education, and that has also brought us here today to dedicate a building for the service of Christian education. And as long as this building will serve as the quarters for the teaching operations of Milwaukee Lutheran Teachers College, these basic truths of human sin and Christ's redeeming grace must pervade its entire program of training Christian day-school teachers. May we never lose sight of the fact that it is only the Good Shepherd Himself who laid down His life that He might take it up again, who can give true Christian teachers to this school, teachers who trust and glory in His sacrificing love, and who in such thankful trust are then inspired to carry out all of their work in His self-sacrificing spirit! Let us earnestly pray that the Lord may be pleased to train such teachers in this school, and that He might ever purge from the hearts of all of its students every vestige of the spirit of the hireling. This same spirit must also pervade the hearts of all the members of our Synod if we are to carry out the task of Christian education which we have set before ourselves."

The organist for the service was Mr. Christian Koch of the music department of the High School. The choirs of the High School and of the Teachers College were under the direction of Mr. Koch and Mr. Meske. The large number of people attending the service also took advantage of the Open House to inspect the newly com-

pleted portion of the building as well as the older facilities. The festive day was appropriately concluded with a very well received concert by the choirs of the Teachers College.

History of Construction

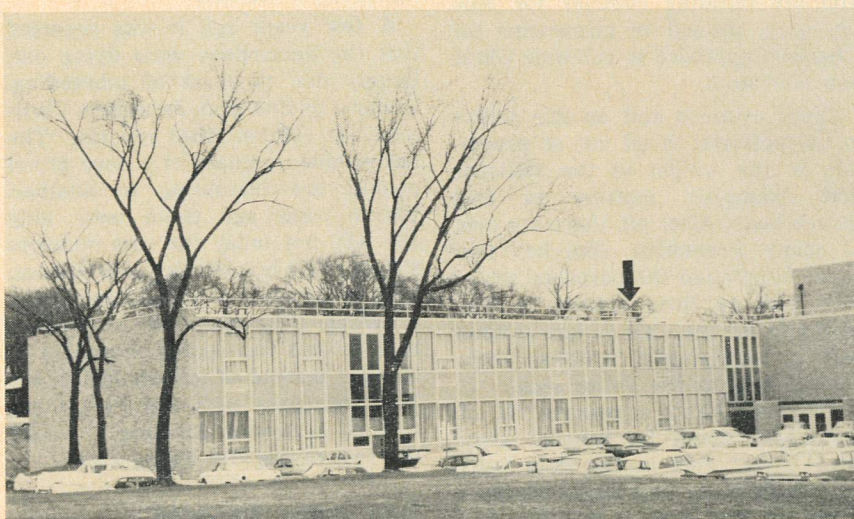
The work on the addition was begun in the summer of 1963 and was completed at the end of January 1964. The work proceeded rather quickly and at a relatively moderate cost because arrangements for its construction had already been made at the time when the original building was planned. All electrical, heating, and plumbing work simply had to be connected with the ends of lines which were already in place for the addition. Consequently, the work could proceed without any disruption of classwork in the existing building. The major portion of the money for the addition was advanced by Synod. The balance will be repaid by the High School Conference.

The 12-classroom addition was constructed sooner than expected because of the needs of our Synod for facilities for its teacher-training work. In order to extend the contract for the operation of the Lutheran Teachers College for another six years, it was necessary for the Synod to offer substantial help in the construction. Even though the facilities now have a rated capacity of 1,000 students, the building will be able to handle about 1,300.

History of the Teachers College

The Lutheran Teachers College was started in the fall of 1960 by the Synod. For three years it was operated by the High School under contract with Synod. During this past year the Synod has called two instructors and a president. These are to form the nucleus of the future college staff. They are: Pastor Robert J. Voss, president, and Dr. Siegbert Becker and Mr. Alfons Woldt. Seventeen Wisconsin Lutheran High School instructors are also serving on the College faculty on a part-time basis.

(Continued on page 142)



THE NEWLY DEDICATED WING at Wisconsin Lutheran High School. The new structure extends to the left of point marked by the arrow.



READING THE RITE OF DEDICATION was Pastor Roland Ehlke. The auditorium of Wisconsin Lutheran High School was well filled for the service.



LITURGIST AT THE DEDICATION was Pastor Paul W. Knickelbein of Milwaukee.



