



THE NORTHWESTERN Lutheran

July 3, 1960
Volume 47, Number 14



BRIEFS

by the Editor

Read Professor Toppe's editorial entitled "Rome Watches the Clock" on the opposite page, and learn the sad reason for "the gleam of hope" in the Roman Catholic eye.

By the way, we were tempted to put quotation marks around the word 'tolerance.' But on second thought we were sure that our readers would take it as it was meant by the writer. He was not speaking of the genuine article of tolerance, but of liberal Protestants' brand of tolerance. This is the willingness to consider anti-Scriptural doctrines and practices "wholesome variations" in the "rich" life of the Church. This kind of tolerance finds popular expression in comments such as this: "It really doesn't make any difference what a church teaches or what its members believe, as long as they're sincere about it." We, as faithful Bible Christians, are heartily in favor of tolerance, too. But we are tolerant in this sense that, while we stoutly bear public witness for all Scriptural truth and against all error and tell our Christian beliefs to every fellow man who is willing to listen, we do not try to force our beliefs on others,

nor do we attempt to keep them from practicing their faith. And we do show ourselves kind, courteous, considerate, and helpful toward men of all faiths, no matter though they display an intolerant attitude toward us.

* * * *

Professor Toppe points out that the Roman Catholic Church will ask Protestants who wish to establish unity with Rome to do so on its own

terms. This fact was evident again in the latest statement which the Pope has made on the subject of the planned "ecumenical" council. He expressed the hope that the "separated brethren" (as he likes to call Protestants) would listen to the "voice of the Divine Shepherd and approach the one church." With the "Divine Shepherd" he means the Pope, of course, for in Catholic teaching the Pope is the vice-regent of Christ on earth; he alone has divine authority, received through Peter from Christ Himself, to shepherd the flock or Church of Christ. The one church, by the same token, is the Roman Catholic Church.

WHAT DO YOU THINK?

Upon request of a news agency Dr. Franklin Clark Fry, president of the United Lutheran Church, recently issued this statement:

"Spying has to be seen in the same light as war — of which it is really one outcropping and activity. The moral judgments which a Christian pronounces regarding war therefore apply to spying also. Spying, like war itself, is essentially immoral and can be justified only to the degree that it helps prevent a greater evil."

What do you think? Do you agree or disagree? Is the above judgment in line with Scriptures or not? Form your own conclusions and compare them with our comment in the next issue of *The Northwestern Lutheran*. But as you weigh the statement, note that three things are asserted:

- 1) War — all war — is essentially immoral.
- 2) Therefore spying is essentially immoral.
- 3) Something essentially immoral is justified, if it prevents a greater evil.

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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Volume 47, Number 14

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Official Publication, Wisconsin Evangelical Lutheran Synod.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
In Milwaukee	\$2.25
For blanket subscriptions	\$1.75
In bundle subscriptions	\$1.60

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THE COVER — Trinity Ev. Lutheran Church, Saline, Michigan;
H. L. Engel, pastor.

Editorials

Soul Stewardship One of our pastors in Florida writes to a fellow pastor in

the North: "Received the transfer of membership for Mr. and Mrs.

H. . . . Again let me thank you for the fine manner in which this family is being cared for by their pastor and congregation. Even before they had come to our city you notified us of their coming. Now that they have arrived, their transfer of membership is business already completed. What a contrast to the many other cases we must work with in our field here in Florida. . . .

"Request: Would it be possible for you at one of your conferences to encourage better soul stewardship on the part of our pastors and congregations especially with their people who move to other areas of the country, . . . as for example, to Florida."

What was done in this case is normal procedure on the part of any conscientious pastor. Or are we taking too much for granted? The Florida brother seems to base his complaint on experience. There is, however, another angle to the problem. Especially in larger congregations, people may remove to distant places and not notify their pastor of their departure. It can, and does, happen that a family is not missed for a long time, at least not by the pastor, and through no fault of his either.

Soul stewardship will see to it that they do not remain in a kind of No Man's Land while moving from parish to parish. They will take time for a word of parting with their pastor and ask for a letter of introduction to a recommended pastor in the place to which they are moving. And when they get to their new home, they will not play hide-and-seek with the pastor whose church they ought to join, will not wait until they are "discovered," will not shop around for the least expensive or "friendliest" church, but rather will lose no time in joining themselves to their proper brethren in the faith. A "Lutheran" family had lived within a short distance from a Lutheran church for a year before the pastor learned of their presence. He immediately visited them, and was roundly berated for not having come sooner. But they, in the meantime, had not attended services. And they never did come.

H. C. NITZ

* * * *

A Solemn Debt In explaining his great zeal for the Gospel, Paul once wrote: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." He was not going to rest until he had discharged that debt. We as individual members and congregations in our Synod have an obligation to see to it that its program to bring the saving Gospel to others is carried out. All must do their part to raise the necessary funds. Each congregation and each member must do their fair share if the goal is to be reached. Those who do so are only paying an honest debt, while those who without cogent reasons fail to do so are welshing on a solemn compact which they have made with God.

God had called Paul as the Apostle to the Gentiles, and it was up to him to discharge that obligation. He was not free to take it or leave it but simply had to

follow orders. He once said: "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

But if we think that Paul did it reluctantly, we are very much mistaken. He did it gladly, with joy in his heart. The first question which he put to Jesus after his conversion was: "Lord, what wilt thou have me to do?" And after Jesus had informed him that he was to preach the Gospel to the Gentiles, he made that his life's work. What Jesus wanted, that is what he wanted. It was his spontaneous response to the undeserved grace and mercy which had been shown him.

A similar necessity is laid upon us. Jesus has said to each and everyone of us: "Ye shall be witnesses unto me." It is up to us to lead lost sinners into the full and free salvation in Christ. And after He has so graciously saved and redeemed us, how can we refuse to share this blessing with others? The compulsion of love and gratitude must move us to do it.

What would you think of a physician who had discovered a sure cure for cancer but refused to give cancer-sufferers the benefit of it? How much more indefensible to withhold the saving Gospel from those who are perishing in their sins? Like Paul we are debtors both to the Greeks and to the barbarians, both to the wise and to the unwise.

IM. P. FREY

* * * *

Rome Watches the Clock For the first time in more than 500 years (since 1439) the Pope has formed a special "advisory board" to provide official Vatican contact with representatives of non-Catholic Christian religions; the aim is to unite Protestantism with the Church of Rome. Not since more than forty years before Luther was ever born, has the Roman Catholic Church made such an official effort to unite Christendom—on Catholic terms, of course.

Certainly the Lutheran Christian must wonder, "Why is Rome making a bid for Protestants now? Why now and not a century ago, or at the turn of the century, for example?"

One of the conditions the Vatican may well have considered favorable for making its reconciliation move is the growing atmosphere of tolerance among churches. Church bodies that once kept their distance from each other have become more considerate of each other's views and position. American "togetherness" has also affected relations between churches and inclined them toward each other. The ecumenical movement, which is bringing about new mergers and affiliations among church bodies each year, is one result of this growing tolerance.

While the Vatican has been taking interested note of this obvious trend, it has also observed that Protestant attitudes toward the Bible have been changing. Protestants, including some Lutherans, have been laying increasing stress on the history and thought of the early Church of the first and second centuries after Christ.

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Studies in God's Word: Jesus Receives Sinners

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth (Luke 15:1-10).

Jesus receives sinners! Here is one fact on which friends and enemies of Jesus have agreed. His enemies have even chosen to make an issue of it. They condemn Jesus because He receives sinners, yes, even goes so far as to eat with them. The scribes and Pharisees have felt that a decent person ought carefully avoid sinners, having nothing to do with them.

JESUS STATES THE FACT

Jesus does not deny the charge. Rather, He emphasizes this truth by

three parables of which we have two in our text. He speaks of the shepherd who owns one hundred sheep. If one of them is lost, the shepherd will leave the ninety-nine in order to search for that one. When he has found it, he invites his friends to join him in rejoicing that he has found his sheep.

Again, Jesus speaks of the woman who has ten pieces of silver. One day while counting them she discovers she has only nine. Immediately she goes to work, looking everywhere until she has found that one coin. The recovery of the coin is again cause for rejoicing.

