

THE NORTHWESTERN Lutheran

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Volume 50, Number 15
July 28, 1963

DEDICATION OF SEMINARY ADDITION

Delegates to the thirty-seventh convention of the Synod will participate in dedication ceremonies at the Wisconsin Lutheran Seminary, Mequon, on Sunday, August 11, at 3:00 P.M. Hundreds of visitors are also expected from congregations in the area.

The \$200,000 dormitory addition, begun in February, will be dedicated at the special service. The speaker of the occasion will be the Rev. Professor John P. Meyer, a 90-year-old veteran and a member of the faculty since 1920. A mass choir, gathered from congregations in the metropolitan Milwaukee area, under the direction of Professor Martin Albrecht of the Seminary faculty, will also participate. Reading the rite of dedication will be Pastor Oscar J. Naumann, president of the Synod.

Pastor Bernhard Henschke, Hannover, Germany, will speak on behalf of the exchange students from Germany who have in the past years studied at the Seminary. Pastor Henschke will be attending the convention as a representative of the Church of the Ev. Lutheran Confession in Germany, a sister church of the Wisconsin Synod.

The dormitory addition is the first major building project at the Seminary since it was completed in 1929. The expansion was necessary to provide extra room for the larger enrollments expected in the next years.

With the dedication service the observance of the Seminary's centennial year will be brought to a close. The actual centennial celebration was held Synod-wide on Sunday, May 25. The special thank offering received on that Sunday will pay a substantial amount of the construction costs.

The convention, which will meet in Milwaukee from August 7 to 14 and will open with a 10:00 A.M. Communion service at St. John's Church, 8th and Vliet Streets, will hear three essays evaluating contributions of the Seminary to Synodical life over the last one hundred years. The essays will be delivered by Pastor Edgar Hoenecke, Mesa, Arizona; Professor Roland Hoenecke, New Ulm, Minnesota; and Professor Gerald Hoenecke, Mequon. All three are grandsons of a former president of the Seminary, Dr. Adolf Hoenecke.

The theme of the convention, *Publish With the Voice of Thanksgiving*, will remind the delegates of the 1469 graduates of the Seminary who have brought the Gospel of Jesus Christ to countless numbers throughout the world.

If you live within striking distance of Mequon, we urge you to attend the dedication rites. If distance prevents this, we hope you will be there in spirit offering your prayers that the Seminary continue to "abide in Him."

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 — The Tower from within the court; Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Editorials

Debate or Quarrel?

The time for a Synod convention is again at hand. Then questions will come up for discussion that may draw a great deal of debate before being submitted to a vote. Questions of policy that involve large expenditures or that affect the lives of many people may start a debate that can become not only spirited but heated. Somebody uses an indiscreet expression. Someone else lets his voice rise a pitch too high, so that he sounds very angry. Another talks and talks again and again, unwilling to concede that he has several times said everything he has to say. Others sit uncomfortably by and wonder why the matter could not be settled at once according to their way of thinking. Some call it quarreling and walk out.

If the matter under discussion is one that is covered by a clear word of Scripture or that would require one side to yield to the other out of Christian love toward a weak conscience, then long debate and settlement by majority vote is not called for. Where there is a clear word of God, a majority vote is not needed.

But if the matter is one of policy where there is no clear question of right or wrong, then debate, even long debate, should not be curtailed or even deplored. Such debate is part of our Christian freedom, and we should be thankful that we have the right to debate in our congregations. Quarreling cannot be defended, but we should not become impatient with discussion and debate. There is a way of settling things without debate — turn the decisions over to a committee, take the right of decision away from the layman, and give it to the priest or to the bishop. The bishop would settle all hard questions with a simple decree. No debate, no arguing, no "quarreling," everything settled quietly by a word from above, and no freedom either.

An example of the freedom to debate is recorded in the proceedings of the convention of 1863 in Milwaukee. The question of where to locate the new college and seminary that the Synod had decided to establish was debated at great length and with considerable warmth. At last Watertown was chosen rather than Milwaukee. But the Milwaukee partisans still were not ready to give up and on the day after the first vote had been taken they managed to procure a reconsideration of the question and the debate was resumed and the arguments were repeated. Again a vote was taken, with the same result. We have not lost that freedom to debate or to reconsider in our congregations and at our Synod meetings, nor do we ever want to lose it. It is true that there may be an occasional quarrel, but we do not want to give up our precious freedom because now and then that freedom is abused.

E. E. KOWALKE

Centennial Throng at the Seminary

The headline read: "Cold Rain Fails to Dampen Sports Show as Record 12,446 Attend Opening Session." The sportswriter appeared to be surprised. He had expected the cold March rain to keep people indoors.

Should he have been surprised? In America? Hardly. A major network is prepared to pay just short

of a million dollars for rights to sponsor the N.F.L. championship football game next December. Lakes are crowded with water skiers, fishermen, swimmers, joyriders. Golf courses are so crowded that par threes are springing up everywhere and lighting has been installed on 200 courses to make nighttime golfing possible. Bowling alleys are staying open all year. There still aren't enough tent sites in state and national parks. Why should it be surprising in a sports-minded, not to say sports-crazy, America that 12,000 attend a sports show despite a cold rain?

It would be a greater surprise to read a headline like this next August 12: "Record Gathering of Lutherans at Mequon as 12,000 Crowd Seminary Grounds for Centennial Observance." It was a fine August day. No rain marred the outdoor service. The sun shone — just pleasantly warm. It was a once-in-a-lifetime occasion for everyone as Wisconsin Lutheran Seminary celebrated 100 years of grace and blessing. The preacher had a message of significance, not only for his audience, but also for our entire Synod, for all Lutherans, for the world.

For this memorable centennial service thousands of Wisconsin Synod Lutherans gave up part of their weekend at the cottage, turned off the baseball game, postponed family picnics, left the swimming suits in the beach bags and the water skis in the station wagon. It was a day to tempt every lover of the out-of-doors, but no one wanted to be missing when his congregation joined others in observing the centennial of their Seminary, which has been one of God's great blessings to the Wisconsin Synod.

Perhaps all of us will be surprised — even more than the sportswriter was when 12,000 turned out for the sports show. It could be. We could surprise ourselves.

C. TOPPE

* * * *

Paul VI

The Associated Press reports that "in choosing the name Paul, the new pontiff of the Roman Catholic Church put himself squarely in a tradition standing for unity among Christians. He picked the name with that in mind."