RESTATING THE BASIC PRINCIPLES of Christian education was Pastor Waldemar Pless.

A MEMORABLE TOUR The Seminary Chorus

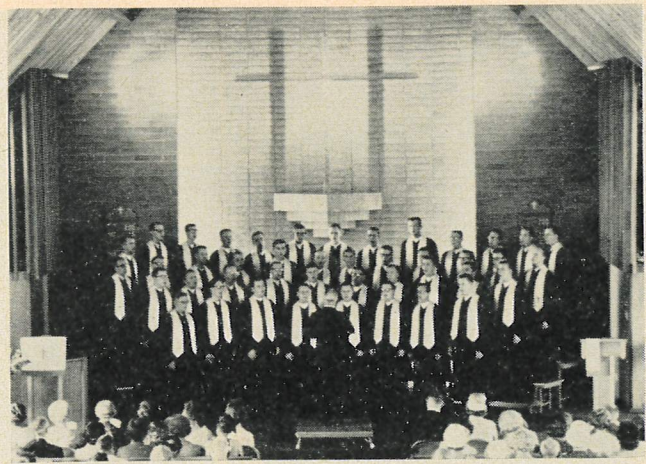
A chartered Greyhound Scenicruiser placarded with a huge Seminary sign left Mequon on March 24 to begin a 5500-mile trip to the Arizona-California District of our Synod. After two well-attended concerts in the cold Midwest, the choir traveled 25 hours on the bus to Whiteriver, Arizona, and our East Fork Apache Mission. The warm welcome that the chorus received here was especially evident in the attendance at the concert. There was standing room only as over 600 people, including about 500 Indians, gathered to hear the Gospel preached in song. They further showed their appreciation with their liberal offerings. Truly, a fine example of the love for the Gospel was evident at this mission. We continued our tour of Arizona, visiting as many of our



THE TOUR BUS just before take-off on the long tour to Arizona and California.

missions as possible. Always we were enthusiastically received. Easter Sunday proved to be one of the highlights of the tour as we reached over 1200 people with the sweet Gospel message in four different services. Wherever the choir went we were always warmly received.

As we toured this area of our Synod we became increasingly aware of the need for more workers in the Church because the population is increasing by the hundred thousands while our missions are able to reach only a few of these. The fields are indeed ripe until the



THE SEMINARY CHOIR as it sang at Emmanuel, Tempe, Arizona. W. A. Diehl is the pastor.

harvest. Before leaving Arizona, we viewed some of the beautiful handiwork of God's Creation as we traveled through Oak Creek Canyon and on to the Grand Canyon. After singing in Flagstaff, where the small congregation contributed better than two dollars per communicant, we began the trip to California. This was indeed a beautiful trip and without incident, even though we had to take our 24-ton bus over a 12-ton bridge.

We arrived in Los Angeles well ahead of schedule, but we could not beat the hospitality that was waiting for us. The reception was indeed heartwarming and we were sorry that we could reach only two congregations in California. After touring the Los Angeles area and seeing Disneyland, the chorus closed their western itinerary by singing to a full house in Pomona. Arising early the next day, the choir began a 34-hour bus trip through some snow and slush to Golden, Colorado. After singing to another full house in Golden, we left for lower altitudes and flatter country. We arrived in Grand Island, Nebraska, in time to taste of another delicious meal and then to sing our final concert to a good crowd. Twenty-six hours later we arrived at the Seminary. Mindful that the Lord had truly blessed our endeavors outwardly and praying that through our efforts many would be led to serve the Lord.

Commission for Christian Literature Meets

The Synod's Commission for Christian Literature held its second meeting at Northwestern Publishing House Wednesday, April 15. In afternoon and evening meetings the Commission members adopted standing rules, considering suggestions from Synod members, and began to discuss specific projects. An adult instruction manual is the first publication under consideration.

The printed Word of God is able to make men "wise unto salvation

through faith which is in Christ Jesus" (II Tim. 3:15). Every Christian among us ought to be interested in reading good Christian literature and in spreading the Gospel through the printed word. The Commission for Christian Literature is to plan and promote a unified program of publication for our Synod.

Members of the Commission ask for the prayers and suggestions of the Synod's members. Please address all correspondence to the secretary, Pastor Paul E. Eickmann, 3711 N. 21st Street, Milwaukee, Wisconsin 53206.

