

The Lord is in His
Holy Temple



THE NORTHWESTERN Lutheran

August 28, 1960
Volume 47, Number 18



BRIEFS

by the Editor

We have decided to give the report on the Synodical Conference in two installments. One consideration is that of space. Another is that in this way we can offer a fuller report. The first installment in this issue devotes itself chiefly to the action of the convention in regard to the crucial issue of church fellowship. It is only natural that we place the emphasis here, since this matter weighs heavily on our hearts and minds. In our next installment we shall report on other business transacted by the convention, chiefly in regard to the mission work carried on by the Synodical Conference. These matters lie close to our hearts, too. But all who were at the Convention cannot blink at the fact that the very continuance of this blessed work is dependent on the solution of the crisis now confronting the Synodical Conference.

Does the Wisconsin Synod refuse to "talk to other Lutheran bodies"? Does it condemn another synod simply for "talking to other Lutheran bodies"? It does not. It has not taken such a position and it does not now. Yet *The Lutheran* (ULC) of August 17 reports on the Theologians' Conference, in part, as follows: "The Wis-

consin Synod . . . had accused The Lutheran Church—Missouri Synod . . . of 'unscriptural' conduct in praying with and talking to other Lutheran bodies. The Wisconsin group opposed Missouri's doctrinal discussion with the National Lutheran Council and with The American Lutheran Church. . . ." We do not now know whether this is a willful misrepresentation or one stemming from ignorance of the facts. The facts are these:

- 1) We do not oppose and condemn doctrinal discussions with other Lutheran groups with whom we are not united in doctrine, *as such*.
- 2) We do oppose opening such discussions with devotions, because thus we would be showing disobedience to our Lord. He wants His followers to avoid, not practice fellowship with, those whose public doctrine and practice is "contrary to the doctrine which ye have learned" from the Scripture (Rom. 16:17).
- 3) We do oppose such discussions when the invitation to them limits the area of doctrine to be discussed and does not allow for a free, untrammelled testimony and discussion regarding all doctrine, particularly the specific doctrines

in controversy between the bodies who meet for doctrinal discussions. To do otherwise would be to bind oneself to silence on a doctrine or a number of doctrines regarding which one knows error is being taught by the group with whom we are discussing doctrine.

The Wisconsin Synod also received the invitation to the talks with the National Lutheran Council. And our Commission on Doctrinal Matters declined for the reasons outlined above.

It is also true that our Synod counseled The Lutheran Church—Missouri Synod not to enter the discussions with the National Lutheran Council leaders *at the present time*. Why at the present time? Because just that area was to be discussed with NLC leaders regarding which serious differences had arisen in the Synodical Conference, the area of church fellowship. It seemed the course of Christian prudence and wisdom to set our own house in order before telling others what is wrong with their house.

* * * * *

In the picture of the Theologians' Conference showing the general gathering, you see the words UNA SANCTA ECCLESIA on the backdrop. These Latin words mean: the One, Holy Church. The words are imposed on a symbol of the Holy Trinity. It was only natural to use these words, since the general theme of the Conference was "the Doctrine of the Church."

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 — Emanuel Ev. Lutheran Church, St. Paul, Minnesota; G. Baer and Wm. Zell, pastors.

Editorials

Concern for Lost Souls

St. Paul writes in his Epistle to the Romans: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." It was his heart's desire and constant prayer that Israel, his fellow Jews, might be saved. The fact that most of them were going down to eternal perdition troubled him and troubled him deeply. How much it bothered him is seen from an even stronger statement which he had made previously: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

What tremendous concern for the souls of his fellow countrymen these words express! Humanly speaking, he had reason to say that it served them right if they were damned to hell. They had viciously persecuted him. His back bore the scars of many floggings in their synagogues. They had made life miserable for him because he was always urging Christ upon them as their Savior. Humanly speaking, he could not have been blamed for wishing them to be punished, to get what they so richly deserved.

But there was nothing of that in his heart. No, his heart's desire and prayer was that they might be saved, even to the extent that he himself would have been willing to be damned to hell in their stead if that could have saved their souls.

If only some of this concern for lost souls might rub off from him on us! If people are living without Christ and consequently are on the way to perdition, it so often leaves our hearts cold and indifferent. We show no real concern about it, though we associate with them every day and though they be members of our own families. Oh, that our heart's desire and continual prayer would be that they might be saved!

IM. P. FREY

* * * *

Baptism In the Foreground

Usually the baptismal font stands inconspicuously in the nave of the church, off to the right or to the left of the chancel. The altar, the pulpit, and perhaps even the lectern attract our attention.

In one of our new churches the visitor's eyes are drawn also to the font, which is located in a traditional place in the nave, to the left of the chancel. Directly behind it and somewhat above it is an art glass window depicting the Good Shepherd bearing a lamb in His arms. On a shelf below the window are an ewer, a baptismal shell, and two candles, which are burning during the ceremony of baptism. The font in its setting gives the impression of being in a small alcove, a semi-baptistery.

There is an appropriateness about all of this. The rite of baptism is a significant one. It is the sacrament of initiation into the Christian Church. This marvelous sacrament, whose blessings go with us all through our lives, deserves, first of all, the emphasis the officiant gives it as he performs the rite of baptism with God's Word

and promise on his lips. In keeping with this are also the design and the beauty given to it by the hand of the builder and the painter and the artisan.

Baptism is not undeserving of a conspicuous place in the church.

C. TOPPE

* * * *

In the Name of the Lord

When the pastor addresses his congregation in the name of the Lord, he makes a promise concerning the contents of the sermon that is to follow. He promises the people in the pews that what he is about to say will be in accord with the Word of God and may therefore be accepted with confidence. He who professes to speak in the name of the Lord will not make something into sin that God Himself has not pronounced sinful; nor will he dismiss as harmless something that God in His Word has declared to be sin.

Likewise, he who professes to speak in the name of the Lord will not withhold the assurance of forgiveness of sin where the Gospel of Christ offers forgiveness. He will not threaten where God in His Word comforts; but neither will he proclaim peace where God's Word calls out a warning. In a very special way St. Peter's words apply to the pastor in the pulpit: "If any man speak, let him speak as the oracles of God." Certainly that means that the pastor must not force private opinions on the people, anything that is not clearly supported by God's Word.

He who speaks in the name of the Lord will also feel compelled to observe a propriety of speech and manner that does not conflict with the dignity and holiness of his message. One who is consciously God's messenger and ambassador will not risk bringing ridicule or disrespect upon God's Word through fault of his own.

If he who speaks, speaks as the oracles of God, in the name of the Lord, then it behooves the congregation to accept his word in the same spirit, namely, not as the pastor's private opinion, but as God's message, as it is revealed in Scripture. The man in the pew cannot be indifferent to what is preached to him, not caring whether it is right or wrong, if only it is interesting and not too long and drawn-out. The good listener is not uncritical either; he is like the citizens of Berea who "received the Word with all readiness of mind, and searched the Scripture daily, whether these things were so."

What is proclaimed to be "in the name of the Lord" need not be an actual quotation from Scripture giving chapter and verse. If an application to present-day problems and circumstances that did not exist in the present form in the days of the Apostles is in accord with Scriptural truth and can be shown to be so, that is "in the name of God." If it is according to the Scriptures, it is in the name of the Lord and therefore worthy of all acceptance.

E. E. KOWALKE

Studies in God's Word: Two Men Go To Church

And he (Jesus) spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted (Luke 18:9-14).

We take it for granted that our readers go to church regularly. It is not likely that you would buy and read *The Northwestern Lutheran* if you were not interested in your church. But how do you go to church? Why do you go to church? How much do you benefit from going to church? The parable of the Pharisee and the Publican should help us conduct our self-examination in this matter, for in it Jesus speaks of two men who went to church. One benefited, the other did not. As we look at them we may well learn how we may receive the greatest possible benefit from our own church attendance.

A PROUD MAN

Both men went to church to pray. The first man began, "God, I thank thee." If he had stopped there, he would have spoken a fine prayer. We have reason every day of our lives to thank God for His many gifts to us, both physical and spiritual. But as we hear him continue, we learn that he is not thanking God at all; he is

telling God that God should be thankful that He has such a fine specimen of humanity living in this world. "I thank thee, that I am not as other men are." He set himself up as his own judge and decided that he was not guilty of certain coarse sins in which other persons delighted. He did not seem to recognize that his was a selective morality. He had decided which of God's commands he would emphasize and which he would de-emphasize. Since he had fallen far short in matters of mercy, and kindness, and love, he would not mention these, but would restrict himself to certain coarse sins; and regarding them he had convinced himself that he was innocent. He looked and saw another man praying at the same time. He wanted God to know that he had nothing in common with this man; so he thanked God that he was not like this publican.

The proud man continued by listing some of his positive virtues. He was scrupulously careful about giving God one-tenth of his income. In addition, he worked to subjugate his flesh by fasting regularly. Who could find fault with this?

