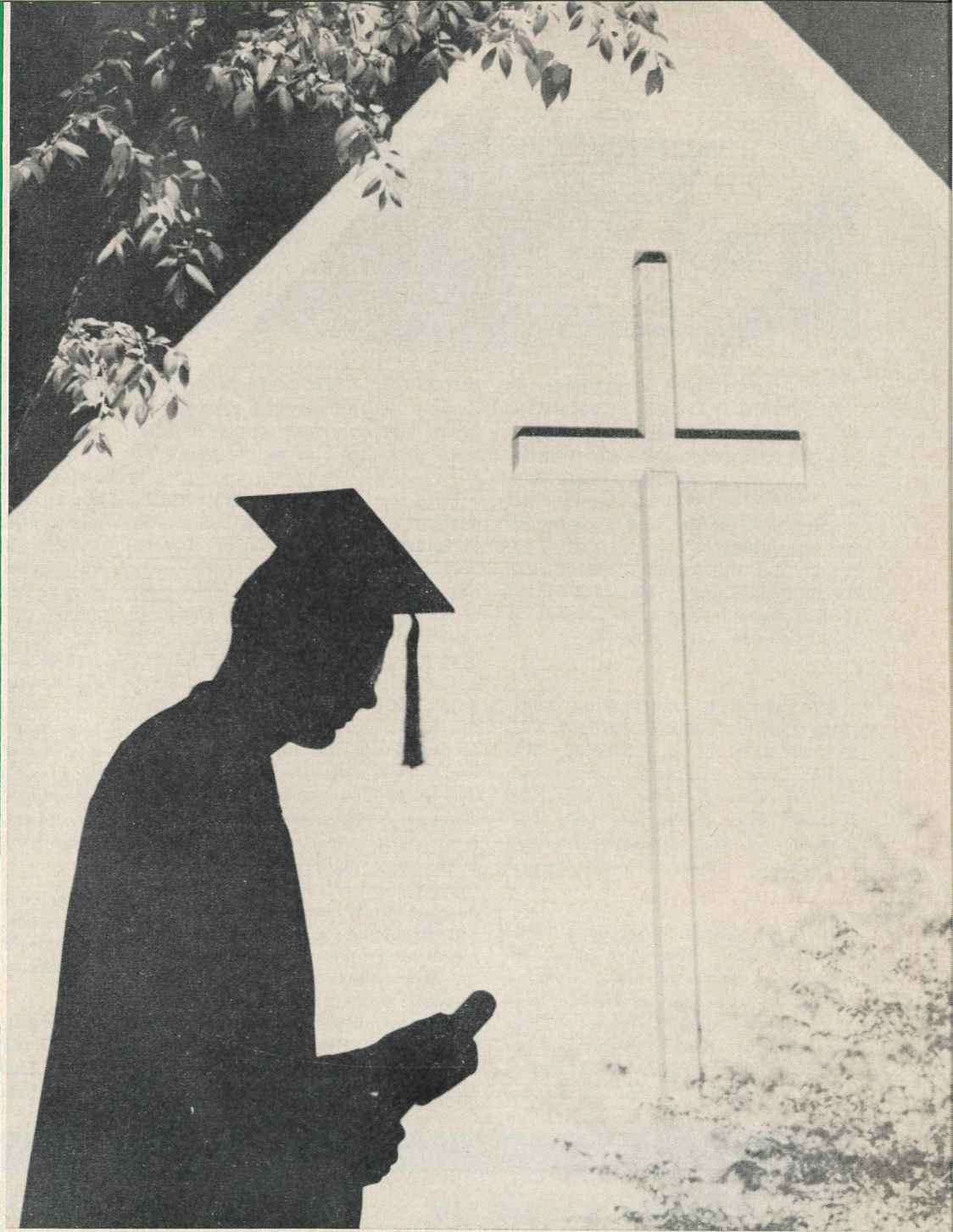


JUN 15 1962



THE NORTHWESTERN
Lutheran

June 17, 1962
Volume 49, Number 12



BRIEFS

by the Editor

Our cover shows a graduate of Northwestern College silhouetted against the front wall of the chapel. Though this issue does not contain accounts of graduations at our Synod's schools (except a picture of Seminary graduates and a listing of their assignments), we wanted to indicate that this is the time of year for commencements. We are indebted to Mr. Gerald Geiger, a student at Northwestern, for the photo.

* * * *

Our Synod is undertaking something new in mission methods with the creation of a Christian Missioner Corps. The first step in sending out men according to this plan is now being taken. See page 183. May we all pray for God's blessing on this new venture for the Gospel!

* * * *

In *The Lutheran* (June 6) we read a report that there has been "an impressive increase" in Protestant church membership in Mexico. Figures from Roman Catholic sources are cited to show that the number of Protestants grew from 265,000 in 1949 to 1,065,161 in 1961. It also re-

ported a statement made by Dr. Billy Graham that Protestant churches in South America "are growing faster than anywhere else in the world."

* * * *

Here is a follow-up to the editorial dealing with Barth's position on the Scriptures ("The Man on the Cover," May 20 issue). Reporting on Professor Karl Barth's lectures at the University of Chicago, Dr. Gordon H. Clark, in *Christianity Today* first quoted the question asked by Professor Edward J. Cornell of Fuller Theological Seminary: "How does Dr. Barth harmonize his appeal to Scripture as the objective Word with his admission that Scripture is sullied by errors, theological as well as historical or factual?" Then he commented: "This seems to be a most important question. Can a theology claim to be a Biblical theology and reject parts of the Bible as theological and historical errors? Can Barth insist on the independence of theology and then in some way or other select one verse and reject another? Does not such selection require a principle or criterion different from the Bible? Must not a theologian who denies verbal inspiration and Biblical inerrancy use of neces-

sity some philosophic or scientific test of how much and what part of the Bible he will accept?

"Barth's answer does not seem to meet the question. He asserted that the Bible is a fitting instrument to point men to God, who alone is infallible.

The Bible is a human document and not sinless as Christ was. Then a large part of the overflow audience — possibly 500 were standing in the aisles or sitting on the stone floor — applauded Barth's assertion that there are 'contradictions and errors' in the Bible." [Italics ours — Ed.] Surely, no extensive comment on this incident is necessary. It is evident that a denial of Scriptural inerrancy holds the field even among those who profess to hold none other than a Biblical theology. It is clear, too, that there is a long and hard struggle ahead for those who want to uphold the doctrine which God Himself teaches us in His Scriptures, the verbal inspiration of Holy Writ. O God, make us stalwart warriors who "the battle ne'er give o'er"!

* * * *

**Thrice holy! Father, Spirit, Son,
Mysterious Godhead, Three in One,
Before Thy throne we sinners bend;
Grace, pardon, life, to us extend.**

* * * *

**Glory to God, the Father, Son
And Holy Spirit, Three in One!
To Thee, O blessed Trinity,
Be praise now and eternally!**

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 — A Future Messenger of the Cross

Editorials

The Virgin Birth Our readers will be aware that many prominent Protestant church leaders deny the virgin birth of Jesus. The public press carried the Episcopalian Bishop Pike's denial of it some months ago, and there have been many others. At the General Assembly of the United Presbyterian Church in the U.S.A. the question also came up, as reported in the Rocky Mountain News. The General Assembly overruled the New Brunswick Presbytery, which had deposed Dr. John H. Hick, professor at Princeton Theological Seminary.

Dr. Hick is reported as saying that he believed "that God the Son was incarnate in Jesus Christ" and that he acknowledged Christ as "the Lord of life." He added: "I am following the example of the majority of the New Testament writers: Paul, John, Mark, Peter, James, and Jude all believe in the Word incarnate, but none of them mentions the idea of Virgin Birth, and I am content to follow them in this. I do not say that it is impossible, or that it may not be true; and I have no quarrel with those who affirm it, but I am not myself able to affirm it."

This is one of the many cases of church leaders who imply that the refusal to believe the virgin birth does not involve a denial of the deity of Jesus. But it is plain that that is the first step in the direction of such denial. Those who make such a denial almost inevitably are sooner or later found in the ranks of those who reduce Jesus to the status of a mere man, a good and noble man perhaps, but after all only a man. This is the first entering wedge to the denial of the deity of Jesus.

Nor does the fact that some of the writers in the Bible do not mention the virgin birth by name prove that they did not accept it. Most of the Epistles at least dealt with certain problems in the churches which they were addressing and had no occasion to dwell on the virgin birth. It is so clearly taught in the Bible that no one who accepts the Bible can deny it.