Anniversaries

Golden Weddings

Mr. and Mrs. C. E. Beise, of St. John's Ev. Lutheran Church, Hastings, Minnesota, on April 5, 1964.

Mr. and Mrs. Herbert F. Schmidt of Peace Ev. Lutheran Church, Clark, South Dakota, on April 5, 1964.

Mr. and Mrs. Emil Kneuppel of St. Matthew's Ev. Lutheran Church, Iron Ridge, Wisconsin, on April 12, 1964.

† Mrs. Carl Schweppe †

Mrs. Carl Schweppe fell asleep in Christ on April 9 after a lingering and painful illness of 14 months' duration. Services were conducted in St. Paul's Lutheran Church of New Ulm on April 13. In spite of a raging storm the large church was nearly filled with students and friends who had come to pay their last respects to a beloved sister in Christ. Interment was made in St. Paul's Lutheran Cemetery of New Ulm.

Flora Pauline Schweppe, daughter of William Oetting and his wife, Ida Gross, was born in Sigel Township, Brown County, Minnesota, on November 23, 1890. She became a child of God through the Sacrament of Holy Baptism administered by Pastor C. J. Albrecht on July 4 of the following year.

She was reared by her grandmother, her mother having died when she was but three years old. She received her elementary education in the district school near her home and in the New Ulm public schools. She received instructions and was confirmed by Pastor C. J. Albrecht in St. Paul's Lutheran Church on April 16, 1905.

Upon graduating from the New Ulm Public High School in 1909, she

moved to St. James, Minnesota, where she made a home for her widowed father and brother. After her father's death in 1917, she was united in marriage with Pastor Carl L. Schweppe. The Lord blessed the Schweppe union with one son and two daughters, all of whom survive their mother.

Mrs. Schweppe accompanied her husband to Bowdle, South Dakota, where he remained as pastor until September of 1920, when he accepted the call to serve as one of the professors, and eventually as the president, of Dr. Martin Luther College.

The first symptoms of a malignancy appeared about 14 months ago. Mrs. Schweppe was hospitalized on several occasions both in New Ulm and in Rochester. But the best of surgical skill and medical treatment failed. Although she had to endure great pain at times, her Christian faith enabled her to suffer uncomplainingly, even cheerfully, completely submissive to the Lord's will. The Lord in His mercy permitted her to fall asleep in peace during the supper hour Thursday evening, April 9. She attained the age of 73 years.

Survivors are: her husband, President Carl Schweppe; a son, Homer Schweppe of Silver Spring, Maryland; two daughters, Mrs. Vernon (Betty)

Gerlach of Phoenix, Arizona, and Mrs. Robert (Spoll) Norby of Minneapolis, Minnesota; one brother, Cleve Oetting of Minneapolis; one half-sister, Mrs. Ella Shaw of St. Paul; and nine grandchildren.

WALTER J. SCHMIDT

A PRAYER FOR OUR PASTORS

*O Jesus Christ, our Lord above,
Keep them steadfast by Thy love!
May they ever fervent be
In their work of serving Thee;
Lend to them new strength each
morn
To mend sick souls so weak and
worn.
Bless them as they end each day;
Give them inward peace, I pray.
Oh, grant that they and we
Share Thy glad eternity. Amen.*

Studies in God's Word

(Continued from page 132)

that we have been taught the Gospel, equipped to share it, and encouraged to continue faithfully in it. Let us, then, show forth the praises of our ascended Savior in our home communities, in our nation, and to the uttermost part of the earth!

PAUL WILDE

A Lantern to Our Footsteps

(Continued from page 135)

bids men everywhere to repent in the face of the clear revelation in Christ.

What does all of this impress upon us? Mission work is not a luxury; it is not expendable; it is not optional to the Christian. Mission work has top priority upon our Christian concerns. It is far more important that we land a missionary among the heathen in Africa than that we land an astronaut on the moon. Eternity will testify to that.

ARMIN SCHUETZE

Atonement?

(Continued from page 136)

that it was our sin and guilt too which were borne by Him, how rich is our comfort, how perfect our peace!

"Surely he hath borne our griefs, and carried our sorrows," Isaiah the prophet declares (Isa. 53:4). As our Substitute and Sin-Bearer, therefore, Jesus descended into the very jaws of death and hell, becoming "a man of sorrows, and acquainted with grief" in order to make a complete and perfect atonement for us all.