Jesus said the Pharisee went down to his house unjustified; he went back home without having received forgiveness for his sins. He had not come to church looking for forgiveness, for he had felt no need for mercy. He returned to his home carrying his same load of sin, including the sin of pride, the sin of self-righteousness.

Jesus added the general comment, "Every one that exalteth himself shall be abased." Why do we go to church? Do we go to exalt ourselves in any way? Do we go to boast of our length of service in the congregation, or of our outstanding financial contributions to the congregation, or of our own faithfulness in keeping certain formulations of doctrines handed us by our ancestors? If our churchgoing is a matter of exalting what we are or what we have done, it has been

in vain. "Every one that exalteth himself shall be abased."

A HUMBLE MAN

The second man also prayed. He did not seek out the most prominent place where everyone would see him but was satisfied to stand "afar off." He recognized that there was nothing in him that should cause God to even listen to his prayer, let alone answer it. He realized that the privilege of even coming to the church of God was, indeed, a privilege.

He "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." There was nothing boastful about his manner or his words. He recognized his unworthiness and his own sin. He came, not to tell God what a wonderful person he was, but what a great sinner he was. He asked for but one thing; he asked for mercy.

Wonderful words were said of him. Jesus said, "I tell you, this man went down to his house justified." This man went down to his house with God's verdict of innocent. He had come to the righteous Judge of heaven and earth with a plea of guilty coupled with a plea for mercy. He received the mercy for which he asked. He was assured that the merciful Judge had removed all his sins so that he might return to his house a free man.

How do you go to church? If you go to boast of anything good in yourself your churchgoing is vain. You ought to go to plead from the bottom of your heart that our God might "have mercy upon us and for His sake grant us remission of all our sins." Then the words of the pastor will be as valid and certain in your case as if Jesus Himself spoke them: "Almighty God, our heavenly Father, hath had mercy upon us and hath given His only Son to die for us and for His sake forgiveth us all our sins."

JOHN SCHAADT

Theologians' Conference

July 20-30, 1960

From six continents of the world theologians — pastors, professors, and synodical officials representing churches in fellowship with the Synodical Conference — converged upon our Wisconsin Lutheran Seminary on July 20. For many of the 60 participants it was the first time they had seen our Seminary. Favorable expressions regarding the beauty of the grounds and buildings were repeatedly heard.

The sermon by Pastor O. Siegler, president of our Northern Wisconsin District, in the opening service set the proper tone for the meetings. "Our Savior's Last Moments in Gethsemane — a Sermon of Warning and Comfort for His Church of All Ages" was the theme as he preached on the text, Matthew 26:50-54.

Even before the first essay was read, the serious situation that confronts the synods of the Synodical Conference was impressed upon the delegates. Although the initial program with its thorough study of the doctrine of the Church had been arranged as a contribution toward an understanding of the problems that are troubling the Synodical Conference, the program committee presented suggestions for a rearrangement of the program. As a result, the Conference set aside three morning sessions to hear and discuss the various presentations on church fellowship that had been prepared by the individual synodical commissions for the meetings of the Joint Union Committees. These presentations had brought into sharp focus the divergent views that are being held within the Synodical Conference regarding the doctrine of church fellowship and had caused our Commission on Doctrinal Matters to declare an impasse only last May.

It is impossible here to report on the numerous essays that were delivered. Even a brief summary would make our report far too lengthy and would hardly do justice to the essays themselves. Unfortunately, the crowded schedule prohibited their extensive discussion on the part of the Conference. Besides essays of a doctrinal or historical nature, there were reports by the men from various

countries on the situation of the Lutheran Church in their part of the world. In this connection it was interesting to note that many of the same problems confront the confessional Lutheran Church everywhere, whether it is in predominantly Catholic countries as in South America, or in the midst of pagans as in Asia and Africa, or in a country where the majority are nominal Christians, interested in no more than mere outward church membership, possibly in a state church, as is the case in many parts of Europe. Everywhere confessional Lutheranism is beset by the 20th century drive toward uniting all Christian churches, or at least all Lutherans, regardless of doctrinal differences.

But the question that our readers are, no doubt, asking more than any other is this one: What happened at the Conference of Theologians regarding our declaration of an impasse?

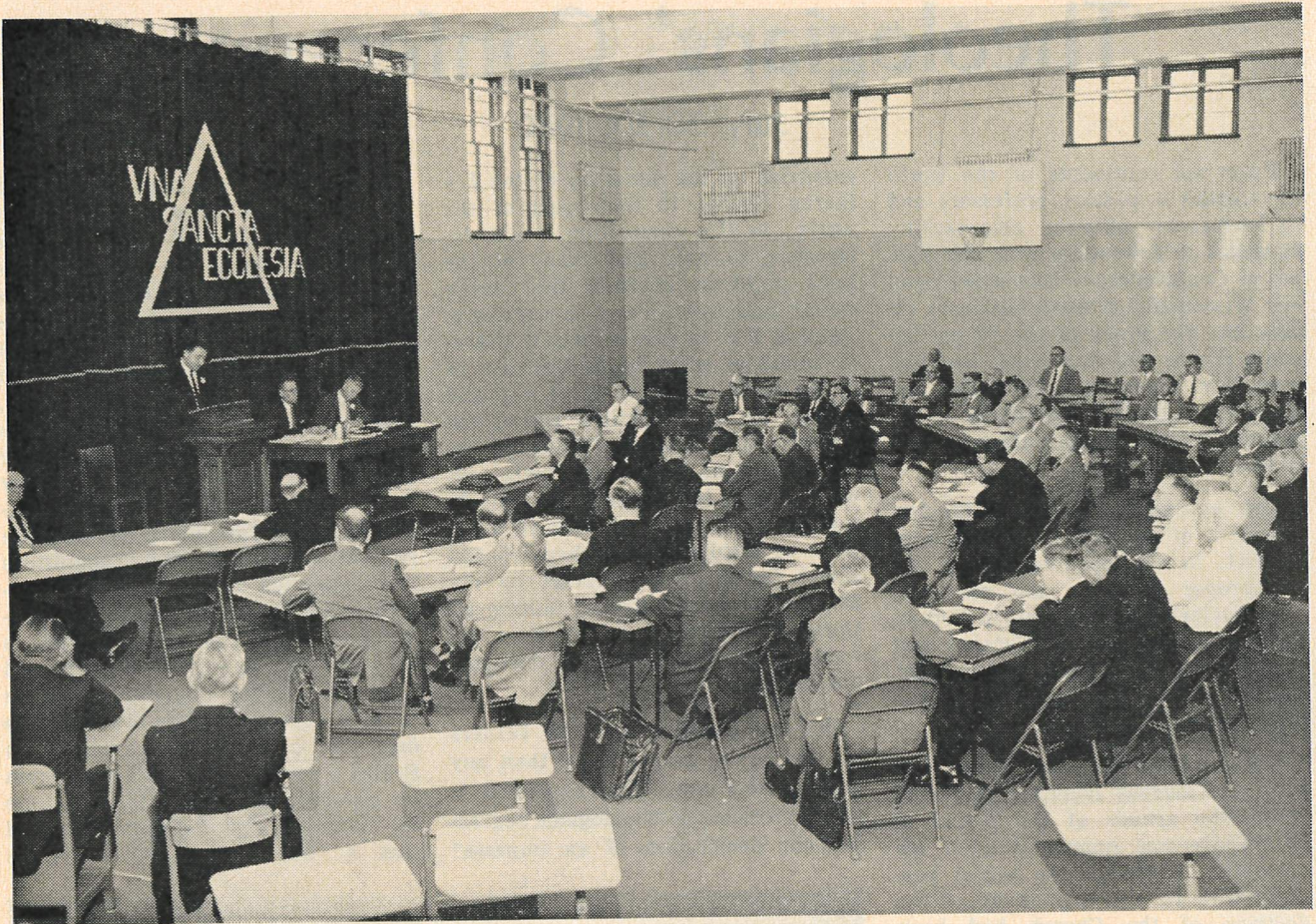
What resulted from the discussion of the fellowship presentations? The forenoon of Tuesday, July 26, was devoted to hearing the four presentations read and briefly explained. On the following day during the morning session these presentations were discussed. No doubt this made the foreign delegates deeply aware, possibly for the first time, of the seriousness of the situation within the Synodical Conference. On Thursday morning the overseas delegates presented an overture which included the suggestion that "the four Committees be augmented by an overseas committee and together with them constitute a joint committee" which is to study the four presentations and whatever further material might be deemed necessary. This overture was discussed in a business meeting on Friday evening, July 29, and again on Saturday morning. At that time the Wisconsin Synod delegation stated that it "felt constrained to decline



Theologians from Many Lands

First row, left to right: Prof. E. J. Keller, Argentina; Prof. Otto Goerl, Brazil; Dr. T. J. Blaess, Australia; Dr. H. Rottmann, Brazil; Dr. Wm. Oesch, Germany.