IM. P. FREY

* * * *

New Ulm and a Great Disaster The *Gemeinde-Blatt* of August 1, 1881, reported that July 15 of that year was a day of terror for the city of New Ulm. Between five and six o'clock of that day a tornado struck the city and did fearful damage. One-third of the city lay in ruins, another third was severely damaged, and one-third escaped the worst of the blow.

There was enormous loss of property, and several persons lost their lives as their homes were literally blown to pieces. Our Lutheran congregation, especially, suffered heavily. The church was in ruins, the tower and the roof having been blown off and the walls severely damaged. More than 30 families belonging to the congregation lost everything that they owned except the clothes that they were wearing when the storm broke.

Pastor A. Kuhn, president of the Minnesota Synod at the time, published an appeal to all readers of the *Gemeinde-Blatt* to come to the aid of the stricken congregation. He reminded his readers of what St. Paul had written to the Corinthians: "Whether one member suffer, all the members suffer with it." The congregation needed immediate and continuing help, and Pastor Kuhn prayed

that God would make the hearts of the people willing to do this act of love and to glorify God not only with words but with deeds of love.

Such appeals were common in the *Gemeinde-Blatt* in those days. The people were poor, and the congregations were struggling to get their schools and churches built and to maintain a pastor. The Red Cross had just been founded in 1881 and was not yet active, and a benevolent government was not as yet rushing to the aid of disaster areas. Again and again there were appeals to the congregations to come to the aid of a family that had suffered some calamity, or to help rebuild a church that had been destroyed by fire. Help used to flow directly from one member to another, from one congregation to another, rather than from the Synod's treasury to the one in need. The present system is more effective, but it does lack the personal touch.

E. E. KOWALKE

* * * *

"Good Things" Shared When the last candidate for the ministry had been assigned on the day the District presidents met to issue calls to Seminary graduates, 30 congregations were still without pastors. And this number will soon increase. As new mission congregations are established, and faculty members are added at synodical schools, more congregations will be left without pastors.

When pastors are in short supply, their services should be highly valued. Scarce commodities have always come dear in the market. The congregation that has secured a pastor, especially after a long vacancy, can be expected to show its appreciation for the privilege of having their own pastor once again.

Not all congregations give evidence of such appreciation. Church attendance may be poor; the pastor's leadership in spiritual matters may be resisted rather than welcomed; his family and household needs may not be adequately supplied. His salary may remain marginal because those to whom he distributes the Bread and Water of life do not share with their pastor as the Lord directs in Galatians, "Let him that is taught in the word communicate unto him that teacheth in all good things." This directive is being ignored by congregations whose pastors are in financial straits or may even be in debt because their salaries are inadequate, even though they keep a tight rein on their budgets. The "good things" are not being shared as love of the Word commends. It is not to a congregation's credit if the pastor's children get an education or if the car is paid for only because the pastor's wife has a job at the office or in the hospital.

Is your congregation mindful of its responsibility toward its pastor? Why not "ask around" as you travel or as you visit relatives and friends this summer? It may be salutary to learn what other congregations are doing to show their appreciation of the Gospel that is preached in their midst.

C. TOPPE

Studies in God's Word: God, Three in One and One in Three

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matthew 3:16, 17).

We believe that there is only one God. This one God, has, however, revealed Himself to us in three distinct Persons, the Father, the Son, and the Holy Ghost. We use the word "triune," which means "three-in-one," to describe God. Although the term does not occur in the Bible, we do not hesitate to use it, because it accurately defines what the Bible tells us about the nature of God.

In our present study we shall not dwell on the significance of Christ's Baptism; we are here concerned with it merely as a text which gives us a clear revelation of the Holy Trinity. Jesus, the Son, is coming up out of the water; the Holy Ghost descends in the form of a dove; the voice of the Father is heard from heaven, saying, "This is my beloved Son, in whom I am well pleased.

God Is More Than a Supreme Being

This seems to be a very popular concept of God, especially popular among those who teach salvation by works. They do not want a God who is too carefully defined. They want to think of Him only as some sort of higher power, and each individual may fill in the details for himself. From there on it's a matter of doing the best that we can every day, and this "Supreme Being" will certainly be willing to overlook our shortcomings and see to it that we won't fare too badly in the life beyond.

What nonsense, especially in view of the fact that God has given us

such a clear revelation of Himself in His Word! It is not some vague, non-descript God, but the Triune God who says to us, "Thou shalt have no other gods." He will not share His glory with an idol. Nor will He tolerate a concept of God that permits any of the Persons to be ignored or denied. Those who have the "Supreme Being" concept of God deny that Jesus is God. Yet our Bible states plainly enough, "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him" (John 5:23).

It is therefore a lie to say that it doesn't make any difference what kind of God you believe in, as long as you believe in a higher power of some sort and believe it sincerely. The fact is that, unless you have the Triune God, you have no God at all; you have an idol; you are violating the very first of God's commandments.

This Doctrine Is Significant For Our Faith

Only in the Triune God do we have a loving heavenly Father. We know that our life here on earth is not an accident. We were placed here by the same heavenly Father who created the world and all that is in it. We know that He will look after us no matter what happens. We know that He loves us, and He has visibly demonstrated His love by sending His Son to be our Savior.

Only in the Triune God do we have Jesus, our Savior. Not Jesus, the model man, or Jesus, the great Teacher, but Jesus, the eternal Son of God. He came into our world, became a man, placed Himself under the Law, suffered and died, to rescue us from our sins and gain for us an eternal home in heaven.

Only in the Triune God do we have the Holy Ghost. We know the

vital role He plays in God's plan of salvation. It is He who brings us to faith and keeps us in faith through the Gospel. Because of His work you and I are Christians. "No man can say that Jesus is Lord but by the Holy Ghost" (I Cor. 12:3).

Let no one rob us of our faith in the Triune God; for he who does, robs us of our salvation.

We Are Dealing With a Mystery

This teaching cannot be fathomed by our imperfect human reason. Reason will insist, "If there is one God, there can't be three persons; if there are three persons, there must also be three gods." But it would be the height of presumption to let sin-blinded reason sit in judgment over the works of an omniscient, eternal God. It would be most unreasonable to say that because we can't comprehend it, it can't be true. Fortunately, God doesn't ask us to understand it; He only asks us to believe it.

And we will believe it with all our heart, knowing that God does not lie. We will find comfort and strength for every need of our life. We will accept this revelation of God with unquestioning faith, and will praise and glorify Him with the hosts of heaven.

Holy God, we praise Thy name;
Lord of all, we bow before Thee.
All on earth Thy scepter claim,
All in heav'n above adore Thee.
Infinite Thy vast domain,
Everlasting is Thy reign.

Holy Father, holy Son,
Holy Spirit, three we name Thee;
Though in essence only one,
Undivided God we claim Thee
And, adoring, bend the knee
While we own the mystery.

(LH 250:1, 4)

C. MISCHKE

**Topics: What Is Our Purpose in This Life?
One or Two Trees?**



A Lantern to Our Footsteps

God's Reply to Our Questions

WHAT IS OUR PURPOSE IN THIS LIFE?

“What is our purpose in this world?” I wonder if there is another purpose stated in the Bible other than the creation. At creation man was created for authority over those things created by God. Is there another purpose for man in this world?” If life is to have meaning and purpose for us, the answer to this question from one of our readers is most important.

More Than Authority Over Creation

God did, of course, create man to “have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” (Gen. 1:26), as also stated above. But was that the only purpose for which man was created? That God had also something else in mind for man is apparent from the fact that God said: “Let us make man in our image, after our likeness.” The foremost part of God’s creation was not only to have dominion over all the rest of the created world, but God made in man a creature that was given His own image. As such man possessed righteousness and holiness (Eph. 4:24) and served God perfectly according to His will. As such man was to enjoy a most blessed communion with his heavenly Father.

The Higher Purpose and Sin

However, this latter purpose of man was frustrated by sin. Man lost the image of God, and when God came in the cool of the day into the garden, “Adam and his wife hid themselves from the presence of the Lord God” (Gen. 3:8). Does this mean that since that time the only purpose for man’s life is to have dominion over the created world? That would make life quite meaningless. At best, the advancement of scientific learning, which aims at using, controlling, subduing this created world, would be the only real purpose of man’s life.

A Time of Grace

Is there a greater purpose to our lives? Infinitely greater! First this: Our present life has the purpose of being a time of grace during which we are to be brought to our eternal salvation. We read: “Who (God our Savior) will have all men to be saved, and to come unto the knowledge of the truth” (I Tim. 2:4). Peter also writes that the Lord is “not willing that any should perish, but that all should come to repentance” (II Pet. 3:9). God continues to place people into the world, He has given life to each one of us, because He wants to save us eternally. That is true of every one of us. This life we therefore call a time of grace. How important to realize this!

