



THE NORTHWESTERN Lutheran

*In This Issue: The D.M.L.C. Graduates of 1963
The History of Wisconsin Lutheran Seminary (i)
Construction Under Way at M.L.S.*

**Volume 50, Number 12
June 16, 1963**



BRIEFS

by the Editor

THE FOUR-YEAR DR. MARTIN LUTHER COLLEGE GRADUATES are presented in this issue. Let us be deeply grateful to our Lord Jesus. These, too, are His gifts to the Church, as Paul says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11,12).

* * * *

CONSTRUCTION AT MICHIGAN LUTHERAN SEMINARY is pictured for the first time in this number.

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THE HISTORY OF WISCONSIN LUTHERAN SEMINARY will be told in this and the next three issues. As you are aware, the centennial of our Seminary is being observed this year.

* * * *

THE ORIGIN OF METHODISM is interesting to Lutherans. Methodists are this year observing the 225th anniversary of their founding by John Wesley. Wesley was an Episcopalian

clergyman. In 1738, after a missionary journey to America, he was urged by an acquaintance to go to a meeting in Aldersgate Street, in London. The result was the "Aldersgate experience," as it has become known since then. In his diary, Wesley described the experience in these words: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away MY sins, even MINE, and saved ME from the law of sin and death."

* * * *

CATHOLIC-PROTESTANT "DIALOGUES" have been conducted with increasing frequency in recent years. These are discussions or conferences between Catholics and Protestants (often men prominent in the two groups) the purpose of which is to study each other's doctrines, to chart

the areas of agreement and disagreement, and possibly to bring about unity at some future date. These dialogues have increased in number since the first session of the Vatican Council. The Church of Rome seemed to some to have displayed a more open and friendly attitude, since for the first time Protestant observers were invited to attend such a Council.

Recently, however, some icy water was thrown on the warm hopes of even the most ecumenically minded Protestants. They were shocked especially that the cold water came from Cardinal Bea of Germany. He is generally regarded as the leader of the "liberal" wing of the Roman Catholic Church. Recently he spoke at a Roman Catholic - Protestant Colloquium at Harvard University. Present at the third lecture given by the Cardinal was a columnist for the *American Lutheran*, a man very sympathetic to the ecumenical movement. Writing in the May, 1963, issue, he registers a most favorable impression of the Cardinal, even an ecstatic one ("one could sense that a real miracle has taken place"). Then, however, he goes on: "But the Cardinal's comments regarding the future emphasized the distance the two confessions are from one another. In one of the most puzzling portions of his three addresses, greeted with solemn and sober silence by the assembly, the Cardinal went out of

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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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THE COVER — St. Jacobi Ev. Lutheran Church, Milwaukee, Wisconsin; Paul Eckert, pastor.

Editorials

Qualifying for Assignments?

The problem confronting the Committee on the Assignment of Calls in May was all too familiar. For a number of years there have been too few pastor and teacher candidates to fill vacant pulpits and classrooms. Many requests for pastors and teachers could not be honored.

In making the pastoral assignments, for instance, the Committee weighed such considerations as the length of the vacancy, the difficulty some parishes have in securing a pastor by calling from the field, and the problem of serving a parish vacancy in an isolated area.

Perhaps two other factors should also have been taken into consideration when the Assignment Committee placed the pastor and teacher candidates in our congregations. One is the number of teachers and pastors a congregation has supplied for the Synod; the other, the amount a congregation gives to the work of the Church at large. A congregation's contributions in terms of workers and dollars could be a legitimate consideration in the assignment of calls. It would only be fair to give preference to those congregations that, through the years, have been concerned about men and missions and have made growth and progress in the Synod possible.

Love and consideration haven't been rating congregations that way, of course. Congregations whose contributions have been slack have also been receiving pastors and teachers in these days of scarcity. It should not be too much to hope, however, that such congregations will recognize how undeserving their claims on the limited supply of ministerial candidates are; at least the perceptive members in their midst ought to remind their fellow members that their congregation has been defaulting. Healthy embarrassment could be everybody's gain.

C. TOPPE

Manpower Shortage — Something New?

In 1851 President Muehlhaeuser placed an advertisement in an Eastern newspaper, in which he promised suitable applicants transportation to Wisconsin and employment both as pastors in the Wisconsin Synod and as real estate agents to serve prospective Lutheran settlers. Today we should say that an appeal of that kind in the public press or in any other kind of publication is simply unthinkable. We may be suffering from a shortage of pastors and teachers today, but we at least have sources from which we can draw some candidates; we have our own preparatory schools and our seminaries.

If we had no schools of our own today, if we had almost no educated people in our congregations and had to stand helplessly by while hundreds and thousands of people who should have come to our congregations were being absorbed by the sects or were becoming altogether churchless because we had no pastors to serve them, we should find an advertisement like President Muehlhaeuser's not too unreasonable.

In the early years of our Synod there was a truly desperate shortage of pastors, while Lutherans from Germany and Scandinavian countries were streaming into Wisconsin, Michigan, and Minnesota. In Germany, societies had been formed for the express purpose of

training missionaries for service in Africa and North America, and for the first 15 to 20 years these societies were the only reliable source of pastors for our Synod. But they could not begin to supply the need. At an early Synod meeting a resolution was adopted that every pastor should consider it his duty not only to recruit candidates for the ministry but to instruct them himself and train them as best he could for service in the Church. Every parsonage was to be a potential theological seminary. Not much came of this kind of recruitment, but there were several instances where candidates who had applied to the Synod for assignment to a congregation were turned over to a pastor for private coaching and for instruction in Lutheran doctrine and practice.

So far as is known, President Muehlhaeuser's advertisement brought no response. In the meeting of 1852 his complaint was as loud as it had been in 1851 and it continued that way year after year. Sometimes applications came from the most unexpected sources — a captain in the German army, a Catholic priest, a student at the Episcopal seminary in Nashotah, country-school teachers who thought their talents better suited to the pulpit than to teaching. A few thoroughly unreliable characters found their way into our pulpits and had to be suspended. One of them was discovered to have had a criminal record both in America and in Germany. What we call a shortage today, President Muehlhaeuser would have considered unbounded wealth showered down from heaven.

E. E. KOWALKE

* * * *

The Most Important Thing

When the 70 disciples returned from the mission tour on which Jesus had sent them, they made much of the fact that they had been able to cast out devils in His name. They gloried in this startling and miraculous accomplishment. But Jesus made the sobering remark: "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

They no doubt looked forward to wielding further this miraculous power of casting out devils, as though that were the worthwhile thing. But Jesus gave them to understand that the most important thing was to have their names written in heaven. Judgment Day will reveal that many church people were so wrapped up in casting out devils, speaking with tongues, healing the sick, and performing other sensational religious stunts that they had failed to notice that their own names were not written in heaven. Jesus once warned: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

There is always danger that church people become so wrapped up in glamorous by-products of church work that they lose sight of the real purpose for which Jesus

(Continued on page 182)

Studies in God's Word: The Gospel Will Still Do the Job

Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable spoke he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened (Matthew 13:31-33).

The command that Jesus gave to His disciples just before His ascension can hardly be misunderstood. They were told to preach the Gospel. Christ did not specify the number of converts they were to gain each year. All He asked of them was that they faithfully preach the Gospel and leave the results to Him.