Second row, left to right: Pastor Arne Kristo, Ontario, Canada; Pastor Norbert Becker, The Philippines; Pastor Norman Nagel, England; Dr. Manfred Roensch, Germany; Prof. Peter Hunt, Alabama, U.S.A.



Conclave of Theologians, Seminary, Thiensville, Wisconsin

the overture because they were not authorized by their Synod to open a new forum of debate and because they had for seven years been in a state of confession on the matter of fellowship," as the minutes of the meeting record it. However, it was also pointed out that since the overseas churches were vitally affected by whatever happened within the Synodical Conference, we did not want to speak an absolute "no" in response to the appeal of our overseas brethren. It was then decided to delay action on the overture until a recessed meeting of the Conference, to be held on Wednesday evening of the following week, when the Synodical Conference would be in session. This gave the overseas brethren an opportunity to revise their overture, taking into consideration what had been heard in the discussions.

The revised overture was, however, not of such a nature that our Wisconsin Synod Commission on Doctrinal Matters was able to accept it. So the reply was given that "in keeping with

the synodical instructions under which our Commission on Doctrinal Matters is doing its work, our Commission cannot enter upon the proposals of the overseas delegates." However, our Commission made this counter-proposal: "that we shall be happy to receive a study from the overseas delegates with respect to the doctrine of church fellowship and shall carefully consider any statement received." The Conference of Theologians resolved to place both, the overture and the Wisconsin Synod proposal, into the hands of the Synodical Conference floor committee on doctrinal matters, whose responsibility it was to prepare suitable resolutions on this matter for the Synodical Conference Convention.

It is not our aim here to report on the Synodical Conference Convention. However, to complete this report, it should be said that the resolutions proposed by the floor committee and adopted by the Synodical Conference Convention did not go beyond that to which our Commission in its

various declarations was ready to commit itself.

Thus the second Theologians' Conference, bringing together theologians from the confessional Lutheran Churches throughout the world in fellowship with us, came to its conclusion. The praesidium of the Synodical Conference was asked to appoint a continuation and planning committee for future meetings of the Theologians' Conference. No one knows what the future has in store for us. Although Missouri Synod spokesmen gave repeated assurances that more intense efforts to correct certain evils within their synod would be made, nothing was said that indicated a change in the matters that had led to the impasse. As to the overseas brethren, they promised to be ready with their statement by early spring of 1961. Our prayer in behalf of our Synod and of our confessional brethren throughout the world must be: "Lord, keep us steadfast in Thy Word!"

ARMIN SCHUETZE

"In View of the Gravity of the Situation"

The Synodical Conference Convention of 1960

First Installment

The words of our title, taken from the report of the Floor Committee on Doctrinal Matters, accurately reflect the mood which prevailed at this Forty-sixth Convention of the Lutheran Synodical Conference. So grave was the situation that the same mood had dominated the meetings of the Conclave of Theologians, which preceded the Convention. (See the report on page 277.)

"Watch Ye, Stand Fast"

Vice-President Karl F. Krauss, in his sermon at the opening service sounded a note that fitted the hour: "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). He showed the present need for these exhortations and urged us to heed them. This service was held on Tuesday morning, August 5, in St. John's Church, Wauwatosa.

The Opening Meeting — Representation

In the opening business meeting the Rev. John S. Bradac delivered a brief presidential address. He outlined the business of the convention; he also called attention to the crisis at which the Synodical Conference stood because of the impasse on the matter of church fellowship principles and expressed a prayerful hope for a God-pleasing solution.

Before we proceed to other matters, we wish to show you how the four constituent synods were represented at the convention:

	Voting Delegates	Advisory Delegates
The Lutheran Church—Missouri Synod	143	23
The Wisconsin Evangelical Lutheran Synod	54	33
The Evangelical Lutheran Synod	8	7
The Synod of Evangelical Lutheran Churches	5	4

Pastor John Daniel Elected President

Since Dr. Bradac declined to stand for re-election because of impaired health, the delegates by resolution thanked him for his services to the Conference. They then elected as his successor the Rev. John Daniel of Bethlehem, Pennsylvania. The vice-



The Officers of the Synodical Conference
(left to right) John Daniel, Carl M. Zorn, Karl F. Krauss, Julian Anderson, Herbert Boumann

presidents chosen by the delegates were:

Pastor Carl M. Zorn, Closter, New Jersey

Pastor Karl F. Krauss, Lansing, Michigan

Pastor Julian Anderson, Mt. Prospect, Illinois

Prof. Herbert Boumann, of Concordia Seminary, St. Louis, was re-elected secretary.

The Discussion and the Resolutions on Doctrinal Matters

The first evening of the convention the Floor Committee on Doctrinal Matters conducted an open hearing. One spokesman for each of the four constituent synods presented the position of his synod on church fellowship. To allow for as many delegates as possible to participate in the discussion, the committee asked each of these spokesmen to limit himself to ten minutes and each speaker on their presentations to two minutes. Even so, this was a long meeting.

The next evening, before and after the mission service, the Conclave of

Theologians resumed its recessed meeting to consider the overture made by the overseas delegates. Our Commission saw in this overture or proposal the creation of a new forum of discussion. Therefore they replied that "in keeping with the synodical instructions under which our Commission on Doctrinal Matters is doing its work, our Commission cannot enter upon the proposals of the overseas delegates." The report on the Conclave (page 277) will show why our Commission declined to enter in upon this proposal. But our commissioners felt that they had an obligation to hear the brethren from overseas, whose confessional fellowship we have enjoyed. Therefore they suggested this counter-proposal: "that our chairman be instructed to inform the Conclave that we shall be happy to receive a study from the overseas delegates with respect to the doctrine of church fellowship and shall carefully consider any statement received."

It was the following day (Thursday) that the Floor Committee

brought in the first two sections of its report. These dealt with the impasse on church fellowship. Because of the importance of these resolutions, we reprint them in full in their final, adopted form:

I

WHEREAS, The four doctrinal committees of the constituent synods of the Synodical Conference have drafted statements in the matter of Church Fellowship, both theological and practical; and

WHEREAS, While these committees found areas of agreement, they also found areas of divergence; and

WHEREAS, The areas of divergence have caused the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod to submit a communication to the Synodical Conference wherein they have advised that their efforts to resolve the differences with respect to the Scriptural principles of church fellowship — differences which they hold to be divisive — an impasse has been reached; and

WHEREAS, The impasse was discussed at the Conclave of Theologians held at Thiensville, Wisconsin, July 20 to 30, 1960, and at its recessed meeting held at this session of the Synodical Conference; and

WHEREAS, The overseas delegates at the Conclave, desirous of being of assistance in this matter, presented an overture which, together with another proposal of the Wisconsin Commission on Doctrinal Matters, was adopted by the Conclave and referred to the floor committee on doctrinal matters at the Synodical Conference; and

WHEREAS, The Word of God sets forth an example of guidance in cases of controversy, Acts 15; therefore be it

Resolved, That we respectfully request the overseas delegates from Australia, Brazil (in view of its impending status as an independent church), England, Germany, and India, to formulate an evaluation of the statements on fellowship prepared by the doctrinal committees of the four synods; and be it further

Resolved, That we further request the overseas delegates to supplement the said evaluation by whatever additional material they deem pertinent and necessary; and be it further

Resolved, That the materials named in resolutions 1 and 2 be presented to each of the doctrinal committees

of the four constituent synods, and that we urge that in view of the gravity of the situation this presentation be made, if at all possible, in person by the overseas delegates by early spring of 1961; and be it further

Resolved, That the findings gained from these individual presentations be given into the hands of the elected officials of the Synodical Conference; and be it further

Resolved, That the Synodical Conference provide the means to carry out this undertaking; and be it further

Resolved, That the officers of the Synodical Conference implement these resolutions; and be it finally

Resolved, That we request all our churches to pray for God's blessings upon these endeavors.