A Time of Willing Service of God

For the Christian this life has a further purpose. It is also a time during which he may serve his God and Savior to His Honor and glory. “For this is the will of God, even your sanctification” (I Thess. 4:3). To live a life of sanctification, to grow in holiness of living, to serve God according to His will — that is God’s will in regard to our present life. Our life has the purpose of bringing glory and praise to God by the way we as Christians live it. Peter says that we are God’s “chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light” (I Pet. 2:9).

A Time of Witness-Bearing

But that leads us to another purpose of our lives as Christians. And how important to the whole world that we ever remember this! Jesus told His disciples: “Ye shall be witnesses unto me” (Acts 1:8). “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). Christ at His ascension left His disciples in this world so that they might be His witnesses to tell men about Him, about their salvation. Jesus also had said to them: “Ye are the salt of the earth. . . . Ye are the light of the world” (Matt. 5:13, 14). Truly, the great purpose of the Christian’s life is to save others in the world from eternal destruction, to bring to others the enlightenment of the Gospel.

A Time of Working and Waiting

Whoever realizes what the true purpose of his life is, will be able to look upon both life and death in the proper way. You can see that in St. Paul. He said: “For to me to live is Christ, and to die is gain” (Phil. 1:21). If he continued to live, there was purpose in his life, for it was devoted to the service of Christ. If he had to die, that too did not fill him with fear, for it was actual gain for him; it meant to be with his Savior in heaven. So he continues: “I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you” (Phil. 1:23, 24). Life is not meaningless, and death is not a terror, if we always remember the purpose for which God has placed us into this world.

ONE OR TWO TREES?

“In Genesis 3:22, please explain the words: ‘and now, lest he put forth his hand, and take also of the

(Continued on page 189)

Annual Mission Seminar Held at Wisconsin Evangelical Lutheran Seminary, May 7-11, 1962

Again it was a question of who benefited more from the mission seminar, the students or the representatives of our Synod's two Mission Boards. As in former years, the students did a great share of the work, particularly in the area of research. Their findings, when presented, not only gave our future pastors an overview of Synod's mission program, but gave each of the two Mission Boards material beneficial for the planning of its work.

The Seminary faculty had rearranged its schedule in order to make available the last period of each day, Monday through Friday. A committee consisting of the faculty advisor, Professor F. E. Blume, and the chairmen of the two Mission Boards had arranged the program. This suggested program was first presented to the faculty for study and suggestions before it was assigned to members of the student body.

Two Lectures

The first day was given over to lectures by the Board chairmen. Pastor Edgar Hoenecke, chairman of the Board for World Missions, very ade-

quately presented "Practical Lessons for Our Missionary Program to Be Learned From Paul, the Great Missionary." He pointed to the fact that the methods used by us today in carrying out the Great Commission of our Lord are in fact the same, and must remain the same as those used by the Apostle Paul. The dangerous trend today of placing great emphasis on numbers and on building up large congregations prompted the committee to assign to the undersigned the topic, "Winning Souls, Not Building Churches, Is Our Missionary Goal." The discussion which followed the presentation of the above topics demonstrated that our future pastors do in fact have the love, the zeal, the proper motivation, and the proper attitude for their work as witnesses for Christ.

The Panel Discussion

As we entered the Seminary chapel on Tuesday, we found all in readiness for a panel discussion on the question, "Is Our Synod Emphasizing Its Educational Program at the Expense of the Missionary Program?" Eight panelists, working in groups

of two, made the presentations. One group represented the mission administration, another the educational departments, another represented the missionary's viewpoint, and the fourth group gave the views of the man in the pew. Each group had interviewed a number of people before they made their presentations. A moderator summed up the findings of the panel. It would be unfair to present the findings of this group without giving our readers the benefit of all the data presented. Even though the dinner bell had rung, the students were reluctant to terminate the discussion of this topic.

Missionaries From the Field Speak

On Wednesday we were privileged to have men from our mission fields speak to us. Pastor Richard Mueller, on furlough from our Rhodesian Mission field spoke on "The Importance and Value of Acquiring the Language of the Area of One's Work in a Foreign Field." Pastor Richard Seeger, on furlough from our Japan Mission field, spoke on the topic, "To What Extent Must the Foreign Missionary Accommodate Himself to the Culture and Customs of His Field?" There followed lectures by three missionaries from our home fields. Pastor Philip Janke of Bethlehem Lutheran Church, Menomonee Falls, Wisconsin, spoke on the topic, "The Home Missionary Works With His Board." "The Unique Character of Interracial Mission Work" was the topic presented by Pastor Milton Burk, missionary at our St. Philip's Lutheran Church, Milwaukee, Wisconsin. The day was concluded with a presentation by Pastor Herbert Kruschel of Pilgrim Lutheran Church, Butler, Wisconsin. He spoke on "Winning the Adult." It is evident from the topics presented that many practical helps were given our students through the presentations by these seasoned men from the mission fields.

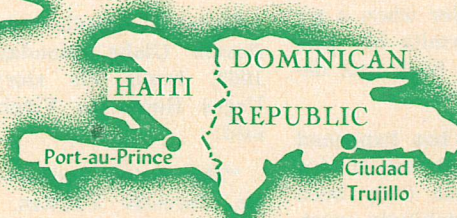
Some Practical Questions Considered

On the fourth day the chairman of the World Mission Board and the chairman of the General Board for Home Missions spoke briefly and graphically on "How Does Our Board

(Continued on page 189)



The panelists present their findings at the workshop



Christian Missioner Corps

At its recent plenary session on May 15 the Board for World Missions received several additional names of candidates for the Christian Missioner Corps program. It resolved to publish the entire list once more, to ask for further information as to the qualifications of the candidates nominated, and to proceed to the selection of the first Missioner at the next plenary meeting on July 10, 1962.

The program has been described in previous issues of *The Northwestern Lutheran*, September 10 and 24, 1961, April 22, 1962, and in the "Proceedings of the Thirty-Sixth Convention," pages 43 and 62.

Only one man, the older man of the two-man team for Puerto Rico-Jamaica, will be called at this time. During his training and briefing period in the States, the younger teammate will be called.

The candidates are as follows:

- Pastor George Baer, St. Paul, Minnesota
- Pastor Paul Behn, Milwaukee, Wisconsin
- Pastor Edwin Biebert, Zion, Illinois
- Pastor Ernst C. Birkholz, Brewster, Nebraska
- Pastor Adolph Buenger, Kenosha, Wisconsin
- Pastor Walter Diehl, Tempe, Arizona
- Pastor L. A. Dobberstein, Summit, South Dakota
- Pastor Rupert Eggert, Pensacola, Florida
- Pastor Edgar Greve, Appleton, Wisconsin
- Pastor Arthur Guenther, Whiteriver, Arizona
- Pastor A. B. Habben, Tigard, Oregon
- Pastor Eugene Hartzell, East Fork, Arizona

- Pastor Willard Kehrberg, Minneapolis, Minnesota
- Pastor Manfred Lenz, Delano, Minnesota
- Pastor Nathanael Luetke, Nicollet, Minnesota
- Pastor Gerhard C. Marquardt, Schofield, Wisconsin
- Pastor Arnold Mennicke, Winona, Minnesota
- Pastor Frederic Nitz, New Ulm, Minnesota
- Pastor H. C. Nitz, Waterloo, Wisconsin
- Pastor Karl J. Otto, Wauwatosa, Wisconsin
- Pastor Arnold Schroeder, Wauwatosa, Wisconsin
- Pastor Walter A. Schumann, Jr., Watertown, South Dakota
- Pastor Richard Shekner, Denver, Colorado
- Pastor Kurt Timmel, Watertown, Wisconsin
- Pastor W. Valleskey, Detroit, Michigan
- Pastor Kenneth Vertz, Owosso, Michigan
- Pastor Luther Voss, Milwaukee, Wisconsin
- Pastor Arthur Wacker, Ann Arbor, Michigan
- Pastor Alvin Werre, Batesland, South Dakota
- Pastor Martin Wehausen, Le Sueur, Minnesota
- Pastor Ernst Wendland, Benton Harbor, Michigan
- Pastor V. H. Winter, Tucson, Arizona
- Pastor William Winter, Calabar, Nigeria

As before, please, send all further nominations with a letter giving particulars as to your candidate's qualifications for this position to

Rev. Edgar Hoenecke, Chairman
 BOARD FOR WORLD MISSIONS
 c./o. Rev. Oscar J. Naumann
 3624 West North Avenue
 Milwaukee 8, Wisconsin

Graduation

at East Fork Mission School

Graduation exercises were held in the East Fork Mission School gymnasium May 24, 1962, at 9:30 a.m. Pastor R. Zimmermann, Field Secretary for Indian Mission, addressed the class of 13 high-school seniors,

six boys and seven girls, and a well-filled auditorium, using the class motto, "Jesus, Lead Thou On," as his theme. The speaker emphasized that the Lord Jesus has already been their leader and that He will lead them further in the growth of faith, sanctified living, and in assuming a greater responsibility in supporting missions, not only in Apacheland, but

also in Synod's far-flung fields. One Apache boy from this class is enrolled in the college department of Dr. Martin Luther College for the coming year. A majority of the others will enter vocational and nurses' training schools. May the Lord of the church keep them all mindful of their motto!