This report assumes that the new Pope picked the name Paul with only the Apostle Paul in mind, and it then gleans from the epistles of St. Paul a long list of passages that refer to the unity of the Church of Christ, thus leaving the impression that Paul the Apostle and Paul VI were of one mind and spirit.

It may very well be, however, that Paul VI was not thinking so much of Paul the Apostle as of one of his predecessors, Pope Paul III. It is almost certain that the new Pope will reconvene the Vatican Council, which at the present moment is in recess. If he does so, he will be placing himself squarely in the tradition of Pope Paul III. It was Paul III who called together the most important council ever convened by a Roman

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The Years Since 1929

A New Seminary Plant

As early as 1919 the Synod, in convention, recognized and discussed the need of a new seminary building. Two years later a "Committee of Seven" was appointed to carry out the Synod's resolution that a new seminary be built in or near Milwaukee. We mention the names of the committee members, because to do so recalls much Synodical history in the twenties and thirties. They were: Pastor J. Brenner, Mr. E. von Briesen, Mr. Theodore Buuck, Mr. Frederick Gamm, Professor J. P. Koehler, Pastor H. K. Moussa, and Mr. G. Sengbusch.

We seemed to be on the way in 1923. In that year the committee bought a 30-acre farm near the present Veterans Administration Hospital. But soon after the purchase the property was sold again. Hopes again ran high when the Synod purchased the Van Dyke property also in Wauwatosa, which to many seemed beautifully located and well suited to our purpose. But the committee could proceed no further. The Synod had bound it by resolution not to begin building operations until the Synodical debt of \$289,000 had been retired and the \$400,000 which the new plant was estimated to cost had been collected. In 1925, when about half of the needed amount had been collected, there was a strong sentiment in favor of building as much of the plant as funds on hand allowed. But the convention of that year reaffirmed the Synod's resolution.

Two years later, however, developments took place which brought the dream of a new campus closer to realization. One of these was the advantageous sale of the Van Dyke property. Another was the purchase of the 80-acre Wille farm at Thiensville (today in the limits of Mequon, at that time a township, now a city), about 18 miles from downtown Milwaukee. The cornerstone-laying in July of 1928 was followed by the dedication 13 months later (August 18, 1929). What the 15,000 who gathered for two services saw, was a building with an architectural style which strongly reminded them of the Wartburg, the ancient castle near Eisenach, Germany, to which the Elector of Saxony took Luther in order to protect him against the plottings of his enemies, the Emperor and the Pope. They heard four speakers, Pastors G. E. Bergemann, John Glaeser, John Witt, and Edward Birkholz give voice to their joy.

The building dedicated that day has dormitory facilities for 72 men. Since the number of resident students will be far greater in this coming year and at least for several years to come, the Synod last year authorized the erection of an addition which will provide facilities for 32 more students. It will be dedicated on August 11, 1963, the Sunday of the convention and of the Seminary centennial service. Again all members of the Synod will have reason to rejoice, even as they had reason to rejoice on that August day in 1929. More witnesses for Christ Crucified are needed; more will be trained!

Two Saddening Events

Still it must be reported that the joy of dedication in 1929 was mixed with sadness. Not long before the dedication, Professor William Henkel, a most able and faithful teacher, had been called to the Father's home.

Furthermore, Professor J. P. Koehler, who had taken a leading part in the work of the building committee, was not present for the dedication. Since the entire story, or even a major part of it, cannot be told here, we content ourselves with recounting these facts: The Protestant Controversy had arisen and affected not only the conference and District in which it had arisen, but the whole Synod; through it a serious rift developed between Professor Koehler and the other members of the faculty; all efforts to resolve the whole matter proved unfruitful; finally, Professor Koehler's connection with the faculty was dissolved.

All his former students and all who had benefited from his writings were deeply saddened. They readily agree with the author of the chapter on our Seminary in "Continuing in His Word" that we "owe him more than we can say." Even beyond our circles Professor Koehler was and is today highly regarded for his *Commentary on the Epistle to the Galatians*, *Church History*, *History of the Wisconsin Synod*. It is hard to estimate the influence for the welfare of the Wisconsin Synod which he wielded through his articles in the *Wisconsin Lutheran Quarterly*.

Men Who Have Taught on the Present Campus

This seems a good place to bring information on the men who have helped to train our pastors since the Seminary has been on the Mequon campus.

August Pieper taught for 27 years at Wauwatosa and 12 more years at Mequon. In 1941 he was relieved of his teaching duties because of his impaired health. To those who sat under him in earlier years, this seemed impossible. Why, he seemed indestructible — this master at acquainting us with the individual books of the Bible, this lively, fiery, dramatic teacher. Out of one course in Old Testament exposition grew his *Commentary on the Prophet Isaiah*, widely regarded as one of the best on this book. Like Koehler, he put us all in debt with his many articles in the *Wisconsin Lutheran Quarterly*.

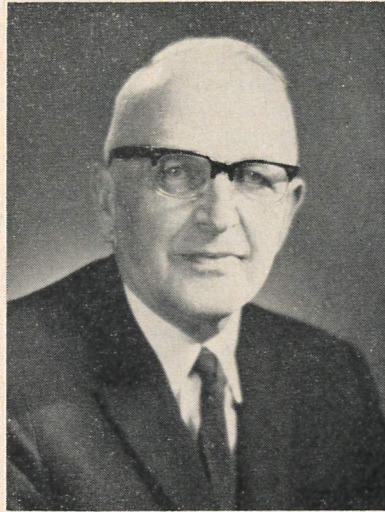
John P. Meyer has occupied the teacher's chair for 34 years at Mequon after nine years at Wauwatosa. For eight years he also served as president of the Seminary. In reporting his ninetieth birthday (Feb. 27, 1963), *The Northwestern Lutheran* said: "According to Professor Carl Lawrenz, president of the Seminary, the 'vigor and mental alertness of Professor Meyer prohibits us from disdaining God's gift to the Church by placing him on limited service. With undiminished powers he carries

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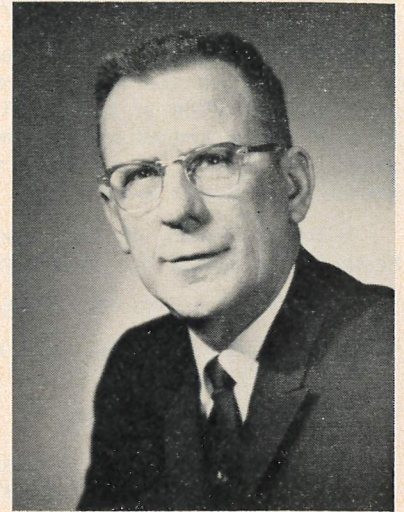
Wisconsin Lutheran Seminary Faculty - 1963