II

WHEREAS, It is important that individual members of the Synodical Conference become familiar with the matters at issue; and

WHEREAS, This is possible only if the pertinent documents are made available and are carefully examined; therefore be it

Resolved, That we respectfully request the presidents of the four constituent synods of the Synodical Conference to make copies of the statements on fellowship prepared by the doctrinal committees of the four

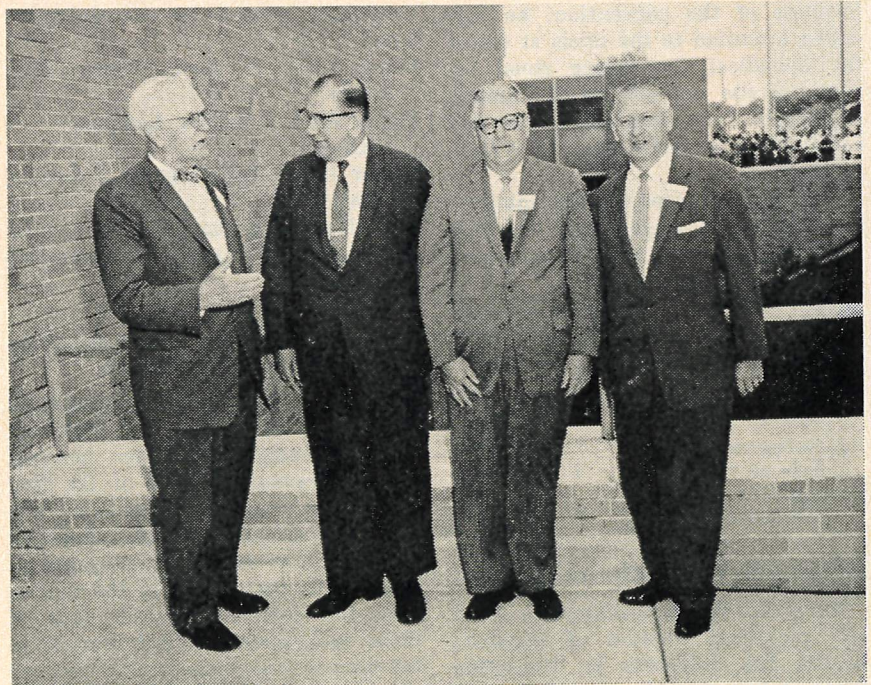
synods available for distribution to all pastors, teachers, and presidents of congregations within their synods; and be it further

Resolved, That we urge all pastors of the Synodical Conference, together with their members, to give these documents careful study.

Rev. W. Harry Krieger, Chairman
Rev. Theodore Sauer, Secretary

The reader will note that the resolutions take full recognition of our Commission's proposal and do not go beyond anything to which the Doctrinal Commission was ready to commit itself. At this point we call attention to a special resolution which had the following point recorded in the minutes: the above resolutions are not to be construed as submitting the impasse on the fellowship question to the overseas delegates for *arbitration and settlement*, but are to be understood as an invitation to them to make their *contribution* toward resolving the crucial problem. From the second part of this report it becomes evident that the lack of information regarding the burning issue was apparent to all present. One Missouri Synod pastor said, in effect: How can we pass judgment on a matter regarding which we are in the dark?

After adopting the above resolutions, the Convention considered



Presidents of the Constituent Synods
(left to right) *John Behnken, Missouri Synod; Paul Rafaj, SELC;*
M. E. Tweit, ELS; Oscar Naumann, Wisconsin Synod

section III of the Floor Committee's report. This dealt with the unprinted memorial of the Evangelical Lutheran Synod. The memorial consisted of a lengthy statement from the report of this Synod's Doctrinal Committee to its 1960 convention plus two resolutions adopted by that convention. We quote the following:

"Be It Resolved:

1. That as matters now stand our Union Committee decline to participate in further joint Doctrinal meetings;
2. That the Evangelical Lutheran Synod ask the Synodical Conference at its forthcoming convention to pass judgment on our action and the reasons for it (Resolution #1);
3. That if the Synodical Conference upholds our action, it be asked to plead with the Doctrinal Committee of the Missouri Synod to remove the obstacles it has placed in the path of continued joint doctrinal committee meetings; . . ."

"Resolutions of the ELS Convention on Doctrinal Matters:

1. *Resolved,* That the Synod send delegates to the Synodical Conference convention to present the reasons for our action; and be it further
2. *Resolved,* That the Synod recess this convention until November to determine whether or not we can continue in the Synodical Conference. . . ."

A Recessed Convention Is Voted

At this point in the proceedings the following resolutions were presented:

WHEREAS, It is obvious that the time remaining at this Convention is insufficient to deal with the central problem of the Synodical Conference; and

WHEREAS, Time is required to carry out the resolutions of the Convention regarding the assistance of our overseas brethren; and

WHEREAS, Every possible avenue should be explored for the purpose of being led to God-pleasing solutions of our problems; therefore be it

Resolved, That this Convention be convoked for a recessed meeting after Easter, 1961; and be it further

Resolved, That the Praesidium of the Synodical Conference together with the several Synodical Presidents be empowered to determine exact time and place; and be it further

Resolved, That the entire program of the recessed Convention be devoted to the doctrinal issues, and be it further

Resolved, That the Synodical Conference Praesidium and the Synodical Presidents be designated the interim committee to deal with all matters related to our current problems; and be it finally

Resolved, That all members of the Synodical Conference be asked to keep the welfare of the Synodical Conference and of the kingdom of our Lord Jesus Christ in their un-

ceasing intercessions before our heavenly Father.

Submitted by

The Praesidium of the Synodical Conference and the Synodical Presidents

These resolutions were adopted.

In a report to be sent out soon by our Commission on Doctrinal Matters to all pastors and male teachers and, through them, to all congregations, the following comment will be made regarding these resolutions:

"The procedure outlined by the Synodical Conference resolutions gives us the assurance that we will be getting the communication of the overseas brethren within a very specific time. It also holds out the promise that we will obtain the Missouri Synod's well-considered stand on fellowship both in documentary form and at the scheduled Synodical Conference discussion. This would all point to the advisability of considering our declaration of an impasse at the regular 1961 convention of our Synod, as envisioned by most of our Districts, rather than at a special convention, as requested by one of our Districts.

"In closing this report we once more want to draw attention to the final resolution submitted by the Praesidium of the Synodical Conference and the Synodical Presidents, which encourages us to 'unceasing intercessions before our heavenly Father' in all these matters. May we make such intercessions both individually and in our public congregational services."

WERNER H. FRANZMANN

Michigan Lutheran Seminary 50th Anniversary

II. From 1910 to 1945

Michigan Lutheran Seminary was opened September 13, 1910; classes began the following day with five students and one professor, Director Hoenecke. It might have looked disheartening and been depressing, but the outlook for the next year was much brighter. A second class was added and a call issued for a second professor who was to be at the same time the inspector.

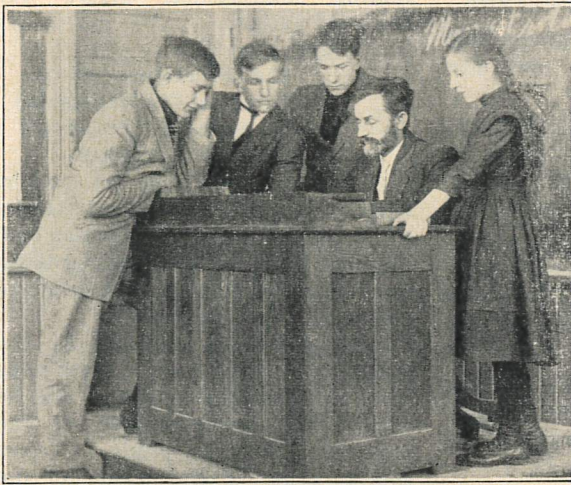
Because of the fact that the first call had been declined and the time was growing short, the Board of Con-

trol requested the Synod, in convention assembled at Mankato, Minnesota, to nominate additional candidates and to elect a professor for Saginaw. This, to our knowledge, is the only instance when the Synod made use of its right to call a professor directly. Pastor Adolph Sauer of St. Louis, Michigan, was elected and called. He accepted and was on hand for the beginning of the second school year. He served the institution ably and faithfully until his death August 7, 1946.

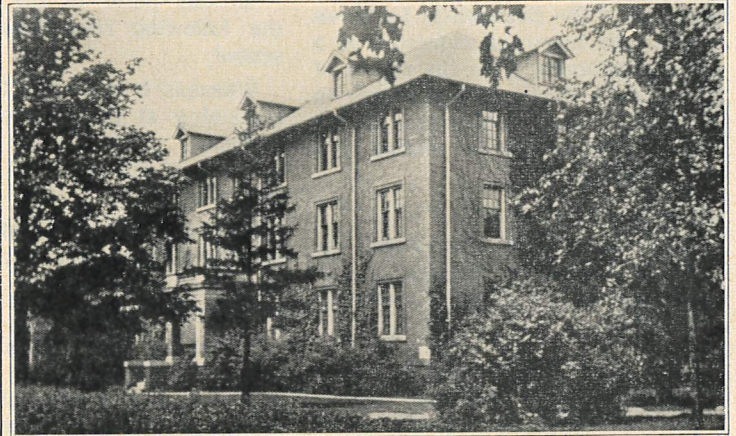
Fourteen new students entered in 1911, bringing the total to 19. The

existing building, now "Old Main," began to bulge at the seams. It was serving as recitation hall, dormitory, refectory, as residence for Prof. Sauer, and for "Mutter" May and her father, "Grossvater" Heidenreich. Mrs. May served as housekeeper at the school from 1896 until her death in 1932.