ARTHUR J. MEIER

By the Way

By H. C. Nitz

Reviewers Kill Books

A Roman proverb says, "Books have their own destiny." But their destiny may be furthered or frustrated by reviewers. Occasionally we feel cheated when we buy a book unduly praised by a review. But on the other hand, we are infuriated by a slanted review when a personal evaluation of a book rates it as a volume that should be read by many.

It is a kind of murder when a responsible reviewer permits his prejudice to downgrade a book that deserves a wide circulation.

Something like that has happened to a book published last fall. It is a volume of which it has truly been said that it is "so painstakingly exact, so learned, so extremely valuable that its acquisition is a 'must' for every library and every individual interested in the subject."

Yet a professor in a large Lutheran seminary accuses the author of "unwarranted inferences," "indefensible generalizations," "extensive oversimplifications," "factual inaccuracies." But the professor does not tell his readers *why* he thus condemns the author. He certainly discourages any potential buyers.

The author is defenseless. It is not likely that the journal that published the review would grant the author a rebuttal, as is done by such journals as *Saturday Review* and *The Christian Century*.

The book that met this sad fate is *Ecumenicalism and Romanism* (Their Origin and Development) by Peter J. Doeswyck, D.D. (published by Knights of Christ, P.O. Box 1651, Long Beach, Calif., \$3.00). The title page announces: "A new history of dogma which gives the date of origin of Roman Catholic doctrines and practices, as found in the writings of the Fathers and the texts of the councils, martyrologies, rituals, bulls, hymns, summas, sermons, and biographies of the Middle Ages."

The book is clear and compact, carefully documented and dispassionate. It is not too technical for a reader with a high-school education. It offers material hard to find elsewhere.

It would serve as an antidote for those ecumenists who dream about "dialogues" that aim to bring about a reunion of Protestantism with Rome.

"Mother of God"

Another emphasis in the drive to bring the Roman Catholics and the Protestants together can be seen in the new attitude being taken toward the Virgin Mary in certain Protestant circles.

David E. Gredler, writing in *The Boston Globe*, Monday, March 19, 1962, heads his story, "Lutheran Urges Honor to Virgin Mary." He said:

"The noted Lutheran theologian, Dr. Jaroslav Pelikan, called upon American Protestantism yesterday to recover the place and honor of the Virgin Mary in its teaching and life.

"Dr. Pelikan, a leader in the ecumenical movement and now teaching historical theology at University of Chicago Divinity School, spoke to a mass Lutheran Church rally in Jordan Hall.

"He shared the platform with one of the top choral groups in the country, the Augustana College Choir.

"Dr. Pelikan said in his address, 'The Virgin Mary — A Reformation Tribute,' that the Virgin Mary represents 'the very principles of truly evangelical and truly catholic Christianity for which the Reformation stood — the Word alone, grace alone, faith alone and Christ alone.'

"He said that by its principle, 'Christ Alone,' the Reformation summarized all the other principles; the Word was the Word of Christ, grace was the grace through Christ and faith was faith in Christ.

"The decisiveness and centrality of Christ is the foundation of Reformation doctrine, and Mary is a way of emphasizing, not of obscuring, the centrality of Christ, Dr. Pelikan asserted.

"She is called Mother of God, not only by the ancient church but the Reformation creeds and confessions, because that is a way of asserting that the holy Child of this holy Mother is nothing less than the Son of

God, the Second Person of the Blessed Trinity,' Dr. Pelikan said.

"Where He is thus honored, she must be acknowledged as Mother of God; and where she is rejected as Mother of God, there the centrality of Christ is not enhanced but threatened,' Dr. Pelikan said.

"Renewal of the orthodox Christian honor of the Blessed Virgin Mary, will make today's Protestants better heirs of the Reformation, more evangelical and more catholic, Dr. Pelikan maintained.

"The Lutheran speaker is 38, author of 'The Riddle of Roman Catholicism,' coeditor of the 55-volume translation of the Works of Martin Luther.

"He will become professor of church history at Yale University Divinity School this summer."

There is, of course, a sense in which Protestants have called Mary the mother of God but not in the sense in which the Roman Catholics use that term. This young leader in Yale Divinity School is simply helping to pave the way for an ultimate return to Rome by Lutherans.

Christian Beacon

* * * *

Graham and Revival

It is not unexpected to receive the latest announcement of Evangelist Billy Graham that he is going to cut down on his evangelistic crusades.

The story from Wake Forest, North Carolina, explains:

"Evangelist Billy Graham said Monday (March 19) he feels the religious revival in America may have reached its peak.

"We may be — and I emphasize the two words 'may be' — seeing a revival of secularism and emphasis on materialism,' he said.

"Graham said he plans to cut down on evangelism crusades and concentrate more on colleges and universities. 'The battle of our time will be won or lost on the college level,' he said."

Behind this turn in Dr. Graham's ministry is a certain necessity. He is

finding that he has lost the support of countless numbers of fundamentalists throughout the United States. Liberals and modernists do not agree with him, but accept his pattern of action and are ready to use him. Yet some of them still hesitate about cooperating with him. Graham's program has not been on a sound Scriptural basis for some time, since he has been willing to join hands with the most blatant modernists to promote his evangelistic crusade, and he has been active for the National Council of the Churches of Christ in the U.S.A.

The providences of God are now catching up on the evangelist.

For him to turn aside into the collegiate field will again be most disappointing to him. He is no scholar. He can, of course, be used on college and university campuses to help promote the ecumenical movement.

Christian Beacon

Ten Graduates for Ogoja

Anyone somewhat acquainted with the difficulties of mission work in multilingual, backward, and Rome-ridden Ogoja province in Nigeria will rejoice over the following report in *The Lutheran Herald* (April 1962):

"On April 29 the first class will be graduated from the Ogoja Bible Institute. The graduating class will be made up of ten students who speak a total of six different languages. This is very important in Ogoja province because over thirty languages are spoken in this area of the Eastern Region.

"Graduates from the Ogoja Bible Institute differ in some ways from the evangelists who went out from the Bible Institute at Ikot Ibritam. While most of the evangelists went to established congregations, these graduates will be doing missionary work in villages where little or no

missionary work has been done before. Two of the students will be working in Izi Clan, an Ibo speaking area, which has never before heard any Protestant teaching or preaching.

"The graduates will be doing work very similar to that which they have already been doing as part of their work at the Bible Institute. As they have brought the Gospel to people around the Bible Institute, the results of their work have been very encouraging."

Those who deplore that *The Missionary Lutheran* has been discontinued may be interested to know that they can subscribe for *The Lutheran Herald*, a monthly, eight-page paper, published by and for the Evangelical Lutheran Church of Nigeria. The price is \$1.25 per year. The Lutheran Missionary Board, 210 N. Broadway, St. Louis 2, Missouri, will handle American subscriptions.

The Lord's Need -- Our Opportunity

We're approaching the end of our Synod's financial year, which runs from July 1 to June 30 of each year. As you read this, just a few weeks will be left. What kind of year has this year been for us financially?

The Picture After Ten Months

The 10 months' report from the office of our Synod's Treasurer shows that this year has not been a good one. In only three months out of the last 10 have our gifts to the Lord for His work through our Synod been larger than our gifts for the same period one year ago. A year ago our gifts for 10 months totaled \$2,043,571; this year they total \$1,947,153 (despite this year's larger program of work voted by our Synod at its last convention!).