His charge to us, many years later, is still the same, "Preach the Gospel." Again, He has not laid down minimum standards for growth and expansion. We, too, are to preach the Gospel faithfully and leave the results to Him. We are the ones, however, who are so often dissatisfied with the progress that is made. We reason that there must be some other way that will enable us to see results more quickly. We are tempted to try substitutes in place of the Gospel that Christ has entrusted to us.

Although we must admit that we could be more faithful in proclaiming the Gospel, although we will always be on the alert for new media to spread the Gospel, although we will strive for a fresh approach in communicating the Gospel so that we do not always say the same thing in the same way, we will never attempt to improve the Gospel itself. This is neither possible nor necessary. By means of two down-to-earth parables Jesus teaches us that the

Gospel doesn't need help from us. It will still do the job on its own.

It Produces Visible Growth

The mustard seed is very tiny. The seed itself gives no indication of the kind of plant it is capable of producing. Yet, from that tiny seed comes a sizable plant, large enough to afford a refuge to the birds of the air.

The beginning of Christ's kingdom was equally inauspicious. The circumstances surrounding His birth, in fact, His entire life, were extremely humble. The Gospel He proclaimed had little appeal for the masses. The few followers that He had were a group of unknown and uneducated fishermen. This hardly looked like a movement that would change the world. On Good Friday, even His followers feared that it was a lost cause.

Then came Easter. The Lord returned as He had promised. But just when their hopes were high again, He left them once more, this time to return to His home in heaven. He sent that little handful of disciples out into a decidedly unfriendly and hostile world. Their only weapon was the Gospel that He had given them. It would seem that there were hardly sufficient resources and manpower for the task at hand, that of evangelizing the world.

But they went. And the seed grew. Converts were won, not only in Jerusalem, but also in Judea, Samaria, Galilee and beyond the confines of Palestine. It wasn't easy. The devil tried to kill the tender plant. But it survived. It continued to grow. It afforded a place of shelter and refuge for people throughout the world.

So it will be to the end of time. Not all will be gained, by any means. Many will reject Christ in unbelief. But His Word never returns void. Wherever it is proclaimed it bears fruit; and it will continue to do so until all the elect have been gathered into the fold.

Far from questioning the Gospel's power in our day, let us only proclaim it more faithfully. The Gospel itself is the power of God unto salvation. It alone can and will produce the visible growth for which we are looking.

It Exerts Its Penetrating Power

It is interesting to observe the working of leaven, or yeast. You can't see it at work; it is soon lost in the dough. But it is never idle. The strength of the leaven soon becomes apparent. It permeates the dough throughout.

So it is also in God's kingdom. The Gospel is preached. Men and women come to faith. The Gospel acts as a leaven which permeates and penetrates their entire being. Their hearts are changed. They become new creatures.

As the Gospel changes individuals, it acts also as a leaven in a community, in a nation. This does not mean that the Church is to busy itself with social problems, that it is to inaugurate and administer programs designed to improve conditions in this world. God never gave His Church such an assignment. Its only task is to preach the Gospel. But as more and more people come under the sway of the Gospel, improvement of certain conditions will be a natural by-product of Gospel preaching.

We all run out of patience now and then. Here we are not making the desired progress; there we are not seeing the fruits we had hoped for. It's not wrong to ask, "Why?" It's not wrong to ask whether we have been as faithful as we should have been. It's not wrong to ask whether we have been clubbing away with the Law, whether we have been moralizing, instead of letting the Gospel shine forth in all its sweetness. But let's not blame the Gospel! Given a chance, it will still do the job today.

C. MISCHKE

Topic:

Did Adam and Eve and Jonah Really Live?

A Lantern to Our Footsteps



Answers Based on Holy Writ

"My children are being taught in Catechism class that the account in Scripture in Genesis about creation and Adam and Eve is only a parable and was never meant to be taken as an actual historical fact. . . . They are being taught that the account of Jonah is also a parable. What is your opinion?" These are two of several similar questions submitted by one of our readers. This reader is a woman who was brought up and received her religious training in our Wisconsin Synod. She has been living in the eastern part of our country for quite a number of years. There she and her husband first joined a Missouri Synod church, then a congregation of the Augustana Synod. Since the recent merger, the latter congregation is a member of the Lutheran Church in America. Her pastor is a fairly recent graduate from Augustana Seminary in Rock Island, Illinois.

An Example of the New Theology

What interests us in these questions is not only what they ask, but also the answer they give to a question that was considered in *The Northwestern Lutheran* of February 24, 1963. The question had been asked: Is the interpretation of *Luther's Catechism* the same in the different Lutheran church bodies? The answer pointed out that the words in the Creed, "Maker of heaven and earth," may well receive a different explanation in some Lutheran churches because of the view held that Genesis 1 "is a poetic (mythical) account of creation." The conclusion was drawn "that where these views are held by a pastor, one may also sooner or later hear him teaching the children and preaching from the pulpit accordingly." The above questions are now a concrete example of this. This LCA pastor teaches the children in his confirmation class that the story of creation is a parable. Yes, already on the children's level the new theology that is undermining Scripture does its destructive work.

Not Presented as Parables

But aren't there many parables in Scripture? Why should not the account of creation and of Jonah be considered parables? Isn't this perhaps the way to solve the problems which our reason has with these accounts?

Yes, there are many parables in Scripture, and Scripture also uses symbols and picture language. Our Savior used many parables. But—and this is highly important—it is always Scripture itself that will in some way let the reader know that he is dealing with a parable. Jesus always did so very clearly. It also becomes evident in the Prophets where they speak in pictures. Compare that to the account in Genesis 1. Doesn't everything about the account in Genesis indicate that it claims to be presenting history? If Genesis 1 is a parable, is the same true of all of Genesis? Where is the line to be drawn? Who will draw it? On what basis? If Adam and Eve were no real people, neither was Noah, nor Abraham.

In fact, of what person in Scripture can we know that he really lived?

Received as History

Not only does the creation account and that of Jonah in its simple meaning claim to be presenting history, but it was so received. In Exodus 20:11, God Himself is presented as saying: "For in six days the Lord made heaven and earth, the sea, and all that in them is." If Genesis 1 is not true history, we shall have to remove this statement out of the Scriptures also. We shall need to conclude that God did not say this, as Scripture claims, or that God did not know what He was talking about, or that He knowingly was saying something untrue.

What If Adam Never Really Lived?

Is "the creation of Adam and Eve only a parable"? If it is, then there never was anyone like Adam or Eve. They only exist in the story or parable. But what then about Romans, chapter 5? In verse 14, St. Paul writes that "death reigned from Adam to Moses," and speaks of "Adam's transgression." Did death reign from the time of some imaginary person to Moses, who really lived? Is it the transgression of some imaginary person, Adam, of which Paul writes when we a few verses later read: "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous"? Did all men become sinners through the disobedience of an Adam who never really lived? Did the one man Christ, through whose obedience we are made righteous, really live if the one man Adam did not? Isn't everything that Paul says here, and that includes this that we are righteous through Christ, made uncertain if there never was an Adam, if he was only a person in a parable?

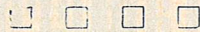
How Our Savior Speaks of Jonah

And what about Jonah? Our Savior Himself said: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas: and, behold, a greater than Jonas is here" (Matt. 12:40,41). Does this sound as though Jesus considered the story of Jonas to be a parable? Will people who existed only in a parable but never really lived "rise in judgment with this generation"? Doesn't Jesus speak in the same way of Jonah's being in the fish's belly as He does of His own being in the heart of the earth? Doesn't He treat the one as being as real as the other?