A still larger enrollment was expected for the third year. This caused the Michigan Synod at its meeting in Lansing, June 1912, to consider the erection of a boys' dormitory with a residence for the inspector attached to it. It is in place here to explain



Director Hoenecke and Student Body of 1910



Boys' Dormitory

that the property remained in the name of the Michigan Synod until 1941. The organization of the Michigan Synod, therefore, had to be retained until that time. This made it incumbent upon the Michigan Synod to take care of maintenance, improvements, and necessary new buildings at the seminary. The Michigan Synod voted in 1912 to erect the proposed buildings at an estimated cost of \$25,000.00. The money was collected in the Michigan District congrega-

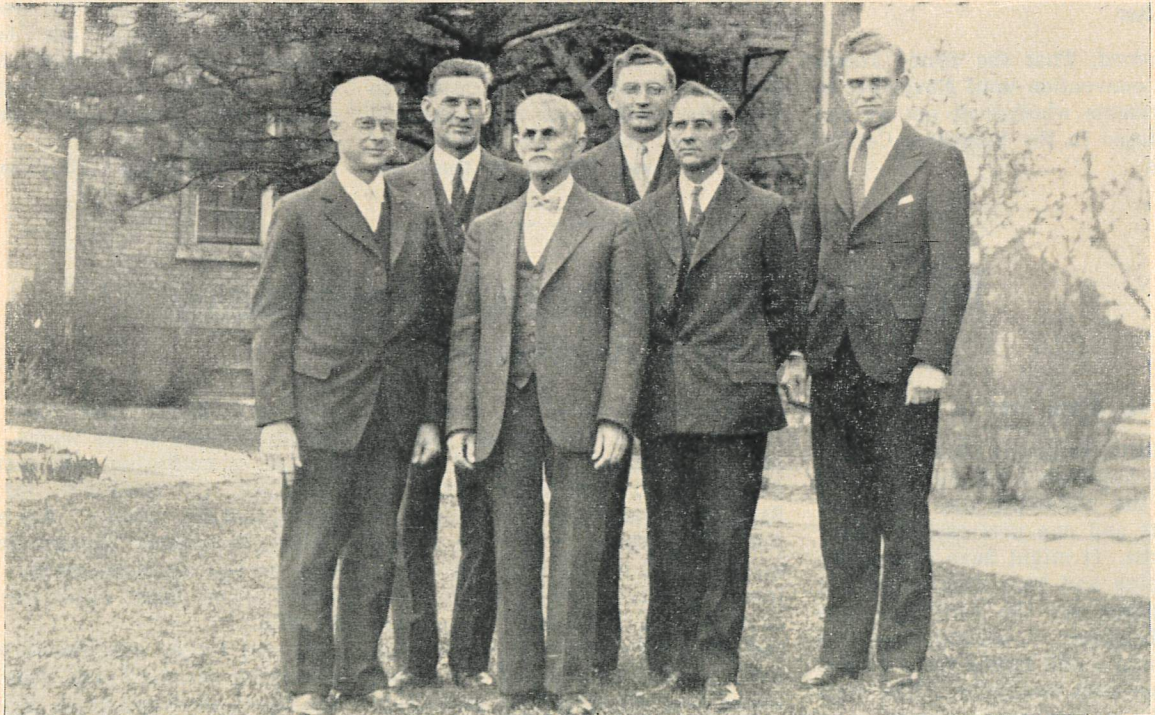
tions. The buildings were dedicated September 14, 1913.

Candidate Oswald Hensel became the third member of the faculty with the opening of the new school year. He was unable to teach, for reasons of health, during the school year 1916-17. Pastor K. Koehler substituted for him. Prof. Hensel resigned at the end of the year, and Pastor Walter Wentz was called in his place.

The Joint Synod granted the request of the Board of Control to add

a fourth class for the school year 1913-14; originally the institution was to have three classes only. The seminary now became a full high school. Until the calling of Prof. Ehrenfried Berg in 1920, the four classes were instructed by three teachers!

On June 16, 1914, the first class was graduated, numbering seven students. The exercises were held in the rather modest gymnasium in the dormitory. When the writer, who was in the second class, enrolled in



The Faculty of 1934

Front: Professors A. Sauer, O. J. R. Hoenecke, W. Schaller, and Tutor A. Voges

Rear: Professor E. Berg and Tutor E. Froehlich

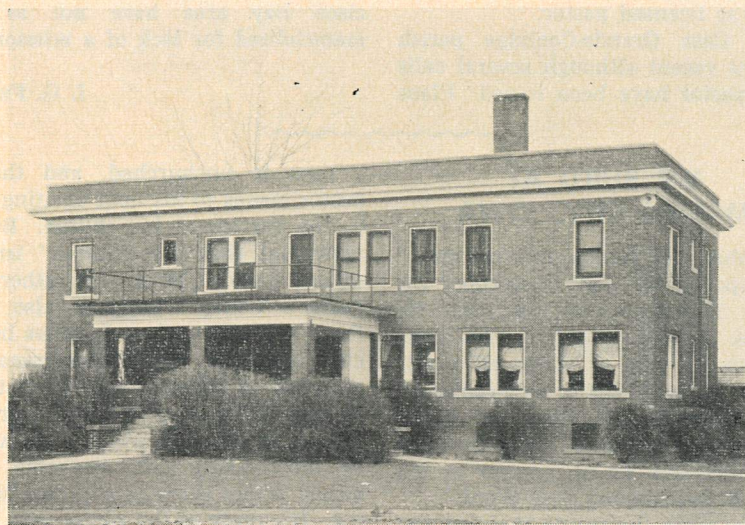
1911, the seminary grounds were surrounded by farms. Today the campus is in one of the better residential areas of Saginaw and fronts on one of the main thoroughfares of the city.

In 1923, a grant of \$30,000.00 from the Joint Synod made possible the erection of a refectory, a two-story brick building; cost of construction was the low figure of \$23,500.00. The refectory was dedicated January 24, 1925.

The recitation hall, "Old Main," was remodeled in 1926, and later a number of smaller rooms were converted into larger rooms to accommodate the larger classes. Additional residences for the professors were acquired by the erection of new homes and the purchase of others. By 1930 the enrollment had increased to 75.

The following changes in the faculty took place from 1922 to 1945. In March, 1922, Prof. Wente accepted a call to Concordia College, Winfield, Kansas. His classes were taken over for the remainder of the year by Candidate Gerald Hoenecke, the first tutor at Michigan Lutheran Seminary. Pastor Winfred Schaller was called in 1922 as successor to Prof. Wente and assumed his duties as instructor in German and history and music.

Prof. Sauer asked to be relieved of his duties as dean of boys in 1931, upon which the Synod was requested



The Old Dining Hall

to grant a fifth professor who could also be dean of boys. The financial depression of the thirties caused the Synod to deny the request and ask Director Hoenecke to assume the duties of dean temporarily with the aid of an additional tutor. This he did — for ten years, when a fifth professor was granted. Pastor Werner Franzmann accepted the call and became the dean. When Prof. Berg accepted a call to Northwestern College in 1938, Tutor Armin Schultz be-

came his successor, as well as athletic director. In 1945 Prof. Schaller accepted a call to a congregation and was succeeded by Pastor Martin Toepel. The increased enrollment prompted the Synod at its convention in 1945 to grant a sixth professor. At the same time the General Synodical Committee was empowered to create a seventh professorship, if this should become necessary.

KARL F. KRAUSS

(To be continued)

Direct from the Districts

Arizona-California

Of interest to the members of our District is the alignment of Conferences, which was effected at this summer's District Convention at East Fork. Our churches in California now form a separate Conference of the District, where as formerly they were attached to the Salt River Valley Conference. The Tonto Rim and Gila Valley Conferences passed out of existence. They were replaced by the Apache Conference, comprising all Indian congregations in the District. Churches in the eastern part of Arizona are now attached to the Gadsden Conference. The Salt River Valley Conference, which will choose a more appropriate name at its next session, now includes our churches in northern Arizona.

The Rev. Robert Hochmuth, Santa Clara, California, will serve as visitor of the California Conference. The Rev. H. E. Hartzell, East Fork, was chosen visitor of the Apache Conference. These two men will also serve as members of the District Board for Information and Stewardship. Salt River Valley and Gadsden Conference visitors and Stewardship Board members remain the same.

We welcome into our midst the Rev. and Mrs. Edgar Hoenecke. Pastor Hoenecke, chairman of Synod's Board for World Missions, now resides in Mesa, Arizona, although extended official visits to Africa and Germany and a forthcoming visit to our missions in Japan have afforded little opportunity for fellowship with us up to now.

Good Shepherd Church, Phoenix, laid the cornerstone of its new church building on July 31. It is anticipated that the building will be completed during the month of September. Grace, Glendale, is adding a wing consisting of a school classroom, pastor's and principal's offices, and a storage room. The present pastor's study will be converted into a Sunday-school room, and the original old and inadequate one-room frame school building will be vacated.

Two of our male teachers have left us to enter the Theological Seminary at Thiensville, where they plan to complete their preparations for the ministry. They are Mr. Theodore Kretzmann of East Fork and Mr. Cyrill Serwe of Peridot.