OUR COMFORT

These parables plus the parable of the Prodigal Son which follows our text are to give us comfort. That lost sheep which has been found is you. That lost coin that has been found is you. Your Lord has searched for you and has found you, possibly through your parents, through members of your congregation, or through other individuals. In each case Jesus has been as concerned as the shepherd with that one lost sheep. He has worked for your salvation, seeing to it that the message of salvation has come to you and you have received it. The angels in heaven have rejoiced at your conversion to Christianity.

OUR CONGREGATION'S WORK

With these words Jesus also gives each Christian an assignment. We are now to be concerned about seeking and finding other lost sheep. We are to be concerned about working for the conversion of those who are not yet Christians. We think first of doing this work in our congregations. Our churches are not mere social clubs, screening our membership so that no undesirable sinners become members with us. We are not organizations for persons who have reached moral perfection and who have convinced us that they no longer commit sins, or

at least commit them only on a few days of their lives. Our churches are organizations for persons who are ready to confess that they "are by nature sinful and unclean" and that they have sinned against God by thought, word, and deed. We have no business looking down our noses at the town drunk who seeks the aid of our congregation in overcoming his alcoholism. Rather than having nothing at all to do with the sinner, we are, like Jesus, to seek him to help him.

OUR PERSONAL WORK

We are not to let this work rest completely in the hands of our pastor or some committee chosen by our congregation. Each Christian is to be concerned about seeking and saving the sinner. We need to be tactful. We need to beware of a "holier-than-thou" attitude as though we, the pious ones, were stooping down to raise up some one to our own level. Rather, as sinners who have received God's grace, we eagerly offer the same grace to others who need it as much as we.

OUR SYNOD'S WORK

Our own sphere of influence and that of our congregation is necessarily limited. We need a larger organization like that of our Wisconsin Evangelical Lutheran Synod if we wish to exert a wider influence. In Africa, in Asia, in Europe there are also persons who are lost until Jesus finds them. Our missionaries are seeking sinners for us. We might say we are seeking sinners in these continents through our agents, our missionaries. Also in our own country the lost are being found through missionaries supported by our Synod's mission treasury. When you grow tired of this work, you will find encouragement in the assurance of Jesus that there is joy among the angels in heaven when one more sinner, through your efforts, is led to repentance.

JOHN SCHAADT

Of Ordination and the Call

Smalcald Articles

Part III. Art. X.

II

In studying this Article X we took note of the fact first that Luther begins with a big IF: "If the bishops would be true bishops and would devote themselves to the Church and the Gospel," and if they would be willing to omit all unchristian ceremonies, then, for the sake of love and unity, the prerogative might be granted them that they perform all ordinations and that they confirm the elected ministers of the Church in their call. But strip ordination of such pomp and show, and the bishops were no longer interested in it.

A GLOOMY PICTURE, WITH A WARNING FOR US

Luther continues:

- 2) *But because they neither are, nor wish to be true bishops, but worldly lords and princes, who will neither preach, nor teach, nor baptize, nor administer the Lord's Supper, nor perform any work or office of the Church, and, moreover, persecute and condemn those who discharge these functions, having been called to do so, . . .*

NOTES

This is a gloomy picture of a gloomy situation, but it is true to fact, as a study of church history amply bears out. There is a warning lesson in it, which we do well to take to heart.

When the Children of Israel had eaten the lovely manna for some time, they grew tired of it: "Our soul loatheth this light bread" (Num. 21:5). And when Christians have had the comforting Gospel of the forgiveness of their sins for Jesus' sake preached to them for a number of years, there is the danger that they do not fully appreciate it any longer, that their first joy and their original love for the Word cools off, that they begin to grow indifferent.

There is the danger for pastors that their proclamation of the saving truth loses some of its original freshness and their sermons become "stale." There is the danger that the church services degenerate into a mere outward repetition of certain forms without much attention to the rich content. — There is the danger that the teachers at our institutions find the study of the Word of God monotonous, and rather devote themselves to all sorts of more scientific questions.

Then, when people become aware of the deterioration, there is the danger that they apply the remedy to the symptoms instead of going to the root of the matter. They may revive old forms that had fallen into disuse, or add new forms. There is also the danger of trying to cure the evil with rules and regulations. — Many other forms of the danger might be mentioned, but let these suffice.

This process of deterioration had not been checked properly in the Roman Catholic Church, and the sad state of affairs had been reached which Luther deplors in the above quoted part of his article. We are not immune to these dangers. Let us therefore heed the word of our Savior: "Watch and pray."

NOT DEPENDENT ON THE WHIM OF BISHOPS

What were the Christians in Luther's day to do, since the bishops would not desist from their false demands and practices? — Luther briefly says:

- 2) . . . *the Church ought not on their account to remain without ministers (to be forsaken by or deprived of ministers).*

NOTES

In the above we have first a translation of Luther's text (who wrote the Articles in German), and then in parentheses we have a translation of a Latin version of Luther's German text, which was prepared by Nicolaus Selnecker (familiar to us by a number of hymns which he composed; see numbers 292, 321, 334, 600 in our Lutheran Hymnal). Luther's German is a little more forceful than the English translation; for instance, the "ought not" is weak, and the "remain" is rather stiff.

What Luther wants to say is that the Church is not dependent on the caprice of the bishops. Let the bishops corrupt the ordination ceremony, let them refuse to install pastors, let them even persecute true and faithful servants of the Church, the Church will not on that account be forsaken. The bishops are not the Church, nor do they come first and the Church second, so that the Church would be dependent on them. If the bishops refuse to cooperate in supplying ministers, the Church will be served without their thanks. It is the Lord who gives His gifts to the Church, including pastors and teachers. The Church need but receive them and employ them. Luther calls attention to the example of the early Church.

THE PRACTICE OF THE EARLY CHURCH AND OURS

- 3) *Therefore, as the ancient examples of the Church and of the Fathers teach us, we ourselves will and ought to ordain suitable persons to this office.*

NOTES

Luther here refers to the example of the early Church, which had the instructions of Jesus Himself and of His Apostles to guide them. When Jesus instituted the preaching of the Gospel to all nations, He added the promise, "Lo, I am with you always, even unto the end of the world." The preaching of the Gospel was

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A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Why Don't We Have Open Communion?

When we celebrate Holy Communion in our churches, we expect that those who intend to participate announce themselves in advance. We want to know who plans to partake of the Lord's Supper; we do not necessarily give the Sacrament to anyone and everyone. We practice what is known as close Communion. Other churches, especially Reformed bodies, but also some Lutherans, have open Communion. They invite anyone, regardless of his religious background, to receive the Lord's Supper at their altar. The point is at times raised whether, since we recognize the blessings the Lord gives in this Sacrament, it isn't a lack of love to withhold it from anyone. Why don't we freely invite all people to come and receive those blessings that are offered in the Lord's Supper? Why don't we have open Communion?

MEN DARE NOT LIMIT THE USE

We are aware of the fact that when God sent Jesus into the world as the Savior, He sent Him as the Savior of all men. And when He commanded that the Gospel should be preached, He said: "Preach the gospel to every creature." If now in the administration of the Lord's Supper there is to be a limitation as to those to whom it is given, as is the case when we have close Communion, then it dare not be a limitation that is made on the basis of human ideas. It dare not be that this is based upon ideas that have their origin only within the church body. If there is to be any limitation in the use of God's gifts and blessings, God Himself will have to tell us in what way that is to be. And regarding the Sacrament of the Altar God does tell us that in the Holy Scriptures.

THE SUPPER IS FOR BELIEVERS

First, it is clear that the Lord's Supper was instituted for the use of His disciples, of Christians, of those who already know and believe in the Lord Jesus. While Jesus preached in public among the multitudes, the Lord's Supper was instituted in the close circle of His disciples and given to them. Furthermore, when Jesus told them to continue celebrating it, He said to them: "This do in remembrance of me." Such a command can hardly be given to or apply to anyone who does not know Christ, who does not believe in Him, who does not remember the Lord's death and what it means for him. Here then Christ has given to Christians a sacrament that is to strengthen their faith in Him and His atoning death. Unbelievers cannot be invited to partake of it. The unbeliever, "not discerning the Lord's body," would only eat and drink "damnation to himself" (I Cor. 11:29).