What a danger it is to see parables where Scripture does not clearly show that they are such! Such a use of the Scriptures can only undermine their certainty, and that means the certainty of our salvation.

ARMIN SCHUETZE

What do
you mean..



The Gospel ?

APPREHENDED ONLY BY FAITH

As transgressors of God's Law, we face eternal death. We deserve nothing else. The Law condemns us. It pronounces its curse upon us, "The soul that sinneth, it shall die" (Ezek. 18:4). We are guilty, each and every one. We are all under the sentence of death, "having no hope, and without God in the world" (Eph. 2:12).

But then, unexpectedly and without any merit or worthiness in us, the good news of the Gospel is announced to us as it was to David, "The Lord also hath put away thy sin; thou shalt not die" (II Sam. 12:13). For Christ's sake we are pardoned by God.

Not Reasonable or Logical

This good news of the Gospel can be apprehended only by faith. It is not reasonable to the mind of man. It is not logical. How the mind of man, even in Christians, rebels against the "foolishness" of the Gospel!

Listen to Luther on this point: "When God proposes the doctrines of faith, He always proposes things that are simply impossible and absurd — if, that is, you want to follow the judgment of reason. It does indeed seem ridiculous and absurd to reason that in the Lord's Supper the body and blood of Christ are presented, that Baptism is 'the washing of regeneration and renewal in the Holy Spirit' (Titus 3:5), that Christ the Son of God was conceived and carried in the womb of the Virgin, that He was born, that He suffered the most ignominious of deaths on the cross, that He was raised again, that He is now sitting at the right hand of the Father, and that He now has 'authority in heaven and on earth' (Matt. 28:18). Paul calls the Gospel of Christ the crucified 'the Word of the cross' (I Cor. 1:18) and 'the folly of preaching' (I Cor. 1:21), which the Jews regarded as offensive and the Greeks as a foolish doctrine" (Am. Ed., Vol. 26, p. 227f.).

Faith Takes God At His Word

Faith, however, takes God at His word, contrary to all appearances. That is what Abraham, the "father of the faithful," did. "Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6). He did not consider his own body, which was as good as dead because he was about a hundred years old, nor did he consider the barrenness of Sarah's womb. God had

promised that he was to have a son by Sarah, and he simply believed it.

In his exposition of this Galatians passage, Luther reminds us, "Reason did not immediately assent to this Word in Abraham. Surely, it fought against faith in him and regarded it as something ridiculous, absurd, and impossible that Sarah, who was not only ninety years old now but was also barren by nature, should give birth to a son. Faith certainly had this struggle with reason in Abraham. But faith won the victory in him" (Am. Ed., Vol. 26, p. 228).

Received Only Through Faith

The Gospel of Christ, as Paul declares in his Epistle to the Romans, "is the power of God unto salvation" (1:16). This power actually brings salvation, however, only "to every one that believeth." Faith is the means by which God appropriates this great gift to the sinner. Only through faith does the sinner receive the great and precious blessings which the Gospel promises. This is stressed in passage after passage of the Scriptures. We refer only to the familiar passage which led Luther into the Reformation of the Church: "The just shall live *by faith*" (Rom. 1:17). Contrariwise, through unbelief the Gospel is rejected and the sinner is lost. "He that believeth not shall be damned" (Mark 16:16).

"For Me"

The offer and promise of the Gospel mean, as Luther never tires of saying again and again: the story of Christ applies to *you*. Faith is the certainty that this applies to *me*. The godless and demons believe that Christ died only for other saints. But the Christian is *certain* that Christ is for *him*. Thus, as Luther emphasizes in his *Small Catechism*, in the Sacrament of the Altar, the words, "Given and shed *for you* for the remission of sins," are the chief thing beside the bodily eating and drinking. "And he who believes these words has what they say and declare, namely, forgiveness of sins. . . . For the words, 'For you,' require only believing hearts."

Faith embraces Christ and says, "He is mine, and I am His."

WILBERT R. GAWRISCH

Editorials

(Continued from page 179)

established the Church. There is danger, for instance, that a church become so proud of its large size, its rapid growth and impressive outward activities that it will be surprised to discover on Judgment Day that many on

its church rolls will be missing from the rolls in heaven. By-products have a peculiar fascination for some people, therefore Jesus warns us not to rejoice in such outward, fleshly things which impress the eye, but rather to rejoice that the Holy Ghost for Jesus' sake had taken indelible ink to write our names in the Lamb's book of life.

IM. P. FREY

Manpower For The Teaching Ministry

The 1963 Four-Year Graduates of
Dr. Martin Luther College



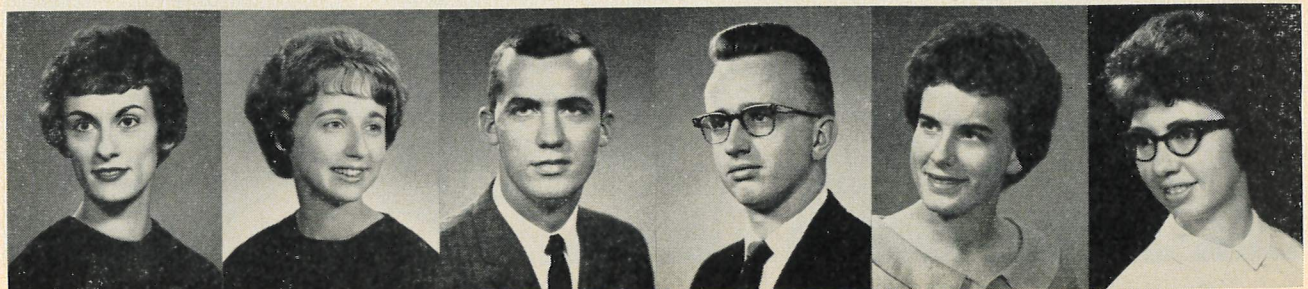
Ellen Albrecht, Mequon, Wisconsin
Reu Ellyn Becker, Neosho, Wisconsin
Linda Berg, Bangor, Wisconsin
Judith Bohlmann, Milwaukee, Wisconsin
Dorothy Borgschatz, Platteville, Wisconsin
David Bohn, Flint, Michigan

To: St. John's, Red Wing, Minnesota
 To: Mt. Olive, Bay City, Michigan
 To: Pilgrim, Menomonee Falls, Wisconsin
 To: Good Shepherd, Beloit, Wisconsin
 To: David's Star, Jackson, Wisconsin
 To: St. John's, Lomira, Wisconsin



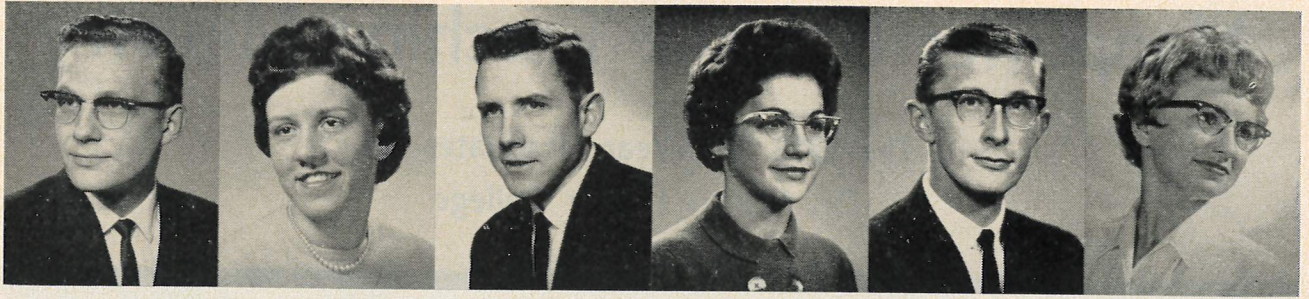
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James Fenske, Boyd, Minnesota
Mary Funk, Zion, Illinois
Janet Griebing, Milwaukee, Wisconsin
Erna Hamann, Amery, Wisconsin
Patricia Hill, Inkster, Michigan

