

THE NORTHWESTERN  
**Lutheran**

February 11, 1962  
Volume 49, Number 3



# BRIEFS

## by the Editor

In this issue we publish several news releases from our Synod's news bureau. The official title of our bureau is the Public Relations Committee, which was established by a resolution of our last convention. Pastor James Schaefer is the Director of Public Information. Other members of the Committee are the Pastors Alfred Schewe and John C. Jeske. For these releases, see page 40.

\* \* \* \*

Recently the following letter was received by the Secretary of our Synod:

"I am a United Lutheran pastor serving a mission congregation here in —. To some of us in the ULCA, the Wisconsin Synod represents a bulwark of Confessional Lutheranism against the tide of liberalism and Modernism which has become so widespread in some areas of the Church. I would be most grateful if your office could furnish me with more specific information concerning the Wisconsin Synod, viz., doctrinal principles, church polity, relationship to other Lutheran bodies, etc.

"Thank you.

Sincerely yours in Christ,"

[Names of place and person are withheld for valid reasons.]

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*Please! When you send in typed items intended for publication, be sure that they are doubled-spaced. We have no secretary or stand-by typist to retype items that are not in proper form. If we send single-spaced copy down to the typesetters, their foreman comes up to our office in a hurry — and not to pay us a compliment, either! Again, please!*

\* \* \* \*

Here is another letter that was relayed to us. It also comes out of the United Lutheran Church, but it's a layman who writes here. He had written to request materials that might be used to promote understanding and interest regarding Christian day schools. After his letter had been answered and the materials had been sent, this man wrote at some length. We select several paragraphs:

"Although a member of the United Lutheran Church, I subscribe to THE NORTHWESTERN LUTHERAN. My interest, and admiration, is drawn to your Synod because of your holding to the Bible as the inspired Word of

God, and of course because of your belief in Christian schools.

"In this part of [an Eastern state] nearly all of the Lutheran congregations are part of the ULCA. I've been told that during colonial days Lutheran schools flourished here, prior to establishment of a public-school system. The Mennonite Church has a number of elementary schools in this area plus a growing high school. And of course there are a few Roman Catholic schools, too.

"Probably it will be many years before a Lutheran day school opens its doors here, but there are a few laymen and several pastors interested. But we are told that it will have to be a lay effort."

\* \* \* \*

This issue contains another installment in the series "Entrenched Unionistic Practices." See page 39.

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*A man in service, stationed at Fort Lewis with the Thirty-Second Division, writes:*

*"I enjoy The Northwestern Lutheran very much. We get it at home, and now I get it while in service."*

\* \* \* \*

Through an oversight which we are at a loss to explain, we did not include two pictures which should have appeared with the article "Lumano Lutheran Dispensary Dedicated." You will find them on page 41.

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

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# Editorials

**Unsettled Business** In headlines that revealed the measure of importance attached to the report, a regional Missouri Synod publication recently announced: "Dr. Scharlemann Retracts, Clarifies His Doctrinal Stand." *The Lutheran Witness* was no less attention-getting, especially since its "Special Report" headline was given an impressive official character by the subheading, which listed among the signers of the report the president and vice-presidents of the Missouri Synod, the president of the St. Louis Seminary, and members of its Board of Control. It was an important announcement.

It was also a welcome announcement. The case of Dr. Scharlemann has been not only embarrassing and painful for the Missouri Synod, but also dangerous. The drumfire of criticism leveled against his stand on Inspiration and Revelation has been creating a serious problem that could explode into a major synodical crisis. Now, they were happy to report, the matter was well on its way to being settled. The impression given in the reports was that the Missouri Synod was mending its theological fences, and the citizenry of the Synod need no longer be alarmed.

But much more fence-mending is in order if the acknowledged unclarity and deviation in Dr. Scharlemann's former position are to be removed as a threat to Missouri Synod orthodoxy. Before a conservative Lutheran can have peace of mind, a good deal of unsettled business must yet be settled. Before he can indulge in a feeling of relief, he will first need to get solid answers to questions like these:

Does the report indicate that the problem has been solved, or only that there has been "progress made"?

If Dr. Scharlemann's position has been wrong, what is being done to assure a concerned synod that hundreds of his former students are not now propagating his views in all areas of the synod?

What is to prevent Missouri Synod pastors sharing Dr. Scharlemann's views from maintaining and disseminating those views?

What assurance is there that theological professors who tolerated or approved of his position have likewise "retracted" and "clarified" their stands?

What effective changes are being made in the government of the theological schools so that similar liberties will not be taken by other teachers?

What changes are being made in synodical concepts of academic freedom that now allow and encourage a latitude of theological thinking and teaching?

And there are other questions. Those who feel at ease because the problem has been settled by headlines are holding their heads in the sand.

C. TOPPE

\* \* \* \* \*

**What Need We Further Witness?** The enemies of Christ and His Church sometimes say things that are intended to hurt the Church, but that God changes into a blessing. So it was in the history of Joseph, whose brothers sold him into slavery. At the end of his life Joseph could say to them: "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

When Caiaphas the high priest argued before the Jewish council that Jesus should be put to death, he uttered this truth of the Gospel: "It is expedient for us, that one man should die for the people, and that the whole nation perish not." The one thought in his mind was to get rid of Jesus, but God put a word in his mouth that proclaimed that Jesus should die not for the nation of the Jews alone, "but that also he should gather together in one the children of God that were scattered abroad" (John 11:49-52).

Similarly, when Jesus was being examined by the scribes, the chief priests, and the whole council, He was asked if He was the Son of God. And when He assured them that He was indeed the Son of God, they said: "What need we any further witness? for we ourselves have heard of his own mouth." We can thank the scribes for that word. For what need we any further witness, even to this day, than the witness of Jesus? We have His own word that He is the Son of God, the Savior of all sinners, who will keep us in the true faith to life everlasting.

We do, of course, welcome the testimony that the excavations in the Holy Land and elsewhere in the East give in support of Scriptures; we are glad when anything is discovered that lends support to the statements of the holy writers; but we really do not need further witness than that of Christ Himself and the writers whom He inspired by the Holy Spirit.

"What need we any further witness? for we ourselves have heard of his own mouth." That was a fine principle that the enemies of Christ expressed for us.

E. E. KOWALKE

\* \* \* \* \*

**Solitary Religion?** More and more the expression "solitary religion" is creeping into current religious literature. *Christianity Today* quotes John Wesley, the founder of the Methodist Church, as having said that "the Bible knows nothing of solitary religion." There is a lot of truth in that statement.

This does not mean that Christian faith is not a personal matter between the believer and his God. It is that. One cannot believe for the other. "To his own master he standeth or falleth" (Rom. 14:4). But for the Christians there is an interrelationship. There can be no ignoring of others. For one thing, the believers are to be Christian witnesses, and that function cannot be performed in isolation, apart from others.

Furthermore, Scripture compares the Christians to the members of the human body, whose functions are interrelated and inseparably entwined. It is surprising how much the Bible has to say on the subject of Christian fellowship, Christian togetherness. Christian fellowship is not only something which you may practice but something that God wants you to practice. Where it is to be avoided, other factors enter in, for example, false doctrine, for to practice Christian fellowship at the expense of the Word of God is a sham fellowship.

(Continued on page 41)

# Studies in God's Word:

## I Am A Debtor

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also (Romans 1:14, 15).

Few men, if any, have ever been more absorbed in saving souls than the Apostle Paul. With him, saving souls was not a sideline; it was an obsession. He made a few tents on the side to keep body and soul together. But we can be confident that he also used this secular occupation as an opportunity to proclaim Christ.

What made Paul like that? How could he lose himself so completely in the cause of Christ? His answer is, "I am a debtor." He felt an inner compulsion that was equal to the obligation of paying a debt. An honest man who is obligated to a creditor will not be completely at ease until that debt has been paid. In much the same way Paul felt an obligation to go wherever there were people and tell them about their Savior.

May we catch just a little of Paul's spirit in these waning days of the Epiphany season!

### Paul Acknowledged His Debt

Paul's background was not the same as yours and mine. He was not born into a Christian home, nor did he receive the same Christian training that you and I have enjoyed. Instead, he was schooled in the religion of the Pharisees, who prided themselves that they were righteous and despised others. They felt themselves quite capable of keeping God's Law. In fact, they often tried to improve God's laws by adding a few of their own.

The Pharisee felt no need for a Savior. He was his own Savior. His attitude toward Christ and any of His followers was one of utter contempt.

Such was the early training of the Apostle Paul, or Saul, as he was

named then. So it doesn't surprise us at all that Saul was present at the stoning of Stephen, looking on in joyful approval. Nor does it surprise us to hear that he set out for Damascus one day breathing out threatenings and slaughters against Jesus and His followers. He was going there to obtain permission to seize any Christian whom he might find and bring him back bound to Jerusalem.

But God had other plans for this man. That same day Saul the bold blasphemer became Paul the fearless Apostle who could later say, "I labored more abundantly than they all." Paul never forgot what happened on the road to Damascus, how he was rescued from certain eternal doom and made a child of God. Every time he thought of his narrow escape he felt constrained to confess, "I am a debtor."