Mr. Ricnard Krueger has taken up his duties as teacher of the mission

school in Cibecue, where his father serves as licensed pastor.

The Casa Grande-Coolidge parish remains vacant although several calls for a pastor have been issued. Plans

for a second mission in the San Francisco Bay area have not as yet materialized for lack of a missionary.

I. G. FREY

WE BUILD AT MASON CITY, IOWA

"It shall not return unto me void." Thus speaks our Lord concerning His Word. It will accomplish what He pleases. It will prosper in the thing whereto He sent it. Like all words of God, these are not to be questioned, doubted, neglected. They are to be believed and followed. They are to be our confidence as we engage in the work of proclaiming that Word.

These were the words that led you as a Synod to begin Gethsemane Mission in Mason City, Iowa. In 1956 this Mission was opened with five members, consisting of the pastor, his wife and three children. Yet Mason City, according to preliminary canvasses, had the potential to warrant the establishment of a mission. There were lost souls in this field among whom the Lord's Word would accomplish what He pleased. It would prosper in showing man his sin and his Savior.

In the four years that the Mission has been in existence, the prosperity of the Word has not been sensational to the eye. The five have become only somewhat over fifty. The house of worship is not a huge church building, but rather, a house like one might find in the average section of town. On the one hand, then, we see an apparent lack of prosperity. But, on the other hand, we have God's sure Word of promise.

Consider for a moment this apparent lack of prosperity. Suppose that

a man is unchurched, and that a pastor comes to his door inviting him to the service at his church. But it turns out that the "church" isn't a church building at all, but rather, the pastor's house. Suppose also that there are seven other churches in the city of that same denomination, although of different synods. If there is any inclination in his heart to attend church, to which one would he most likely go? Probably he'd attend where there is a church building. His reply to the pastor who calls on him would likely be, "I may be there when you get a church." Certainly it is understandable that the unchurched don't like the "feeling" of attending services in a house. They don't want to belong to that which seems to them to be a "strange sect" which meets in a house instead of a church. They don't like the inconvenience of the small, crowded room. The result is that the Word doesn't get to the people to accomplish its work. The Word isn't heard. The chapel-parsonage is, generally speaking, a very un-visited church.

We hope that all of our fellow Christians understand the plea for funds made by the Synod for the construction of churches. The plea is not made because we doubt the power of the Gospel. We don't believe the Word needs "doctoring." What we plead for is a place where the Word can be preached. We plead for a place of worship where people will feel free to come to hear the Word. We plead for the opportunity to bring

the Gospel to the ears, the hearts, the souls of lost men. For remember, in a mission field we are usually not dealing with solid Christians, who would be willing to hear the Word of God in a cave, but we're approaching men, women and children who neither know nor appreciate the glorious message of the crucified and risen Christ.

But lest we disparage the accomplishments of the Gospel here in Mason City, let us look at the little congregation as it is today. The Gospel has already led one family to send its son to our preparatory school in Watertown in order that he might enter the Gospel ministry. Four other families, inspired by the message of Christ Crucified, have expressed their sincere intentions of sending sons and daughters into the preaching and teaching ministry. Yes, in the generation to come, your pastor or teacher may be from Gethsemane Congregation, an accomplishment of God's Word!

Inspired by these and other accomplishments of God's Word, and fully confident of future blessings from that Gospel, we are going ahead. Work has already been begun on the construction of a church building for Gethsemane Congregation. It is a church built by *you* who have accepted God's promises concerning His Word. We rejoice that the Holy Ghost has granted you this faith. We thank you that you have shown it by remembering our needs with prayers and offerings. We pray that He may continue and strengthen that faith, leading you to build more and more mission churches whose open doors invite lost souls with the Words of Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

JOHN CHWOROWSKY

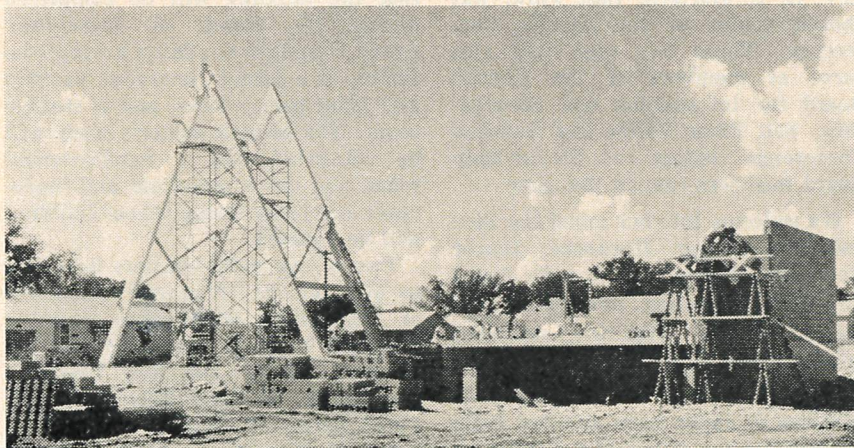
ADDITIONAL CANDIDATES REQUESTED

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

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

Kindly address all communications to:

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



Gethsemane Lutheran Church, Mason City, Iowa

**SCHOOL OPENING
WISCONSIN LUTHERAN SEMINARY**

The new school year at Wisconsin Lutheran Seminary, Thiensville, Wisconsin, will begin on Tuesday, September 6, 1960, with a service in the Seminary chapel at 10:00 A.M.

CARL LAWRENZ

**A NEW SCHOOL YEAR AT
NORTHWESTERN**

The school year at Northwestern College will begin on Wednesday, September 7, 1960, with a service in the gymnasium at 2:00 P.M. New students are to report at 9:00 A.M. the same day.

C. TOPPE

ANNOUNCEMENT

The school year at Dr. Martin Luther College will begin on Wednesday, September 7, at 8:30. All new students are to report for registration on Monday, September 5, and all former students on the following day.

CARL L. SCHWEPPE

**OPENING EXERCISES AT
NORTHWESTERN LUTHERAN
ACADEMY**

Northwestern Lutheran Academy will begin classwork of the new school year at 8:15 A.M., Thursday, September 8. The opening service and registration will be held at 2:00 P.M., Wednesday, September 7. However, new students will present themselves for examination at 1:00 P.M., Tuesday, September 6. All parents and friends are invited to attend the opening service.

R. A. FENSKE

ATTENTION — STUDENTS OF D.M.L.C.

By resolution of the Board of Control of Dr. Martin Luther College the fees for music lessons have been raised from \$32.00 per year to \$42.00 per year. This is to take effect at the beginning of the 1960-61 school year.

MARTIN ALBRECHT
Chairman of Music Department

HELP NEEDED

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

**RHODESIAN MEDICAL MISSION
Names of Nurses Wanted**

Synod endorsed the establishment of a dispensary in the Northern Rhodesia mission field. Limited medical aid has already been given by wives of missionaries. The Executive Committee is now ready to engage a full-time registered nurse to operate the dispensary. Applications or suggested names are to be sent to Arthur Tacke, M.D., 2465 W. Capitol Drive, Milwaukee 6, Wis.

A. L. MENNICKE

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

FALL PASTORAL CONFERENCE

Date: Sept. 27 and 28, 1960. Opening session at 9:00 a.m. (M.S.T.).

Place: Christ Lutheran Church, Bison, S. Dak., Robert Wendland, host pastor.

Speaker: N. Meier (H. Kuske, alternate).

Papers: Exegetical and Homiletical Treatment of the Reformation Epistle, F. Mutterer; Are There Fraternal Organizations Whose Members Can Also Belong To Our Church? D. Zietlow; The God-Intended Sense of the Phrase, "Decently and In Order," J. Carl Hillmer; A Critical Analysis of Liturgical Trends, V. Weyland. Reports: Academy, Synodical Conference Convention, Mission Board, Financial, Summer Camp, Stewardship.

Please announce your intended presence to the host pastor.

MARTIN JANKE, Secretary

MICHIGAN

**NORTHERN PASTOR-TEACHER
CONFERENCE**

Date: Sept. 19 and 20, 1960. Communion service 9:00 a.m.

Place: St. John Lutheran Church, Zilwaukee, Mich.; T. J. Horneber, host pastor.

Speaker: A. Kehrberg (W. Krueger, alternate).

Agenda: Exegesis on Gal. 2 (cont.), R. Gensmer; Gal. 3, R. Holtz; Teaching the Third Article in the Confirmation Instruction Class, J. Spaude; Should Young Children Be Brought to the Worship Service?, A. W. Schleaf; Does Our Preaching Need Revitalizing?, H. Kaesmeyer; An Evaluation of "Christianity Today," K. Vertz; Is Participation in the Dance to be Prohibited or Severely Frowned Upon?, L. Lothert; Bible Study Outline on Evangelism; Regular Reports.

Excuses and requests for lodging should be sent to the host pastor.