To: Woodlawn, West Allis, Wisconsin
 To: Good Shepherd, West Bend, Wisconsin
 To: Our Savior's, Pomona, California
 To: D.M.L.C. as music instructor
 To: St. Paul's, St. James, Minnesota
 To: Good Shepherd, West Bend, Wisconsin



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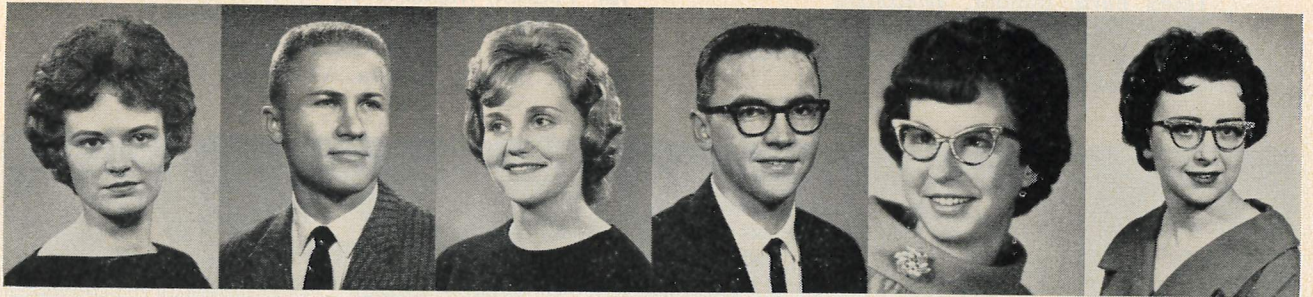
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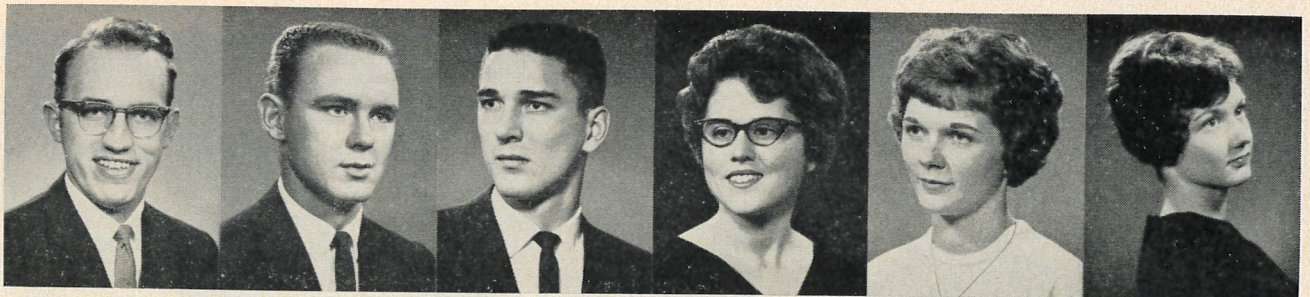
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 To: St. Matthew's, Janesville, Wisconsin
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 To: Trinity, Caledonia, Wisconsin



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LeRoy Robbert, Weyauwega, Wisconsin
Daniel Schmeling, Edgar, Wisconsin
Joyce Schochenmeier, Raymond, Minnesota
Eunice Schulz, Oak Creek, Wisconsin
Lucille Seifert, Green Bay, Wisconsin

To: New Salem, Sebawaing, Michigan
 To: Redeemer, Fond du Lac, Wisconsin
 Will continue his studies
 To: Zion, Valentine, Nebraska
 To: St. Peter's, Oak Grove, Wisconsin
 To: Emanuel, New London, Wisconsin



Janet Sievert, Fort Atkinson, Wisconsin
Daniel Southard, New London, Wisconsin
Kathleen Stelse, Lake Mills, Wisconsin
Katherine Stern, Millville, Minnesota
Kathleen Stindt, St. Peter, Minnesota
Paula Swantz, New Ulm, Minnesota

To: St. John's, Montello, Wisconsin
 To: Gethsemane, Omaha, Nebraska
 To: St. John's, Neillsville, Wisconsin
 To: Christ, Grand Island, Nebraska
 To: Bloomington, Minneapolis, Minnesota
 To: Good Shepherd, Tucson, Arizona

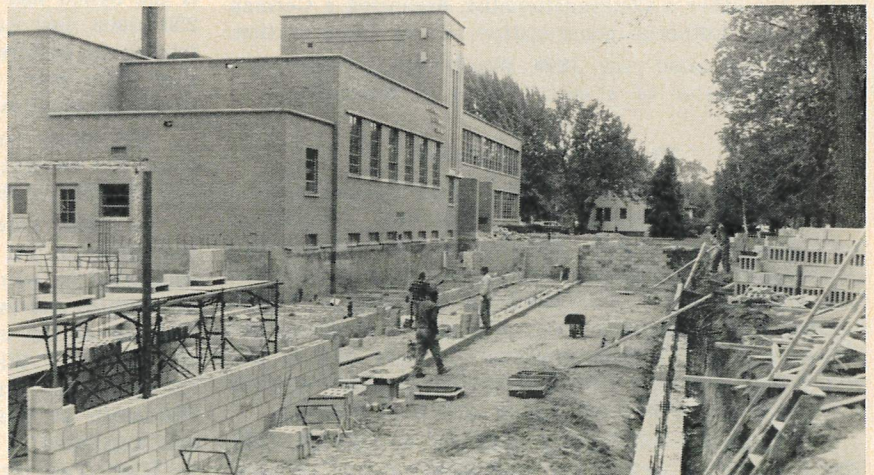


Elaine Tullberg, Moline, Illinois
Donna Windmeyer, Naper, Nebraska
Marley Zahn, New Ulm, Minnesota
Nelson Zimmermann, Glendale, Arizona

To: Zion, Mobridge, South Dakota
 To: St. John's, Lewiston, Minnesota
 To: Mt. Calvary, Waukesha, Wisconsin
 Will continue his studies

Building Is Well Under Way At Michigan Lutheran Seminary

This photo gives you some idea of the scope of the building operation. Though it will be an addition to the present Administration Building, it will provide the space of another good-sized building. It will compensate for the facilities which were lost with the razing of the condemned Old Main; it will add facilities which have been sorely needed for a long time. By the time that you read this, construction will, of course, be much further along than the photo indicates. (Photo, *Werkema Studio*, Saginaw.)



The Birth of Our Seminary

Three Men Come to the Milwaukee Area

December 8, 1849, three Lutheran pastors met at Grace Lutheran Church of Milwaukee: Muehlhaeuser of Grace Church, Weinmann of the church on Kilbourn Road (Highway 41) between Milwaukee and Racine, and Wrede of the church at Granville, five miles northwest of Milwaukee. All three pastors had received their training at the Barmen Mission School at Barmen, a city about 25 miles northwest of Cologne, Germany.

All three pastors, wishing to serve the Lord among the Germans in North America, were sent to the United States by the Evangelical Society for North America, also called the Langenberg Society.