He realized, of course, that he could never pay the debt he owed to God for the gift of salvation. But he would certainly show his gratitude by sharing Christ with those who did not yet know Him. It made no difference to Paul whether he was dealing with Greeks or barbarians, learned or unlearned, male or female, bond or free, light-skinned or dark. Underneath they all looked alike to him. He saw people who needed Christ. He felt an obligation to bring Christ to them. There was no rest for him until he had done all in his power to pay that debt.

### Do You and I Acknowledge Our Debt?

Our coming to faith has not been as spectacular as that of the Apostle Paul. Most of us were brought to the Lord in infancy through the Sacrament of Holy Baptism. We've never known what it's like to live without Christ. Maybe that's why we don't always feel our debt so keenly. Maybe that's why people can be so unconcerned about souls dying without Christ. Maybe that's why they so often feel no obligation in matters

that ought to be of vital concern to them.

When the time comes to build a new church or a new school to meet the needs of a growing congregation, there are usually those who feel no obligation. Their children are grown up. They have no use for it any more. They forget that they owe a debt to those who provided the original facilities for them, that they have an obligation to provide for the spiritual needs of the next generation, whether their own children and grandchildren are involved or not.

Some feel no obligation toward their Synod. But the pastor who proclaims the Word to us every Sunday, the teacher who instructs our children, would perhaps not be there if the Synod did not make it its business to train such workers. Without a Synod, perhaps our congregation would not even be in existence today. Here too we owe a debt.

Some feel no obligation toward an unchurched acquaintance. But what would be our lot today if others had taken the same attitude toward our parents and grandparents and earlier ancestors? Would we be Christians today?

We too have a debt. Obviously, we can't possibly pay the debt we owe to God for the gift of eternal salvation through His Son. But we can acknowledge that we have a debt to pay and we can show our gratitude by being restlessly concerned about every soul that is still without Christ.

*Lord, lay some soul upon my heart  
And love that soul through me.  
And help me nobly do my part  
To win that soul for Thee.*

We have a debt! What are we doing to pay it?

*Yes, the sorrow and the sufferings  
Which on every hand we see  
Channels are for gifts and offerings  
Due by solemn right to Thee;  
Right of which we may not rob Thee,  
Debt we may not choose but pay,  
Lest that face of love and pity  
Turn from us another day.*

C. MISCHKE

# News FROM OUR Missions



## Mission Activities In Sunny Florida

[Various circumstances kept this article from appearing earlier. Though its appearance is belated, the reader will find it worth while.—Ed.]

The date of this article is December 1, 1961. While the people in the northern part of our nation are preparing for a long, cold winter, the Floridians are looking forward to a mild, warm winter season. The people here who are engaged in the citrus industry are just beginning to harvest a record crop of citrus fruits.

Our Synod has four full-time workers in the Lord's vineyard in the Sunshine State. They are devoted to the task of gathering souls for the Lord's great harvest of eternal life. We have only made a beginning along the Gulf Coast area of central Florida. There are many other rapidly expanding areas in which we ought to expand our mission program now.

We are informed that, on the average, 100 families of Lutheran background are moving to Florida every month. As in other areas, there are those who are native to this state, but are still without the knowledge of their Savior. Many have established their homes here, but have neglected to establish their church home. They, too, need to be regained for Christ's kingdom before it is too late and the door of heaven is shut.

Our congregations are beginning to make use of the lay visitor program in making calls on prospective members. A study of the growth of our Florida stations would reveal that the increase in membership is largely the result of adult instruction classes.

All stations report a steady growth from year to year. Bay Pines Congregation of Largo and Peace Congregation of Bradenton have new chapels. Mount Calvary of Tampa is in the process of erecting a chapel which should be completed by March 1962. Faith Congregation of St. Petersburg, which has been an independent con-

gregation for several years, recently purchased additional property which will adequately take care of their future needs. They are contemplating the erection of a new house of worship.

The population explosion is in evidence in practically all areas of Florida. A typical example is the city of Tampa. In 1950 Tampa had a population of 125,000. In 1960 it reached nearly the 300,000 mark. Large housing developments are in evidence in many areas of Florida.

We seek the prayers of our people that the Lord of the Church may increase the number of workers in this section of our country so that His kingdom may come to many blood-bought souls.

The cooperation on the part of our pastors in sending us the names of members who plan to live in Florida

is appreciated.

Information pertaining to our Florida stations may be obtained by writing to:

The Rev. James L. Vogt  
3012 18th Avenue W.  
Bradenton, Florida

The Rev. Howard Kaiser  
11335 77th Avenue N.  
Largo, Florida

The Rev. William Steih  
4845 25th Avenue N.  
St. Petersburg 13, Florida

The Rev. Edward Renz  
2828 West Kirby Street  
Tampa 4, Florida

Should any of our readers have information on men who may be sent to the Bay Pines Veterans' Hospital in Bay Pines, please contact Pastor Howard Kaiser.



Groundbreaking for Mount Calvary Ev. Lutheran Church, Tampa, Florida  
Left to right: Pastor Renz, and Building Committee members: Mr. Brown, Chairman, Mr. White, Mr. Schofer, Mr. Curtis.



# A Lantern to Our Footsteps

## God's Reply to Our Questions

Topic:

**How Long Were the Days of Creation?**

In the last issue we considered the question: Is Genesis 1 and 2 a historical account of creation? We came to the conclusion that the Scriptures speak of it in that way. We saw that our Lord Himself considered it as a true event as related in Genesis. We cannot but consider the Genesis account of creation as true history.

### Are the Days to Be Taken as Periods?

However, in an attempt to harmonize the account of the Scriptures with what is considered as conclusive geological evidence and with theories of evolution that claim to find support in such "scientific" evidence, it is said: You must consider the days in Genesis 1 as long periods of time, perhaps even periods extending over millions of years. So the question is asked as to what is meant by the days spoken of in Genesis 1.

As we look for an answer to this question we must keep in mind that we are interested in what the Scriptures themselves say. We want to know what the words of Scripture say, entirely apart from any consideration as to how that may harmonize with reason and with the suppositions expressed in "scientific" theories.

### What the Average Reader Understands

In Genesis 1:5 we read: "And the evening and the morning were the first day." There is little doubt that an average reader will simply conclude that such a statement intends to speak of a normal day as we know it. He concludes that from the way a day is spoken of in connection with evening and morning. When it is said that evening comes and then morning, we normally understand such a statement to mean that one day has passed.

### The Use of the Hebrew Word for "Day"

Let us, however, look more closely at the word used in the original Hebrew for *day*. Is this word ever used to mean a period of time? According to the Hebrew dictionary this word in its singular form — the form we have here — may have one of three possible meanings. It is used to name the light part of the time that passes between one sunrise and another. That is the meaning in the first part of Genesis 1:5 when we read: "And God called the light Day." Secondly, it is used to speak of an ordinary day of 24 hours. Finally, it is used in the sense of *time*, as, for example, in Isaiah 11:16: "Like it was to Israel in the *day* that he came up out of the land of Egypt." But in this latter sense the meaning is not a *period* of time, but simply time without the thought of a long, extended period. Of the three it is quite evident that the meaning that fits the six days of creation in Genesis is the second one, that of a normal day of 24 hours.

### Further Evidence

For further evidence, consider also that on the fourth day God created the heavenly bodies, the sun, moon, and stars. Concerning them we read: "And God set them

in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness" (Gen. 1:17, 18). It is evident that from this time on we must reckon with days as we know them now, for from this fourth day on the same sun, moon, and stars were controlling day and night even as they have since that time to the present. But it is contrary to all use of language to say that after the fourth day the expression, "and the evening and the morning were the fourth day," means a day of different length from the one spoken of earlier in the account when we read: "And the evening and the morning were the second day." All six days are spoken of with the same words; they must all refer to the same kind of day. That is also evident from what we read in Exodus 20:11: "For in six days the Lord made heaven and earth, the sea, and all that in them is." Again six equal, normal days as the days of God's creation are mentioned.

### Even Modernistic Commentators Agree

In this connection it is interesting to note that modern commentators who reject the Genesis account as true history and so feel no need to harmonize it with "scientific" theories, say very frankly that "there can be no question but that by *Day* the author meant just what we mean — the time required for one revolution of the earth on its axis" (*The Interpreter's Bible*). When they say this, we cannot but agree with them fully, although we must disagree when they reject the historicity of Genesis 1.

### A Forced Translation of Genesis 1:1, 2

A further attempt to make room for a long period of time to allow for certain geological and evolutionary developments is made by altering the translation of the first two verses of Genesis 1. In place of what we find in our King James Version, the first verses are translated in a manner such as this: "When God began to create the heavens and the earth, the earth was without form and void, etc." By translating in this way the first two verses are made to speak of a long, indefinite time during which heaven and earth were created before the events that occurred during the six days that follow. However, such a translation is not the natural way of rendering into English what the Hebrew says. It is a forced translation and gives evidence of being made to satisfy the translator's preconceived ideas. We understand the first verses in this way: In the beginning God called all the materials that make up the heavens and the earth into existence. It was still formless and void of living beings; only the Spirit of God moved upon it. Then God called light into existence. After God had completed this much of His work of creation, evening came and then morning, and so the first day had passed.

ARMIN SCHUETZE

# Entrenched Unionistic Practices

## Fifth Installment

### Cooperation in Radio Preaching and the Training of Future Pastors

**The LWF** It isn't likely that any reader of this periodical is totally unfamiliar with the LWF. Nevertheless, in view of this article's purpose, it is essential that acquaintance with the LWF be more than nominal.