GIVING EXPRESSION TO A COMMON FAITH

But why don't we admit to Communion at least all those who profess to be Christians? Scripture also shows

us that those who approach the Lord's Table together are thereby giving expression to a common faith that unites them. "For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:17). If I go to Communion in a Reformed church I thereby confess either that I agree with their false doctrines, that I, for example, also believe that the bread and wine are only symbols of the body and blood of Christ, or that I consider their errors as insignificant. I would give the same impression to the person from a Reformed church that wants to attend the Lord's Supper in my Lutheran church. When we join in Communion with others, we are confessing that there is nothing, no false teaching, that separates us. We cannot, therefore, join in Communion with those who are guilty of errors. Yes, even if those churches bear the name Lutheran, but do not have a confession that is wholly in agreement with Scripture, then I cannot make a joint confession with them by going to the Lord's Table together. Scripture tells us to beware of, to avoid, the errorist; it does not tell us to overlook his errors and to enter into the close Communion fellowship anyway. So although I recognize that there are believers also in Christian churches besides my own, I cannot join in Communion with those that do not confess themselves to the full truth of the Scriptures lest I become partaker of their false confession.

A FURTHER LIMITATION

Scripture points to a further limitation as to those who are to be given the Lord's Supper when we read: "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (I Cor. 11:28). It is clear that the Lord's Supper is not to be given to such who are incapable of self-examination. Children, although they are members of the Church through baptism, must reach a sufficiently mature age and have been instructed so that they may with understanding come to the Lord's Table. The mentally ill may not be able to examine themselves properly. The unconscious, those in a coma, are not to receive Communion until they have again gained consciousness.

Then, too, if a member of one of our churches is guilty of living in sin and is causing offense thereby, if he is under discipline, he cannot with blessing receive the Sacrament until he repents of his sin.

The practice of close Communion does not mean that the Church has set up certain rules which arbitrarily place a limit upon the use of that which has been given as a blessing. It is, rather, a matter of administering the Sacrament according to the will of God as revealed to us in the sacred Scriptures.

A. SCHUETZE

The Prophet's Vision of Peace on Earth

Prophecy And Fulfillment

Isaiah 11:1, 6

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

The observance of the Fourth of July as the birthday of our nation calls to mind the search for peace and prosperity that men have always carried on. The leaders who founded our nation hoped that in this new land men could find what they had always dreamed of, perfect liberty and contentment. The fathers of our nation laid their foundations very well, as the present extent, wealth, and prosperity of our great nation bear evidence. Yet who would say that in our land every citizen today would agree that he has found, and now enjoys, to their fullest extent, "life, liberty, and the pursuit of happiness"? Man even today continues to look for his goal of perfectly peaceful existence here upon this earth. But like that elusive pot of gold at the end of the rainbow, his objective always seems to be just a little bit beyond his grasp.

The Search for Peace in the World

Men like to believe that if the one thing or person that at the moment is the principal obstacle to their happiness were removed, then all would be serene and then at last perfect peace and harmony would reign upon this earth. A hundred years ago there were some eloquent and forceful leaders in our country who saw the institution of slavery as the single great evil of their time. Could that evil be done away with, they argued, then most of the social and economic ills of the land would easily be remedied. This movement, called abolitionism, was but the beginning of many such "isms." There were many who believed that a heaven on earth could be established if their particular notions of reform would be

carried out. Now, most of these suggested reforms either were adopted in some form or other or have actually been carried out as presented. And still, the fervently promised and so eagerly hoped-for results were not in evidence. What was wrong?

At other times men have seemed to believe that certain persons were standing in the way of perfect peace and contentment here on earth. Many of us will remember the campaign of hatred waged against the German Kaiser during the First World War, and most of us will remember how many people felt that if Adolf Hitler could be removed from power, the threat to world peace which he posed would be removed with him. Now Hitler is gone, but where is world-wide peace today?

Always the Answer: No Peace

When we look at Scriptural promises of perfect peace, such as the one in the prophecy of Isaiah before us, what must we think of the vast difference between the plain words of the Bible and the cold, cruel facts of human existence all around us? The answer to this question ought to be given at once: peace and quiet and contentment in outward things are only relative terms. Because of the power of sin, there can be no such thing as a perfect peace among sinful men in a sinful world. Till the end of time there shall be wars and rumors of wars. Nation shall continue to rise up against nation, for the heart of man is selfish, grasping, greedy.

Isaiah Prophesied Perfect Peace

But what of the perfect peace that Isaiah promises? Let us look at his prophecy. In the tenth chapter of his book the Prophet has pronounced his woes upon Assyria, the great enemy of God's People in Isaiah's time. Assyria the destroyer shall herself be destroyed, cut down and put out of existence by the Lord, whose People had so long and so cruelly been harassed by the Assyrians. Assyria would be like a stately forest

whose mighty trees have all been cut down and whose bare stumps now spell sheer oblivion.

The dead stump that was Assyria would remain just that. But, O wonder of wonders, the bare stump that was God's Chosen People, that had been made desolate by this same power of Assyria, this stump, the remnant of David's kingdom, would send forth a new shoot and would rise and prosper again (11:1). Jesse, the father of David, is named, but there can be no doubt that a revival of the true kingdom of David and of God is meant.

How Peace Would Come

The true kingdom that is to spring up out of what looked like the hopeless stump of God's Old Testament People would of course be the Church of Christ of the New Testament. It would have its beginnings in One who was Himself of most humble surroundings, One who called Nazareth, a despised community, His home. His spiritual family would be outwardly insignificant people, for His disciples were to come from this same despised Galilee. Yet the kingdom He would found would be the world's only true kingdom of peace.

Where Peace Reigns

The picture which Isaiah draws of the perfect peace reigning in the kingdom of the Messiah must be understood as the picture it is intended to be. Isaiah would have us know that when he gives us a picture of animals which are naturally hostile as living peaceably side by side, and when he pictures wild beasts as so tame and harmless that even a little child can walk in among them, yes, lead them about, there he is doing no more than drawing a picture of *perfect peace*. In this sinful world, such a condition has never been found in outward relations. But it is found in the spiritual realm, even in the hearts of all those who are members of Christ's kingdom of peace. In outward things they may

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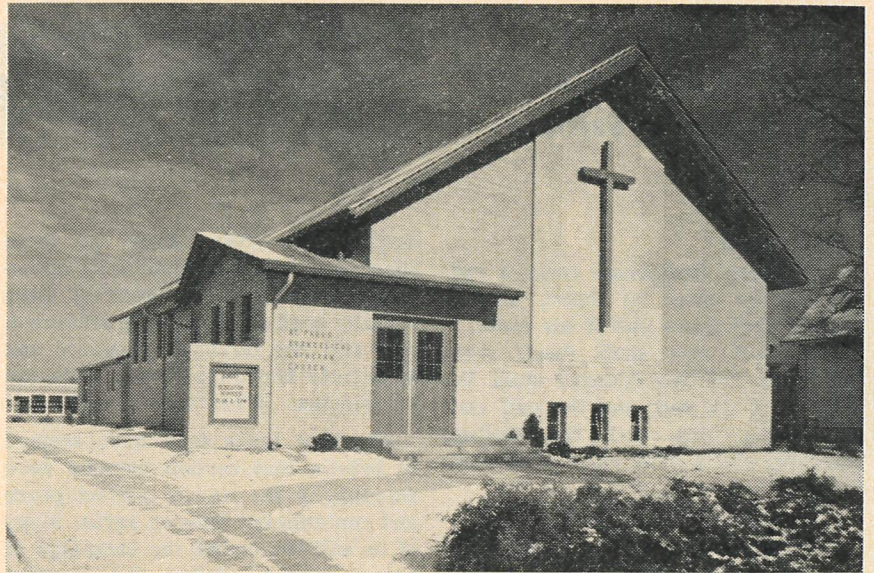
CHURCH DEDICATION AT MOLINE, ILLINOIS

After a long period of eager anticipation, members and friends of St. Paul's Evangelical Lutheran Church of Moline, Illinois, gratefully celebrated the erection of a fine new church building on November 29, 1959, with a series of special services to the glory of God. On dedication day, Pastor Henry Paustian, District Mission Board Advisor, spoke at the morning service and Pastor Walter Wegner, Madison, Wisconsin, was guest speaker at the afternoon Service of Appreciation. The following Wednesday the sermon at the Service of Christian Education was delivered by Pastor Theo. Mahnke of Mt. Carroll, Illinois. On the Sunday following, the guest speaker for the Service of Inspiration was Pastor Karl Bast, District Mission Board Chairman.