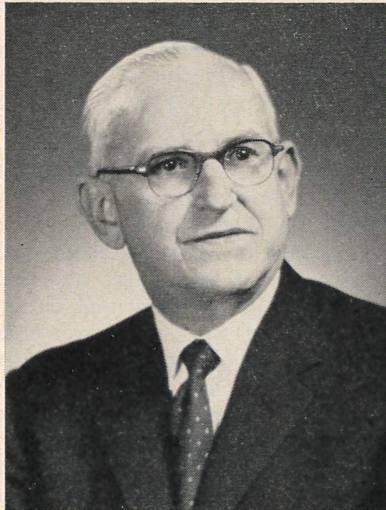
PROF. JOHN MEYER



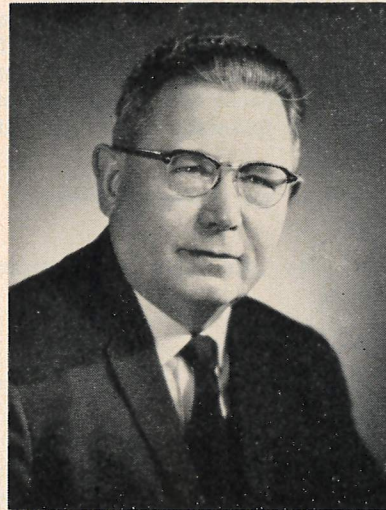
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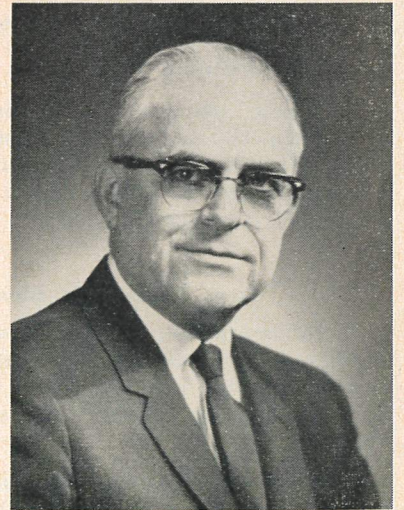
PROF. FREDERICK BLUME



PROF. HEINRICH VOGEL



PROF. ARMIN SCHUETZE



PROF. MARTIN ALBRECHT

Seminary

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a full load. . . . During his 43 years at the Seminary, he has taught all the courses except one. This gives you some indication of his almost encyclopedic mind!" As a centennial project of the Seminary, the Wisconsin Synod will publish a commentary on II Corinthians written by Professor Meyer."

Other professors of the "modern" period of the Seminary we simply list as follows:

- Frederick Brenner, 1929 - 1940;
- Max Lehninger, 1929 - 1952, retired, now in his ninety-first year;
- August Zich, 1931 - 1939;
- Dr. Paul Peters, 1939 -, managing editor of the *Wisconsin Lutheran Quarterly*;
- Adalbert Schaller, 1940 - 1952, son of Professor John Schaller;
- Edmund Reim, 1940 - 1957. He became dean in 1946, and president in 1953. His service on the faculty ended when he terminated fellowship with the Synod in 1957, because the Synod did not then already suspend fellowship with the Missouri Synod;
- Carl Lawrenz, 1944 -. He succeeded Professor Reim as president.
- Hilton Oswald, 1944 - 1960, part-time instructor in church music.
- Frederick Blume, 1952 -;
- Gerald Hoenecke, 1952 -. He is a grandson of Dr. Adolf Hoenecke;
- Arthur Voss, 1954 - 1955;
- Heinrich J. Vogel, 1956 -, editor in chief of the *Gemeindeblatt*;
- Armin Schuetze, 1958 -;
- Kurt Eggert, 1960 - 1962, instructor in music;
- Martin Albrecht, 1962 -.

In these 100 years, 1469 pastors were graduated (11 at Watertown, 20 at St. Louis, 121 at Milwaukee, 493 at Wauwatosa, 824 at Mequon). The Seminary has had 29 teachers. In 1863 it had a faculty of one; today the faculty numbers eight men.

Some Changes in Recent Years

Combined classes were dropped in 1952. This type of class made it difficult for a student who went out to vicar or had to drop out a year for some other reason to "get lined up" properly in order to continue his studies.

The percentage of students who vicar has increased steadily. A year of vicaring will be obligatory from now on.

Since 1955, marriage for Seminary students is no longer prohibited, as it once was. It is now permitted in accordance with carefully considered regulations laid down by our Synod.

Since 1957, the Board of Control has been conferring the degree of Bachelor of Divinity.

In a Most Important Respect — No Change

None of the changes cited above implied a deviation from the Word of God. Here we have the most important reason for thanking God at this centennial: By His grace all of our professors have believed and taught that the Bible, every word of it, is the inspired and therefore inerrant Word of God. We said that they "believed" this doctrine. With them it was not merely a matter of slavishly following a position a Dr. Hoenecke, or Professor Pieper, or Professor Koehler had championed. This Word was for each one personally God's word of comfort, peace, joy, strength, and hope. Therefore they naturally taught their students the Word as verbally inspired and inerrant, so that God's comfort might not be diluted either for these future pastors or for those who later heard them. This same spirit and posture toward the Word our professors displayed in conferences, in District and Synod conventions, in the pages of the *Wisconsin Lutheran Quarterly*, and, in a special degree, in their service on the Commission for Doctrinal Matters.

But faithfulness to the Word means also defending it against the attacks which always come. Our theological teachers have testified against error and indifference toward the Word when it made itself noticeable in our Synod and in other Lutheran bodies. It is true, at the beginning our Synod was unionistic. The pastors and the members were ready and willing to fellowship with those who did not accept everything God says in His holy Word. But God in His grace used Dr. Hoenecke and others whom He had made stalwart in the Truth to turn the Synod from its unionistic bent and ways. When the Missouri Synod discovered that our Synod was no longer unionistic, then, and only then, did it give us the right hand of fellowship. Patiently, over many years, our professors and those serving on committees with them dealt with representatives of The Lutheran Church—Missouri Synod, when that synod more and more showed a bent toward the unionism which she had helped us to overcome. When all pleas and admonitions went unheard, they were not swayed by sentimental considerations, but presented to the membership of the Synod the facts which led the Synod to terminate fellowship with the synod with which it had been united over 90 years.