Spelled out, the abbreviation signifies the Lutheran World Federation. This organization includes in its membership approximately two-thirds of the world's 70 million Lutherans, the same ratio which prevails with respect to membership on the part of America's Lutherans.

The objectives of the LWF have been summarized thus in *America's Lutherans*:

- to promote fellowship and cooperation in study among Lutherans;
- to foster Lutheran cooperation in ecumenical movements;
- to develop a united Lutheran approach to responsibilities in missions and education;
- to support Lutheran groups in need of spiritual and material aid.

Though the LWF was formally organized as recently as 1947, its beginnings date back to 1923 when "representatives from churches in 22 nations met at Eisenach, Germany." Of this meeting the *Concordia Cyclopaedia* states: "Since the participants in this convention neither were in doctrinal agreement with each other nor had met for the purpose of bringing about such agreement, the Missouri Synod and allied Lutheran bodies in the Synodical Conference declined to send delegates."

**Missouri In 1956** Although The Lutheran Church—Missouri Synod has had "observers" at meetings of the LWF, this body, in spite of much agitation and even charges of isolationism from without and within, has resolved against membership in this unionistic alliance. The St. Paul Convention in 1956 took this action with respect to this issue:

WHEREAS, The Constitution of the LWF clearly indicates to us that the nature and purposes of the LWF are such that they promote cooperation of the member churches in actual church work, e.g., joint mission and educational endeavors; and

WHEREAS, The doctrinal basis (Article II) of the constitution of the LWF does not insist on full confessional agreement on the part of member churches; and

WHEREAS, Such cooperation would involve us in a union in spiritual matters with groups not in doctrinal agreement with us; . . .

Resolved, a) That The Lutheran Church—Missouri Synod respectfully decline the invitation to become a member of the LWF. . . .

(Missouri 1956 Proceedings, emphasis ours.)

That it was largely this resolution which occasioned our decision "to hold the judgment of our Saginaw resolutions in abeyance" is attested by this supporting statement:

WHEREAS, The resolution of The Lutheran Church—Missouri Synod, declining membership in the LWF, is an excellent statement of scriptural principle and policy, and lays a better basis for a discussion of the principles and their application. . . .

(Recessed Convention Proceedings, 1956, Report of Floor Committee No. 2, Resolution I.)

#### Definitely Not "Externals"

With this brief introduction to the LWF, we are now ready to concern ourselves with another factor vital to our consideration of "Entrenched Unionistic Practices," namely, this question: Is cooperation in radio preaching and in the preparation of future pastors church work or merely a matter of externals, involving no church fellowship? As recently at 1946 Dr. J. Behnken, president of The Lutheran Church—Missouri Synod, stated:

If such cooperation involves joint work in missions and Christian education, . . . then cooperation is just another name for pulpit, altar, and prayer fellowship. Without doctrinal agreement this spells compromise. It means yielding in doctrinal positions. Such fellowship will not stand in the light of Scripture.

(Wisconsin Theological Quarterly, 1947, page 68.)

That is well said. It expresses our convictions that no cooperation with the LWF in any area of church work is permissible. Accordingly, joint radio preaching and joint efforts in the preparation of men for the public ministry with the LWF is unionism, a flagrant violation of the Scriptural principles of church fellowship.

#### A Different Language

That brings us to the issue in question. This church body which formerly agreed with us in the evaluation of the LWF and also concerning that which comprises church fellowship has joined hands with this same Federation in work which in their own former language is church work.

A release from *The Lutheran Hour*, dated July 10, 1961, reports:

Agreement regarding participation by The Lutheran Hour in the newly established LWF Broadcasting Service has been announced. . . . The Lutheran Hour has agreed to contribute to the establishment of the LWF Broadcasting Service. It will encourage and assist in the local use of the Lutheran Hour programs produced in LWF-BS production centers. Additionally, it will make available to the Addis Ababa station the services of its program production centers in Nigeria and India. As a participant in the project, The Lutheran Hour will serve as a consultant to the LWF Broadcasting Service.

The *News Bureau* of the National Lutheran Council very correctly labels this "an agreement for 'cooperation in radio evangelism in Africa and Asia.'" Although the Lutheran Hour programs "will be identified as such,"

we are told that "their number and kind are to be determined by the LWF Broadcasting Service in consultation with LH officials." Significant is also the fact that Dr. Franklin Fry, president of the LWF, regards it as "extremely important" that the Church presents a united front in preaching the Gospel" and that this project would "provide a demonstration to the public . . . of the 'gratifying degree of unity,' inasmuch as several Churches, including the Orthodox Church of Ethiopia, will proclaim the Gospel over the same air waves and will be heard over the same receivers."

A second incident, for all practical purposes of the same nature, is found in an NLC release of August 3, 1961:

A decision to recommend the establishment of a theological seminary to serve the ministerial needs of four Lutheran bodies in northern Latin America was reached at a meeting of church representatives here (Bogota, Colombia), July 22-24. . . .

The General Committee was composed of representatives from the Evangelical Lutheran Church—Synod of Colombia, the Mexican Lutheran, the Missionary District of the Carribean Area of The Lutheran Church—Missouri Synod, and the German and Scandinavian churches in Mexico.

Members of the boards responsible for or interested in the Latin American churches also were repre-

sented. These were the Board of American Missions and the Board of World Missions of the American Lutheran Church, the Board for Missions in North and South America of The Lutheran Church—Missouri Synod, and the Latin American Committee of the Lutheran World Federation.

As Missouri once spoke, we are still compelled to say that "such cooperation . . . is pulpit . . . fellowship," that it "spells compromise," that "such fellowship will not stand in the light of Scripture."

#### The Explanation

Past installments have demonstrated sufficiently how this "strange" change could occur in The Lutheran Church—Missouri Synod. The stand on church fellowship, espoused in *A Theology of Fellowship*, makes allowance for church fellowship on the part of churches not in doctrinal agreement with one another. Our decision, declaring severance of fellowship with our erstwhile sister synod, was the only way left to us of confessing that God's Word demands a condemnation of such "principles."

To the end that The Lutheran Church—Missouri Synod will not permit this apparent liberalism completely to engulf it "in the sea of Modernism" and thus cause the one-time "voice of conservative Lutheranism" to be silenced entirely, we pray: From this preserve them, heavenly Father!

## ITEMS FROM OUR NEWS BUREAU

### Meeting with Missouri Synod Declined:

According to Professor Carl Lawrenz, president of the Wisconsin Lutheran Seminary, Mequon, and chairman of the Wisconsin Evangelical Lutheran Synod's Commission on Doctrinal Matters, an invitation to meet with the Committee on Doctrinal Unity of The Lutheran Church—Missouri Synod has been declined at this time by the Synod's Commission.

In a letter to Dr. J. W. Behnken, president of The Lutheran Church—Missouri Synod, the Wisconsin Synod's Commission stated that it is "presently of the opinion that any attempt at a joint meeting should be postponed until your Synod has met in convention next June and expressed itself on the issues between our two bodies."

Before discussions could be resumed, according to the Commission's letter, "developments would have to be such that they would justify the resumption of discussions and would give some indication that there is a definite returning to the confessional position that we formerly jointly held."

The letter pointed out that there is no such indication, but that The Lu-

theran Church—Missouri Synod is still following principles "in their expressions and practice concerning church fellowship" which led to the suspension of fellowship between the two synods.

A spokesman for the Commission said that this referred to recent meetings between The Lutheran Church—Missouri Synod and the National Lutheran Council at which principles regarding a possible future cooperative association were formulated.

The Commission assured Dr. Behnken that it "shares your deep concern that the breach may be healed."

At the Wisconsin Synod's 1961 convention, the delegates voted to suspend fellowship with The Lutheran Church—Missouri Synod, charging that The Lutheran Church—Missouri Synod in its relation to other Lutheran church bodies had deviated from the former position of the Synodical Conference of which both are members. The report cited a number of examples of meetings at which the Missouri Synod had participated in joint devotions.

According to the Wisconsin Synod, the position of the Synodical Conference has been that there can be no joint work, worship, or prayer between church bodies until complete doctrinal agreement has been reached.

The Synod's Commission on Doctrinal Matters will be observers at the convention of The Lutheran Church—Missouri Synod, meeting in Cleveland, June 20 to 30.

### Observers at Missouri Synod Convention:

The Rev. Oscar J. Naumann, president of the Wisconsin Evangelical Lutheran Synod, announced that the Synod's Commission on Doctrinal Matters would be observers at the triennial convention of The Lutheran Church—Missouri Synod, meeting at Cleveland, June 20 to 30.

Pastor Naumann stated that the Commission would not participate in the convention proceedings. "We will be sitting silently by," he said, "hoping and praying that the heavenly Father will unite us once more in the staunch confessional Lutheranism which the Synodical Conference for over 75 years without apology upheld and boldly defended."

Last year the Wisconsin Synod at its convention in Milwaukee suspended fellowship with The Lutheran Church—Missouri Synod charging that the Missouri Synod had departed from the Scriptural paths on which the Synodical Conference had walked together for so many years. The convention added the hope that The Lutheran Church—Missouri Synod



would "come to herself" . . . and return to the side of the sister from whom she has estranged herself."