St. Paul's was begun as a mission project of the Wisconsin Synod in November, 1943, with services conducted in a rented store building. On May 21, 1944, nine men and their pastor, Walter Wegner, met to organize the congregation. Almost immediately the work toward a permanent place of worship was begun. Several lots in the neighborhood were purchased and had to be resold. The present church site was consequently chosen and on November 27, 1947, ground was broken. The first permanent place of worship, a basement chapel at 153 19th Avenue, was dedicated on July 18, 1948.

In June of 1952, Pastor Warren Steffenhagen came to serve the congregation, and during his pastorate a parochial school was begun. The school building was subsequently completed and dedicated in August 1954, during the pastorate of E. A. Mahnke, the present pastor, who was installed in July 1954. Teachers presently serving the congregation are Miss Luella Kirst and Mrs. Paul Womack, Jr.

In March of 1956, preliminary planning was begun for a superstructure over the original building. In January of 1958, the church planning committee considered various studies of floor plans and exterior designs prepared by John J. Baumann, architect, Davenport, Iowa. The new structure is the result of these studies, and contracts for con-



St. Paul's Ev. Lutheran Church, Moline, Illinois

struction were awarded in April of 1959. Special cornerstone laying services were held on July 15, 1959.

In the summer of 1959 the congregation purchased the residence immediately to the east of the church building. This residence has been remodeled and is now used as a parsonage. The three buildings now constitute a completely integrated worship and Christian education unit on a single property one-half block wide and one block deep.

The congregation today numbers 40 voters, 184 communicants and 304 souls.

The exterior of the new church is in modified contemporary design with buff Norman face brick and redwood trim. The base course on the front is rock-faced Indiana limestone and the panel is smooth-faced limestone. The cross mounted on the stone panel is of redwood and is back-lighted to surround the cross with a glow of warm light at night. Steel window frames are beautified with amber glass, and the roof is of rose-colored asphalt shingles to harmonize with the redwood trim.

The front doors enter upon a vestibule which permits access to the basement and the church proper. The vestibule contains garment racks and is lined with plywood.

The nave is 36' x 67½' and has a seating capacity of 288. Its walls rise by means of wood purlins and trusses with a decorative acoustic ceiling. Lighting is concealed in wood coves

along the side walls near the ceiling. The walls are plaster and the floor is carpet and asphalt tile.

The chancel is 19' x 16'. The walls are lined with plywood to a height of 7' with plaster above. The ceiling is redwood and the floor is carpeted. Behind the altar is a slight recess which is covered with a red velvet drapery from floor to ceiling. In front of the drapery is a 12'-high cross covered with gold leaf. This cross is also back-lighted.

To the rear of the nave are a church office, pastor's study and service room. Adjoining the church office is a work sacristy. This area has plaster and concrete-block walls, plaster ceiling and asphalt tile floors. The rear addition contains two entrances with access to the parking area.

All interior woodwork is Philippine mahogany. Pews, altar, pulpit and lectern are in white oak.

The approximate cost of the construction of the superstructure was \$70,000.00, not including furnishings and equipment. Of this amount \$26,000 was received from the Synod's Church Extension Fund.

The lighted cross, which each night sends forth its message of God's salvation, speaks to the members of St. Paul's in Moline of the love and mercy of our Savior, so apparent in the blessings which have been granted this congregation.

E. A. MAHNKE

Direct from the Districts

Southeastern Wisconsin

Pilgrim Mission Dedicates

With an overflowing nave, the newest mission in the District, Pilgrim, Butler, was dedicated June 19. Pastor R. L. Wiechmann, chairman of the District Mission Board, spoke in the morning service and Pastor Irwin J. Habeck, first vice-president of the Synod, spoke in the afternoon service. Representing the boys and girls throughout Synod whose contributions covered the cost of building the chapel, was a children's choir from three neighboring churches. The church, of contemporary design, cost approximately \$38,000 and will seat 150. Attached to the church is an educational wing in which a parish school will open in September, with Miss Joy Hauser as its first teacher. Since it was established in 1959, the Pilgrim Mission has grown to over 50 communicants.

Federation Organized

At an organizational meeting on Friday, June 3, twenty-five congregations joined the newly formed "Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches." On May 11 the Federation was officially incorporated by Attorney Ralph von Briesen. At the organizational

meeting the following were elected to the Board of Directors: Pastors Arnold Schroeder, Roland Ehlke, and Richard Balge; Teachers Martin Roehler, Edward Kionka, and Alfons Wolddt; laymen, Ralph von Briesen, James Albrecht, Clarence Hombsch, Paul Burkholz, Arnold Goede, David Branch, Irvin Schultz, Rudolph Cook, and Stefan Kuklinski. At a subsequent meeting the Board of Directors organized with Pastor Arnold Schroeder, chairman; Clarence Hombsch, vice-chairman; and Ralph von Briesen, secretary. During the summer various committees will be organized so that by fall the Federation will be ready to function.

Teachers' College

The Milwaukee Lutheran Teachers' College, scheduled for opening in September using the facilities of Wisconsin Lutheran High School, is still receiving applications for enrollment. Fifty-six applications have been received and more are expected. It is not too late, according to Pastor Paul Gieschen, chairman of the Board of Control, to register. The faculty arrangement with Wisconsin Lutheran High has been completed, and in consultation with Dr. Martin Luther College the curriculum and schedule have been arranged. Wisconsin Lutheran High will reach its capacity

within a few years. Exclusive of the Teachers' College, there are 695 students enrolled, taught by a staff of thirty-five.

At the convention of the Southeastern Wisconsin District, meeting June 20-23 at Wisconsin Lutheran High School, Pastor R. L. Wiechman reported a chapel will soon be erected in the Brookfield area. A recent report showed that the Menomonee Falls-Brookfield area had increased in population 157% in the last decade. Suitable property is also being sought in Brown Deer, and a survey is being conducted in Hales Corners. At the convention Pastor Arthur Halboth, Milwaukee, was elected to his sixth consecutive term as president of the District.

Calls Accepted and Vicar Assignments

Alfred Gresens, principal of Garden Homes, Milwaukee, has accepted a call to St. Matthew's, Appleton.

The Assignment Committee made the following local vicar assignments: Chester Cone, Sr., to Menomonee Falls for the summer; David Schmeling to Zion, South Milwaukee; and Chester Cone, Jr., as part-time vicar to Zebaoth, Milwaukee.

JAMES P. SCHAEFER

Western Wisconsin District Convention

Northwestern College, Watertown, Wisconsin

June 13-16, 1960

The hush of summer recess caused by the exodus of the student body had hardly settled upon Northwestern's park-like campus when the stillness was broken by the arrival of another group of learners: the pastors, teachers, and delegates of the twenty-second biennial convention of the Western Wisconsin District. Although many hoary heads replaced the crewcuts of the students whose rooms they occupied, this newly arrived "student body" was no less eager to study and to learn.

Already in the opening service held in the Gothic sanctuary of Trinity

Lutheran Church this learning process began. Pastor John Schaadt of Tomahawk reminded the assembly of the Lord's commission to His Church, "Teaching them to observe *all things* whatsoever I have commanded you." He urged pastors and teachers to give those entrusted to their spiritual care a balanced diet of spiritual food. Having been strengthened by their participation in the Lord's Supper, the convention delegates were urged by the District president, Pastor Richard Mueller, to "put on the whole armor of God . . . that ye may be able to withstand in the evil day, and having

done all, to stand." One of the advantages of having a full-time president of our Synod is his availability to attend District conventions. President Oscar Naumann urged the delegates to do the work to which the Lord has called them with zeal, diligence, and rejoicing.

All sessions of the convention with the exception of the first were held in the gymnasium of Northwestern College. Two essays were read. The first, entitled "A Basic Difference Among Lutherans," was the work of Pastor Elmer Prenzlöw, Bloomer, Wisconsin. As the title indicates, the essay outlined the differences that exist in doctrine and practice among the various Lutheran bodies in America. "Commercialism in the Church" was the title of the essay delivered by Pastor William Lange of Wiscon-

sin Rapids. Commercialism in the Church is not wrong in itself, he contended, but the abuse of commercial practices is the danger against which we must guard.