And even this isn't the whole story. If you read the Treasurer's report in the last issue of *The Northwestern Lutheran*, you may have noticed that as of April 30, 1962, our synodical treasury showed a deficit of \$601,319. The Synod's Board of Trustees has made it clear that it has borrowed no money from the outside. But it has also emphasized that this deficit was covered only by dipping into the Synod's Building Fund for educational institutions.

Are There Good Reasons?

What would you say is the reason for these reduced offerings and this crippling deficit? It's true that more congregations than ever have felt the effects of a pastoral vacancy in months past. It's estimated that during the past year there have been more than 80 changes of pastorates within our Synod. February, March, and April of this year were particularly poor months, financially speaking. In these three months alone we fell more than a half million dollars short of our goal. Now it has been pointed out that in most of the country the weather was generally poor during these three months, and church attendance suffered. But can we offer this to our Lord as an excuse for our poor performance? Is it God-pleasing and Christ-honoring for a congregation to measure its offerings for synodical work by the number of people who attend its services? Won't Christian maturity, as well as a sense of Christian responsibility, lead a congregation to send its fair share for the Lord's work each month? When our Savior looks at our congregation, does He see that our gifts for His work through the Synod come from the top of our congregational income, or from the bottom?

The Lord's Goodness — Our Response

Our Lord has been good in granting growth to our Synod. Enrollments at our Synod's colleges and high schools are at an all-time high, and what better news could there be when we think of our present shortage of pastors and teachers? We have known for years that our training schools must be enlarged. For several years funds have been set aside in each year's budget to provide the larger buildings needed for a growing Synod's larger needs.

But we have not been setting aside any funds in recent months. As a member of the Synod, you should know that instead of adding to the Building Fund, we've been dipping into it, just to make ends meet. Is this what we really want to do? More important, is this what our Savior wants us to do? Remember, the Savior isn't particularly interested in deficits and surpluses; He is interested in getting His work done.

Someone once said, "Weak men wait for opportunities; strong men make them; vicious men destroy them." May we look upon the weeks between now and June 30 (the close of the financial year) as opportunities — opportunities for showing our Savior that we love Him, that we love His work, and that we consider it a privilege for Him to use us as His tools to do His work!

Direct from the Districts

Arizona-California

In the Sunday service on April 1, 1962, First Ev. Lutheran Church of Prescott, Arizona, held a mortgage-burning ceremony to mark the final payment of their Church Extension Fund loan to Synod.

During the 11 years of its existence, this congregation not only paid off the \$17,384 loan, but they also paid out an additional \$10,000 for lots and building which had been collected in a building fund; they constructed and paid for Sunday-school rooms, dedicated in 1960; they became self-supporting in 1960, assuming additional responsibility; and they are presently engaged in a parsonage remodeling program. Their next goal is to erase the parsonage debt of almost \$10,000.

The members and pastor of First Lutheran gratefully thank the Lord for His rich blessings, and they also convey their thanks to the members of Synod whose gifts to the Lord have made the establishing of this church plant possible.

Zion Ev. Lutheran Church of Phoenix, Arizona, April 29, 1962, dedicated a \$50,000 fellowship hall to the honor and glory of God, and in special services also celebrated the fiftieth anniversary of her existence.

On June 17, 1962, Resurrection Congregation of Phoenix will dedicate its new house of worship to the service of the Lord. Special services with guest speakers are being arranged.

M. C. NITZ

Michigan

Construction Projects

St. Paul's Congregation of Hopkins, Michigan, dedicated a new church building on May 20. Memorial Congregation of Williamston, Michigan, observed the tenth anniversary of the dedication of its church building, and also burned its mortgage on May 20. Trinity Congregation of Bay City, Michigan, recently laid the cornerstone for its new church building. Grace Congregation of Durand, Michigan, has a new parsonage under construction.

Vacancies

Pastor Karl Fuhlbrigge was installed on May 20 at Marlette and North

Branch, Michigan. Pastor Richard Yecke of Winslow, Arizona, has accepted the call to St. Matthew's Congregation at Freeland, Michigan. Vicar Daniel Jungkuntz has accepted the call as the second permanent pastor of St. Paul's Congregation, Saginaw, Michigan. Tutor Darwin Raddatz has accepted the call to the Yale and Greenwood parish in Michigan. Tutor Robert Krueger has accepted the call to Trinity Congregation at Elkton, Michigan.

New vacancies have been created. Pastor Theodore Kuske is leaving the Remus-Brookfield Township Parish to fill a vacancy in the Minnesota District. Pastor Robert Steffenhagen is leaving the Manistee-Sheridan Township Parish also to fill a vacancy in the Minnesota District. Prof. Meilahn Zahn is leaving Michigan Lutheran Seminary to head the music department at Dr. Martin Luther College.

HANS A. SCHULTZ

Pacific Northwest

"Oh, give thanks unto the Lord for He is good." So might we of the Pacific Northwest District pray at this time. Once again in His love and mercy the Lord has given our District workers in all our fields. On April 8 Pastor Walter Lindke was installed as pastor of Grace Ev. Lutheran Church in Zillah, Washington. This mission was vacant for nearly one year. On May 20 Pastor Paul Pankow was installed as pastor of Calvary Ev. Lutheran Church in Bellevue, Washington. In addition to these men, the following received calls to our District through the assignment committee: Pastor Paul Albrecht for Good Hope Ev. Lutheran Church and Good Faith Ev. Lutheran in Ellensburg and South Cle Elum, Washington; Pastor Henry Klug for Withrow Ev. Lutheran Church in Withrow, Washington; Mr. David Farstad as teacher at Salem Lutheran Day School in Mountlake Terrace, Washington, and Miss Geraldine Mellon as the third teacher at Grace Lutheran Day School in Yakima, Washington. In this day of great shortages of workers in the Church we count ourselves extremely blessed to have every vacancy filled.

Pastor T. R. Adaschek of Grace Ev. Lutheran Church in Yakima,

Washington, reports that over 50 children have already registered for kindergarten next fall. Two kindergarten classes are being planned. A little over a year ago this congregation and school moved into new facilities. Since that time enrollment in both school and Sunday school has increased about 200%.

Pastor A. B. Habben of Gethsemane Ev. Lutheran Church in Tigard, Oregon, reports that on April 15 this mission celebrated its first Confirmation Sunday. Eight adults were confirmed, with three of them also being baptized. In addition, 17 children were baptized. This mission, which is little over a year old, has about 50 communicants. Work has begun on a chapel for this fast-growing mission.

Pastor Warren Steffenhagen has accepted the call to begin a mission in Spokane, Washington. The Spring Pastoral Conference was held at Trinity Ev. Lutheran Church in Eugene, Oregon. Trinity's new chapel is a beautiful tribute to all those who contributed to the Church Extension Fund of our Synod. During the conference special emphasis was laid on the need to increase our contributions to the Synod's budget. After some years of weakness in this respect, our District is beginning to increase its mission contributions. We hope and pray that this change will continue. Good Hope Ev. Lutheran Church in Ellensburg, Washington, celebrated its fiftieth anniversary on May 20 with a special service in the afternoon. Pastor William Lueckel of Snoqualmie preached the anniversary sermon. On May 18 the children of Salem Lutheran Day School in Mountlake Terrace traveled to Tacoma, Washington, to engage in a day of competition with the children of Faith Lutheran Day School. The morning hours were devoted to scholastic competition and the afternoon to field competition. A similar day is also being planned for next year.

The Seattle World's Fair has brought many members of our Synod to the Pacific Northwest. Already many have visited our churches. We urge all Wisconsin Synod members who are in Seattle on Sundays to call the WISCONSIN SYNOD INFORMATION SERVICE, PROspect 8-0753, to find out the location of our churches and the times of services.

A. H. ZIMMERMANN

What do
you mean..

Original Sin?

"I don't find the expression, 'original sin,' in my Bible," a critic objects. Granted. Neither, however, is the word "Trinity" in the Bible. Nevertheless, the doctrine of original sin and the doctrine of the Trinity are both Scriptural doctrines.

Our Confessions and Luther

Our Lutheran Confessions use the term, "original sin," very frequently. Article II of the Augsburg Confession as well as the Second Article of the Apology and the First Article of the Formula of Concord are entitled, "Of Original Sin." Our Confessions also speak of it as inherited sin. They call it a hereditary evil. Luther described it as "nature-sin, person-sin, and essential sin" because he wanted to make clear that not only "words, thoughts, and works are sin, but that the entire nature, person, and essence of man are altogether corrupted from the root by original sin."

Why "Original"?