**Mission Director Dies:**

The Rev. Alfred Maas, 66, director of the Church of the Evangelical Lutheran Confession, Germany, died January 20 at Ann Arbor, Michigan, after a long illness.

The Church of the Evangelical Lutheran Confession, Germany, is supported by the Wisconsin Evangelical Lutheran Synod.

Pastor Maas had been executive secretary of the German Mission Board from 1939 to 1950 and was the nonresident director of the German Church from 1950 until his death. He had also served parishes at Sterling, Ann Arbor, and Sodus, Michigan.

A native of Milwaukee, Pastor Maas was a graduate of Concordia College, Milwaukee, and of the Wisconsin Lutheran Seminary, at that time located in Wauwatosa, Wisconsin.

The Rev. Edgar Hoenecke, executive chairman of the Synod's Board

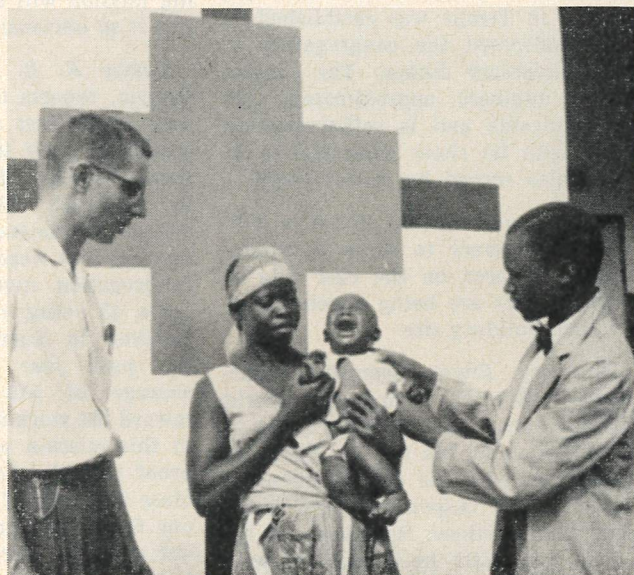
for World Missions, said that "among our people in Germany he will be sadly missed. He was a father to them in their postwar troubles. We will miss him equally here because of his dedication and his humble, faithful service to the Board."

Funeral services were conducted on Tuesday, January 23, at Ann Arbor, Michigan.

[A more complete obituary will follow.—Ed.]



Pastor Robert Sawall in front of Dispensary



Pastor Sawall and Zaccheus, African Dresser (Dispensary Assistant) with baby and mother. Baby brought for treatment.

*Anniversaries*

**Golden Weddings**

Teacher and Mrs. Richard Bruesehoff on July 30, 1961.

Mr. and Mrs. Paul Rossman of St. John's, Lannon, Wisconsin, on November 23, 1961.

Mr. and Mrs. Julius Wachter of Immanuel Lutheran Church,

Hadar, Nebraska, on December 21, 1961.

Mr. and Mrs. Henry Voss of St. John's, Lewiston, Minnesota, on December 26, 1961.

Mr. and Mrs. William Hardel of Grace Lutheran, Le Sueur, Minnesota, on December 27, 1961.

Mr. and Mrs. John Krueger of St. Peter's, Balaton, Minnesota, on January 21, 1962.

**Fifty-fifth Wedding**

Mr. and Mrs. Adolph Nenow of St. Paul's, Norfolk, Nebraska, on January 3, 1962

**Sixtieth Wedding**

Mr. and Mrs. Herman Rettschlag of Immanuel Lutheran Church, Watertown, Wisconsin, R. F. D. (Hubbleton).

**Editorials**

*(Continued from page 35)*

From the earliest days of the Christian Church the believers have not remained in solitary. Jesus soon gathered disciples around Himself. The early Christians had continual contacts with one another. It is said of the 300 souls converted on Pentecost: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Such togetherness is inevitable among true Christians.

There is also the fellowship of joint work. How many contributions the Phillippian congregation sent to Paul to support him in his mission work! They considered it not merely Paul's work but also their own work. We are joined together in the Lord's work in the synodical enterprises. To remain solitary with respect to this is not only hampering the work but isolating ourselves from a fellowship into which the Lord has called us.

IM. P. FREY

# Direct from the Districts

## Arizona-California

Emmanuel Lutheran Church, Tempe, celebrated its tenth anniversary on December 3. This church is still served by the Rev. Walter A. Diehl, first pastor of the church. The Rev. R. H. Zimmermann, who was chairman of the Mission Board when the mission in Tempe was established in 1951, addressed the congregation at the anniversary dinner. The congregation numbers approximately 125 communicants and is self-supporting along with its sister congregation at Mesa, also served by Pastor Diehl.

The Arizona Mission Board is calling a missionary to serve a rapidly developing area on the east side of Tucson. Lots are being purchased as a future building site.

The Rev. Edgar Hoenecke, chairman of Synod's Board for World Missions, has returned to his home in Mesa, following his trip to Africa in connection with the establishment of the Medical Dispensary and Bible School in Northern Rhodesia. As his schedule permits, he is assisting with services in the Phoenix area.

Emmaus Lutheran Church, a new mission in the "Westown" area of Phoenix, served by the Rev. Duane Tomhave, is planning construction of a chapel. Preliminary plans are currently being drawn by an architect.

Work has been started on the new parsonage for Redeemer Lutheran Church of Phoenix, the Rev. Charles Found, pastor. The parsonage is being built on property recently purchased by the church, which plans to relocate.

I. G. FREY

## Pacific Northwest

Pastor Thomas Henning of Calvary Lutheran Church of Bellevue, Washington, reports that increased attendance at church and Sunday school is greatly overtaxing this young mission's present facilities. Calvary has a combination parsonage-chapel. Sunday-school classes must be held in virtually all the rooms of the par-

sonage in addition to those in the chapel. The chapel, the size of a two-car garage, is often packed with upwards of fifty people for the Sunday service. In anticipation of a loan to build an adequate chapel, the men of Calvary have been doing much work in clearing their property of trees and brush. We pray that this flourishing mission will soon have the facilities it so obviously must have.

Pastor A. B. Habben of Tigard, Oregon, reports that on the anniversary of its first service this mission organized itself into Gethsemane Lutheran Church. In this first year of its existence this mission had an average attendance of 48 for the 63 services that were held. This fledgling congregation numbers 32 communicants, 15 voting members and has 32 children in Sunday school. During the past year it contributed an average of \$19 per communicant toward the work of our Synod. Surely, in this mission we have yet another proof that the Lord is continuing to bless the work of His kingdom which our Synod is doing in this corner of our country. Here, as also elsewhere in our country, the fields are ripe unto harvest. Men and facilities are desperately needed. Let us all together pray and work and give that no place in our country, nay, in the world, is without the saving Gospel of our redemption!

A. H. ZIMMERMANN

## Southeastern Wisconsin

District President Halboth reports the following evidence of the manpower shortage in our District: Seven pastors, four men teachers, and 14 lady teachers are needed at this time. Pastor Roy Brassow, formerly of Richwood, Wisconsin, was to be installed at St. Paul's, Cudahy, on February 4. President Halboth reminds pastors and congregations of the District that requests for vicars must be submitted on or before March 1.

The District Mission Board has appointed Mr. Fred Bartz, a member of Christ, Milwaukee, as an adviser to

mission congregations. Mr. Bartz will study building plans, counsel in the purchase and use of land, and oversee remodeling and expansion projects. His appointment is in keeping with a recommendation of the Board of Trustees and the General Mission Board that one or more capable men be appointed for such work in each District.

Lutheran high-school principals and board chairmen will meet with the Synod's Board of Education at Wisconsin Lutheran High School, Milwaukee, on February 9. Purpose of the meeting will be to discuss mutual problems. Principal Robert Krause reports that the combined enrollment of the High School and Milwaukee Lutheran Teachers' College will be about 950 in the 1962-63 term.

Three new members were added to the roster of congregations at the January meeting of the Wisconsin Lutheran High School Conference. They are: Christ the Lord, Brookfield; Trinity, Waukesha; and Centennial, Milwaukee. The Ladies' Guild has purchased uniforms for the High School band.

The District Mission Board has surveyed the Grafton-Port Washington area, with a view to establishing a mission in the future. The Sauk Village, Illinois, mission congregation has applied for membership in our Synod. The District board is also seeking to develop and implement a program of student service, to serve the many Wisconsin Synod students who attend universities, colleges, and schools of nursing in the Milwaukee area.

The Milwaukee Federation of Wisconsin Synod Churches is sponsoring a composite announcement in the Saturday religious news section of the Milwaukee Journal. Metropolitan congregations include their individual announcements in an eye-catching "block." The Federation underwrites 50% of the additional cost. A school for mentally retarded children is under study by a subcommittee of the Federation's Welfare and Relief Committee.