Muehlhaeuser came 10 years earlier than the other two, arriving in New York in 1837. Here he was to conduct a school for children of German immigrants. But these Germans preferred to send their children to a public school, where they would learn the English language. Muehlhaeuser then was called to serve as pastor of a German Lutheran church at Rochester, New York.

When Weinmann and Wrede came to America 10 years later, they were met in the City of New York by Muehlhaeuser, who had been notified of their coming and had been asked to be of assistance to them. Word had been received that a congregation in Wisconsin, on the Kilbourn Road south of Milwaukee, was in great need of a pastor, and also that many Germans lived in Wisconsin who could be gathered into congregations. Weinmann was at once sent to the congregation on the Kilbourn Road, while Wrede was called to serve a congregation at Calicoon, New York.

Weinmann wrote Muehlhaeuser that there was indeed a great need of pastors in Wisconsin, whereupon Muehlhaeuser resigned as pastor of the congregation at Rochester and left for Milwaukee. Here at first he did the work in which he had been engaged in Austria for a while and for which he had been imprisoned for a number of months: he went from house to house selling Bibles and Christian books and speaking to people of the Savior. The same year he came to Milwaukee, Muehlhaeuser, upon the advice of two pastors, one a Presbyterian, the other a Congregationalist, organized a German Evangelical Lutheran congregation: Grace Congregation.

And that same year, 1848, Wrede came to Wisconsin to be the pastor of a congregation at Granville.

The Synod Is Founded

And now, at a meeting these three pastors held at Grace Church on December 8, 1849, they resolved to unite and form a synod. They called their synod "Das Deutsche Evangelische Ministerium von Wisconsin" (The German Evangelical Ministerium of Wisconsin). Muehlhaeuser was chosen president, Weinmann secretary, and Wrede treasurer. Another meeting was to be held in May of the following year. The president was asked to write a constitution to be presented at this next meeting.

The meeting was held at Granville on May 26, 1850. The constitution written by Muehlhaeuser was adopted.

In the fifth chapter of the constitution these words occur: "All is to agree with the pure Word of the Bible and the confessional writings of our Evangelical Lutheran Church." Chapter six of the constitution provides: At his ordination the candidate is to be bound to the Unaltered Augsburg Confession and the other confessional writings of the Evangelical Lutheran Church. Obviously, the founders of the Synod intended it to be a truly Lutheran synod.

This meeting was attended by five pastors. And these five pastors were serving 18 congregations! Muehlhaeuser was serving two, Weinmann two, Wrede three, Pluess four, Meiss seven. At the very beginning, 113 years ago, there was lack of manpower, even as today!

Growth of the Synod

And the Synod grew. The number of pastors increased. Most of them had been trained at the Barmen Mission School. After Dr. Wallmann, the able and godly director, left Barmen to become director of the Berlin Mission School, men were sent also from there.

Some pastors came from German universities. But they did not serve congregations of the Wisconsin Synod for any length of time, except Fachtmann, who so ably and successfully served the Synod as a traveling missionary.

One young man, Henry Sieker, was prepared for the ministry in the Wisconsin Synod, free of any charges, at the Gettysburg Seminary in Pennsylvania.

Some young men who were willing to serve the Synod as pastors but did not have the necessary schooling, were instructed and trained by certain pastors of the Synod.

In 1860, the number of pastors had grown to 21; in 1862, to 26; in 1863, to 45.

Growing Pains

But never did the Synod have enough pastors. Take the year 1862. We are told that, while the Synod had 26 pastors that year, it needed 13 more. That means, if the Synod had had 500 pastors, it would have needed 250 more, just half again as many! In 1863, while the number of pastors had risen to 45, the president reported that there were only enough pastors to serve a third of the Evangelical Germans living in the state!

All along requests for pastors were made which could not be met, and as a result many a congregation fell into the hands of the Methodists and other sects.

In 1859, however, hope arose for improvement in this situation. At Springfield, Illinois, there was a school conducted by two Lutheran synods: the Synod of Northern Illinois and the Synod of Illinois. Dr. W. M. Reynolds, director of the seminary at this school, proposed that the Synod of Wisconsin together with the Germans of the Synod of Northern Illinois establish a German professorship at this seminary. A "Seminary Committee" was appointed at the convention of the Wisconsin Synod in 1859. Two members of the committee, Muehlhaeuser

and Streissguth, that same year attended the convention of the Synod of Northern Illinois. At this convention it was agreed that the Wisconsin Synod could be represented on the Board of the Trustees of the seminary by two members. After the men of Wisconsin left, a heated debate concerning this agreement took place on the floor of the convention. The men of Wisconsin heard of it and became discouraged. Considering also the wide divergence in the confessional stand of the members of the Illinois synods, the Wisconsin Synod resolved to drop this whole matter and discharged the "Seminary Committee."

Bading's Influence

In 1860, Pastor Muehlhaeuser, because of advancing years, felt himself compelled to resign as president of the Synod. Bading, who that same year accepted a call to the congregation at Watertown (St. Mark's), became Muehlhaeuser's successor. Bading had studied at Hermannsburg under Louis Harms and had finished his studies at Barmen. Then, in 1853, he came to Wisconsin. Before he was called to Watertown, he had served the parish Theresa-Lomira. I saw and heard him in his later years. He was short of stature, had a deep, sonorous voice, and even in his old age seemed to me an energetic, determined Christian man. And he had very much to do with the founding of our Seminary.

We quote from Pastor Frey's "Critical History of the Wisconsin Seminary," which is to appear in the Wisconsin Lutheran Quarterly: "In his first presidential report in 1861, President Bading urged the Synod to consider whether the time had not come to take steps toward the founding of its own seminary. The result was that a committee was appointed to study the feasibility of such action during the year, and report on it at the next convention."

Pastor Frey continues: "In his 1862 report President Bading stressed the matter more urgently than ever, and the report of the Seminary Committee was discussed at length." Some of the reasons given in favor of the project were the influence of the Catholics and the inroads made by the Albrechtsbrueder and German Methodists, who were attracted by the many vacancies among the German Lutherans. Only a third of the Evangelical Germans were being served by a Lutheran ministry, and the load was too heavy for the present pastors."

Why Not Merger With Missouri?

Such were some of the reasons offered. But why did not the Wisconsin Synod seek to unite or merge with the Missouri Synod and to send its students to the seminary which the Missouri Synod had already established at St. Louis? Not long ago I heard someone ask this question. And if you have never heard the answer, you too may be startled when you hear it. This is the answer: Those who came to America from Germany in 1839 and some years later formed the Missouri Synod had opposed the union which German governments had ordered between Lutherans and Reformed, and because of their opposition they had been persecuted. They came to a free America. And here as a synod they founded their own seminary, where the pure Word of God and the exposition of it in the Book of Concord were upheld.

They would tolerate no one in their midst, as a member of their synod, who taught and lived contrary to the teachings of God's pure Word.

Such was not the case with the men of the Wisconsin Synod. It must be admitted that they were unionistic. They meant to be true Lutherans. They also accepted the Bible as the true Word of God and the confessional writings of the Lutheran Church as a true and correct exposition of God's Word. But in Europe the rationalists and unbelievers were strong and active. And against these enemies of Christ they had been taught to form a common front with the Reformed, with those who also believed in Jesus as the only-begotten Son of God and the only Redeemer of sinners, but saw in Baptism only a symbol and denied the real presence of the Lord's body and blood at His Table. The one great purpose of these Wisconsin Synod people was to be witnesses for Christ and to bring His salvation to sinners. Of course, there were some among them, men like Bading, Koehler, Fachtmann, who were not quite so tolerant and who held that the Synod should not be quite so tolerant. But none seemed to approve of Missouri's exclusiveness. And this, then, was another reason why the Wisconsin Synod was urged to establish a seminary of its own, as we learn from Pastor Frey's history: "It was impossible for the Wisconsin Synod to send its students to the seminary of the Missouri Synod because it was so exclusive."