WILBERT R. GAWRISCH

By the Way

(Continued from page 137)

In the article, the Rev. Eugene C. Dixon, Protestant Episcopal chaplain at the University of Connecticut, said the biggest problem is *lack of previous religious training. Few college students have an education in religion that compares to their former training in other subjects.*

The statements we have underscored should strengthen us in our support of Christian day schools and Christian high schools. "Training in other subjects" has little if any value

when "the One Thing Needful" is lacking.

"Evangelical" Swindlers At Work

"Swindlers are a pretty sad lot under any circumstances. But it would be hard to conceive of a more reprehensible character than the swindler who uses the Gospel of Jesus Christ as the flag under which he carries out his fraudulent schemes.

"Such swindlers do exist, however, and I am becoming alarmed at the degree to which they have been able to hoodwink the evangelical public. They prey upon churches and individ-

ual Christians who have a sincere interest in the increase of the Gospel witness in foreign lands.

"Their appeals to the Christian public usually fall into two categories. They pretend to operate either missionary activities or charitable works such as orphanages, leprosariums, etc. . . .

"Here is how these religious con men get started. Our shady character sets up a religious nonprofit corporation with a board of flattered yes-men and then takes a trip around the world. He encounters national workers that are 'available' and concludes

that he must put them to work. He never bothers to check on their stories. If so, he would discover that in most cases they have been disciplined out of national churches for any number of immoral or unethical offenses and were not considered worthy of Christian ministry.

"Then he launches a publication to a mailing list that he manages to procure and begins to tell his story. I have before me such a publication that is fleecing gullible evangelicals of missionary giving. It reports on mission work that doesn't exist, and even its geography is fabricated. But

the articles are cleverly written and well illustrated (it is easy to photograph the work of other missions) so the swindler is probably doing well financially while enjoying tax-exempt status by Internal Revenue Service. . . .

"There is a simple rule to go by. *Don't support a mission until you have checked it.* . . . But do be cautious. There is too much work to be done; there are too many trustworthy missionaries to send, too many fine national pastors and workers to support, for money to be wasted on swindlers."

Thus writes Clyde W. Taylor in *United Evangelical Action*. The article as printed above is a condensation of a reprint in the April issues of *The Prairie Overcomer*.

The advice is sound and should give us the courage to deny the questionable appeals that flood our mailboxes. If we respond liberally to the legitimate projects for which we have a moral obligation, we shall have a good conscience when we refuse to support missions and charities out of our orbit even when they are honorable.

Addition Dedicated

(Continued from page 138)

Big Increase in Enrollment Anticipated

The College, which this year has 107 students, is looking forward to a rapid increase in size. The Admissions Committee reports that a record number of registrations of new freshmen has already been received, and they are anticipating that there will be at least 100 in the the freshman class at the beginning of the next school

year. This would increase the enrollment in the College to approximately 150. These young men and women who begin their training for the work in the Church here and finish it at Dr. Martin Luther College in New Ulm, are urgently needed to fill vacancies as well as to expand the school system of our Wisconsin Evangelical Lutheran Synod. It is our prayer that the Lord bless the work of the College, and work of its instructors, and that the new addition prove to be a useful addition to the work of His kingdom.

ROBERT KRAUSE

DR. MARTIN LUTHER COLLEGE SUMMER SESSIONS

Summer sessions will be conducted at Dr. Martin Luther College of New Ulm, Minnesota, beginning at 8:00 a.m. on June 22, and ending on July 31. The college invites anyone interested to write for a bulletin and an application blank. The following courses will be offered:

7:00-9:00 a.m.

Dogmatics II R. Hoenecke
Pastoral Letters to Timothy and Titus E. Scharf
Teaching Contemporary Elementary Mathematics A. Glende
Teaching Science in the Elementary School I. Johnson
Elementary Curriculum A. Woldt
Children's Literature E. Arndt
World Literature I C. Trapp
Modern Mathematics I T. Kriewall
Theory of Music I O. Stelljes
Sight-Singing and Ear Training (9:10-10:00) W. Nolte
Geography of the Far East G. Heckmann
Modern Church History V. Voecks
Colonial America E. Fredrich

9:00-10:00 a.m.