RICHARD D. BALGE

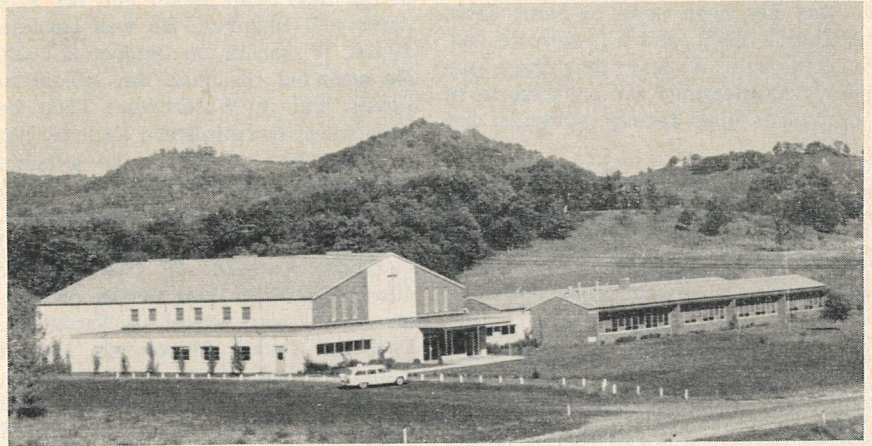
# All About Our Area Lutheran High Schools

## Luther High School Onalaska, Wisconsin

Having graduated its first class in June of 1961, Luther High School is currently in its fifth year of operation. The school is located on a 40-acre campus in Onalaska, Wisconsin, a city of some 3000 people. The city limits of Onalaska and the north boundary of neighboring La Crosse touch each other along the Great River Road, Highway 35.

Only 20 students enrolled in the first class at Luther in 1957. Since that time the student body has grown so that the present enrollment numbers 144 in the four high-school classes. Last September's incoming freshman class of 63 seems to predict that Luther High will continue to grow before a relatively constant enrollment figure is reached. A class of 21 will be graduated this coming June.

The school has always been favored with adequate building facilities. A new structure was erected before the first class began its studies in 1957. Constructed in the Butler rigid frame design, the building lent itself well to economical expansion. Such expansion was carried out in 1958 and again in 1959. At present the school can accommodate 150-175 students, with



Luther High School, Onalaska, Wisconsin

certain specialized areas of the building already designed for an anticipated larger student body.

Seven full-time faculty members and three part-time instructors carry on the teaching duties at Luther High. Realizing, however, that its education is never completed, the regular teaching staff continues to advance itself by having all its members attend summer school regularly. And since the school is dedicated to keeping Christ in higher education, an informal discussion of Christian principles of education was led this year by the school's principal for

those teachers who had not received their college training in our synodical colleges.

Looking back upon the few years of the existence of their school, the consecrated Christians who labored to make Luther High a reality have seen the Lord overcome the difficulties and discouragements. This, of course, is the regular pattern of events in all the work of the Church, from the far-flung mission fields to our local home congregations. Should this not encourage all to continue enthusiastically to carry out each phase of His work entrusted by God to our Synod? WAYNE SCHMIDT

## Saint Croix Lutheran High School West Saint Paul, Minnesota

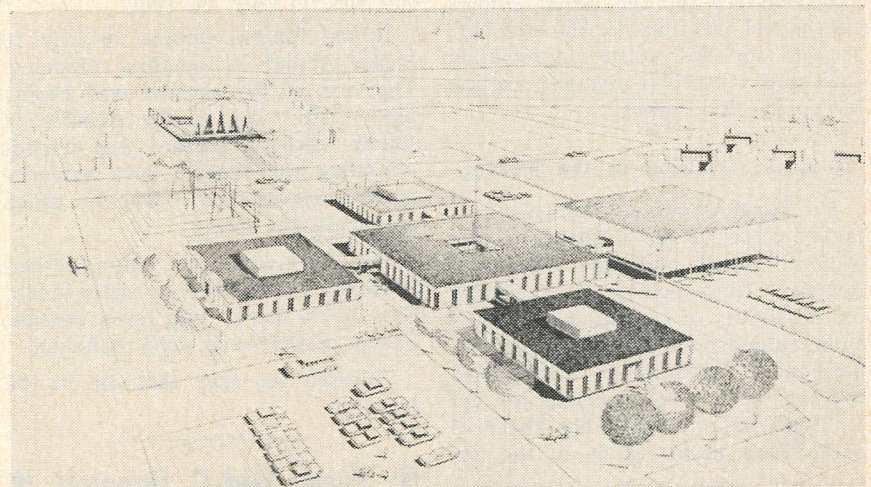
Two outside - my - office - window scenes seem to symbolize all that Saint Croix Lutheran High School prays for and stands for:

Snow has been falling for the past several hours, and the good earth is covered with a blanket of white. In a later season this snow will satisfy the thirst of man, beast, and plant. It is a blessing which the Lord is showering upon His creation.

### Recording God's Blessings

Saint Croix shares in this blessing — and in the others which God has seen fit to bestow upon it since its beginnings in September of 1958:

Today Saint Croix has a faculty of seven full-time instructors and one part-time teacher; then it had one and two, respectively. Today the student



Saint Croix Lutheran High School of the future, Saint Paul, Minnesota

body numbers 141; then it was 22. Today the freshman class totals 57; then it was the same 22. Today the physical assets include 26 acres of land, acquired in 13-, 8-, and 5-acre

tracts; an extremely functional permanent building; a temporary frame structure built in the summer of 1961; and a beautiful principal's home sitting on a windy hill overlooking

the campus. In 1958 the assets were textbooks, dictionaries, an encyclopedia, and a duplicating machine.

God has been good to Saint Croix Lutheran High, and all who are connected with it pray that these undeserved blessings will continue to be outpoured upon faculty, students, and school.

The snow does not deter the local utility company. Crews are erecting permanent power poles and installing street lights to banish the darkness which covers this suburban area.

Saint Croix stands for the banishment of mental and spiritual darkness. The curriculum is based upon and built around Jesus Christ, the Light of the world; all that is taught and learned is done in His name.

#### Forward Steps

The senior class was added to the curriculum this year, and the academic subjects usually associated with this grade are being taught. Physical geography provides recourse for students who are not bent in the direction of the sciences generally and physics specifically. Advanced business provides a third course for students who are taking a major sequence in business education.

Little steps are constantly being taken in the direction of growth, progress, and improvements: a torso model for the biology classes and a bus for the athletic department; a television set for the social studies classes and furniture for the sick bay; records for the music appreciation class and a baseball diamond waiting for spring and spikes.

#### A Major Decision in the Making

The big news around Saint Croix is taking place in the meetings of the General Board and the Board of Regents. These bodies are discussing the possibility of building a combined auditorium-gymnasium, the second permanent building in a proposed complex of five. A decision to "get on" with the work that lies ahead of Saint Croix seems to be in the air.

As we confidently look forward we realize that "there is no king saved by the multitude of a host" and that "a horse is a vain thing for safety." We turn to the Lord, humbly acknowledging that "he is our help and our shield" (Ps. 33).

M. A. SCHROEDER

#### † Teacher Henry F. Meyer †

Henry Frederick Meyer was the son of the Rev. John Meyer and his wife Anna nee Behnken. He was born in Zittau, Wisconsin, on October 2, 1875. He attended Christian day school in Ixonia and in Watertown. Then he enrolled at Northwestern College. For a while after graduation he pursued his studies further there. But then he was called as teacher to Appleton, Wisconsin. Later he followed a call to Town Franklin. In 1897 Teacher Meyer began his long period of service at the day school of Saron Ev. Lutheran Church, Milwaukee. He did follow a call to Stillwater, Minnesota, in 1904, but in 1906 he was again called by Saron. Here he served faithfully and well for 42 years. In 1941 his physical condition caused him to retire.

In his retirement he still served Saron Congregation and the Synod in various capacities. During this time members of Saron showed their love and esteem for their long-time teacher by providing for his physical support. In the first years of retirement he received loving care from Teacher and Mrs. Adelbert Backer and, for the last 16 years, from Mr. and Mrs. Hilbert Fenske. Some months ago, Mr. Meyer was taken to the Bethany Lutheran Convalescent Home, since he required special care. Here he enjoyed the spiritual ministrations of Pastor R. C. Stiemke, which he acknowledged gratefully. He departed this life on July 16, 1961.

In the funeral service on July 19 Pastor Arthur C. Lengling officiated. The text of his sermon was Philipians 1:23. The goodly number of fellow teachers, pastors, and friends attending the funeral gave evidence of the respect and honor in which they held Mr. Meyer.

The survivors are: his brother, Professor John Meyer, a sister-in-law, Mrs. Laura Meyer, and three cousins, Frieda, Esther, and John Behnken.

"Blessed are they that die in the Lord."

#### † Pastor Carl C. Henning †

Carl C. Henning, son of Joachim Henning and wife Johannah nee Vierke, was born June 7, 1873, at Zilwaukee, Michigan. He attended the day school maintained by St. John's Lutheran Church. There, too, he was confirmed.

He received his pretheological training at the Michigan Lutheran Seminary in Saginaw and graduated from the Wisconsin Lutheran Seminary at Wauwatosa in 1896. He served pastorates at Lannon, Wisconsin, 1896-1901; Waukesha, Wisconsin, 1902-1905; Tawas City, Michigan, 1905-1918; Town Grover, Wisconsin, 1918-1934; and Elkton, Michigan, 1936-1942.

Pastor Henning retired to Sebewaing, Michigan, in 1942 and resided there until the death of his wife nine years ago. Since that time he resided with his children in Wisconsin and Michigan.

He married the former Clara Zahn in 1897. She died in 1910. On June 7, 1911, he married the former Emilie Buch, who died January 20, 1952.

In poor health for the year before his death, he died Tuesday September 12, 1961, in Marinette, Wisconsin, at the age of 88 years.