To this day the professors of our Seminary have been true followers of Dr. Hoenecke and of the great servant of God, Dr. Martin Luther. These many years God has kept them steadfast in teaching and contending for His Word. Always they have drawn from it as "the pure fountain of Israel" as our Confessions say.

Surely, we can all join in the prayer: For Thy name's sake, O Lord, forgive us our unworthiness and graciously preserve our Seminary as a source of untold blessing, and cause its teachers always to be true believers and bold confessors of Thy Word!

E. PHILIP DORNFELD

News FROM OUR Missions



Nyasaland Mission Exploration and Expansion Report



Missionaries Raymond Cox and Richard Mueller, Pastor Waldemar Hoyer, and Missionary Theodore Sauer pause at the Nyasaland border on their 700-mile trip from Lusaka to Blantyre. Chairman A. L. Mennicke traveled by plane and met them in Blantyre.

Our recent 20,000-mile Northern Rhodesian Mission visitation and Nyasaland exploration trip has given us a fuller appreciation of the global dimension and scope of our Savior's all-embracing mission: "Go ye therefore, and teach all nations." And certainly in our safe return from so far a journey, we can appreciate anew those last words of promise to His disciples: "Lo, I am with you always, even unto the end of the world."

Our Assignment

The Board for World Missions resolved on November 7, 1962: "To encourage the Rhodesian Executive Board to visit the African field and to make an exploratory trip to Nyasaland and to make recommendations for expanding our work in this area of the Federation."

Accordingly, on May 1, after we had spent 13 fruitful days with our six missionaries on the Rhodesian field, we began our exploratory mission trip to Nyasaland. The undersigned, with Missionaries Sauer, Mueller and Cox, drove to Nyasaland in a Volkswagan sedan along the Great East Road. Pastor Mennicke, who had stayed in Lusaka an extra day to write our Rhodesian report to the Synod and to complete the budget, flew to Blantyre on the following day to join us. Our 700-mile trip by auto, mostly on unsurfaced roads, proved to be a never-to-be-forgotten experience. For example, a nine-foot black mamba darting across the road and under our car reminded us of some of the dangers of the African Bush. A young African boy coming down the road at the same time was unaware of the danger. We arrived at our first major city, Fort Jameson, in the late afternoon and continued on to Lilongwe, a 500-mile trip from Lusaka, and stayed there overnight.



These young ladies took time from grinding meal to greet the missionaries. They live in one of the many villages along the road from Lilongwe to Blantyre.

Geography

Nyasaland, somewhat smaller than Wisconsin, is 560 miles long and 100 miles wide. It has an area of 36,000 square miles. Lake Nyasa, one of the largest lakes in Africa, has an area of 10,000 miles. The general elevation is from 4000 to 5000 feet above sea level. The lowest point is 100 feet at Port Herold in the southernmost part of the province. Only 100 miles away is the highest point, Mt. Mlanji, with an elevation of 10,000 feet. This province has an agricultural economy. The chief crops are tea, tobacco, groundnuts, cotton and coffee. Banana or plantain groves cover the countryside. The landscape and climate and the red soil remind one very much of Arizona.

Government

Nyasaland presently has internal self-government. It has the promise of complete independence in the future. Because of the fact that the end of the Federation with Southern and Northern Rhodesia is anticipated in the near future, we urgently recommend that work begin as soon as possible.

Population

Although Nyasaland has the smallest territory of the three provinces in the Federation, it has the largest population. There are three million Africans, 9,000 Europeans and 12,000 Asians and others, living in this



Chairman A. L. Mennicke and Missionaries Mueller and Cox receive directions after the path became too narrow for their little Volkswagen sedan. Here the English language no longer is of any use. One must be able to speak Chinyanja, a Bantu language. Missionary Mueller speaks it fluently.

province. About 50 per cent of the Africans are concentrated in the Southern District. In this area there is a concentration of 800 persons per square mile. In Blantyre-Limbe, the twin cities of the province, and in this area of 75 square miles there is a population of 300,000.

Reasons for Expansion Here

Since the beginning of our work in Rhodesia our missionaries have been keeping their eyes on Nyasa-

land, for no Lutheran Church had ever worked in this area. Then, too, some of our confirmed Rhodesians returned to their former homes in Nyasaland. They took the Gospel with them and wrote to their pastors to continue to serve them with the Word of God. Because of their pleas, a mailing program was begun which provided sermons and Sunday-school material. Our missionaries had 20 names on the list in the Blantyre area. It has been estimated that 10 times as many are contacted through one address as members pass on these sermons to their friends and relatives.

The other cogent reason for entering Nyasaland at this time, instead of the Copper Belt of Northern Rhodesia, is the fact that the Africans here speak Chinyanja, the very same dialect studied and used by our missionaries in Lusaka.

A New Mission Endeavor Begun

In our visitation trip in and around the Blantyre area we had brought with us 3,000 leaflets of the tract: "What Must I Do To Be Saved?" On May 3 we set out on a very rough trail eight miles northeast of Blantyre, armed with these tracts in the vernacular. We



Missionaries Cox and Mueller distribute tracts especially prepared for this trip, KODI NDITANI KUTI NDIPULUMUTSIDWE? — What Shall I Do to Be Saved?

dropped them out of the car window and handed them to every African we met on the road. These Africans literally scrambled to reach the tract first and stopped to read them on the spot. One African we observed read the tract standing up and then sat down and reread it again very carefully at the roadside. The pleas of the Africans on our mailing list had been: "When will the Lutheran Church begin its work here?" Even in this exploration trip it was being answered.

In the afternoon of the same day we drove through the residential area of many African townships. We continued our tract distribution on the road east to Mt. Mlanje. We again found the Africans very eager, either on bicycle or foot, to pick up the tracts and to read them. At one location where a truck had overturned there were several dozen Africans. We dropped tracts enough for most of them. As we looked back against the mountain background, we saw Africans

running in every direction and after our car to be sure they got a tract. To all of us, especially the missionaries who tried the same thing in the Copper Belt with very little success, it was evident that these people were eager to hear and learn God's Word, the Gospel of their salvation.

Two Missionaries Move Into Nyasaland

We were all convinced that we have here in Nyasaland an effective door to great mission opportunities, a natural expansion of our Northern Rhodesian Mission. The Board for World Missions in our May meeting encouraged the immediate development of this work. As a result, Missionaries Richard Mueller and Raymond Cox have since the middle of June moved into Blantyre-Limbe. The Lutheran Church has entered Nyasaland to preach the Gospel of our risen and ascended Lord and Savior, Jesus Christ. It will be the missionaries' prime endeavor to master the native language. Many

Africans have said: "Don't come to us if you cannot speak our language." Our aim and plan of approach will be that of the Christian Missioners Corps, namely, to guide and instruct the African so that he may be a messenger of the Gospel to his people. Thus we hope to establish an indigenous church with only a minimum outlay of men and money.