Luther's Thought and Theology A. Koelpin
Remedial Reading Techniques A. Glende

Creative Writing C. Trapp
Conducting and Repertoire M. Zahn
Keyboard Harmony W. Nolte
The Geography of the Soviet Union G. Heckmann
America in Transition E. Fredrich

10:00-12:00 a.m.

Genesis R. Hoenecke
Elementary Dogmatics I L. Hahnke
Lutheran Confessions E. Scharf
Principles of Christian Education A. Woldt
Educational Psychology E. Arndt
Principles and Techniques of Teaching G. Heckmann
Modern Drama C. Trapp
Modern Mathematics II T. Kriewall
Theory of Music II O. Stelljes
Administration of the Parish Music Program M. Zahn
Human Physiology I. Johnson
The Lutheran Church in America V. Voecks
History of the Midwestern States E. Fredrich

Applied Music: Organ and Piano.

GEORGE H. HECKMANN
Acting Dean of Summer Sessions

GRADUATION SERVICE AND CONCERT Wisconsin Lutheran Seminary

The current school year at our Theological Seminary, Mequon, Wisconsin, will close with a special graduation service on Tuesday morning, June 2, at 10:00 a.m. The Seminary Chorus will present the annual closing concert on the evening before, at 8:00 o'clock.

All friends of our Seminary are cordially invited.

CARL LAWRENZ

NWC CHORUS RECORDS AVAILABLE

Long-play records which contain most of the numbers sung by the Northwestern College Male Chorus in its recent concert tour are available for the cost of \$3.49 per record plus 10 cents for postage. Please send orders and checks to:

Arnold O. Lehmann
Northwestern College
Watertown, Wis.

NOMINATIONS

Science - Mathematics Professorship

The Board of Control of Northwestern College, Watertown, Wis., will meet on

Thursday, May 21, at 7:00, to elect a professor of science and mathematics for the high-school department. Nominations received are the following:

Teacher Robert Behnke, Whiteriver, Ariz.
Mr. Wallace Dunn, Monroe, Wis.
Prof. Frederick Heiderich, New Ulm, Minn.
Pastor Donald Johnson, Berlin, Wis.
Prof. Theodore Pelzl, Moberg, S. Dak.
Mr. Carl Schwertfeger, Milwaukee, Wis.
Tutor Robert Sievert, Watertown, Wis.
Prof. Luther Spaude, Milwaukee, Wis.

Any correspondence with regard to these candidates must reach the Board before the meeting date, May 21.

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

NOMINATIONS

The Office of Full-Time Executive Secretary for the Board of Trustees

Mr. Walter Bunge, Wauwatosa, Wis.

Pastor Harold Eckert, at present executive chairman of the Board of Trustees

Mr. Earl Ehke, member of St. Paul's Lutheran Church, Green Bay, Wis.

Pastor Richard Frohmader, pastor of Immanuel Lutheran Church, Sault Ste. Marie, Mich.

Pastor Robert Hochmuth, pastor of Peace Lutheran Church, Santa Clara, Calif.

Pastor Leonard Koeninger, Jr., pastor of Emanuel Lutheran Church, Lansing, Mich.

Pastor Norbert Paustian, pastor of St. Matthew's Lutheran Church, Oconomowoc, Wis., at present a member of the Board.

Pastor Walter Strohschein, pastor of St. John's Lutheran Church, Princeton, Wis.

Mr. Paul Unke, at present executive assistant in the Fiscal Office.

Pastor Harold Wicke, pastor of St. Mark's Lutheran Church, Watertown, Wis., at present a member of the Board.

Mr. Elmer G. Zebell, member of St. John's Lutheran Church (S. 68th St. and Forest Home Ave.), Milwaukee, Wis.

THE NORTHWESTERN LUTHERAN

Any correspondence regarding these nominations should reach the undersigned not later than May 8, 1964.