He was preceded in death by two sons, Martin, an infant, and Theophil, aged 30.

The survivors include three sons: the Rev. Carl J. Henning of Lomira, Wisconsin; Otto E., Freeland, Michigan; the Rev. Walter L. of Belleville, Michigan; eight daughters: Mrs. Clara Ristow, Tawas City, Michigan; Mrs. Esther Schmolinski, Oconto, Wisconsin; Mrs. Ruth Lemke, Peshtigo, Wisconsin; Mrs. Hannah Nelson, Marinette, Wisconsin; Mrs. Melita Durow, Menominee, Michigan; Mrs. Irmgard Roach, Garden City, Michigan; Miss Ida Henning, Phoenix, Arizona; Mrs. Hertha Fuhrmann, South Milwaukee; 23 grandchildren and 19 great-grandchildren.

The funeral services were held in Christ Lutheran Church, Menominee, Michigan, with the Rev. Theodore Thurow officiating, and in Salem Lutheran Church, Sebewaing, Michigan, the Rev. Walter C. Voss officiating.

Another faithful pastor has entered his eternal rest.

THEODORE THUROW

#### Pastor

#### † Martin J. G. Glaeser †

Martin Glaeser, the son of Pastor and Mrs. J. G. Glaeser, was born in Naugart, Wisconsin, on April 27, 1893. He began his studies for the ministry at Northwestern College in 1907. Going on to Wisconsin Ev. Lutheran Seminary in 1915, he graduated in 1918.

He was ordained into the holy ministry and began his first pastorate at Tomahawk, Wisconsin, that summer. After serving here a little more than seven years, he accepted a call to Stetsonville. In 1930 he followed a call to Wonewoc. There he served faithfully until 1948. In that year a painful illness incapacitated him and compelled him to resign from the ministry. Not long after the family moved to Milwaukee.

Throughout the years of active labor and those of suffering and helplessness Pastor Glaeser had at his side a faithful helpmeet, his wife Gertrude, nee Fischer, to whom he had been united in marriage in 1918. Their two daughters, Irene and Edith, also were a constant comfort and help in bearing the heavy cross.

After an accident from which he could not recover, Pastor Glaeser went home to his Lord on October 5. In the funeral service on October 7, Pastor A. Lengling preached on the words: "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7). As the family even in the darkest hours of the decedent's life was content with the assurance of God's grace, so it was in his death.

One daughter, Edith (Mrs. Ludwig), had preceded her father in death. The mourning survivors are his wife, a daughter, Irene, a son-in-law, Herbert Ludwig, a brother Gilbert, and two

sisters, Beata and Angelica. Joining them at the funeral service were many pastors, teachers, members of Saron Congregation, and friends.

#### Pastor

### † Victor John Siegler †

Like a bolt of lightning out of a clear sky the report came to relatives, parishioners, and friends of the sudden passing of Pastor Victor Siegler on Sunday afternoon, December 17, 1961. Pastor Siegler had conducted two communion services in the forenoon and there was no indication that this day would be his last on earth. While resting after the noon meal, he was suddenly and fatally stricken by a heart attack. He attained an age of 60 years, 1 month, and 17 days.

Pastor Siegler was born in Nodine, Minnesota, on October 20, 1901, to Pastor John and Minnie Siegler. After his confirmation at Johnson, Minnesota, he attended Dr. Martin Luther College, Northwestern College, and Concordia College (St. Paul) in preparation for the holy ministry. He completed his ministerial training at the Theological Seminary in Wauwatosa, Wisconsin, graduating on June 8, 1928.

He was ordained into the holy ministry and installed as pastor of Salem Ev. Lutheran Congregation of

Nasawaupee, Wisconsin, on July 1, 1928. He served this congregation until October 1942, when he accepted a call to serve the Lord at Brillion, Wisconsin, as pastor of Trinity Ev. Lutheran Congregation. For reasons of health he left this field to accept the call extended him by St. John's Ev. Lutheran Congregation of Omro Township, Minnesota, serving there since October 1960.

On November 15, 1933, he was united in holy wedlock with Vera Zimmermann. The Lord blessed this union with four children: Paul, Clarice, and the twins, Janice and Judith, who survive him.

Funeral services were conducted in St. John's Church in Omro Township, Wednesday, December 20, with Pastor G. P. Eckert serving as liturgist and Pastor M. J. Lenz preaching the funeral sermon on the text, I Timothy 1:15. The choir sang two numbers: "Just as I Am" and "Come Unto Me." His earthly remains were committed to the earth on Thursday, December 21, in Christ Lutheran Cemetery, North St. Paul, with Pastor Elden Bode officiating.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

W. O. NOMMENSEN

#### NOMINATIONS

In response to the request of the Board of Control of Dr. Martin Luther College for names of men qualified for the two positions in the department of music, the following have been nominated by members of Synod:

Mr. James Albrecht, Milwaukee, Wisconsin  
 Prof. Bruce Backer, New Ulm, Minnesota  
 Mr. Marvin Busse, St. Paul, Minnesota  
 Rev. Kurt Eggert, Milwaukee, Wisconsin  
 Prof. Victor Hildner, River Forest, Illinois  
 Mr. Robert Kirst, Beaver Dam, Wisconsin  
 Mr. Arnold Lehmann, Lakewood, Ohio  
 Mr. Edward Meyer, Milwaukee, Wisconsin  
 Mr. Waldemar Nolte, Winona, Minnesota  
 Rev. Henry Paustian, La Crosse, Wisconsin  
 Mr. Theodore Pelzl, New Ulm, Minnesota  
 Mr. Otto Schenk, Oshkosh, Wisconsin  
 Prof. Wayne Schmidt, Onalaska, Wisconsin  
 Mr. Lester Schulz, Appleton, Wisconsin  
 Mr. Ronald Smith, Mio, Michigan  
 Mr. Ivan Spangenberg, Appleton, Wisconsin  
 Prof. Meilahn Zahn, Saginaw, Michigan  
 Mr. Roy Zimmermann, New Ulm, Minnesota  
 Prof. T. W. Zuberbier, Fond du Lac, Wisconsin

From this list the Board will call two persons — one for the professorship in the department of music granted by Synod in the last convention, and the other one as chairman of the music department, replacing Prof. Martin Albrecht.

Correspondence which will help the Board in the calling of men for these two positions should be in the hands of the undersigned not later than February 14, 1962.

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

#### FREE

To any church or institution of our Wis. Synod: One Hobart single tank dishwasher and 25-gallon hot water booster heater in usable condition, but may be in need of some repair. Call or write Mr. Wallace Zastrow, 410 E. Roberta Ave., Waukesha, Wis. Telephone Liberty 2-2573, Extension 24, Waukesha.

#### AN OFFER

To any congregation of our Wis. Synod: One complete set of 10 church lighting fixtures, ornamental sheet metal and art glass construction, separate upper and lower circuits capable of carrying 500 watt bulbs. Adequate for a medium-sized church building. No reasonable offer refused. Write to: Rev. M. Volkmann, 731 Beechwood Ave., Waukesha, Wis. or call Liberty 7-4137.

#### CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, herewith invites members of Synod to send in names of men for two professorships at the College.

The one, granted by Synod at the last convention, is for a professorship in the department of education.

The other is for the professorship left vacant when Prof. H. R. Klatt, for reasons of health, tendered his resignation from the faculty of Dr. Martin Luther College. Persons nominated should be qualified to teach college department history.

In order to assist the Board in calling these men, kindly accompany all nominations with pertinent information concerning the candidates.

All nominations must be in the hands of the undersigned no later than March 10, 1962.

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

#### REQUEST FOR NAMES

A new Wisconsin Synod congregation, Redeemer Ev. Lutheran Church, is being organized in Tomahawk, Wis. Services are held Sundays at 2:00 p.m. in rented quarters at the corner of W. Lincoln and N. Tomahawk Ave. Anyone knowing of Wisconsin Synod Lutherans who are moving to Tomahawk or of people in the Tomahawk area who are interested in affiliating with a congregation of our Synod is kindly requested to contact the undersigned.

PASTOR WILBERT R. GAWRISCH  
 19 W. Frederick St.  
 Rhineland, Wis.

#### NOTICE

The California Mission Board is calling a man to survey San Diego County and to begin a mission there. (This includes such cities as: San Diego, Oceanside, Carlsbad, Encinitas, Del Mar, Escondido, Coronado, National City, Chula Vista, Imperial Beach, La Mesa, El Cajon, Lemon Grove, Alpine, and others.)

The Board would like to have the names and addresses of Wisconsin Synod people living in this area. Would you please send these names to the chairman of the District Mission Board, the Rev. Paul Heyn, 250 E. Grove Ave., Pomona, Calif.

Those living in the area may contact our local representative, Mr. Myron B. Dickey, at 6115 Montezuma, San Diego, 15, Calif.

PAUL HEYN

### A REQUEST

#### Regarding 1961 Convention Proceedings

All pastors who find that they have surplus 1961 Convention Proceedings are requested to return them to Northwestern Publishing House. They are needed to meet a continuing demand for them.

Northwestern Publishing House  
3616-32 W. North Ave.  
Milwaukee 8, Wisconsin

#### DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

The dedication of our new Music Hall has been set for Sunday, June 3, at 2:30 in the afternoon, to be followed by the meeting of the alumni and the closing concert in the evening. Our graduation exercises will begin on Monday morning, June 4, at 10 o'clock.