R. A. SCHULTZ, Secretary

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**SOUTHEASTERN MICHIGAN PASTORAL
CONFERENCE**

Date: Sept. 19-20, 1960.

Place: St. Mark's, Flat Rock.

Time: 10:00 a.m.

ROBERT BAER, Secretary

MINNESOTA

RED WING DELEGATE CONFERENCE

Time: Aug. 30, 1960, 9:00 a.m.

Place: La Crescent, Minn., First Lutheran Church, E. G. Hertler, pastor.

Agenda: A paper by G. Horn; Report on the Synodical Conference Convention.

The communion speaker is F. G. Kosanke.

F. G. KOSANKE, Secretary

* * *

NEW ULM PASTORAL CONFERENCE

Date: Sept. 14, 1960

Time: 9:30 a.m.

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

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

ALVIN R. KIENETZ, Secretary

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**CROW RIVER VALLEY
PASTORAL CONFERENCE**

Date: Sept. 20 and 21, 1960.

Time: 10:00 a.m.

Place: St. Paul's, Montrose, Minn.
Sermon: P. R. Janke (alternate: M. J. Lenz).

Agenda: Terms of the Ministry in Scripture, Theo. Bauer; Isagogics of Joel, E. Otterstatter; Exegesis of Titus, W. Neumann; Sermon Study of Rev. 2:1-7, R. H. Roth; Historical Development of the Common Order of Service, H. Hempel.

Please inform the host pastor, A. E. Schulz, of your intended presence or absence and regarding lodging.

W. E. NEUMANN, Secretary

NEBRASKA

CENTRAL PASTORAL CONFERENCE

Date: Sept. 27 and 28, opening session at 10:00 a.m.

Place: Good Shepherd Lutheran Church, Omaha, Nebr., Wm. H. Wietzke, host pastor.

Speaker: G. Free (L. Groh).

Papers: Rev. 2:18-29, G. Frank; The Ministry is not to be Looked upon as a Sacrifice, Wm. Wietzke; Selective Fellowship, V. Schultz; Rev. 3:1-6, W. A. Wietzke.

Reports: President, Mission Board, Board of Education, Academy, Financial, Stewardship.

Please announce to the host pastor.

W. A. WIETZKE, Secretary

NORTHERN WISCONSIN

**RHINELANDER PASTORAL
CONFERENCE**

Time: Sept. 12, noon, to Sept. 13, noon.

Place: St. Paul's, Crandon, Wis.

Preacher: William Hein (David Kuske, alternate).

Essayists: Jerome Kingsbury and Fred Bergfeld.

WILLIAM HEIN, Secretary

* * *

FOX RIVER VALLEY CONFERENCE

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

Place: St. Paul's Ev. Lutheran Church, Algoma, Wis.

Sermon: Im. Boettcher (H. Bergholz, alternate).

Agenda: Exegesis: Eph. 1:15f, H. Pussehl; Eph. 5:1f, Im. Boettcher; Eph. 6:1f, H. Bergholz; Exegetical-Homiletical Study of Luke 12:52-56, R. Werner; Discussion of Kionke Paper; Adult Instruction Part II, L. Koenig; A Pastor's Avocation-Benefits and Dangers, C. Schlei.

C. SCHLEI, Secretary

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WINNEBAGO TEACHERS CONFERENCE

Sept. 29-30, 1960

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

Thursday, A.M.

9:00-10:00 Opening Service, Pastor W. P. Sauer

10:00-10:15 Announcements, Election Committee

10:15-10:35 Report of Board of Education — Wisconsin Synod

10:35-10:50 Recess — Assemble for Sectional Meetings

10:50-11:30 Grades 7-8 Bible Lesson (N.T.), Norman Stellick

Discussion Leader, B. Boese

Grades 5-6 Bible Lesson (N.T.), Hilbert Wilde

Discussion Leader, Norman Dux

11:30-11:50 Discussion of Lessons and Classroom Problems

10:50-11:20 Grades 3-4 Bible Lesson (O.T.), Lorraine Liese

Discussion Leader

Grades 1-2 Bible Lesson (O.T.), B. Leinwander

Discussion Leader, Beverly Gurath

11:20-11:50 Discussion of Lesson and Classroom Problems

10:50-11:10 Kindergarten — A Religious Topic, Irene Manthey

Discussion Leader, Mrs. Calvin Spice

11:30-11:50 A Unit of Work (Outline and Oral Presentation), Mrs. Schwake

12:00 Dinner

Thursday P.M.

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

Friday A.M.

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

Friday P.M.

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

MANITOWOC PASTORAL CONFERENCE

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

WESTERN WISCONSIN

SOUTHWESTERN DELEGATE CONFERENCE

Date: Aug. 30, 1960.
 Place: St. John's, Sparta, H. Winkel, pastor.
 Time: 9:30 a.m.

A. STUEBS, Secretary

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Sept. 20 and 21, 1960, Lewiston, Minn.
 Tuesday, Sept. 20

9:00 a.m. Holy Communion service: E. Schoenike, preacher (P. Spaude, alternate). Exegesis on Joel 2:12-13, W. E. Gutzke; A Study of the Athanasian Creed, Prof. W. Schmidt.

Wednesday, Sept. 21

9:00 a.m. Purpose and Place of Sponsors at Baptism, R. P. Korn; Uniform Practice Over Against Sales and Suppers, K. Neumann; Reports.

Meals will be served by the host parish. Conference brethren are asked to announce their attendance or absence to the host pastor.

HAROLD A. ESSMANN, Secretary

SOUTHWESTERN CONFERENCE

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

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

Communion Sermon: A. Stuebs (E. Toepel). Exegesis: Hebrews 3, H. Krause (Hebrews 4, E. Lehmann).

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

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

Please announce to host pastor.

C. R. ROSENOW, Secretary

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Koch, Henry, as pastor of Immanuel Ev. Lutheran Church of Eden Township, and Zion Ev. Lutheran Church of Morgan, Minn., by L. Hahnke; assisted by Dr. H. Koch, C. Scheweppe, E. Birkholz; July 17, 1960.

Lindloff, Lyle, in Forest Crest Ev. Lutheran Church, Bloomington, Minn., by G. C. Bunde; July 24, 1960.

Tessmer, Charles, in Redeemer Ev. Lutheran Church, Yakima, Wash., by M. F. Teske; assisted by W. Steffenhagen, R. J. Schulz, A. Kienetz; July 17, 1960.

Ordained and Commissioned

Weindorf, Luther T., as missionary to Japan in St. Paul's Lutheran Church, Tess Corners, Wis., by H. Shiley and D. Tills; assisted by I. Habeck and A. Halboth; July 17, 1960.

Installed

Teachers

Adickes, David M., as teacher in St. John's Ev. Lutheran School, St. Paul, Minn., by M. Petermann; August 7, 1960.

Gresens, Alfred, as principal of St. Matthew's Lutheran School, Appleton, Wis., by S. Johnson; July 31, 1960.

Kramer, Arvid, as principal of St. John-St. James Lutheran School, Reedsville, Wis., by J. J. Wendland; August 7, 1960.

Meyer, Robert, as teacher in St. Paul's Lutheran School, Norfolk, Nebr., by H. Fritze; July 31, 1960.

CHANGE OF ADDRESS

Pastors

Kuske, Herbert, 620 Ninth Street W., Moberge, S. Dak.

Petermann, Martin B., 727 Margaret St., St. Paul 6, Minn.

Teacher

Adickes, David M., 775 E. Seventh St., St. Paul 6, Minn.

**TREASURER'S STATEMENT
 July 1, 1959, to June 30, 1960**

Receipts

Cash Balance July 1, 1959.....	\$	49,599.86
Budgetary Collections	\$ 2,305,605.48	
Revenues	425,607.82	
East Fork Lutheran Nursery Collections	24,931.42	
Total Collections & Revenues...	\$ 2,756,144.72	
Non-Budgetary Receipts:		
L. S. W. C. — Prayer Book.....	243.08	
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	
Payment on Japan Property.....	1,950.00	
Bequests	8,385.99	
Miscellaneous	186.23	
Total Receipts	\$ 2,783,870.14	
	\$ 2,833,470.00	

Disbursements

Budgetary Disbursements:
 General Administration 228,001.42

Residences	48,438.41
Adm. Exp.	179,563.01
Board for Information and Stewardship	38,651.46
Theological Seminary	97,291.90
Northwestern College	222,266.23
Dr. Martin Luther College....	310,574.67
Michigan Luth. Seminary	202,819.26
Northwestern Luth. Academy	77,166.66
Milwaukee Luth. Teachers College	884.81
Academy Subsidies	3,800.00
Winnebago Teacher Program	23,967.89
Home for the Aged	60,198.82
Missions —	
General Administration	
Home Board	296.43
Board for World Missions	18,973.06
Indian Mission	159,167.93
East Fork Nursery	24,931.42
Colored Mission	79,984.72
Home Missions	683,635.57
Refugee Mission	57,393.42
Madison Student Mission	8,278.38
Northern Rhodesia Mission...	50,992.79
Lutheran S. W. C.	10,983.63
Japan Mission	20,600.76
Spanish Mission	6,236.64
Winnebago Luth. Academy....	3,000.00
General Support	95,303.44