All phases of our Synod's work was reported upon and thoroughly discussed. Special emphasis was directed to our serious manpower shortage, educational institutions on the synodical and District level, mission activities, finances and stewardship. A resolution favoring the use of the pre-budget subscription system in our churches to determine each congregation's fair share for synodical purposes was adopted. Of particular interest on the subject of missions was the proposed building program at Calvary Student Chapel, Madison. The convention urged the Synod's Board of Trustees to reconsider the purchase of additional property, adjacent to the present site, and now available. In the field of parish edu-

cation there was rejoicing over the fact that our District now has two young and flourishing Lutheran high schools serving the La Crosse and Jefferson County areas.

Professor Carl Lawrenz of our Synod's Commission on Doctrinal Matters reported on the May meetings of the Synodical Conference Joint Union Committees which led to an impasse between the synods on the subject of church fellowship. A lengthy but incomplete study of our Synod's presentation of church fellowship consumed an entire evening. A resolution was passed "that we encourage our Commission on Doctrinal Matters to continue to use its statements on Church Fellowship as the presentation of the Wisconsin Synod position unless those principles are proved scripturally unsound." The convention favored taking the sad situation of the "impasse" under discussion at the forthcoming Confer-

ence of Theologians and at the Synodical Conference in the earnest hope that under the guidance of the Holy Spirit this issue may yet be resolved in a God-pleasing way.

The sermon in the closing service was delivered by Pastor Otto Heier of Tomah.

President Mueller was reelected to his office. Pastors Norbert Paustian and Arden Stuebs are the first and second vice-presidents. Pastor Elmer Prenzlow succeeds Pastor Emil Toepel in the post of District secretary, while the duties of the recording secretary will continue to be performed by Pastor Gerhard Marquardt. Mr. Donald Rice was reelected to the position of cashier. Mr. Frank Italiano will succeed Mr. Ernest Koenig as lay member of the Board of Missions, and Pastor John Schaadt was reelected as a member of this group.

G. W. FRANZMANN

COMMENCEMENT EXERCISES AT NORTHWESTERN LUTHERAN ACADEMY

Referring to the weather is in the East more often than not just another way of making conversation; in Dakota, the very word is filled with meaning. Out here very much depends on weather. It is therefore understandable that, after having had bursts of rain and high storms, everyone was overjoyed to have beautiful weather on the day of our closing exercises. In consequence, many visitors from far and near attended and made the best of the opportunity to renew acquaintances.

The graduating class of twenty-three was the largest but one in the history of the school. Of that number, two boys and five girls have enrolled in Dr. Martin Luther College for

Christian day-school teaching, and two boys will continue at Northwestern College to prepare for the public ministry. Of the ones remaining, a few are still uncertain as to their plans for the future, while others expect to take college courses in various fields of work. We wish all of them God's blessing in their chosen work.

In his sermon, based on Ephesians 2:10, our guest speaker, Pastor F. Mutterer, of Tappen, North Dakota, stressed the fact that everyone in the class is the workmanship of Him who is the author and finisher of faith; hence, in his life he will bring forth the fruits of faith as the Holy Spirit leads him into every good work. Pastor Mutterer at present is serving as secretary of our governing board.

With the exception of our tutoring staff, the faculty will be constituted

next year as it was this year. Tutor Melvin Schwark will return to our Seminary, but Tutor Carroll Sengbusch will serve us for another year. During the summer months, two members of our permanent staff, Professors Pelzl and Birsching, will pursue studies in their respective teaching fields; so will Tutor Robbert, who served as assistant in music during the past year.

Looking back over the past school year, we feel that much has been accomplished, and we are thankful to God that we have been able to add another class of fine young people to those who have had the full benefit of a Christian secondary education and are well prepared to serve their Lord in His kingdom. May the Lord grant us another fruitful year!

R. A. FENSKE

Editorials

(Continued from page 211)

A Catholic scholar analyzes recent Protestant thought as follows: "What is important, first of all, is not whether Jesus really said this or that, or really did this or that; what counts is that through Biblical witness the early Church proclaimed its faith in the saving power of Christ. For instance: what is essential is not whether Jesus really healed the blind man, but that in this miracle the early Church believed, and proclaimed, that Jesus now heals the blind eyes of men through faith. The New Testament announces the activity of the glorified Christ in the Church, rather than simply the past deeds of Jesus on earth."

What Father Baum is saying is that in Protestant thinking Church and tradition have become more important than the doctrine of Scripture. The shift in Protestant thinking, and also in some Lutheran thinking, is away from the "What does the Bible say?" approach to Scripture, to the "What did the early Church say?" view. The authority of the Church fathers — what they thought and said — is taking on greater importance while the direct authority of Paul and Peter and John is losing favor.

Is it any wonder that the Catholic Church has a gleam in its eye? Protestants, and even some Lutherans, are coming within range.

C. TOPPE



Exterior, St. Paul's, Douglas, Arizona

includes a 15' altar cross, missal stand, a unique pair of candelabra, communion rail, symbols, lamps, and hymnboards. A window behind the dorsal curtain gives a sidelighting effect to the chancel and allows enough light to pass through the curtain to highlight the cross.

Seating capacity in the new church is currently 145. With longer pews and smaller side aisles the church could easily accommodate 200. The building is designed so that a balcony can be incorporated later. It would serve as organ and choir loft. Total cost of the structure was \$29,500.00. On dedication day the congregation had an indebtedness for the new church of about \$4,500.00.

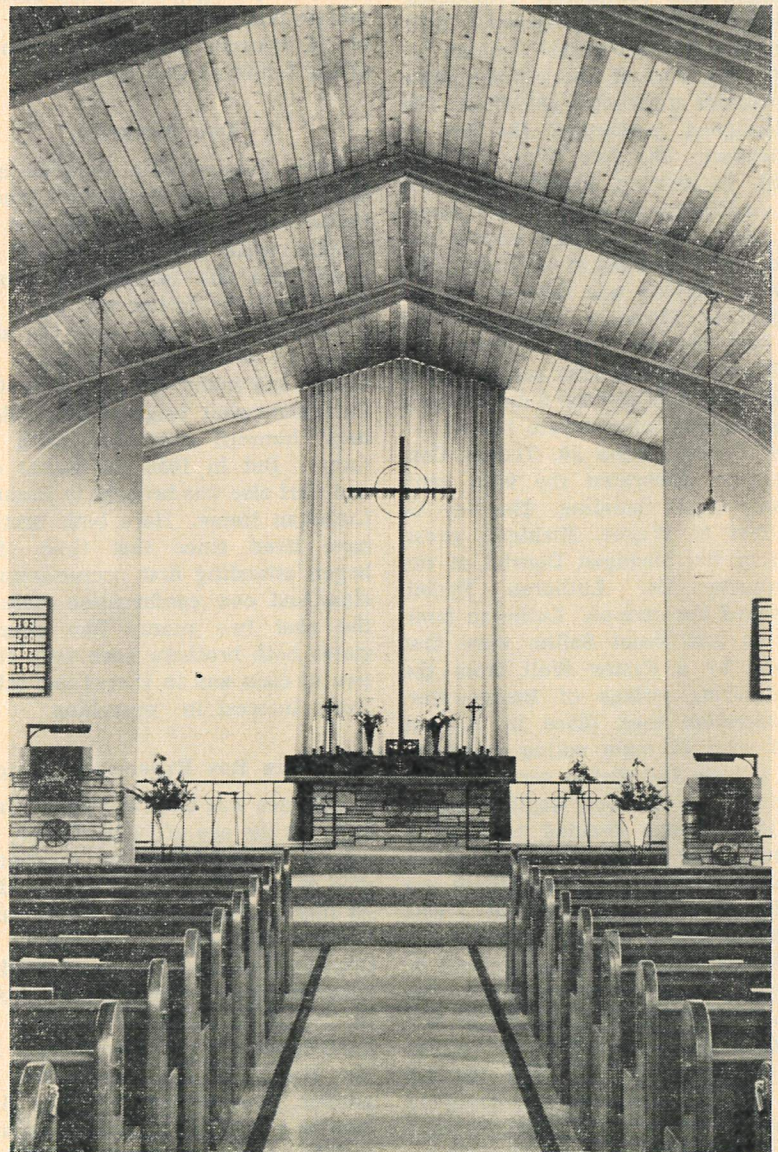
(Continued on page 221)

CHURCH DEDICATION AT DOUGLAS, ARIZONA

In our Arizona-California District, God has a servant who glorifies Him not only as an architect of sermons, but also as an architect of churches. Members of St. Paul's Congregation at Douglas, Arizona, benefited recently from both talents. For at the dedication of their new church on May 22, 1960, the architect for the new structure, Pastor H. Eugene Hartzell, served also as the dedicatory speaker. Pastor Hartzell serves as a missionary at the East Fork Apache Lutheran Mission. A service of thanksgiving was held the same day with Rev. I. G. Frey of Phoenix, a former pastor of the congregation, serving as guest speaker.