We are grateful for this rare privilege to have visited our established Rhodesian Mission, 10 years after the work was begun and initiated by Missionary A. B. Habben, grateful also that we have been able to picture to you this field of our mission expansion, and above all to bring this blessed mission work closer to your hearts. May our ascended Lord, who commissioned us to preach the Gospel in all the world, guard and protect and prosper this mission endeavor and our missionaries and their families, even as He has promised: "Lo, I am with you always, even unto the end of the world!"

WALDEMAR HOYER

Convention Preview

From August 7 to 14, 190 voting delegates representing 800 congregations of the Synod in 17 states will be spending long hours at the Wisconsin Lutheran High School, Milwaukee, where the thirty-seventh biennial convention of the Synod will be held. This number will be swelled to 300 by the addition of advisory delegates representing the Synod's boards, commissions, and standing and special committees.

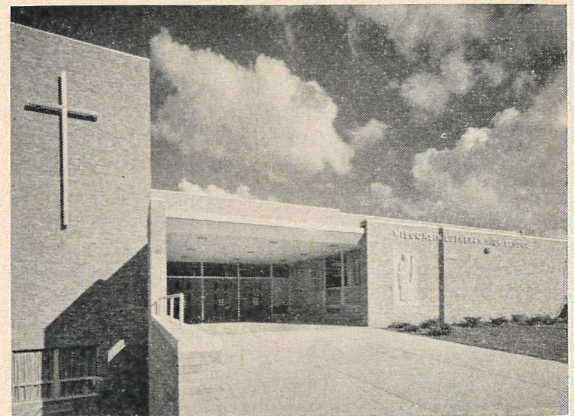
The Agenda

The business of the convention will be contained in a 150-page booklet, *Reports and Memorials*, together with additional unprinted reports and communications which were submitted too late to be included in the printed report. An estimated 60 hours of actual convention time will be devoted to these reports and memorials and hundreds of hours of committee work. Convention decisions will shape the work of the Synod for the next two years and in some instances for a generation or more.

Home Missions

As is fitting for a church, a great deal of the convention time will be devoted to missions. The chairman of the General Board for Home Missions, Pastor Raymond L. Wiechmann, Milwaukee, reports that half a million dollars was available during each of the past two years for mission expansion . . . that 12 sites for new missions have been acquired during the same period . . . that seven mission chapels are now under construction. But he warns that "building costs have also skyrocketed in most areas. As a result, our mission dollar goes only a fraction of the way it formerly did."

The problem for the delegates: How can the Synod keep pace with requests from Virginia, Georgia, Indiana, Texas, Kansas, Alaska, and Canada to open missions there which will represent a conservative Lutheranism to its members? How can the Synod also keep pace with re-



Wisconsin Lutheran High School, Milwaukee, Wisconsin, where the Synod will convene August 7-14, 1963

quests for missions in areas where it is already doing mission work? Where will the money come from? Where will the pastors come from?

Foreign Missions

On the Synod's foreign mission fields, the chairman of the Board for World Missions, Pastor Edgar Hoenecke, Mesa, Arizona, reports that there is "peace and progress." Encouraging reports will be heard from the Synod's missions in Africa, Japan, Germany, and among the Apaches of Arizona. Delegates will meet the first missionary to Puerto Rico, Pastor Ruppert Eggert, Pensacola, Florida, as well as missionary Richard Poetter on furlough from Japan.

The delegates must decide: To what extent should the Synod commit itself to a South American mission? Puerto Rico, it is pointed out in the chairman's report,

is only "our bridgehead into Latin America, our eventual goal."

Increasing Full-time Staff

In the 113 years of its existence, the Synod has created only three permanent, full-time offices, the office of the Synod president and two executive secretaryships for the Board of Education. Proposals before the convention will increase this by 100 per cent. There will be a request for a permanent, full-time executive director of the Board of Trustees, a mission counselor for the General Board for Home Missions, and an executive secretary for the Board for World Missions. Another report suggests a full-time executive secretary for the Board for Information and Stewardship.

There has been a determined opposition in the past to the creation of full-time offices with their attendant dangers of bureaucracy and empire building. Others feel strongly, however, that pastors already involved full time in their own complex ministry cannot find the time to do necessary staff work — administration, planning, and research — which our ministry in today's fast-moving world requires.

The issue before the delegates: Shall these offices, in the interest of efficiency and stewardship, be declared permanent, full-time offices?

Educational Institutions

The special convention of the Synod last November made some important contributions toward solving the pastor-teacher shortage by voting expansion of our educational institutions. Important decisions still remain to be made. Further expansion must be authorized at Dr. Martin Luther College to implement the decision of the special convention to separate the college and high-school departments there. Furthermore, the Planning Board reports that "steps must be taken at once to replace the old dormitories at Northwestern College, Watertown . . . and the separation of the high-school and college departments should be rapidly accomplished."

The problem before the convention: How can these important changes be programmed in the immediate future and the Synod still remain within the limits of its financial resources?

Interchurch Relations

While interchurch relationships are not expected to consume as much time at the convention as in the past years, there is one important item on the agenda.

The Synod's proposal to peacefully dissolve the Lutheran Synodical Conference was voted down at the November meeting of the Synodical Conference in Chicago. The defeat of the proposal to dissolve reflected the superior voting power of The Lutheran Church—Missouri Synod which opposed any such dissolution at this time.

The Synod's Commission on Doctrinal Matters states in its report that "it is of the considered opinion that our Synod must now consider whether it has any other recourse consistent with our confessional position than to withdraw from the Lutheran Synodical Conference as presently constituted."

The question confronting the convention delegates: In the light of the present situation what action shall the Synod take to remain faithful to the Gospel of Jesus Christ?

And the Budget

And finally the convention must establish the budget for the next two years. For the first time the Synod is operating on a budget that is supported by the pre-budget subscription system. Subscriptions from congregations are \$763,198 short of covering the \$4,200,000 budget for the next fiscal year — July 1, 1963, to June 30, 1964.

The difficult question for the delegates: How can this gap be closed? What projects, if any, are to be deferred or eliminated?

To make these decisions and many more, the abundant blessings of the Holy Spirit must rest upon the convention. As the convention days approach, it would be well if each member of the Synod remembered the delegates in their prayers, asking the Lord to give them faith, courage, and vision, but especially vision. "For where there is no vision, the people perish."