Decision and Debate

All agreed with President Bading at the convention in 1862 that for the reasons offered the Synod should have a seminary of its own. At once it was decided that the seminary should be opened in a small rented house and that funds should be raised for a permanent building. And where should the seminary be located? Milwaukee or vicinity was held to be the proper site. Final action was to be taken at the 1863 convention.

"The opening of a seminary was the main business in 1863," writes Pastor Frey. It was decided that the seminary should be opened in the fall of that year. The committee appointed to propose a site recommended Watertown. The reasons for having the seminary at Watertown were these: Watertown is the geographical center of Synod; property is cheaper at Watertown; there are fewer distractions for the students here; and it is likely that here more provisions will be donated by farm congregations in this area. The pastors of Milwaukee gave reasons such as these for having the seminary at their city: The large city offers cultural advantages and Milwaukee wants a college and will support it financially.

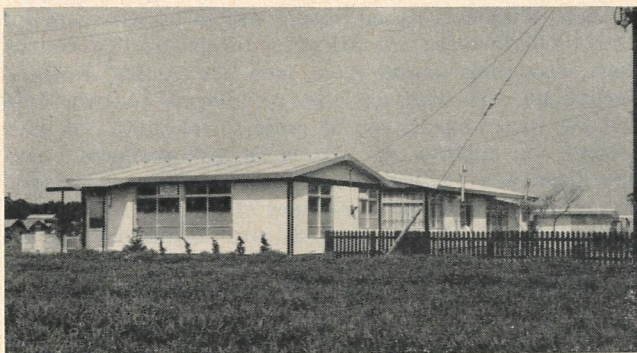
When the vote was taken, it turned out 45 to 19 in favor of Watertown. A second vote was taken, and the result was the same. A committee was appointed to examine young men who wished to enter the seminary. Pastor E. E. Moldehnke, a graduate of Halle University in Germany, who was serving the Synod as a "Reiseprediger" (traveling missionary), was called as theological professor for the seminary. He accepted with the understanding that he might continue his missionary duties for three more months.

E. PH. DORNFELD

News FROM OUR Missions



Mission Buildings Dedicated in Japan



Dedicated buildings at Mito, Japan



Easter 1963 at Mito, Japan

In 1958, in our explorations to determine where to evangelize in Japan, our family was led to the capital city of Ibaragi Prefecture, Mito City. Pivoting our work on this city, we began to preach the Gospel of Jesus Christ and Him Crucified. A rented Japanese house served us well at first but, as the work and family grew, soon proved inadequate. The Lord blessed our labors and increased the harvest, thereby answering the question as to whether or not He wished us to continue here. In 1961, Synod granted our Japan Mission funds to build missionary house-chapel structures. The first of these was dedicated December 30, 1962, in Mito City. Missionary Richard M. Seeger preached at the dedication. The building in the foreground contains a 4 meter by 8 meter chapel, a 6 meter by 3 meter church office and a small Japanese living space. In the rear is the Missionary Poetter dwelling, 7 meters by 16 meters. The buildings are of steel-frame structure, with the roof, doors, and windows of aluminum and prefabricated materials. The total cost of land and buildings was \$23,000 from the Synod plus other smaller gifts from the local congregation and friends. The happiness and

thankfulness of this congregation and its missionary can be adequately expressed only by greater service to Him, our Shepherd and Redeemer, by zealously gathering in the "other" sheep, by faithful use of Word and Sacrament to the end that the Church of the pure Word may flourish also here in Japan. For the past several years this congregation has given almost all of its offerings to the church extension fund of our Japanese Synod.

The other picture was taken on Easter 1963, after the Children's Easter Service. Some of the adults who had arrived for the adult service following are also present.

The Mito congregation numbers 22 souls, 14 communicants. Nine adults are preparing for membership. About 40 people are attending church. About 30 children are attending Sunday school.

"Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (I Thess. 1:3).

RICHARD A. POETTER

Briefs

(Continued from page 178)

his way to emphasize that nothing could be changed in those doctrines which the Church regards as essential

parts of her divinely revealed Faith."

Here was plain talk, indeed. Why the Cardinal's position was puzzling to the Missouri Synod observer is a puzzle to us. But still more mystifying is the conclusion which he drew,

namely, "No one really knows what will happen or what will come from such conversations, but *these conversations must be continued!* The Spirit is at work, . . . With Him things are possible beyond our wildest imagination." (Our emphasis.)

Static and Fragmentary

These words could be used by a teacher in judging the achievement of a pupil who is making no headway and whose efforts are just touch and go.

The words are used in an article titled "The Resurrection and World-Missions," reprinted in *The Prairie Overcomer* from the 1962 *Missions Annual* of the Interdenominational Foreign Missions Association. The writer is J. C. Macauley, who says in part:

"I am not a missionary statesman, and would not undertake to advise those who are in that category, but I do sometimes wonder if our missionary programs are not *too static*, and *too fragmentary*. (Emphasis added.) We surely need to think more in terms of vast sweeps, containing their own encircling movements, which in turn will develop mopping-up operations. At least, I think that is what I see in the missionary program of our risen Lord, as represented in the Acts of the Apostles."

If the zealous and extensive work of the IFMA deserves to be thus criticized, then, surely. . . . Perhaps you will want to sign on the dotted line. "Static," "fragmentary." Fighting words they are. Expensive, too. And embarrassing.

That Little Word "And"

While Karl Barth, the noted Swiss theologian, is not a safe teacher, he did recently make some incisive remarks on the "new climate" in relations between Roman Catholic and Protestants.

According to an interview reported in *The British Weekly* (Feb. 28, 1963), Barth listed some of the obstacles that hinder union with Rome.

"In my view," he reportedly said, "the greatest obstacle to rapprochement between the Reformed Church and the Catholic Church is a tiny little word which the Roman Church adds after each of *our* statements: the word 'and.' When we say Jesus, the Catholics say Jesus *and* Mary. We try to obey Christ as our Lord; the Catholics obey Christ *and* his representative on earth, the Pope. We believe that

Christians are saved by the merits of Jesus Christ; the Catholics add, '*and* by their own merit,' i.e., by their works. We believe that the sole source of Revelation is Scripture; the Catholics add '*and* tradition.' We say that knowledge of God is obtained through faith in His Word as expressed in the Scriptures; the Catholics add '*and* through reason.'"

Homage to the Pope

The editor of *The Sunday School Times* points out that the audiences granted by the Pope with increasing frequency are not as casual and meaningless as might appear. They are quite meaningful to the Pope. Says the editor:

"Pope John's policy of granting audiences to all comers—Communists and Protestants alike — has run into some static in Europe. The editor of a respected pro-Catholic weekly in Cologne, Otto B. Koegele, said the Pope's audience with Russian Premier Krushchev's son-in-law amounted to '*de facto* recognition of the Communist coexistence theory.' This followed West German Chancellor Adenauer's public censure of what he called the Pope's 'imprudence.' This statement was in line with a charge made by a Rome weekly that Pope John was going 'too far to the left.'