CARL L. SCHWEPPE

#### APPLICANTS WANTED

The primary purpose of the Northwestern Publishing House is to serve the Church through the printed word. For this reason the Publishing House has always welcomed applications from Christian men and women who are willing to devote their talents to the service of the Church through employment in one of its departments.

At this time the management is especially interested in receiving applications from persons who have had training or experience which would qualify them for positions in the sales and merchandising department, the business office, the mailing and subscription department, the art and layout department, and the building maintenance department. Please address your letter to Edgar D. Hahn, Office Manager, Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin, or call him for an appointment at Hilltop 2-1810.

#### NOTICE

Since August 21, 1961, we have had a called missionary resident in Ghana. We would encourage all Lutherans who have been sending literature and other items to Ghana to coordinate their mission activity with that of our (called) missionary on the field. This may be done by contacting the Missionary Board of the Lutheran Synodical Conference. Information will then be imparted to those who desire it, and further directions will be given. Address your letter or card to: Dr. Karl Kurth, Executive Secretary of the Missionary Board, 210 N. Broadway, St. Louis 2, Missouri.

Such cooperation will prevent duplication of effort, while consolidating our mutual witness — that of the sending body at home and the ambassador-for-Christ on the field.

### CALENDAR OF CONFERENCES

#### MINNESOTA

##### REDWOOD FALLS PASTORAL CONFERENCE

Date: Tues., Feb. 27, 1962.

Time: 9:00 a.m.

Place: St. John's Ev. Lutheran Church, Redwood Falls, Minn.

Speaker: N. W. Kock (alternate: C. W. Kuehner).

Agenda: Exegesis, II Thess. 1, W. Henrich; Church Discipline: the dangers of letting it be neglected; importance of carrying it out in an evangelical manner, W. O. Nommensen.

Arrange for your own meals.

Send excuses to the secretary.

WARREN J. HENRICH, Secretary

##### NEW ULM PASTORAL CONFERENCE

Date: Feb. 28, 1962.

Time: 9:30 a.m.

Place: St. John's Ev. Lutheran Church, New Ulm, Minn.

The Program: The Validity of the Means of Grace, R. Hoenecke; John 10:32-36,

G. Birkholz; The Athanasian Creed, R. Schoeneck.

The confessional speaker: W. J. Schmidt (alternate, A. H. Reaume).

ALVIN R. KIENETZ, Secretary

##### CROW RIVER PASTORAL CONFERENCE

Date: Feb. 28, 1962.

Place: T. Ellsworth, St. Peter's Lutheran Church.

Host pastor in charge of Communion service.

Agenda: Round Table Discussion on Evangelism.

W. E. NEUMANN, Secretary

#### NEBRASKA

##### ROSEBUD DELEGATE CONFERENCE

Date: Feb. 20, 21, 1962.

Place: Zion Luth. Church, Bonesteel, S. Dak.

Papers: Christian Brotherliness in our Personal Relationships in View of these Controversies, K. Fuhlbrigge; Church and Politics, J. Engel.

Please announce to the host pastor, G. Tiefel, Jr., if you require lodging.

KENNETH W. STRACK, Secretary

##### SOUTHERN DELEGATE CONFERENCE

Date: Feb. 27-28, 1962; opening session at 10:00 a.m.

Place: Mt. Olive, Lincoln; L. Gruendeman, host pastor.

Preacher: Rockhoff (Greenwald).

Papers: Augustana XVIII, Snyder; The Sixth Commandment As It Pertains to Christian Youth, Lichtenberg; II Cor. 6: 1-10, Tischer; An Isagogical Treatise on the Book of Esther, Redlin; Augustana VII, Nommensen; The Pioneer Movement Evaluated, Ehlerst.

Reports: Mission Board, Academy Board, Stewardship, Financial.

Please announce to host pastor.

C. NOMMENSEN, Secretary

##### CENTRAL DELEGATE CONFERENCE

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

Place: Immanuel Lutheran Church, Hadar, Nebr., G. E. Free, host pastor.

Sermon: F. Werner (W. Sprengeler, alternate).

Papers: Augsburg Confession, Articles 11 and 12, L. Groth; Isagogical Study of the Book of Haggai, with Emphasis on Christian Giving, G. Free; Engagement and Its Scriptural Place in Marriage, F. Werner; Church Life in Apostolic Times, W. A. Wietzke.

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

Please announce to host pastor, G. E. Free.

W. A. WIETZKE, Secretary

##### COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Date: Feb. 20-22, 1962.

Time: 1:00 p.m.

Place: Mt. Olive Ev. Lutheran Church (Wisconsin Synod), 920 E. Cache La Poudre, Colorado Springs, Colo., W. A. Krenke, host pastor.

Papers: Exegesis of Rom. 8, W. Krenke; Doctrine of the Church, W. Siffring; Selected Words from Scripture, R. Shekner.

Communion Service: Wed., Feb. 21 7:30 p.m. Preacher: W. Siffring.

Please write to the host pastor for lodging before Feb. 11. His address: Box 66 West End Sta., Colorado Springs, Colo.

#### NORTHERN WISCONSIN

##### FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Feb. 20, 1962.

Place: St. John's Lutheran Church, Valmy, Wis.

Time: 9:00 a.m.

Preacher: W. Fuhlbrigge (alternate: E. Habermann).

Agenda: Exegesis: Eph. 1 (continued), H. Pussehl; Eph. 6, H. Bergholz; Heb. 1:9-14, K. Voss; Heb. 2, T. Baganz; Heb. 3, W. Zink; Exegetical-Homiletical Study, K. Toepel; Separation of Church and State According to Scripture and According to our Federal Constitution, P. Eggert; A Pastor's Avocation: Benefits and Dangers, C. Schlei.

C. Schlei, Secretary

##### WINNEBAGO PASTORAL CONFERENCE

Date: Feb. 26, 1962.

Place: Faith Lutheran Church, 400 East Johnson St., Fond du Lac, Wis.; J. W. Mattek, pastor.

Agenda: Communion service at 9:00 (Gerhard Kaniess, preacher; Herold Kleinhaus, alternate). Dan. 3, N. M. Mielke; Exegesis of Passages in the Table of Duties, G. J. Ehlerst; May Tithing Be Used As A Guideline for Proportionate Giving? C. L. Reiter; Reports, Assignments, Casuistry.

Note: Each member of the conference is expected to procure his own noon meal.

GLENN UNKE, Secretary

##### DISTRICT CONVENTION

Date: July 16-19, 1962.

Place: Fox Valley Lutheran High School, Appleton, Wis.

S. KUGLER, Secretary

#### SOUTHEASTERN WISCONSIN

##### DODGE-WASHINGTON CONFERENCE CIRCUIT MEETING

Date: Feb. 18, 1962.

Time: 1:45 p.m.

Place: Good Shepherd Ev. Lutheran Church, West Bend, Wis.

B. R. HAHM, Secretary

#### ORDINATIONS AND INSTALLATIONS

##### Installed

##### Pastors

Bunde, Gilbert, as pastor of Willow Lake Ev. Lutheran Church, Willow Lake, S. Dak., and of Bethlehem Ev. Lutheran Church, T. Hague, S. Dak., by R. Zink; assisted by L. Dobberstein, P. Schliesser; March 6, 1961.

Eckert, Paul, as pastor of St. Jacobi Ev. Lutheran Church, Milwaukee, Wis., by Harold Eckert; Dec. 10, 1961.

Kuske, Herbert C., as pastor of Christ Ev. Lutheran Church, Saginaw, Mich., by V. W. Thierfelder; Dec. 17, 1961.

Lange, Henry, as pastor of Bethel Ev. Lutheran Church, by R. Stiemke; assisted by A. Halboth, J. Schaefer, W. Press; Oct. 29, 1961.

Schubring, Alfred G., as pastor of St. Paul's Ev. Lutheran Church, Wonewoc, Wis., by M. Nommensen; assisted by H. Winkel, C. Rosenow, R. Mutterer; Jan. 7, 1962.

Schultz, Adalbert, as pastor of Zion Lutheran Church, Kiel, Wis., R. R. 1, by E. Behm; assisted by A. Roekle, S. Kugler, and P. Press; Jan. 1, 1962.

Wendland, Robert, as pastor of Trinity Ev. Lutheran Church, Elkton, S. Dak., and of Immanuel Ev. Lutheran Church, Ward, S. Dak., by G. Eckert; Oct. 29, 1961.

##### Teacher

Peter, Arvon, as teacher and principal of St. Bartholomew Lutheran School, Kaw-kawlin, Mich., by W. Krueger; Dec. 31, 1961.

#### CHANGE OF ADDRESS

##### Pastors

✓ Heyn, Paul, 290 E. Grove St., Pomona, Calif.

✓ Lange, Henry, 1868 N. 24th Place, Milwaukee 5, Wis.

✓ Schultz, Adalbert, R.R. 1, Kiel, Wis.

**TEACHERS' CONFERENCE**

Wisconsin Synod Lutheran Schools  
Southern Wisconsin & Northern Illinois

to be held at Friedens Ev. Luth. School in Kenosha, Wis.