JAMES P. SCHAEFER

The Lutheran World Federation

III. Why we Object

Every Lutheran church body which "acknowledges the Holy Scriptures of the Old and New Testament as the only source and the infallible norm of all church doctrine and practice, and sees in the Confessions of the Lutheran Church, especially in the Unaltered Augsburg Confession and Luther's Catechism, a pure exposition of the Word of God" (LWF Constitution, Article II) is eligible for membership in the Lutheran World Federation. This makes our Synod eligible by LWF standards. Yet we have not joined this world-wide organization of Lutheranism. Why? What objection could we possibly have?

We Long for Union

For our failure to fall in line with the general trend toward union in church bodies and for our failure to take part in the organization of the National Lutheran Council and the Lutheran World Federation we have been faulted as isolationists and narrow-minded traditionalists, as though our hearts were hardened to the cause of Christian union. But let it be said once and for all that there is no less longing for a union of all Lutherans and finally of all Christians in the Wisconsin Synod than in any other. Our hearts, too, yearn for the day when we might practice Christian fellowship, joint

worship, joint prayer, and joint church work, with all our fellow Christians. But we have learned from the Holy Scriptures that all such practice of Christian fellowship must be based on true Christian unity, a unity of faith and practice.

God-pleasing Union

We have no doubt that the visible union of all Lutherans and of all Christians would also be pleasing to God. It must surely grieve the Lord who died for all to see those who bear His name so sadly divided in their outward organization. But He has made it amply clear in His Word that it is not organizational union, but unity of faith which matters, unity of doctrine and practice based on the Scriptures.

And so it is our duty as Christians to seek such unity of doctrine and practice. And when we find that the Holy Spirit, through the Word, has made us one with fellow Christians in doctrine and practice, then it follows as naturally as night follows the day that we demonstrate that unity by worshiping together and by joining our efforts to carry out the Lord's command to preach the Gospel to every creature. Of the first Christian congregation in Jerusalem we read: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). That was God-pleasing fellowship, for all continued in the Apostles' doctrine. There was fellowship that of necessity manifested itself in the joint breaking of bread and prayer. This is the type of unity for which our heart longs and for which we must constantly strive.

The congregations of our Synod are one in their doctrine and practice. Hence they practice altar and pulpit fellowship. They work together in maintaining educational institutions, supporting a mission program, and publishing Christian books and periodicals. Similarly, when the synods forming the Synodical Conference in 1872 found themselves to be in unity of doctrine and practice, they joined forces in one organization. They worshiped and worked together as long as that unity continued.

On the other hand, if all efforts at unity in doctrine and practice fail, and it is clear that false doctrine and un-Scriptural practice is being upheld, it is our duty, as a testimony against such falsehood, to withhold the practice of fellowship. Thus St. Paul writes in his letter to the Romans (16:17): "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Such action is never a judgment of any individual's faith. That right belongs to the Lord alone. But it is a judgment of the doctrines and practices to which an individual or a church body holds. This judgment the Lord tells us to make when He says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1).

When individuals or church bodies ignore this word of the Lord and practice church fellowship with such who persist in false doctrine or practice, they make themselves guilty of unionism.

LWF Unionistic

We have noted in a previous article that the purpose of the LWF is "to bear united testimony before the world

to the Gospel of Jesus Christ as the power of God for salvation," to join in mission work, education, theological study, and in works of charity. It would seem from what we have seen to be God-pleasing unity that such joint church work would presuppose unity in doctrine and practice. To read of the mass worship services and Communion services, the joint prayers and devotions carried on at the Assemblies of the LWF, one would conclude that they must be one in their beliefs. But such, sad to say, is not the case.

All shades of Lutheranism are represented in the LWF. There are those who accept the verbal inspiration of the Bible and there are those who deny it. There are those who accept the Bible literally and those who take a completely modernistic approach to the Scriptures, denying the miraculous and subjecting all teachings of the Bible to human reason. Most of the LWF churches from Germany are at the same time involved with the Reformed and Evangelical churches in a union called EKID (Evangelische Kirche in Deutschland). On the one hand, they tolerate the Calvinistic teachings of the Reformed and Evangelicals; on the other hand, they subscribe to the Lutheran Confessions as the doctrinal basis of the LWF. Most of the Lutheran churches belonging to the LWF are also members of the National Council of Churches and of the World Council of Churches. In these they become involved in unionistic practices with every branch of Protestantism, with Anglican, with Eastern Orthodox, and even with Unitarian churches.

Quite obviously, then, the joint worship and work of the LWF is not based on unity of doctrine and practice. The participants either pretend there are no differences or feel this doesn't matter. And because there is joint worship and church work without true unity in doctrine and practice, our Synod has felt constrained to remain outside the LWF. To join would be to condone all the departures from Scripture which are harbored there.

Our Suggestion

But if we have a negative reaction toward something, we ought to be ready to present a positive proposal. This our Synod has done in expressing its willingness to participate in free conferences with other Lutheran church bodies. Free conferences are such as make no pretense at unity, honestly acknowledge differences, and make every effort to eliminate the differences through study of the Word of God. Meanwhile there is no joint worship and church work. But when by God's grace unity is achieved, outward manifestations of that inward unity also appear.

Hence President Naumann, in a letter to the secretary of the LWF declining an invitation to send official visitors to Helsinki, also testified: "Our church body stands ready at all times to take part in truly free conferences for the purpose of reaching agreement in doctrine and practice. We believe that the existing differences should be frankly admitted, that the removal of these on the basis of a study of the Word is the first duty of such free conferences, and that no fellowship demonstrations should take place until by the grace of God agreement in doctrine has been reached."

"For years we have expressed our readiness to take part in such conferences. We still stand ready to join in that type of conference."

D. BITTER

Concordia Professor Accepts Call to Wisconsin Synod:

The Rev. Siegbert Becker, Th. D., Associate Professor of religion at Concordia Teachers' College, River Forest, Illinois, has resigned to accept a position as instructor in religion at Milwaukee Lutheran Teachers' College, a junior college for training teachers of the Wisconsin Ev. Lutheran Synod. His resignation becomes effective August 1.

The announcement was made by the Rev. Reinhart Pope, Racine, Wisconsin, chairman of the College's Board of Control.

According to Dr. Becker, he accepted the call because The Lutheran Church—Missouri Synod "was becoming untrue to its confessions and tolerating the denial of Biblical truth."