The adjective, "original," shows that there is a connection between this sin of ours and the very first, the original, sin of Adam, the father of the human race. When Adam ate of the fruit of the forbidden tree, this was no minor, insignificant slip. It was a deliberate transgression of God's express command. It was outright rebellion against God, motivated by a devilish desire to be like God, knowing good and evil. By harboring this desire and acting upon the suggestion of Satan in bold defiance of God, man fell from his original state of holiness.

The Depth of Adam's Fall

To understand the wickedness of Adam's transgression, we need to remember how richly and fully God had demonstrated His love for man. How wonderfully He had

Adam's Sin Is Charged Against Us

blessed him! How earnestly God had warned man of the consequences of eating of the tree of the knowledge of good and evil! But how utterly ungrateful man was! Of his own free will he chose to follow the father of lies. When confronted with a choice between the Word of his God and the word of the devil, man chose to believe the devil's lie: "Ye shall not surely die."

This "original sin" of Adam had deep and dire consequences. Through it the nature of the father of mankind was thoroughly corrupted. Adam, the sinner, now hid himself from God because he was afraid. No longer did he look upon God as his Friend, but as his enemy. Through sinning he had suffered spiritual death. His destiny now was death, temporal and — but for the grace of God — eternal death.

The Consequences for Mankind

But Adam's sin also had dreadful and lasting consequences for all of his descendants. In Romans 5 Paul speaks at length about the connection between Adam's sin and ours: "By one man (that is, Adam) sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned. . . . By the offense of one (again, Adam) judgment came upon all men to condemnation. . . . By one man's disobedience many were made sinners."

From this we see that the guilt of Adam's sin has been imputed, or charged, by God to us all. Through Adam's Fall every human being has come under the just condemnation and wrath of God. Therefore all must die because "the wages of sin is death." As children of Adam we, too, are therefore "by nature the children of wrath, even as others." We, too, are subject to the divine penalty of death and damnation. But "as in Adam all die, even so in Christ shall all be made alive." In Christ we have the hope of eternal life.

WILBERT R. GAWRISCH

† Mrs. William Lindloff †

Funeral services for Mrs. William Lindloff, wife of Pastor William Lindloff, Austin, Minnesota, were held in Trinity Lutheran Church, Dexter Township, Minnesota, on December 16, 1961. The Rev. W. F. Dorn, Minneapolis, officiated. Burial took place in Juneau, Wisconsin, on the following day, December 17, with the Rev. Harry Shiley, Milwaukee, conducting the rite.

Mrs. William Lindloff, nee Elsie Grimm, was born at Hustisford, Wis-

consin, on March 28, 1896. She was baptized and confirmed in Bethany Lutheran Church, Hustisford, and married to Pastor William Lindloff in St. Mark's Lutheran Church, Watertown, on September 14, 1920.

She was a faithful helpmeet to her husband in his ministry at Tolstoy, South Dakota, for two years, and for the next 38 years at Elkton, South Dakota. In April of 1961 she accompanied her husband to his new charge at Dexter Township, near Austin,

Minnesota, where she passed away suddenly on the morning of December 13.

Survivors include one daughter, Gladys, wife of Pastor Carl Mischke, Juneau, Wisconsin; three sons, the Rev. Norman Lindloff, Neillsville, Wisconsin; the Rev. Donald Lindloff, Winona, Minnesota, and the Rev. Lyle Lindloff, St. Louis Park, Minnesota; and 10 grandchildren.

C. MISCHKE



PROF. CARL LAWRENZ



PROF. JOHN MEYER



PROF. PAUL PETERS



PROF. ARMIN SCHUETZE



PROF. GERALD HOENECKE



PROF. H. J. VOGEL



PROF. FREDERIC BLUME

WISCONSIN LUTHERAN SEMINARY



EUGENE F. AHLSEWEDE

Faculty



Class



PAUL ALBRECHT



DANIEL BUSKE



ROGER SPRAIN

1962 Mequon Wis.



MARVIN F. DOELGER



WILLIAM GODFREY



EDGAR HERMAN



HERMANN JOHN



DENNIS KEMPF



EDWARD LINDEMANN



JAMES J. RADLOFF



DANIEL SABROWSKY



EDWARD SCHAEWE



DAVID SCHMELING



CYRILL L. SERWE



DAVID VALLESKEY



EDWARD WERNER



CHESTER ZULEGER

Ministerial Candidates Assigned First Calls

Graduates of the Wisconsin Lutheran Seminary assigned were:

Eugene F. Ahlswede, Sturgeon Bay Wis., to St. John, Florence, Wis., and Mt. Olive, Iron Mountain, Mich.
Paul G. Albrecht, La Crosse, Wis., to Good Hope, Ellensburg, Wash., and Faith, South Cle Elum, Wash.
Daniel M. Buske, Milwaukee, to St. Paul, Hazelton, N. Dak.
Marvin F. Doelger, Milwaukee, to St. Paul and Zion, Colome, S. Dak.
William E. Godfrey, Crete, Ill., to First Lutheran, La Crosse, Wis.
Edgar M. Herman, Benton Harbor, Mich., to Zion, S. Dak., St. Peter, Wood, S. Dak., and Our Savior, White River, S. Dak.
Hermann K. John, Milwaukee, to St. Mark, Lincoln, Nebr.
Dennis E. Kempf, Edgar, Wis., to St. Peter, Hustler, Wis., and St. Paul, Town Clifton, Wis.
Edgar W. Lindemann, Muskego, Wis., to St. John, Stanton, Nebr.
James J. Radloff, Milwaukee, to St. John, Enterprise, Wis., and Redeemer, Tomahawk, Wis.
Daniel L. Sabrowsky, Palos Heights Lutheran, Palos Heights, Ill.
Edward A. Schaeve, Milwaukee, to St. Peter, MacMillan, Wis., and Emmanuel, March Rapids, Wis.

David G. Schmeling, Milwaukee, to St. Paul, Broken Bow, Nebr.
Cyrill L. Serwe, Milwaukee, to St. John, Frontenac, Minn., and Immanuel, West Florence, Minn.
David J. Valleskey, Cedarburg, Wis., to St. Paul, Livingston, Mont.
Edward J. Werner, Port Washington, Wis., to Immanuel, South Shore, S. Dak., and St. Luke, Germantown, S. Dak.
Chester W. Zuleger, Medford, Wis., to St. John, Hatchville, Wis. and St. Matthew, Cady, Wis.

Also assigned were former graduates who had been previously on temporary assignment:

Harold Gawrisch, Milwaukee, to Wisconsin Lutheran High School, Milwaukee, Wis.
Daniel Jungkuntz, Saginaw, Mich., to St. Paul, Saginaw, Mich.
Robert H. Krueger, Saginaw, Mich., to Trinity, Elkton, Mich.
Richard C. Paustian, Mobridge, S. Dak., to St. Peter, Globe, Ariz., Grace, Safford, Ariz., and Trinity, Morenci, Ariz.

Also assigned were two graduates of Concordia Seminary, Springfield, Ill.:

Helmut Flegel, Waukesha, Wis., to St. Paul, Faith, S. Dak., and First English, Dupree, S. Dak.
Henry H. Klug, Sodus, Mich., to Withrow Lutheran, Withrow, Wash.

A Lantern to Our Footsteps

(Continued from page 181)

tree of life, and eat, and live for ever.' Does this mean that, if Adam would have eaten of this tree of life, he would have lived forever? Was this not the tree which was in the midst of the garden of which Adam did eat? Or was it some other tree?"

In Genesis 2:9 we read: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in

the midst of the garden, and the tree of knowledge of good and evil." This passage speaks of two trees. It was of the tree of knowledge of good and evil that man was not to eat (v. 17). When he did eat of it against God's commandment, he fell into sin and brought death upon himself. Now God did not want man to eat of the tree of life. The words in Genesis 3:22 point out that eating from this tree would, according to God's Word, have caused Adam to live forever. Therefore God barred all access to the tree of life.

ARMIN SCHUETZE

Annual Mission Seminar

(Continued from page 182)

Function?" The rest of the morning was devoted to a study of "Six Practical Questions," three for each Board. Six groups of four students each had been asked to study the cases presented, and to give suggested counsel on the basis of sound Christian judgment and the Mission Handbook of each Board. We appreciated the evangelical approach used by the students in counseling on these practical cases.

Significant Maps and Charts

The closing day arrived all too swiftly. By means of maps and charts

a group of students demonstrated "Missionary Activities of Our Synod at Home Compared With Home Mission Opportunities Due to Expanding and Shifting Population Masses." Needless to say, these maps showing population trends in comparison with the population increases of our Synod's Districts were quickly acquired by the General Board for Home Missions, and these students were invited to present their findings to the plenary session of that Board the following week. At the close of the last day we heard of "The Great Unfinished Task in World Missions — Our Obligation and Our Opportunity to Serve Christ." This, too, was accompanied by graphic illustrations.