**PROGRAM**

**Thursday, Feb. 22, 1962**

9:00- 9:45 Opening Service, Friedens Ev. Lutheran Church  
9:45-10:00 Introductory Remarks, H. O. Ihlenfeldt, Kenosha, Wis.  
10:00-10:30 Business Meeting  
10:30-10:45 Recess  
10:45-11:45 Essay, "Serving the Lord," Rev. George Boldt of Morton Grove, Ill.  
11:45-12:00 Discussion of the Essay  
12:00- 1:15 Noon Recess — Lunch in School Cafeteria  
1:15- 1:25 Devotion  
1:25- 2:25 Modern Arithmetic as Distinguished from the Traditional, Mr. Otto Ritzenthaler, Baraboo, Wis.  
2:25- 2:35 Recess  
2:35- 3:30 Discussion of Arithmetic Presentation and Closing Devotion

**Friday, Feb. 23, 1962**

9:00- 9:15 Devotion, Music Room of Friedens School  
9:15-10:15 Science Essay, "Creation and Evolution," Mr. Gerald Mallmann, Appleton, Wis.  
10:15-10:30 Recess  
10:30-11:00 Discussion of Science Presentation  
11:00-11:30 Science Demonstration by Mr. Mallmann  
11:30-12:00 Business Meeting  
12:00- 1:15 Noon Recess — Lunch in School Cafeteria  
1:15- 1:25 Devotion  
1:25- 2:15 Sectional Meetings  
Kindergarten, Mrs. George Boldt, leader  
Grades 1-2, Mrs. Horace Scheunemann, leader  
Grades 3-4, Mr. Gerhard Schapekahn, leader  
Grades 5-6, Mr. Otto Mammel, leader  
Grades 7-8, Mr. Wayne Zuleger, leader  
2:15- 2:25 Recess  
2:25- 3:00 Business Meeting and Closing Devotion

The location of Friedens Ev. Lutheran School is on the corner of 51st Street and 20th Avenue in Kenosha, Wis. The streets of Kenosha run east and west with the low-numbered streets on the north end of town. The avenues run north and south with the low numbers starting at the lake.

Conference dues will be received at the school office by Miss Dable. For convenience sake we ask that the principal of each school collect the \$2.00 from each teacher prior to the conference and make the payment in lump sum.

Teachers desiring overnight quarters on Thursday should write for reservations to H. O. Ihlenfeldt, 5020 21st Avenue, Kenosha, Wis.

MELVIN C. SCHWARTZ, Secretary

**ATTENTION: PASTORS, TEACHERS, CHURCH MUSICIANS  
WORKSHOP ON CHRISTIAN WORSHIP**

Dr. Martin Luther College, New Ulm, Minn.

**Friday, Feb. 16**

**Saturday, Feb. 17, 1962**

**Friday Evening**

6:30 REGISTRATION CHURCH MUSIC DISPLAY Music Center  
7:00 GREETINGS  
THEME: The Church Year in Christian Worship  
8:00 How Can the Choral Director Use the Church Year to Advantage?  
9:00 Reception for Members of the Workshop (Dining Hall)

**Saturday Morning**

8:30 Late Registration  
9:00 Matins (Auditorium)  
9:30 Planning Benefits the Congregation  
10:15 **Divided Session**  
a) The Pastor and the Integrated Service  
b) Living the Church Year with the Day School Children  
c) Repertoire for the Lay Church Organist  
11:30-12:15 DINNER CHURCH MUSIC DISPLAY

**Saturday Afternoon**

12:45 The Role of the Organ in the Integrated Service  
1:30 Planning Services in the Easter Season  
3:00 Coffee and Round-Table Discussion:  
Can We Improve the Worship Program in our Parish?  
5:30 Adjournment

For registration forms and further information write:

Prof. B. R. Backer  
Room 106, Music Center  
Dr. Martin Luther College  
New Ulm, Minn.

**MEMORIAL WREATHS  
SOUTHEASTERN WISCONSIN DISTRICT**

October November December 1961

In Memory of — Sent in by	Budgetary	C.E.F.
Geo. Krause—P. Gieschen	\$	3.00
Mrs. Adelaide Froehлке — E. Toepel		32.00
— R. Voss, L. Voss		9.00
Anna Volz — P. Gieschen		8.00
Rev. Arnold Schultz — M. Liesener		10.00
Rev. W. T. Meier — H. Lau		5.00
Hugo Groth — P. Gieschen		13.00
Mrs. Weisel — W. Schaefer, J. Schaefer		3.00
Pauline J. Burnell — W. Pless		3.00
H. J. De Galley — J. DeGalley		2.00
John Reiser — W. Keibel	10.00	
Mrs. Wm. Lindloff — H. Lau		5.00
Mrs. L. Sprieberg — R. Pope	5.00	
	\$	15.00
	\$	93.00

G. W. SAMPE, Cashier  
Southeastern Wisconsin District

**CONTRIBUTIONS SENT DIRECTLY TO THE TREASURER  
For Month of November 1961**

<b>For Rhodesian Medical Mission</b>	
Trinity Ev. Lutheran Ladies Aid of Keystone, Wis. ....	\$ 50.00
<b>For Northern Rhodesia Mission</b>	
St. John's Ev. Lutheran Church, Ann Arbor, Mich. ....	\$ 50.00
<b>For Chapels for Japan</b>	
Lutheran Women's Missionary Society, Wisconsin River Valley Conference .....	\$ 330.00
<b>For Japanese Mission</b>	
Children of Grace Ev. Lutheran School, Muskegon, Mich. \$	12.32
<b>For Missions</b>	
Memorial wreath in memory of Henry Weede by Rev. and Mrs. W. G. Fuhlbrigge .....	\$ 2.00
Memorial wreath in memory of Emil Edward Lothert by Zion Ev. Lutheran Church, Morton, Minn. ....	15.00
	\$ 17.00

<b>For Lutheran Spiritual Welfare Commission</b>	
David P. Barrett, White Beach, Calif. ....	\$ 5.00
Mrs. H. A. Hopp, Manitowoc, Wis. ....	1.00
Trinity Ev. Lutheran Mens' Club, Marinette, Wis. ....	25.00
	\$ 31.00

<b>For Apache Indian Mission</b>	
First Lutheran Church, Sharpsburg, Pa. ....	\$ 50.00

<b>For Refugee Mission</b>	
Ruth Mission Club, Siloah Ev. Lutheran Church, Milwaukee, Wis. ....	\$ 30.00

<b>For General Relief Committee</b>	
Trinity Ev. Lutheran Church, South Mequon, Wis. ....	\$ 80.00

<b>For Dr. Martin Luther College Music Fund</b>	
Memorial wreath in memory of Henry Weede by Mr. and Mrs. L. H. Raddatz and Ivan and Carolyn Raddatz .....	\$ 2.00

<b>For Dr. Martin Luther College Organ Fund</b>	
Memorial wreath in memory of Henry Weede by Rev. and Mrs. Parcher and Mr. and Mrs. Otto Loeck and Donald Loeck .....	\$ 8.00

<b>For Church Extension Fund</b>	
Children of St. Paul's Ev. Lutheran School, Menomonie, Wis. ....	\$ 7.70
Fiftieth Wedding Anniversary Thank-offering by Mr. and Mrs. Herman Lussenhop, Morton, Minn. ....	100.00
Offering taken at Southern Pastoral Conference of the Southeastern Wisconsin District .....	22.28
Children of St. Peter's Lutheran School, Helenville, Wis. Offerings from mass Reformation Service in New Ulm, Minn. ....	274.63
Reformation offerings from Appleton area congregations	122.48

— MEMORIAL WREATHS —

In memory of Rev. and Mrs. E. Rupp given by Mrs. Johanna Rademaker, Manistee, Mich. ....	50.00
In memory of Mrs. Lydia Guenther by William, Louis and Walter Guenther, Milwaukee, Wis. ....	6.00
In memory of Edward Wessel by St. John's Lutheran Church Council, Red Wing, Minn. ....	12.00
In memory of Dr. Wm. Luebke by Rev. and Mrs. J. Martin Raasch .....	5.00
In memory of Emil Edward Lothert by Zion Ev. Lutheran Church, Morton, Minn. ....	6.00

\$ 667.12  
\$ 1,327.44

NORRIS KOOPMANN, Treasurer

## AUDIO-VISUAL AIDS

### **NOW IS THE TIME (FS-17-NT)**

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The on-the-scene account of the historic August 1961 Convention of our Wisconsin Evangelical Lutheran Synod held at Wisconsin Lutheran High School in Milwaukee. Major decisions were made to expand our home missions by more adequate use of the Church Extension Fund; to expand world missions by the creation of a "missioner's corps"; to train more workers by the purchase and building of additional training facilities; and to suspend our fellowship relations with The Lutheran Church—Missouri Synod.

### **PROGRESS WITH FAITH (FS-18-PF)**

10 min. b&w no commentary

This filmstrip is an effort to make available for viewing by a larger audience the flip-chart on the program of our Synod for the 1961-62 biennium. To be used primarily in circuit meetings, but also effective in the local congregations.

### **TEACH THEM DILIGENTLY (FS-16-TD)**

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### **WE ARE IN DEBT (FS-15-D)**

20 min. cl. printed commentary

Produced by the Board for Information and Stewardship—Wisconsin Synod in the early months of 1961 to provide information on the needs of the synodical budget. Used extensively when first released to District Stewardship representatives, it can still be used effectively by congregations in preparation for the pre-budget subscription.

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