"Meanwhile, from another quarter—the Federal Council of Protestant Churches in Italy — has come a note of warning about the parade of ecumenical Protestant churchmen to see the Pope. The president of the Methodist Conference of Great Britain, Dr. Leslie Davison, was the fourth to visit the pontiff. Pointing out that, while to Protestants these visits are taken as 'ordinary clerical practice,' they are understood differently by Roman Catholics. To them the calls on the Pope amount to '*de facto* recognition of the Pope's supremacy. The Italian Protestants said visiting Protestant leaders 'cannot dissociate themselves from the interpretation which the Catholic dogma' places upon their visits. This dogma is summed up in one word: *homage*.'" (Emphasis added.)

Professional Fund Raising

[Editor's Note: Though there are professional fund raisers who avoid the approach and techniques which are censured below, and though we have no intention of placing them under a blanket indictment, yet we should be alerted to dangers that lurk in this area.]

Many will say a hearty amen to the spiritual discernment shown by a Methodist minister in his evaluation of fund raising by professionals. His letter appeared in *Christianity Today* (Jan. 18, 1963) under the heading "*The Flag of Green*."

"I am writing concerning the use of professional fund raisers by our churches. I have been a minister for more than 17 years; in that time I have seen three charges come out of dire financial straits into positions of financial strength. I . . . have seen my own denomination go through three great attempts to raise million-dollar funds. I know something about the matter of fund raising.

"There is no doubt about it, the professional who knows his business can come into a congregation and raise huge funds. Only rarely can the local pastor match his efforts. . . .

"Money is certainly needed — but sheer money, the funds, the budget, the bookkeeping, such things must always be kept in their rightful places. Ours is a greater task. Yet the concepts of . . . money-raising are built around the central idea that money is our goal. . . . The professional's emphasis is that of raising money; he has no other purpose. . . .

"Even the services of divine worship must be geared to the professional's methods. While he is present, everything about the church is *branded with a dollar sign*.

First, membership lists are made up — grouped according to income! Leaders are chosen for their ability to lead others into giving. . . . We do not actually replace the cross upon the altar, but honesty might suggest a flag of green, waving over a pile of silver. Thirty pieces would be about right!

". . . Sermons are preached on the joys of giving, and literature is passed out at the door. Laymen speak on the

blessings of tithing, as if tithing would settle every financial problem. The pastor finds his flock boasting of pledges made, or . . . received. . . . Progress charts are posted on the walls. The Almighty Dollar reigns supreme!

“ . . . Techniques . . . demand the choosing of the more wealthy members as committee chairmen. . . . Soon we are duped into promoting the idea that the greatest in the kingdom

. . . are those whose possessions are great. The widow of 2,000 years ago, with only two mites to give, could have no part in our campaign. But then — Jesus Christ might not fit very well into the pattern of our ministry, either.

“Now, I must admit that the church needs money. Our program would die without it. But money is a means, not the final end of our program. We raise funds in order to serve;

we do not serve our fellow man that we might have an excuse for raising funds! In the words of an old poem, there are ‘ways and ways, and a Way,’ but when we choose the professional, we have chosen the wrong way. In the words of a preacher much greater than I, ‘you cannot serve God and mammon.’

GEORGE C. DESMOND
The Methodist Church
Hillsdale, Ill.”

ITEM FROM OUR NEWS BUREAU

Statement Released on Federal Aid To Church-related Schools:

Members of the Synodical Council of the Wisconsin Ev. Lutheran Synod, meeting in Milwaukee on May 16 and 17, heard a statement on federal aid to church-related schools that affirmed, “We neither want nor seek the assistance of the State in carrying out our educational endeavors.”

The statement held that the State in giving such assistance would be “shirking its duty if it were not to determine and supervise the manner in which its monies are used,” and thereby such assistance “invites the intrusion of the State into an area not assigned to it by God.”

The statement maintained that such assistance also “violates the constitutional principle of separation of Church and State, using tax monies gathered from all citizens for the promulgation of a specific religion or faith.”

The statement pointed out that education is an activity “in which three divinely appointed institutions

share an interest: the home, the Church, and the State.” Among these three, “prime responsibility in the training and education of the children is that of the parents.”

In essence, the statement said, the State “is the protector of our health and physical safety and the preserver of peace and order” and within this God-appointed sphere is “the arbiter of that which is ‘good’ and ‘evil.’”

In this function the State may find it necessary to educate children, the statement continued, but it “should not encroach upon the functions of Christian parents or of the Church in their God-given responsibility to train the young in things spiritual and relating to God’s eternal kingdom.”

The Church is concerned with education because “in the broadest sense Christian education is the one task of the Church.”

Parents and Church in performing their functions as educators of the children, however, “should be ready to supply in education that which is of vital interest to the State.” In

the Synod’s parochial-school system, the statement said, “we have always sought to supply in education that which is desirable and wholesome in the social, economic, and political environment in which our children will take their place in life.”

The statement concluded that the Synod should “always cherish” the freedom granted citizens under the Constitution of the United States of “rendering unto Caesar that which is Caesar’s, and unto God that which is God’s.”

The statement on federal aid to church-related schools was prepared by the Conference of Presidents at the request of the Synod’s 1961 Convention. The statement, received by the Synodical Council without a dissenting vote, will be presented for study and debate to this year’s biennial convention meeting in Milwaukee, August 7 to 14.

The 350,000-member Wisconsin Synod has 224 parochial schools in 13 states with an enrollment of 23,931. Congregations of the Synod also operate eight area high schools with an enrollment of 2,277.

Anniversaries

Golden Weddings

Mr. and Mrs. Louis Pantzlaff of Zion Ev. Lutheran Church, Morrison, Wisconsin, on April 28, 1963.

Mr. and Mrs. Adolph Schaenfeld of St. Paul’s Ev. Lutheran Church, Sodus, Michigan, on May 19, 1963.

Mr. and Mrs. Edward Kram of St. Paul’s Ev. Lutheran Church, Sodus, Michigan, on May 19, 1963.

Mr. and Mrs. August Frank of Zion Ev. Lutheran Church, Rhinelander, Wisconsin, on May 28, 1963.

Centennial at Two Rivers, Wisconsin

The 100th anniversary of St. John’s Lutheran Congregation of Two Rivers, Wisconsin, was celebrated from April 28 through June 9, 1963. Four sons of the congregation returned to bring the jubilee message. They are Pastors Lyle Albrecht, Alvin Kienetz, Fred Tabbert and Harvey Kahrs. Two former pastors, Roland Ehlke and Fred Zarling, took part in the thanksgiving and confirmation reunion services held on June 9. The congregation expressed its thanks for 100 years of grace in the special services which reviewed the

gifts of Christian education, sound doctrine, the Sacraments, stewardship opportunities, Christian music, youth, missions and fellowship.

F. STERN

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College herewith requests members of the Synod to place in nomination the names of men qualified to teach in the field of English, high-school department.

In order to assist the Board in its choice, please include the necessary information concerning the nominee’s qualifications.

All nominations must be in the hands of the undersigned not later than July 1, 1963.

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

FOR SALE

One complete set, "Dr. Martin Luther's Saemmtliche Schriften," purchased in 1956, like new; price \$125.00, plus shipping cost. Pastor Gerhardt Haag, 1345 N.E. 109th Portland 20, Ore.