We left the beautiful Seminary grounds, happy to have had a part in this workshop. We were happy to have been reassured that our Synod is training men who are constrained alone by the love of Christ to preach the Gospel of salvation to lost sinners — men who are not afraid to tackle an assignment, and men who are eager to work for Christ while it is day.

We are grateful to the faculty for the time allotted us and to the students for their cooperation. We look forward to next year and another profitable mission seminar.

R. L. WIECHMANN, Chairman
The General Board for Home Missions

Anniversaries

Sixtieth Wedding Anniversary

Mr. and Mrs. Fred Kastens of Trinity Lutheran Church, Nicollet, Minnesota, on June 3, 1962.

HIAWATHA LUTHERAN BIBLE CAMP

The Hiawatha Lutheran Bible Camp will be in operation from July 8 (3:00 p.m.) to July 14 (10:00 a.m.) on Clear Lake, near Shingleton, (Upper) Mich., for children 10-18. Total cost per camper, \$16.00. Wisconsin Synod pastors and lay members make up the entire staff. Further information will cheerfully be given by:

Pastor Armin Panning, Director
1211 Fourth Ave., S.
Escanaba, Mich.
or by:
Pastor Theophil Hoffmann, Secretary
1205 Minnesota Ave.
Gladstone, Mich.

WISCONSIN SYNOD YOUTH CAMP

July 29 - August 5

Place: Camp Luther, Three Lakes, Wis., 3 miles north of Three Lakes on Highway 45.

Dormitory Accommodations: Campers' meals in dining hall; First aid with nurse on duty at all times.

Activities: Outdoor sports of all kinds; supervised swimming and boating; campfires; singspirations; devotions; topical Bible study.

Ages: Children from grades 7 through 12.

Costs: \$18.00 per week (includes insurance and registration); \$5.00 deposit required with each registration.

Get additional information and/or make reservations with:

Rev. Elmer J. C. Prenzlow, Jr.
1315 Larson Street
Box 1
Bloomer, Wis.

ELIGIBLE AFTER COLLOQUY

Following a colloquy which was held on May 25, 1962, Mr. Arnold C. Meyer, 238 W. Water St., Brillion, Wis., is herewith declared eligible for a call into the pastoral ministry of the Wisconsin Ev. Lutheran Synod. The colloquy was attended by the following men: Professor F. Blume, G. Hoenecke, H. Vogel; and Pastors E. Krueger, S. Kugler, and O. Siegler.

OSCAR SIEGLER, President
Northern Wisconsin District

APPOINTMENTS

Pastor John Westendorf, Brookfield, Wisconsin, has been appointed to serve on the Board for Information and Stewardship. He will replace Pastor Donald Meier, who was compelled to resign from extra duties for reasons of health.

Mr. Alvin F. Guenther of Morton Grove, Illinois, has also been appointed to the

Board for Information and Stewardship. He replaces Mr. Lorenz Kronke, who asked to be relieved of this assignment because of his many other duties.

OSCAR J. NAUMANN, President

PIPE ORGAN AVAILABLE

To give away a four-rank, single-manual, sweet-sounding, traction-action pipe organ to any mission congregation. Taker to dismantle and haul at own expense. For sale at very reasonable price to independent congregation.

Contact Mr. Walter Kempfert, Maribel, Wis.

CALENDAR OF CONFERENCES

NEBRASKA

DISTRICT CONVENTION

The twenty-third biennial convention of the Nebraska District will be held July 17-20, 1962, in St. Paul's Ev. Lutheran Church, Plymouth, Nebr.; H. Schnitker, pastor.

The opening service with celebration of the Lord's Supper will be held Tuesday morning at 9:00 a.m.

Pastor W. Spengler will deliver the essay: "The Nicene Creed."

The closing service will be on Thursday evening at 8:00 p.m.

All lay delegates are to provide credentials prepared by their congregation.

A nominal fee for meals will be charged. Lodging will be provided.

Please announce in due time.

MILTON F. WEISHAHN, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY DELEGATE CONFERENCE

Place: Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis.

Date: June 26, 1962.

Time: 9:00 a.m.

All delegates will furnish their own noon meal.

C. SCHLEI, Secretary

* * * *

DISTRICT CONVENTION

Time: July 16-19, 1962.

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

Opening Service: July 16 at 10:00 a.m. in Mt. Olive Church, corner Oneida and Franklin Sts., R. E. Ziesemer, pastor.

Essay: The Ecumenical Movement, Rev. D. Bitter.

Lodging: Consult Mr. G. Kaniess, Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis.

Credentials: Credentials for lay delegates should be in hands of secretary two weeks before convention. Excuses, too.

S. KUGLER, Secretary

PACIFIC NORTHWEST

DISTRICT CONVENTION

Date: June 26-28, 1962.

Place: Faith Lutheran Church, Tacoma, Wash., Melvin F. Teske, pastor.

Opening session: 2:00 p.m. Tuesday.

Communion service: 8:00 Tuesday evening.

Essayist: Prof. John P. Meyer, "The Active Obedience of Christ."

Dinner will be served Tuesday at 1:00 p.m.

Credentials of lay delegates to be presented at the opening session.

Please announce to Pastor Teske your intended presence or absence, also that of the lay delegate from your congregation.

GEORGE FREY, Secretary

ORDINATIONS AND INSTALLATIONS

Installation

Pastors

Fuhlbrigge, Karl A., as pastor of Our Savior's Lutheran Church, Marlette, Mich., and St. James Lutheran Church, North Branch, Mich., by O. Maasch; assisted by E. Schultz, W. Herrmann, W. Borgwardt, H. A. Schultz; May 20, 1962.

Juroff, Henry, as pastor of St. Paul's Ev. Lutheran Church, Millersville, Wis., by G. F. Cares; assisted by E. Behm, A. Roekle, P. Janke; May 20, 1962.

Krause, Harmon C., as pastor of Immanuel Ev. Lutheran Church, T. Deerfield, Wis., by A. A. Koelpin; assisted by R. Horlamus; and as pastor of St. John's Ev. Lutheran Church, Newville, Wis., by J. Denninger; assisted by R. Horlamus; May 6, 1962.

Pankow, Paul, as pastor of Calvary Ev. Lutheran Church, Bellevue, Wash., by T. Adascheck; assisted by area pastors; May 20, 1962.

Schulz, Reuel J., as pastor of Woodlawn Ev. Lutheran Church, West Allis, Wis., by R. D. Balge; assisted by A. Halboth, J. C. Jeske; May 13, 1962.

CHANGE OF ADDRESS

Pastors

Juroff, Henry, Sheboygan Falls, Wis.
Krause, Harmon C., R. 2, Waterloo, Wis.
Pankow, Paul, 439 — 164th Ave. N.E., Bellevue, Washington

MEMORIAL WREATHS SOUTHEASTERN WISCONSIN DISTRICT

January-February-March 1962

In Memory of — Sent in By Pastor	CEF
Hubert Bartel — C. H. Weigel.....	\$ 2.00
Miss Wilhelmine Ehlke — P. J. Gieschen.....	16.00
Robert E. Pless — W. O. Pless.....	108.66
Rev. Walter G. Haase — Roland Ehlke.....	5.00
Mrs. Lydia Sterr — W. T. Krueger.....	2.00
Mrs. Ada Adascheck — W. O. Pless.....	10.00
Mrs. Nieman — J. A. DeGalley.....	17.00
Mrs. Augusta Naus — Paul Eckert.....	2.00
Mrs. Anna Gieschen — A. C. Schewe.....	13.00
	\$ 175.66

G. W. SAMPE, District Cashier

Southeastern Wisconsin District

CONTRIBUTIONS SENT DIRECTLY TO THE TREASURER For Months of December 1961 and January 1962

For Budget	
Trinity Ev. Luth. Church, Crete, Ill.	\$ 135.50
For Synod Missions	
Andrews Van Lines, Norfolk, Nebr.	\$238.14
Mr. James W. Kussow, Pittsburgh, Pa.	50.00
Anonymous donor	20.00
Alabama Upper Florida Sunday Schools, Selma, Ala.	370.54
Memorial wreath in memory of Edward C. Weiss by Rev. F. E. Stern	2.00
Donald L. Miller, Cherokee, Iowa	5.00
William J. Ertzner, Stanton, Nebr.	100.00
Memorial wreath in memory of Mrs. Wm. Lindloff by Timothy Lutheran Church, St. Louis Park, Minn.	25.00
Memorial wreath in memory of Mr. W. F. Mehlberg by St. Paul's Church of Tomah, Wis., and Rev. and Mrs. O. W. Heier, Tomah, Wis.	50.00
	\$ 840.68