Dr. Becker, 48, is a graduate of Concordia Seminary, St. Louis. After serving parishes in Ireton and Sac City, Iowa, from 1939 to 1947, he accepted a call to Concordia Teachers' College, River Forest.

He received his Th.D. degree from Northern Theological Seminary, Chicago, and has also done graduate work at the University of Minnesota.

Milwaukee Lutheran Teachers' College was opened in the fall of 1960 using the facilities of the Wisconsin Lutheran High School. Its present enrollment is 120.

Milwaukee Principal Accepts Call to MLTC:

Alfons L. Woldt, principal of Atonement Lutheran School, Milwaukee,

has accepted a call to the education department of Milwaukee Lutheran Teachers' College.

The announcement was made by Pastor Reinhart Pope, chairman of the Board of Control of the College.

Mr. Woldt, 34, is a graduate of Dr. Martin Luther College, New Ulm, Minnesota, and of the University of Wisconsin—Milwaukee. Since his graduation in 1950 he has been principal of Atonement Lutheran School, Milwaukee.

Mr. Woldt has also done graduate work at the University of Wisconsin—Milwaukee. He is a member of the Board of Directors of Wisconsin Lutheran High School and of the Milwaukee Federation of Wisconsin Synod Churches.

Editorials

(Continued from page 227)

Pope. That was the Council of Trent, which met, with interruptions, from 1545 till 1563.

The Council of Trent had a single purpose, which it followed relentlessly. The Catholic Encyclopedia says of the Council of Trent that "it formulated for all time the Catholic doctrine on Scripture, original sin, justification, and the sacraments." In every case the formulation of doctrine was aimed at denouncing the Lutheran and the Reformed doctrines in these matters. The Council of Trent specifically denounced the doctrine of justification by grace alone through faith, as that doctrine was expressed by the Apostle Paul and by the Lutherans. That was in the tradition of Paul III and

that has been the teaching of the Roman Catholic Church ever since, and as the Catholic Encyclopedia says, that formulation must stand for all time. Vatican Council II and Paul VI cannot change that without upsetting the papacy itself and the whole fabric of the Roman Catholic Church.

The Protestant observers at Vatican Council II expressed some great hopes of a restoration of outward unity of the Church through the action of the Council, but such a restoration can come only through the complete surrender of Protestant churches to the Pope and his Council; the Council has no intention of changing any of the traditional Roman Catholic doctrines; that has been clearly expressed even by the most liberal Catholic theologians.

E. E. KOWALKE

LIST OF FLOOR COMMITTEES

**Thirty-seventh Convention of the
Wisconsin Evangelical Lutheran Synod
August 7 to 14, 1963**

**Wisconsin Lutheran High School
Milwaukee, Wisconsin**

Please note: The names of all voting delegates to the Synod Convention appear as members of one of the committees listed below. Therefore no separate listing of voting delegates will be published in **The Northwestern Lutheran**.

No. 1 ELECTIONS

- Rev. Roland Ehlke, Chairman
- Rev. Wilbert T. Krueger
- Rev. Frederic H. Zarling
- Teacher J. F. Gawrlich
- Teacher W. Stindt
- Mr. Charles Fischer, Saron, Milwaukee Wis.
- Mr. Reinhold Post, Centennial, Milwaukee, Wis.

No. 2 CHURCH UNION MATTERS, POLICY COMMITTEE REPORT

- Rev. Kurt Timmel, Chairman
- Rev. John C. Jeske
- Rev. G. Baer
- Rev. Gerald Free
- Rev. E. Ploetz
- Rev. T. R. Adascheck
- Rev. R. W. Scheele
- Rev. Marcus C. Nitz
- Prof. Wayne Ten Broek
- Teacher D. Sebald
- Teacher L. Raabe
- Mr. Gordon Swanson, Redeemer, Phoenix, Ariz.
- Mr. Jacob Schlepp, Good Shepherd, Presserville, Mont.
- Mr. Harry Gehrls, St. John, Saginaw, Mich.
- Mr. A. E. Hinnenthal, Timothy, St. Louis Park, Minn.
- Mr. Otto Elze, Grace, Pueblo, Colo.
- Mr. Ruben Spiegelberg, Grace, Oshkosh, Wis.
- Mr. John Kozak, St. Paul, Tacoma, Wash.
- Mr. Wayne Lohr, Divine Peace, Milwaukee, Wis.
- Mr. Alvin Haferman, St. Paul, Wisconsin Rapids, Wis.

No. 3 MEMBERSHIP

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- Rev. W. Fuhlbrigge
- Rev. J. Henning

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Teacher Ray Mueller
Mr. B. C. Schneider, Immanuel, Woodville, Wis.
Mr. August Holm, Our Savior, Two Rivers, Wis.
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No. 4 PRESIDENT'S REPORT

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Rev. Herbert Kesting
Rev. Cyril Spaude
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Teacher Gerald Berger
Teacher N. Stellick
Mr. Carl Colle, Emmanuel, Tempe, Ariz.
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Mr. Ronald Bauer, Grace, Geneva, Nebr.
Mr. Eric Aldinger, Grace, Ridgeway, Minn.

No. 5 REPORTS AND REQUESTS OF INSTITUTIONS, ADVISORY COMMITTEE ON EDUCATION, AND PLANNING COMMITTEE

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Teacher Elroy Bartsch
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No. 10 REPORTS AND REQUESTS OF WORLD MISSIONS

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No. 11 BOARD OF TRUSTEES REPORT INVESTMENT COMMITTEE REPORT SALARY DIFFERENTIAL COMMITTEE REPORT

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No. 12 ON RESOLUTIONS

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No. 13 REPORT OF THE BOARD OF EDUCATION

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No. 14 PRESS COMMITTEE

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No. 15 CONSTITUTIONAL MATTERS PUBLIC RELATIONS COMMITTEE TENURE OF OFFICE REPORT LUTHERAN WOMEN'S MISSIONARY SOCIETY REPORT

Rev. Carl Bolle, Chairman
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No. 16 BENEVOLENCES, PENSION REPORT, GROUP INSURANCE COMMITTEE

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Mr. Bruce Schlueter, Trinity, Watertown, Wis.

No. 17 STEERING COMMITTEE

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No. 18 REPORTS ON EVANGELISM INFORMATION AND STEWARDSHIP AUDIO-VISUAL AIDS

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Rev. Robert Waldschmidt
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 Mr. Walter Gurke, Immanuel, Montello, Wis.
 Mr. Harold Bell, Redemption, Milwaukee, Wis.
 Mr. George Michaels, St. Paul, Prairie Farm, Wis.