Pastor Harold E. Wicke, Secretary
610 Madison St.
Watertown, Wis. 53094

CANDIDATES — DMLC

The following have been nominated for the professorship in the Religion-History Department at Dr. Martin Luther College:

Mr. Glenn Barnes, Milwaukee, Wis.
Mr. Robert Behnke, Whiteriver, Ariz.
Mr. Gerald Berger, Milwaukee, Wis.
Rev. Victor Bittorf, Denver, Colo.
Rev. Wayne Borgwardt, Frankenmuth, Mich.
Rev. John Chworowsky, Caledonia, Wis.
Mr. Orlan Dorn, Bay City, Mich.
Mr. Herman Fehlauer, Nicollet, Minn.
Prof. Edward Fredrich, Saginaw, Mich.
Rev. James Fricke, Benton Harbor, Mich.
Rev. Wilbert Gawrisch, Rhinelander, Wis.
Mr. Richard Grunze, Princeton, Wis.
Prof. Lloyd Hahnke, New Ulm, Minn.
Rev. John Jeske, Milwaukee, Wis.
Prof. Gerhard Kaniess, Appleton, Wis.
Prof. Arthur Koester, Milwaukee, Wis.
Mr. Reuben Kramer, Lannon, Wis.
Rev. David Kuske, La Crosse, Wis.
Mr. Harry McFarlane, Watertown, Wis.
Rev. John Meyer, Friesland, Wis.
Rev. Carl Mischke, Juneau, Wis.
Rev. Victor Prange, Janesville, Wis.
Rev. Darwin Raddatz, Yale, Mich.
Mr. Martin Rauschke, Waukesha, Wis.
Mr. Rupert Rosin, Caledonia, Wis.
Prof. Morton Schroeder, St. Paul, Minn.
Rev. Walter Schumann, Watertown, S. Dak.
Mr. Ursel Seidl, Valders, Wis.
Rev. D. C. Sellnow, Menominee, Mich.
Rev. Cleone Weigand, Mosinee, Wis.
Mr. Donald Zimmermann, Monroe, Mich.

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 4:00 p.m. on May 8, 1964, to call a man from this list. Correspondence concerning these nominees should be in the hands of the undersigned not later than May 7.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson Street
New Ulm, Minn.

CALL FOR NOMINATIONS Northwestern College

Professor G. Westerhaus of Northwestern College is retiring from his office after many years of faithful service. His retirement will take effect just as soon as a successor is ready to replace him. The man called is to teach psychology, logic and philosophy. In this case it is of considerable importance that the man called have had theological training and some experience in the parish ministry. Letters of nomination should include a listing of any special training and ministerial experience.

Nominations must reach the board not later than May 18.

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

URGENT REQUEST FOR NOMINATIONS DMLC—Physical Science Professorship

After having called repeatedly, but without success, for a man to teach in the field of physical science at Dr. Martin Luther College, the Board of Control finds the list of nominees so depleted it is herewith asking for a new list.

Members of the Synod are urgently requested to nominate men for the professorship in the department of science and mathematics at Dr. Martin Luther College. The man to be called should be qualified to teach in the field of physical science. Kindly include pertinent information concerning the nominee.

All nominations must in the hands of the undersigned by May 28, 1964.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson St.
New Ulm, Minn.

SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet on May 20 and 21, 1964, at 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session will begin at 9 a.m. Central Daylight Time. All reports to be presented to the Council are to be duplicated by the respective board for all Council members.

Preliminary meetings of various boards and committees will be held at this same address on May 18 and 19. The chairman of each committee will notify his men as to the exact time.

The Committee on Assignment of Calls will meet on May 22, at 9:00 a.m. in the Seminary Tower Room at Mequon.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT CONVENTION

Date: June 16-18, 1964.
Place: Northwestern Lutheran Academy, Mobridge, S. Dak.
Opening Communion service: 10:00 a.m., CST.
Preacher: A. P. C. Kell.
Convention essayist: Prof. Oscar J. Siegler.
Housing: All lay delegates and pastors bring own bedding for lodging in the dormitories.
CYRIL W. SPAUDE, Secretary

MINNESOTA

DISTRICT DELEGATE CONVENTION

Date: June 29 to July 2, 1964 (Monday to Thursday).
Place: Dr. Martin Luther College, New Ulm, Minn.
Opening convention service on Monday, June 29, at 10:00 a.m., in St. Paul's Ev. Lutheran Church. Speaker to be announced later.
Information about registration, program, and lodging needs will be sent by the secretary and housing committee in due time.