Student Aid	4,767.95	Non-Budgetary Disbursements:	
Board of Education	47,151.74	Repair on Inst. Parsonage....	812.00
Residence	20,006.11	Reserve for East Fork	
Adm. Exp.	27,145.63	Nursery	5,736.79
Depreciation on Inst. Bldgs.	140,202.72	Foundation for Reformation	
Depreciation on Synod Bldgs.	6,599.25	Research	5,000.00
Revenues designated for Special Building Fund	73,669.60	Total Disbursements	\$ 2,769,341.36
Total Budgetary Disbursements 2,757,792.57		Cash Balance June 30, 1960....	\$ 64,128.64

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1, 1959, to June 30, 1960

	1958-59	1959-60	Increase	Decrease
Collections	\$ 2,239,635.96	\$ 2,330,536.90	\$ 90,900.94	
Disbursements	2,519,233.70	2,757,792.57	238,558.87	
Operating Deficit	\$ 279,597.74	\$ 427,255.67	\$147,657.93	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 12,074.97	\$ 20,805.00	\$ 8,730.03	58.04
Nebraska.....	6,893	76,644.30	103,395.00	26,750.70	74.13
Michigan.....	26,030	302,532.98	390,045.00	87,512.02	77.56
Dakota-Montana.....	8,040	80,120.95	120,600.00	40,479.05	66.44
Minnesota.....	39,286	376,842.20	589,290.00	212,447.80	63.95
Northern Wisconsin.....	48,129	437,572.36	721,935.00	284,362.64	60.61
Western Wisconsin.....	50,004	458,465.46	750,060.00	291,594.54	61.12
Southeastern Wisconsin.....	50,004	520,504.12	750,060.00	229,555.88	69.39
Arizona-California.....	3,584	36,427.73	53,760.00	17,332.27	67.76
	233,357	\$ 2,301,185.07	\$ 3,499,950.00	\$ 1,198,764.93	65.75

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO THE TREASURER'S OFFICE

For Lutheran Spiritual Welfare Commission	
Immanuel Ev. Lutheran Congregation, Manitowoc, Wis....	\$ 10.00
For Missions	
Memorial wreath in memory of Norman Fredrick, by Mr. and Mrs. William R. Huth, Slinger, Wis.....	2.00
For General Relief Committee	
Zion Ev. Lutheran Congregation, Theresa, Wis.....	55.45
Emmanuel Ev. Lutheran Congregation, Hartford, Wis.....	68.22
Rev. Karl Krauss	26.00
	\$ 147.67
For Church Extension Fund	
Students of Northwestern College, Watertown, Wis.....	124.00
N. N.	4.50
Mr. and Mrs. E. Schoenike, Winona, Minn.....	10.00
Prof. John P. Meyer	102.00
Mr. and Mrs. Hilbert Drews, Hales Corners, Wis.....	100.00
Mr. and Mrs. Walter Steinbach, Appleton, Wis.....	10.00
N. N.	5,000.06
Memorial Wreaths —	
In memory of Mrs. Ida Geisler, sent in by Rev. D. H. Kuehl	9.00
In memory of Mrs. Walter Voss, by Mr. and Mrs. Eino Hagland, East Tawas, Mich.....	5.00
In memory of Otto Blase — Mrs. Martha Jahnke — Mrs. Anna Hoffmann, sent in by Rev. Waldemar F. Zink, Kewaunee, Wis.	8.00
In memory of Ervin Michaelsen, by Mrs. Frances Michael- sen and girls of Red Wing and Mr. and Mrs. Ronald Klein of Lake City, Minn.....	10.00
In memory of Mrs. Ida Parma, sent in by Rev. Waldemar F. Zink, Kewaunee, Wis.....	5.00
	\$5,585.50
For "Books for Missions"	
Elizabeth Peterson, Waukegan, Ill.....	10.00
Grace Lutheran Church—Ladies Aid, Zillah, Wash.....	5.00
Ladies Aid Society of St. Paul's Lutheran Church, South Haven, Mich.	50.00
St. Jacob's Ev. Lutheran Ladies Aid Society, River Junc- tion, Mich.	20.00

Mrs. Erna Christenson, South Shore, S. Dak.....	2.00
Immanuel Lutheran Church, Evening Circle No. 2, La Crosse, Wis.	24.67
Mr. and Mrs. Andrew Chomos, Detroit, Mich.....	5.00
St. Paul's Lutheran Ladies Aid, Algoma, Wis.....	32.00
Pupils of St. John's Ev. Lutheran School, Red Wing, Minn. Sent in by Mrs. Joseph Barilla, Manitowoc, Wis.....	5.00
Pupils of Miss Ada Sievert's class, St. Mark's Lutheran School, Watertown, Wis.....	21.25
St. Mark's Women's Guild, Flat Rock, Mich.....	7.00
Mrs. Jacob Pielmeier, Winona, Minn.....	2.00
St. Martin's Lutheran Mission Group, Watertown, S. Dak...	25.00
Mr. and Mrs. Karl J. Leitz, Eaton Rapids, Mich.....	5.00
Pupils of Good Shepherd Ev. Lutheran School, Omaha, Nebr. Women's organizations of St. Peter's Ev. Lutheran Church, Plymouth, Mich.	60.00
John Volz, Pigeon, Mich.....	2.00
Crusaders of St. Croix Lutheran High School, West St. Paul 18, Minn.	54.62
Our Savior's Ladies Aid Society, Two Rivers, Wis.....	29.10
Ladies Aid Society of St. John's Ev. Lutheran Church, Northfield Township, Ann Arbor, Mich.....	25.00
Mr. and Mrs. Harold Hochmuth, Wonewoc, Wis.....	25.00
	\$ 437.14
	\$5,982.51

C. J. NIEDFELDT, Treasurer

**MEMORIAL WREATHS
SOUTHEASTERN WISCONSIN DISTRICT
May-June 1960**

In Memory of — Sent in by Pastor	Budgetary	Church Extension
Christian Lengling — A. C. Lengling	\$	\$ 10.00
Ed. Neitzel — P. E. Eickmann.....		5.00
Mrs. R. Kannenber — P. J. Gieschen		79.00
N. N. — Paul Kuehl.....	8.00	
Mrs. Martha Voight — A. C. Schewe		5.00
Gustav Menzel — A. C. Schewe.....		5.00
Alfonse Schmidt — A. C. Schewe.....		5.00
Adolph Grohskreuz — A. B. Koelpin..		10.00
	\$ 8.00	\$ 119.00

G. W. SAMPE, District Cashier

Helpful Books for Teachers

BUILDING THE SUNDAY SCHOOL. By R. C. REIN. 116 pages. \$.70

"Teachers and administrators of Sunday schools will find excellent guidance in the eight chapters under which the writer has organized his presentation: 'Forming a Proper Concept, Locating Causes for Losses, Strengthening the Weak Places, Developing Departments, Preparing for Evangelism, Seeking the Lost, Co-operating with the Home, The Ideal Sunday School.' The 32-page appendix will be found a welcome source of good practical suggestions."

IT'S FUN TO TEACH. By VICTOR HOAG. 150 pages. Paper cover. . . . \$1.50

This book deals with the various phases of teaching and is pointed particularly toward the needs of the Sunday-school teacher.

The author is trying to accomplish two things: to motivate the teachers and to help equip them for their work. Here is a book for every Sunday-school staff library.

METHODS FOR SUNDAY SCHOOL TEACHERS. By A. C. MEYER. Paper cover. 39 pages. No. 7N18. \$.50

Principles of teaching applied to the various departments of Sunday school, to memory work, visual aids. Includes prayers for class use.

MAKE THE BIBLE LIVE IN YOUR TEACHING. By IVY OLSON. 48 pages. Paper cover \$.50

This booklet is designed to help Sunday-school teachers use the Bible meaningfully and effectively in teaching every lesson, from preschool classes up.

This booklet also purposes to guide the individual, the group, and the family in study and appreciation of the Bible.

SUNDAY SCHOOL LEADER'S HANDBOOK. By ADOLPH H. KRAMER. 128 pages. Paper cover \$.60

This book is recommended to Sunday-school superintendents and members of Christian education boards.

SEVEN LAWS OF TEACHING, THE. By JOHN MILTON GREGORY. 129 pages with Index. Cloth. \$1.75

This is a clear and simple statement of the important factors governing the art of teaching. It can be used with great success as a handbook for teachers in the Sunday school.

BUILDING BETTER BIBLE CLASSES. By OSCAR FEUCHT. 117 pages. Paper. . \$.85

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