For Foreign Missions	
Mr. William Miller, Paullina, Iowa	25.00
Memorial wreath in memory of Rev. Walter T. Meier by relatives and friends	7.00
Memorial wreath in memory of Emmanuel Humann by Trinity Ev. Lutheran Church, Jenera, Ohio	5.00
Memorial wreath in memory of Henry Callow by Charles Plunker, Hortonville, Wis.	5.00
\$	42.00

For Lutheran Spiritual Welfare Commission	
St. Lucas Ladies Guild, Milwaukee, Wis.	20.00
Memorial wreath in memory of Rev. Walter T. Meier by relatives and friends	2.00
Mrs. Joseph Barilla, Manitowoc, Wis.	2.00
St. Lucas Lutheran Ladies Aid Society, Kewaskum, Wis.	20.00
Ladies Aid of St. Paul's Lutheran Church, Green Bay, Wis.	10.00
\$	54.00

For Japan Mission	
Mr. and Mrs. Joel H. Nitz, Andalusia, Ala.	5.00
St. Stephen's Lutheran Mission Aid, Beaver Dam, Wis.	20.00
Student Body of Saint Croix Lutheran High School of West Saint Paul, Minn.	108.07
Anonymous donor	6.85
Children of St. Paul's Lutheran School, Appleton, Wis.	100.00
\$	239.92

For Japan Parsonage and Chapel Fund	
Memorial wreath in memory of Mrs. Wm. Lindloff by friends	200.00

For Mission in Germany	
St. Stephen's Lutheran Mission Aid, Beaver Dam, Wis.	10.00

For Apache Indian Mission	
Memorial wreath in memory of Henry Ganschow by Christ Ev. Lutheran Church, Cochrane, Wis.	10.00
Susan Bennett, Cheryl Hauptman and Paul Hauptman, Stanton, Calif.	15.00
Ladies Aid Society of Mt. Olive Lutheran Church, Appleton, Wis.	60.00
Rev. J. B. Bernthal, S. Milwaukee, Wis.	3.00
\$	88.00

For East Fork Lutheran Nursery	
Students of Northwestern College, Watertown, Wis.	69.55
St. John's Lutheran Church Youth Fellowship, Belview, Minn.	10.00
\$	79.55

For Furnishings at M.L.T.C. Dormitory	
Grace Lutheran Men's Club, Waukesha, Wis.	25.00

For Special Building Fund	
Mr. and Mrs. G. E. Dejung, Rice Lake, Wis.	20.00

For St. Philip's Negro Mission	
Children of St. Matthew's Christian Day School, Niles, Ill.	176.02

For St. Philip's Negro Mission Church Extension Fund	
Memorial wreath in memory of Mrs. Louise H. Freihube by Bethel Ev. Luth. Ladies Aid Society, Milwaukee, Wis.	5.00

For "Books for Missions"	
Emmanuel Young People's Society, Grover, S. Dak.	20.00

For Northern Rhodesia Bible Institute	
Harold L. and Ethel Hochmuth, Wonewoc, Wis.	5.00

For Northern Rhodesia Mission	
Greenville Lutheran Ladies Aid, Appleton, Wis.	25.00
Faculty members and students of Winnebago Academy Mrs. Caroline Haase, Erdmann H. Haase, and Walter Haase, South Haven, Mich.	100.00
St. John's Lutheran Ladies Aid, Florence, Wis.	15.00
Mt. Olive Lutheran Ladies Aid, Niagara, Wis.	5.00
Mrs. Emma A. Pomrenke, Sheridan, Mont.	5.00
Pupils of St. Stephen's Lutheran School, Beaver Dam, Wis.	100.00
Trinity Lutheran Sunday School, Fall River, Wis.	14.35
St. Stephen's Lutheran Sunday School, Fountain Prairie, Wis.	9.60
St. John's Lutheran Sunday School, Doylestown, Wis.	6.45
Miss Bertha Bruss, Fredonia, Wis.	20.20
Memorial wreath in memory of Mrs. Sophie Richter by Rev. and Mrs. Oscar J. Naumann	5.00
\$	308.58

For Rhodesian Medical Mission	
Charity offering from St. John-St. James Ev. Lutheran Ladies Aid, Reedsville, Wis.	50.00
Memorial wreath in memory of Mrs. Wm. Lindloff by friends	50.00
Christmas gift given by Trinity Lutheran School Club, Brillion, Wis.	10.00
Harold and Ethel Hochmuth, Wonewoc, Wis.	5.00
Mt. Olive Guild, St. Paul, Minn.	90.19

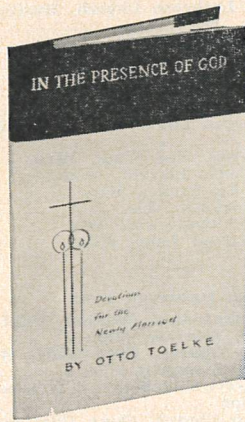
Tabitha Society of Redeemer Lutheran Church, Hastings, Nebr.	32.00
Mr. Theodore Freibus, Phillipsburg, Kans.	25.00
\$	262.19

For General Relief Committee	
St. John-St. James Ev. Lutheran Ladies Aid, Reedsville, Wis.	39.22
St. John's Ev. Lutheran Church, Red Wing, Minn.	26.16
Trinity Lutheran Sunday School, Lincoln, Mich.	2.00
First Ev. Lutheran Church, La Crosse, Wis.	192.20
David's Star Congregation, Jackson, Wis.	5.00
Trinity Lutheran Men's Club, Manitowoc, Wis.	21.00
Zion Ev. Lutheran Church, Island Lake, Minn.	20.85
\$	396.45

For Church Extension Fund	
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St. Timothy's Sunday School, Maumee, Ohio	24.00
Children of Trinity Lutheran Church, Franksville, Wis.	54.02
Mr. and Mrs. Donald E. Barg, Liverpool, N.Y.	10.00
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Ladies Aid of Grace Lutheran Church, Sioux City, Iowa	9.00
Jehovah Ev. Lutheran Sunday School, Altura, Minn.	19.74
Southern Pastoral Conference of the Southeastern Wisconsin District	17.50
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Mr. William J. Miller, Paullina, Iowa	15.00
St. John's Youth Club, Lannon, Wis.	54.85
Children of St. Matthew's Lutheran Sunday School, Winona, Minn.	49.40
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Miss Gertrude Schoknecht, Milwaukee, Wis.	100.00
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Immanuel Lutheran Saturday School of Town of Deerfield, Wis.	11.55
St. John's Christian Day School, Newville, Wis.	17.55
Ladies Mission Society of Grace Ev. Lutheran Church, Milwaukee, Wis.	50.00
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J. W. Wirth	25.00
Anonymous Donor	200.00
George G. Hernig, Chicago, Ill.	2.00
Ev. Lutheran St. Lucas Ladies Aid Society, Kewaskum, Wis.	20.00

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In memory of Mrs. Julius Klettke by Mr. and Mrs. Ernest Kirst, Charles and Herbert Kirst, Mr. and Mrs. Waldemar Affeldt and Rev. and Mrs. Robert Kleist	25.00
In memory of Mrs. Anna Gieschen by Mrs. Agatha Martens and Rev. and Mrs. Paul J. Gieschen	5.00
In memory of Erna Schoenike by Doris Schoenike, Winona, Minn.	10.00
In memory of Mrs. John Wendt by Joseph and Eleanor Clemens and Gene Helene Schneider, Van Dyne, Wis.	10.00
In memory of Mrs. Julius Klettke by Mrs. Anna Trettin, Appleton, Wis.	2.00
In memory of Emma Bartell by Paul A. Bartell, Neillsville, Wis.	50.00
In memory of Rev. Frank Ehlert by the faculty and members of the Board of Control of Wisconsin Lutheran Seminary	15.00
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In memory of Mrs. Adolph Ritter by Rev. and Mrs. Arnold Hoenecke, West Bend, Wis.	4.00
In memory of Robert A. Laedtke by Mrs. Anna Trettin, Appleton, Wis.	3.00
In memory of Fred Biebert by Rev. and Mrs. E. Biebert, Zion, Ill.	15.00
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