NORVAL W. KOCK, Secretary

ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: Tues., May 26, 1964.
Place: Grace Ev. Lutheran Church, Clear Lake, Wis.; L. Pingel, host pastor.
Time: 9:30 a.m. (Wisconsin Time), 8:30 a.m. (Minnesota Time).
Preacher: A. Eberhart (H. Schewe, alternate).
Paper: "How Do We Correctly Understand the Statement that the Lord's Supper gives us the Forgiveness of Sins?" D. Westendorf.
J. G. HOENECKE, Secretary

NORTHERN WISCONSIN

MANITOWOC DELEGATE CONFERENCE

Time: July 5, at 8:00 p.m.
Place: Reedsville, Wis., H. Heckendorf, host pastor.
S. KUGLER, Secretary

DISTRICT CONVENTION

Place: Winnebago Lutheran Academy, Fond du Lac, Wis.
Time: July 13-16, 1964.
Opening: Faith Lutheran Church (J. Mattek) at 10:00 a.m., July 13; Communion service; speaker: Dr. Henry Koch (alternate: L. H. Koeninger).
Essays: Church Discipline and Matthew 18, K. Gurgel; The Origin and Development of the Papacy, H. Bergholz.

Excuses and requests for lodging, etc., ought to be sent to Prof. J. Petrie as soon as possible. Delegate credentials should be in the hands of District Secretary by July 1.
S. KUGLER, Secretary

SOUTHEASTERN WISCONSIN

SOUTHEASTERN PASTORAL CONFERENCE

Date: May 12, 1964; 9:00 a.m.
Place: Trinity, Caledonia; John Chworowsky, host pastor.

Preacher: D. Sabrowsky (Rom. 16); alternate, E. Schewe.

Agenda: Exegesis, Titus 3, O. Lemke; A Critique of the New Form of the Rite of Confirmation, H. Lau; An Analysis of the Teaching and Methods of the Jehovah's Witnesses, M. Otterstatter; Visitor's Report and Other Business.

H. WIEDMANN, Secretary

METROPOLITAN SOUTH PASTORAL CONFERENCE

May 18, 1964

St. Paul's Lutheran Church, East Troy, Wis. Opening service at 311 S. Church (Highway G). Sessions at Fellowship Building (Highway 20). Essay, "The Gift of Tongues," Prof. E. E. Kowalke.

PAUL E. NITZ, Secretary

DISTRICT CONVENTION

Date: Mon., June 15, through Wed., June 17, 1964.

Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis. 53213.

Opening Communion service: Mon. June 15, 9:30 a.m., Christ Lutheran Church, 23rd and Greenfield, Milwaukee, Wis.

Preacher: Dr. Paul Peters, Mequon, Wis.
Essays: Martin Luther and our Bible Translations, Prof. F. E. Blume; The Christian Citizen in His Community, Pastor Arnold Schroeder.

Noon meals will be served at the High School. Every congregation is to be represented by a lay delegate. All male teachers and pastors of the District are expected to attend.

HEINRICH J. VOGEL, Secretary

WESTERN WISCONSIN

SOUTHWEST CONFERENCE

Date: May 12.
Place: St. John's Ev. Lutheran Church, Sparta, Wis.
Time: 9:00 a.m. Communion service.
Speaker: C. Nommensen; M. Nommensen (alternate).
Agenda: Exegesis, Hebrews 12, D. Kempf; Hebrews 13, R. Muttterer; "Sick Calls—Procedure, Frequency, Special Cases," O. W. Heier; "A Review of Basic Homiletical Rules," W. Paustian.

DENNIS E. KEMPF, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Habeck, Daniel, as pastor of Zion Ev. Lutheran Church, Toledo, Ohio, by R. F. Westendorf; assisted by I. Habeck, G. Press, R. Scheele, M. Kell, K. Koeplin, G. Cares, R. Stieve, D. Gieschen; April 12, 1964.

Huebner, Philip, as pastor of St. Paul's Ev. Lutheran Church, Town Forest, Wis., by C. Reiter; assisted by J. Petrie, T. Zuberbie; April 12, 1964.

Malchow, Daniel W., as pastor of St. Lucas Ev. Lutheran Church, Milwaukee, Wis., by Erdman P. Pankow; assisted by E. Scharf, R. Balge, D. Bitter, R. Brassow; April 12, 1964.

CHANGE OF ADDRESS

Pastors

Albrecht, G. Jerome
432 S. Lake St.
Neenah, Wis. 54956

Bartelt, Wayne
R. 1
Allenton, Wis.

Hoenecke, Edgar
1950 Emerald St.
San Diego, Calif.

Meyer, L. W., Jr.
25 S. Woodrow Ave.
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