ALTAR PARAMENTS AVAILABLE

Green and white altar paraments, as well as a white cover set, are offered as a gift. Write to

Mrs. E. R. Klinnes, Secretary
Immanuel Lutheran Ladies' Aid
Medford, Wis.

APPLICANTS WANTED

A woman is needed to serve as an assistant cook beginning this September at Northwestern Lutheran Academy, Moberge, S. Dak. If interested, address questions and applications to

Pres. R. A. Fenske
Northwestern Lutheran Academy
Moberge, S. Dak.

BUSINESS OFFICER FOR DMLC

The Board of Control of Dr. Martin Luther College with the approval of the Board of Trustees is creating a new office at the College in which, in the future, all of the College's finances will be concentrated. The title of the man to whom this office will be entrusted will be the Business Officer.

The Board of Control therefore herewith respectfully requests the members of the Synod to send us the names of business men in their areas who in their estimation would qualify.

The man engaged by us should have the following qualifications:

1. He should be in agreement with the educational principles of the College.
2. He should have a comprehensive understanding of business administration.
3. He should possess the integrity that such a position demands.

All names of prospective candidates or further questions are to be directed to the Secretary, Mr. Glende, no later than June 26, 1963. The Board will be glad to arrange for interviews.

Arthur Glende, Secretary
D.M.L.C. Board of Control
17 South Jefferson Street
New Ulm, Minn.

PASTORS' INSTITUTE

The 1963 Pastors' Institute will be held at Dr. Martin Luther College, New Ulm, Minn., July 8-12, 1963.

The program for this year's institute includes:

1. The Old Testament Concept of the Soul by Professor H. J. Vogel.
2. An Exegetical-Dogmatic Study of the Gospel of St. John by Professor J. P. Meyer.
3. Parish Administration by Pastor Robert Voss.
4. Home Mission Expansion by Pastor Ray Wiechmann.

A registration fee of \$5.00 will be required from each pastor attending the institute. An additional charge of \$5.00 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five-day period will be charged \$12.50 for room and board in addition to the registration fee.

Registration should be made by writing to the President's Office at Dr. Martin Luther College as soon as possible.

Secretary of the Board
ADOLPH C. BUENGER
Wisconsin Lutheran Seminary

PIANO, ORGAN TEACHER NEEDED

A piano teacher and an organ teacher will be needed on the music staff of Dr. Martin Luther College, New Ulm, Minn., for the next school term. Persons interested in either of these positions and those knowing of persons qualified for these positions are asked to inform the undersigned.

Prof. Meilahn Zahn, Chairman
Music Department
Dr. Martin Luther College
New Ulm, Minn.

37th BIENNIAL CONVENTION AND SEMINARY CENTENNIAL

God willing, the 37th Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held in the Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee 13, Wis., from August 7 to 14, 1963. These dates are determined by the Synod's Constitution and Bylaws.

The Centennial of the founding of our Wisconsin Lutheran Seminary will be observed at a service to be held on the Seminary grounds on Sunday, August 11.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Place: Northwestern Lutheran Academy, Moberge, S. Dak.

Time: June 25-26, 1963, beginning with a 10:00 a.m. Communion service in the Academy gymnasium; Cyril Spaude the preacher.

Essay: Relationship between the layman and his congregation, J. Murphy.

Each congregation is to have a lay delegate. Bring bedding, etc., as you will be housed in the dormitories.

D. ZIETLOW, Secretary

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EASTERN DELEGATE CONFERENCE

Date: Thursday, June 20, 1963, opening with a Communion service at 9:00 a.m.

Place: Peace Lutheran, Clark, S. Dak., R. J. Zink, host pastor.

Program: The Syllabus of Synod as assigned. C. E. CONE, JR., Secretary pro tem.

MINNESOTA

ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: June 18, 1963.

Time: 9:00 a.m. Central Daylight Saving Time.

Place: Trinity Lutheran Church, Osceola, Wis. (R. Schroeder, host pastor).

Preacher: C. Bolle (C. Zuleger; alternate).

Program: "Information and Inspiration for World Mission Program."

J. G. HOENECKE, Secretary

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CROW RIVER DELEGATE CONFERENCE

Date: June 25, 1963.

Place: Immanuel Lutheran Church, Buffalo, R.R., Minn.

Time: 9:00 a.m.

Agenda: A study and discussion of the business of the 1963 WELS Convention.

W. E. NEUMANN, Secretary

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NEW ULM DELEGATE CONFERENCE

Date: June 27, 1963.

Time: 9:30 a.m.

Place: Zion Ev. Lutheran Church, Morgan, Minn., Henry Koch, host pastor.

Agenda: Isagogical Review of Hosea, Prof. C. J. Trapp; The Beloved Disciple in the School of the Savior, Prof. H. Birkholz. ALVIN R. KIENETZ, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY DELEGATE CONFERENCE

Date: June 25, 1963.

Time: 9:00 a.m.

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

All delegates will have to furnish their own noon meal.

C. SCHLEI, Secretary

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MANITOWOC DELEGATE CONFERENCE

Date: Aug. 4, 1963.

Place: Trinity, Brillion, Wis.

Time: 1:30 p.m.

Host pastor: A. Stuebs.

S. KUGLER, Secretary

PACIFIC NORTHWEST

DISTRICT DELEGATE CONFERENCE

Place: Grace Lutheran Church, Yakima, Wash., T. R. Adascheck, pastor.

Time: June 25-27, 1963 (from noon to noon).

Agenda: The study and evaluation of "Reports and Memorials."

Essayist: The Rev. Oscar Siegler, "The Four Silent Centuries."

Please inform the host pastor of your intended presence or absence and also that of the delegate by June 23.

A. B. HABBEN, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN DELEGATE CONFERENCE

Time: 2:30-7:30 p.m. June 16, 1963.

Place: Our Savior's Ev. Lutheran Church, 23rd St. and Ezekiel, Zion, Ill.

Agenda: Synod's Prospectus.

H. WIEDMANN, Secretary pro tem

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DISTRICT PASTOR-TEACHER CONFERENCE

Place: St. James Lutheran Church, 2028 N. 60th Street, Milwaukee, Wis., W. O. Pless, pastor.

Time: Tuesday and Wednesday, June 18 and 19, 1963.

Communion service Tuesday morning at 9:00 o'clock, Pastor Herbert Lau, preacher.

Memorial service in memory of President John Brenner, Wednesday morning at 9:00 o'clock, Prof. John P. Meyer, preacher.

Essay: The Ecumenical Movement and True Ecumenicity, Pastor James Schaefer.

Reports: Commission on Doctrinal Matters, District Commission on Evangelism, District Cashier, and others.

All male teachers of the District are expected to attend.

All pastors and teachers will provide their own meals on both days.

HEINRICH J. VOGEL, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

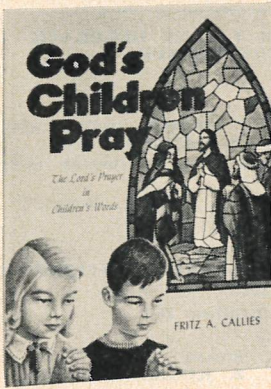
Pastor

Bradtke, Martin T., as pastor of St. John's Ev. Lutheran Church, Allegan, Mich., and Peace Lutheran Church, Otsego, Mich., by C. H. Kipfmiller; assisted by W. Zarling, H. A. Hempel, H. Zink, P. Hoenecke; May 19, 1963.

CHANGE OF ADDRESS

Pastor

Bradtke, Martin T., 214 Western Ave., Allegan, Mich.



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