The new church displays a modified Spanish type of architecture, a very appropriate type for a church situated only a short distance from the border of old Mexico. Its dimensions are 30' by 72', it is 22' high from floor to center ridge. One of the distinctive features of the new building is the free-standing arch or bell tower. The new church is connected with the old by a breezeway. The old church has been remodeled into a parish hall-education unit. The new structure is of concrete-block construction throughout. The roof is supported by laminated arches with 3 by 6 decking.

The chancel of the new church measures 12' by 20' and features an altar, pulpit, and lectern made of native flagstone. The chancel furnishings are all of wrought iron. This



Interior, St. Paul's Ev. Lutheran Church, Douglas, Arizona

DEDICATING THE NEW — REMEMBERING THE OLD

Saline, Michigan

"Dedicating the New — Remembering the Old" was the theme for the members of Trinity Ev. Lutheran Church of Saline, Michigan, on the Sundays of June 12 and 19, 1960.

On June 12, 1960, Trinity Congregation dedicated a new addition to its church. The new addition serves a dual purpose and is very functional. It will add seating space for 200 people for the divine services, and it can be arranged into 14 classrooms for Sunday school (by means of folding doors) and one large classroom. The new building is one story with basement, 34'x55', with a 24' opening into the church. The old kitchen was enlarged and completely remodeled. Ground was broken November 1, 1959. The cornerstone was laid January 24, 1960. The cost of the building with furnishings approaches \$85,000.00. The undersigned performed the act of dedication. The Rev. Wm. E. Steih of St. Petersburg, Florida, preached the dedicatory sermon in the morning service. Both choirs praised the grace and goodness of the Lord. The evening service was devoted to the subject of Christian education, and the Rev. Norman Berg of Plymouth, Michigan, preached the sermon. The children's choir and the Sunday-school children sang appropriate hymns.

On Sunday, June 19, Trinity Congregation celebrated the 95th anniversary of its founding. The Rev. G. I. Press of Wayne, Michigan, president of the Michigan District of the Wisconsin Ev. Lutheran Synod, preached the sermon. Lutheran families in and about Saline were first served by a Pastor Wolf from the neighboring village of Bridgewater. Organization took place in May of 1865 with 11 male voting members. For a time the divine services were conducted in the local Baptist church. In 1871 it was decided to build a church. The cornerstone was laid in October of that year. The church was dedicated in August, 1872, at a cost of \$5,500.00 plus donated labor. From 1868-1878 Pastors J. Doerfler and F. Mueller served the congregation. The Rev. C. A. Lederer became the first resident pastor in 1878 and served the congregation until 1920. In 1918 the Rev. Adolph Lederer came to assist his aged father and remained until 1939. Vicars served the congregation from 1937-1939 during the

illness of Pastor A. Lederer. The undersigned became the third resident pastor the first Sunday in September 1939. Five families sought and received the Bread of Life in 1865. Today the congregation numbers over 400 communicants. Unto Him, Christ, the Head of the Church, be all glory, and honor, and praise, and thanksgiving.

H. L. ENGEL

BETHESDA LUTHERAN HOME CONFIRMS FIVE

Two from Wisconsin, two from Pennsylvania, and one from Illinois form the confirmation class for 1960 at Bethesda Lutheran Home, Watertown. Pentecost Sunday, June 5, was the date when two brothers, ages 29 and 37, a young man of 20, a severely spastic man of 50, and a young lady of 19 became full-fledged members of the Lutheran Church.

Two Brothers

From Pennsylvania in 1952 came William to make Bethesda Lutheran Home his home. He had lost his mother some years before and had lived with his father and brother since. But the father was aging and could no longer cope with the situation. So a home in Bethesda was sought and found. The other brother, Carl, somewhat brighter and able to help himself, remained with the father. But in 1956 the father died and Carl also was brought to Bethesda Lutheran Home. Here both brothers have lived since that time. Both began attending first preconfirmation class and now confirmation class for the past two years. The chaplain states both brothers were very attentive in class and in chapel and take a lively interest in "preaching."

Wisconsin Boy Experiences Tragedy

Clarence was born in 1940 at Green Bay. At the age of 14 his father, who was a truck driver by occupation, died as a result of a highway accident. At this time the mother was required to earn a living for the family and Clarence, the eldest of eleven children, being mentally retarded, was enrolled at Bethesda Lutheran Home. But another tragedy was soon to come into his life, for last September his mother, two brothers, and one sister died as a result of injuries in an automobile accident. The chaplain states of him: "It is the greatest thing for

Clarence right now that he is to be confirmed. It seems to mean so very much to him. He talks about it to me practically every day. His big regret is that his mother will not be here to see him confirmed. He has requested a 'ward mother' to be present in his mother's place."

Severely Spastic Testifies of His Faith

Roger is the eldest of the class, being born in 1910. He entered Bethesda Lutheran Home at the age of 42 from DePere, Wisconsin, Roger is severely spastic. It is also extremely difficult to understand him when he does try to talk. Nevertheless, after two years in the confirmation class, the patient chaplain, the Rev. Adolph M. Harstad, is satisfied that Roger can testify of his faith and that he is ready and willing to become a full communicant member of the Lutheran Church.

Lone Girl Confirmed

Carol, from Chicago, came to Bethesda Lutheran Home in 1959. She had been in a confirmation class in her home church before entering Bethesda. She continued her studies for one and one-half years and the chaplain states "it appears that she is the brightest one of all five to be confirmed."

Family Confirmation Dinner

As is customary at the Home, on confirmation day, the immediate relatives or close friends of the confirmation class are invited to a dinner in their honor. This custom was followed this year also. Other members of the staff who have served the respective confirmands were in attendance as well.

GOLDEN WEDDING ANNIVERSARY

On May 15, 1960, Mr. and Mrs. Henry Burmeister, charter members of Grace Ev. Lutheran Church, Muskegon Heights, Michigan, were honored at an open house in the church parlors in thanksgiving for 50 years of married life granted to them by their Lord. Special prayers of thanksgiving were offered by the congregation in the morning services, and the honored couple was commended to the care of the Lord. The many friends and relatives who came to rejoice with them helped to make this a memorable occasion.

DANIEL E. HABECK

Prophecy And Fulfillment

(Continued from page 215)

still know much of storm and strife. Many imperfections and weaknesses and sin will still be found in them. Against all these they will strive so that by the power of God's Holy Spirit they might gain the victory over them. And yet in their heart of hearts they will know "the peace of God that passeth all understanding," for they will have found their peace with God in the forgiveness of sins and they will know a perfect peace in God, because in Christ they now know Him as their King, their Redeemer, their Savior, and their Friend.

FREDERIC E. BLUME

Church Dedication at Douglas, Arizona

(Continued from page 219)

Members of St. Paul's are grateful to almighty God that He used them as His servants in erecting this strikingly beautiful church building to His honor and glory.

JOEL C. GERLACH

NOMINATIONS

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

Pastor Kurt Eggert, Milwaukee, Wisconsin
Pastor Richard Frohmader, Tyler, Minnesota
Mr. Herman Gieschen, Wauwatosa, Wisconsin
Mr. Waldemar Heidtke, Knoxville, Iowa
Professor W. Hoepner, Fond du Lac, Wisconsin
Pastor Norval Kock, Wood Lake, Minnesota
Pastor Carl Mischke, Juneau, Wisconsin
Pastor Otto Pagels, Ixonia, Wisconsin
Pastor Victor Prange, Janesville, Wisconsin
Pastor Armin Roekle, Manitowoc, Wisconsin
Pastor Victor Schultz, Newton, Iowa
Pastor Gerhard Struck, Bay City, Michigan
Professor John A. Sullivan, Milwaukee, Wisconsin
Professor Wayne Ten Broek, Mobridge, South Dakota
Pastor Harold Wicke, Watertown, Wisconsin
Pastor William Zell, St. Paul, Minnesota

The Board of Control of Northwestern College will meet at the College on July 11, at 2 P.M., to elect a man from this list. Any correspondence with regard to these nomina-

tions must reach the board before that date.