Nominations By the Districts

(The order is determined by the Districts
 and at times expresses preference)

No. 19 HISTORIAN'S, STATISTICIAN'S, ARCHIVIST'S REPORT

Rev. Edwin Breiling, Chairman
 Rev. H. Schumacher
 Rev. W. Weissgerber
 Teacher H. Wessel
 Mr. Donald Haas, Holy Cross, Standish, Mich.
 Mr. Rudy Saupe, Immanuel, Trail City, S. Dak.
 Mr. Arthur Mentzel, Zion, Egg Harbor, Wis.
 Mr. Albert Vietzke, St. Martin, Rapid River, Mich.
 Mr. Walter Schulz, Trinity, Huilsburg, Wis.
 Mr. Harold Manthe, Zion, South Leeds, Wis.

Report of the Nominating Committee

In accordance with Article 2.09 (d), page 10 of the Constitution of our Synod, the Nominating Committee of the Wisconsin Ev. Lutheran Synod, consisting of properly elected delegates from each of the nine Districts of the Synod, herewith submits the list of candidates it was required to nominate for the forthcoming Synod Convention. (The Committee lists the names in alphabetical order.)

The Executive Committee of the Board for Apache Indian Mission (Layman)

Ralph Hille, Resurrection, Milwaukee, Wis.
 Ralph E. Jacobson, Jr., Grace, Portland, Oreg.
 Walter Koeller, North Trinity, Milwaukee, Wis.

The Executive Committee of the Board for Missions in Northern Rhodesia (Pastor)

Pastor A. L. Mennicke, 717 W. Broadway, Winona, Minn.
 Pastor Gerhard L. Press, 3626 Elizabeth St., Wayne, Mich.
 Pastor James P. Schaefer, 4521 N. 42nd St., Milwaukee 9, Wis.

The Executive Committee of the Board for Missions in Japan (Layman)

Clarence Krause, Salem, Milwaukee, Wis.
 Ray Milbrath, St. Matthew, Milwaukee, Wis.
 Oscar Vogelpohl, St. John, Lannon, Wis.

(Pastor) Unexpired term — 2 yrs.

Pastor Marlyn A. Schroeder, Route #1, Arlington, Wis.
 Pastor Alfred M. Walther, 2966 N. 1st St., Milwaukee 12, Wis.
 Pastor Frederick A. Werner, 4412 Jaynes St., Omaha 11, Nebr.

The Executive Committee of the Board for Missions in Germany (Pastor)

Pastor Harold R. Johnne, 566 Humboldt Ave., St. Paul 7, Minn.
 Dr. Henry A. Koch, Route #2, Greenleaf, Wis.
 Pastor Karl F. Krauss, 226 W. Kilborn St., Lansing 6, Mich.

The Executive Committee of the Board for World Missions

Pastor Carl F. Bolle, 453 W. Annapolis St., St. Paul 18, Minn.
 Pastor Edgar Hoenecke, 902 W. 11th St., Mesa, Ariz.
 Pastor John Raabe, 226 Ramsey Ave. S., Litchfield, Minn.

Board of Directors of the Northwestern Publishing House (Pastor)

Pastor Martin A. Braun, 5800 W. Good Hope Road, Milwaukee 9, Wis.
 Pastor John H. Martin, 3066 S. 12th St., Milwaukee 15, Wis.
 Pastor G. E. Schmeling, Route #2, Edgar, Wis.
 (Teacher)
 Mr. Lawrence Marowsky, 5225 N. 45th St., Milwaukee 18, Wis.
 Mr. Richard Sievert, 328 S. High St., Fort Atkinson, Wis.
 Mr. Alfons Woltdt, 4542 N. Sherman Blvd., Milwaukee 9, Wis.

Chairman of the General Board for Home Missions (Pastor)

Pastor Alvin H. Baer, 1406 Hewitt Dr., Ann Arbor, Mich.
 Pastor Lyle Hallauer, 20801 Forest View Dr., Lannon, Wis.
 Pastor Ray L. Wiechmann, 2611 S. Kinnickinnic, Milwaukee 7, Wis.

Executive Chairman of the Board of Trustees

Pastor Harold H. Eckert, 3624 W. North Ave., Milwaukee 8, Wis.
 Pastor Walter L. Strohschein, 224 Harvard St., Princeton, Wis.
 Pastor Robert J. Voss, 3711 N. 21st St., Milwaukee 6, Wis.

Layman on the Board of Education

Carroll F. Dummann, Calvary, Thiensville, Wis.
 Frank Musbach, St. James, Milwaukee, Wis.
 G. W. Sampe, Jerusalem, Milwaukee, Wis.

LUTHER VOSS, Chairman
 of the Nominating Committee

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 Arthur F. Halboth
 Karl J. Otto
 Laymen: Kurt Kneiske
 Paul Wolfgram
 Wallace Zastrow

Milwaukee Lutheran Teachers College

Pastors: Roland Ehlke
 Edwin Jaster
 Reinhart Pope
 Teachers: H. O. Ihlenfeld
 Martin Roehler
 Wayne Wiechmann

Northwestern College

Pastors: W. Zank
 K. Gurgel
 M. Liesener
 K. Timmel
 O. Sommer
 A. Schewe
 Laymen: A. Schweppe
 E. Jorgenson
 William Doetze

Dr. Martin Luther College

Teachers: D. Knippel
 E. Walz
 Roger Hinz
 Edg. Wiechmann
 Laymen: H. Baumann
 G. Gronholz, Sr.
 G. Schauble

(for unexpired term)

Pastors: Roy Hoenecke
 Harold Johnne
 Nathanael Luetke

Michigan Lutheran Seminary

Pastors: W. Valleskey
 A. Baer
 D. Habeck
 Laymen: August Klement (Saginaw)
 William Otto (Zilwaukee)
 Adolph Hintz (Weberville)

Northwestern Lutheran Academy

Pastors: R. Zimmermann
 J. Hillmer
 C. Spaude
 Laymen: R. Heier
 Arnold Mischke
 E. Kolb

Nebraska Lutheran Academy (Proposed)

Pastors: H. Schulz
 G. Free
 K. Strack
 Laymen: E. Raasch
 A. Neujahr
 M. Pfeil

Teachers: E. Hirsch
 J. Schibbelhut
 R. Meyer

HOME FOR THE AGED Belle Plaine, Minnesota

Pastors: G. Fuerstenau
 P. Hanke
 Roy Hoenecke
 Alfred Martens
 Laymen: G. Imm
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Teachers: Raymond Behmer (Southeastern Wisconsin)
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 W. Strohschein
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