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

LIST OF CANDIDATES

Following is the list of candidates nominated for the position of coach and physical education instructor at Dr. Martin Luther College:

Mr. Burdette Clifford, Florence, South Dakota
Mr. Fred Gallert, Grand Rapids, Michigan
Mr. Paul Naumann, Concordia College, Milwaukee, Wisconsin
Pastor Edward Stelter, Crivitz, Wisconsin
Mr. John Thomsen, Milwaukee, Wisconsin
Mr. Thomas Tober, South Haven, Michigan

The Board of Control of Dr. Martin Luther College will call a man from this list to fill the vacancy in the department of physical education and coaching at the college.

Correspondence concerning these candidates should be in the hands of the undersigned before July 13, 1960.

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

Smalcald Articles

(Continued from page 213)

not to stop with the death of the Apostles. — In His highpriestly prayer He said, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). Paul instructed Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

"Able" Paul said. Luther said "suitable," which means the same. Paul warned Timothy, "Lay hands suddenly on no man" (I Tim. 5:22), that is, do not ordain any man too soon, before he has been thoroughly tested and has proven himself to be "suitable."

This was the practice in the early Church, and this is our practice today. God gives us young men and women, whom we should encourage and train for work in churches and schools. "We will and ought to ordain."

(To be continued)

J. P. MEYER

CAMP LUTHER

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

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

WANTED

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

Pastor H. Juroff
Florence, Wis.

HIAWATHA LUTHERAN YOUTH CAMP July 10-16, 1960

Hiawatha is now in its fourth season of operation as a summer Bible camp. A complete program of Bible study and camp

life is offered. The cost per camper is \$16.50. Hiawatha Lutheran Youth Camp is located in the Upper Peninsula, in Hiawatha National Forest, near Munising, Michigan. It is staffed by able and responsible members of the Wisconsin Ev. Lutheran Synod. Application may be made by contacting the undersigned, at Route 1, Bark River, Michigan.

Pastor James E. Hanson
Camp Director

HELP NEEDED

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

A REQUEST

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

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

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

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

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

APPOINTMENT

Teacher Gerald R. Cudworth of Bay City, Michigan, has been appointed to the Board of Control of Michigan Lutheran Seminary to complete the unexpired term of Teacher Lester Ring. Mr. Ring resigned from the board after he accepted a call into the Northern Wisconsin District.

OSCAR J. NAUMANN, President

NOTICE

Notice is herewith given that the following pastors, teachers, and congregations have suspended their fellowship or withdrawn from membership in our Synod—since our Synod's last convention in August, 1959, because of our Synod's continued fellowship with the Lutheran Church—Missouri Synod: Pastors Paul R. Koch, George Tiefel, Bertram Naumann, Waldemar Schuetze, Egbert Albrecht, Gerhard Pieper; Teachers Ronald Roehl and Gerhard Mueller; St. Paul's Congregation, Green Garden, Mich., Calvary Congregation, Marquette, Mich., and St. Peter's Congregation, Stambaugh, Mich.

OSCAR SIEGLER, President
Northern Wisconsin District

CALENDAR OF CONFERENCES

NEBRASKA

DISTRICT CONVENTION

The twenty-second biennial convention of the Nebraska District will be held July 12-15, 1960, in St. Paul's Ev. Lutheran Church, Norfolk, Nebr.; H. Fritze, pastor. The convention opens on Tuesday morning at 9:00 a.m. with a Communion service. There will be no Monday evening meeting. Pastor W. Franzmann of our Northwestern Publishing House, Milwaukee, Wis., will deliver the essay: "The Power of His Resurrection." Pastor W. Sprengeler has the essay: "The Nicene Creed." A closing service will be on Thursday evening at 8:00. All lay delegates are to provide credentials prepared by their congregation. Lodging and meals (at a nominal \$4 fee) will be provided by the host congregation. Prompt announcement is requested, since

committee appointments will be mailed out beforehand from the office of the president.
MILTON F. WEISHAN, Secretary

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Lauersdorf, Richard, in Our Savior's Lutheran Church, Sault Ste. Marie, Ontario, Canada, by T. Hoffmann; assisted by A. Panning, J. Hanson; June 12, 1960.

Installed

Stelter, Edward F., in Zion Lutheran Church, Readfield, Sault Ste. Marie, Ontario, Canada, by H. Kahrs; assisted by E. Ploetz; and in St. Peter's Lutheran Church, T. Winchester, Wis., by H. Kahrs; assisted by P. Kuske and J. Mantefel; June 12, 1960.

CHANGE OF ADDRESS

Lauersdorf, Richard, 345 Elizabeth Street, Sault Ste. Marie, Ontario, Canada.
Stelter Edward F., Box 49, Readfield, Wis.

TREASURER'S STATEMENT

July 1, 1959, to May 31, 1960

Receipts	
Cash Balance July 1, 1959.....	\$ 49,599.86
Budgetary Collections	\$ 2,029,625.27
Revenues	388,377.43
East Fork Lutheran Nursery Collections	23,025.55
Total Collections & Revenues	\$ 2,441,028.25
Non-Budgetary Receipts:	
L. S. W. C. — Prayer Book.....	236.74
Refund on Taxes on Inst. Parsonage	103.66
Partial Reimbursement on Madison Property	3,465.00
Misc. Receipts Rec'd for Capital Investment	13,391.46
Bequests	8,385.99
Books for Missions	1,868.90
Miscellaneous	76.23
Total Receipts	\$ 2,468,556.23
	\$ 2,518,156.09

Disbursements

Budgetary Disbursements:	
General Administration	214,481.04
Residences	48,438.41
Adm. Exp.	166,042.63
Board for Information and Stewardship	36,800.15
Theological Seminary	90,930.25
Northwestern College	210,157.32
Dr. Martin Luther College....	285,231.39
Michigan Lutheran Seminary	184,063.77
Northwestern Luth. Academy	72,973.14

Milwaukee Luth. Teachers	
College	777.24
Academy Subsidies	3,800.00
Winnebago Teacher Program	22,385.86
Home for the Aged	45,209.40
Missions	
General Administration	287.17
Home Board	15,614.61
Board for World Missions	144,533.48
Indian Mission	19,846.21
East Fork Nursery	65,384.98
Colored Mission	637,079.51
Home Missions	54,115.75
Refugee Mission	7,695.82
Madison Student Mission	48,515.07
Northern Rhodesia Mission	10,323.87
Lutheran S. W. C.	18,685.96
Japan Mission	5,761.64
Spanish Mission	2,750.00
Winnebago Luth. Academy....	87,121.94
General Support	3,958.59
Student Aid	44,471.49
Board of Education	20,006.11
Residence	24,465.38
Adm. Exp.	128,519.16
Depreciation on Inst. Bldgs.	290,579.77
Revenues designated for Special Building Fund.....	

Total Budgetary Disbursements \$2,752,054.58

Non-Budgetary Disbursements:	
Repair on Inst. Parsonage....	812.00
Reserve for East Fork Nursery	5,736.79

Total Disbursements

Deficit Balance May 31, 1960

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1, 1959, to May 31, 1960

	1958-59	1959-60	Increase	Decrease
Collections	\$ 1,980,070.49	\$ 2,052,650.82	\$ 72,580.33	
Disbursements	2,578,733.03	2,752,054.58	173,321.55	
Operating Deficit	\$ 598,662.54	\$ 699,403.76	\$ 100,741.22	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 11,130.85	\$ 19,071.25	\$ 7,940.40	58.36
Nebraska.....	6,893	68,357.62	94,778.75	26,421.13	72.12
Michigan.....	26,030	249,928.32	357,541.25	107,612.93	69.90
Dakota-Montana.....	8,040	68,449.60	110,550.00	42,100.40	61.92
Minnesota.....	39,286	350,478.30	540,182.50	189,704.20	64.88
Northern Wisconsin.....	48,129	395,089.08	661,773.75	266,684.67	59.70
Western Wisconsin.....	50,004	395,486.74	687,555.00	292,068.26	57.52
Southeastern Wisconsin.....	50,004	453,204.61	687,555.00	234,350.39	65.92
Arizona-California.....	3,584	33,099.24	49,280.00	16,180.76	67.17
	233,357	\$ 2,025,224.36	\$ 3,208,287.50	\$ 1,183,063.14	63.12

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO THE TREASURER'S OFFICE

Donation Description	Amount	Donation Description	Amount
For Special Building Fund			
Memorial wreath in memory of Mrs. Minnie Schulz, by Mrs. H. A. Dorn, Mrs. Lydia Scharp, Art Schulz, Mr. and Mrs. Marvin Dorn, Mr. and Mrs. Aug. Dietz, Mr. and Mrs. Eldon Dorn, Mr. and Mrs. Elmo Ewy, Rev. and Mrs. W. E. Dorn.....	\$ 14.00	Ruth Mission Circle of St. Paul's Ev. Lutheran Church, Tomah, Wis.....	15.00
For General Relief Committee			
Salem Lutheran Church, Stillwater, Minn.....	52.79	Ladies Bible Hour, St. Peter's Ev. Luth. Church, Mishicot, Wis.....	10.00
For Nigerian Mission			
Memorial wreath in memory of Mrs. Minnie Schulz, by Mr. and Mrs. O. Slocum, Mrs. Albert Dorn, Mr. and Mrs. Arnie Dorn, Mr. and Mrs. Michael, Virgil and Ruth.....	9.00	Edward Zittlow, West De Pere, Wis.....	10.00
For Missions			
Memorial wreath in memory of Mrs. Minna Bednarek, by Mrs. William Huenerberg and Dorothea Huenerberg.....	2.00	Grace Hagedorn, Kewaunee, Wis.....	5.00
Memorial wreath in memory of Rev. John Reuschel, by his children and grandchildren.....	25.00	Mrs. Clarence Larson, Wonder Lake, Ill.....	3.00
Memorial wreath in memory of F. W. Muesing, by N.N.....	6.00	Elmer Giersch, Cedarburg, Wis.....	1.00
Memorial wreath in memory of A. W. Dallmann, by N.N.....	2.00	Ladies Aid of Zion Ev. Lutheran Church, Cambria, Wis.....	5.00
	\$ 35.00	Ladies Guild of Apostle's Ev. Lutheran Church, Milwaukee, Wis.....	58.45
For Northern Rhodesia Mission			
Christian day students of St. Paul's Ev. Lutheran School, Appleton, Wis.....	200.00	Emil C. Martin, Mason City, Iowa.....	10.00
Pupils of Bethlehem Lutheran School, Hortonville, Wis.....	85.00	St. Paul's Ev. Lutheran Ladies Aid Society and Sunday School, Roscoe, S. Dak.....	25.00
	\$ 285.00	St. John's Ev. Lutheran Sunday School, Libertyville, Ill.....	100.00
For Church Extension Fund			
Pastors of the Southern Conference of the Southeastern Wisconsin District of Synod.....	24.00	Mary-Martha Guild of Grace Ev. Lutheran Church, Portland, Oreg.....	10.00
Given by the following congregations of Appleton, Wis.: Riverview, St. Matthew's, Bethany, St. Paul's, and Immanuel.....	175.79	Ladies Aid Society of Good Hope Lutheran Church, Omaha, Nebr.....	12.00
Memorial wreath in memory of Mrs. Albert Klager, by Mr. and Mrs. Jack Winkle, Ann Arbor, Mich.....	2.00	Ladies Aid Society of St. Paul's Lutheran Church, Green Bay, Wis.....	27.00
	\$ 201.79	Mr. and Mrs. J. E. Wilkinson, St. Petersburg, Fla.....	10.00
For St. Philip's Mission, Milwaukee			
Memorial wreath in memory of William Pruess, by Rev. L. Hallauer, Lannon, Wis.....	15.00	Harold and Ethel Hochmuth, Wonevoo, Wis.....	5.00
For "Books for Missions"			
The Ev. Lutheran Church of Our Savior, Detroit, Mich.....	10.00	St. Peter's Lutheran Young People's Society of Theresa, Wis.....	5.00
Mr. and Mrs. H. Lange, West Allis, Wis.....	5.00	Mr. and Mrs. Paul T. Terrell, Irving, Tex.....	5.00
Members of St. John's Ev. Lutheran Joint Bible Class, Maribel, Wis.....	10.00	Betty J. Rettig, Arlington, Ohio.....	3.00
Mrs. G. H. Neujahr, Omaha, Nebr.....	1.00	Elaine M. Sauer.....	3.00
Zion Lutheran Sunday School, Colome, S. Dak.....	10.00	Mr. and Mrs. Virgil Herrmann, Belle Plaine, Minn.....	8.00
N.N.....	1.00	Mr. and Mrs. Henry Lange, Bay City, Mich.....	37.00
R. M. Rofy, Colome, S. Dak.....	1.50	Mrs. E. Zietlow, Chaseburg, Wis.....	1.00
Frederick Weyer, Manitowoc, Wis.....	5.00	N.N.....	1.00
Mrs. O. R. Burk and Mrs. William T. Bowker, Jr., Milwaukee, Wis.....	13.00	Arleigh Dehling, Milwaukee, Wis.....	2.00
N.N.....	2.00	Mr. and Mrs. Ed. Dummman.....	5.00
Ernest H. Kallsen, Theresa, Wis.....	5.00	Mr. and Mrs. W. E. Zumbagen, Waukesha, Wis.....	3.00
Mabel Beyer and Mildred Drephal, Appleton, Wis.....	10.00	A. J. Petermann, Fontana, Calif.....	25.00
Elsa A. Schmidt, Milwaukee, Wis.....	5.00	Karl J. Johnson, Watertown, S. Dak.....	5.00
Miss Virginia E. Mathews, St. Paul, Minn.....	5.00	Mr. and Mrs. Arthur C. Schlei, Manitowoc, Wis.....	5.00
N.N.....	1.00	Stanley Timble, Algoma, Wis.....	3.00
Herman F. Boeder, Milwaukee, Wis.....	2.00	Ladies Aid Society of Zion Ev. Luth. Church, Morton, Minn.....	5.00
Irma A. Mason, Minneapolis, Minn.....	5.00	Ladies Aid Society of Frieden's Lutheran Church, Randolph, Wis.....	50.00
Theodore W. Grams, Portland, Oreg.....	5.00	Carl F. Brinkmann, Chaseburg, Wis.....	20.00
St. John's Lutheran Mission Society of Burlington, Wis.....	10.00	Edith J. Nielsen, Glendale, Ariz.....	2.00
Mr. and Mrs. Egon Lemke, Greenleaf, Wis.....	10.00	St. Paul's Ev. Lutheran Ladies Aid, Bangor, Wis.....	5.00
		N.N.....	10.00
		Edward H. Pfeifer, Whitewater, Wis.....	10.00
		E. Raddatz, Minneapolis, Minn.....	4.00
		Peace Lutheran Sunday School, Bradenton, Fla.....	4.75
		Mrs. Martin A. Tullberg, Moline, Ill.....	5.00
		Mrs. John Gauss, Jenera, Ohio.....	5.00
		Mr. and Mrs. L. Toppe, Algoma, Wis.....	2.00
		Edwin J. Lindeman, St. Paul, Minn.....	1.00
		Mike Kovich, Jordan, Minn.....	1.00
		Mrs. Leslie Just, New Ulm, Minn.....	2.00
		Memorial wreath in memory of Paul Denninger, by Florence M. Franzmeier, St. Paul, Minn.....	10.00
		Carl Reinke, Kawkawlin, Mich.....	5.00
		N.N.....	2.00
		N.N.....	7.00
		Mrs. Lena Friebe, Kawkawlin, Mich.....	10.00
		Miss LaVone Fritz, Spring Valley, Wis.....	1.00
		Mrs. Emmet Warkenthien, Willow Lake, S. Dak.....	1.00
		N.N.....	1.00
		Mrs. Elmora Liebetrau, Watertown, Wis.....	2.00
		William F. Mueller, Watertown, Wis.....	5.00
		St. John's Lutheran Ladies Aid Society, Jefferson, Wis.....	25.00
		Ladies Aid Society of Mt. Olive Lutheran Church, Appleton, Wis.....	50.00
		Mrs. Andrew Road, Bay City, Mich.....	1.00
		Theodore Friebus, Phillipsburg, Kans.....	10.00
		Mrs. Alma Behnken, Jefferson, Wis.....	10.00
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C. J. NIEDFELDT, Treasurer

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