



THE NORTHWESTERN Lutheran

(PART ONE OF TWO PARTS)

March 12, 1961
Volume 48, Number 6



BRIEFS

by the Editor

Because of the presentations on our synodical schools in the last four issues, we developed a backlog of material. We felt that we had to catch up on this material. As a result, you will find a greater proportion than usual of items which in themselves are not as interesting. Yet we hope that you will find this issue of your paper worth while.

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We promised you a lengthier analysis of our financial status for this issue. You will find it on page 92. A feature for this presentation by the Board for Information and Stewardship is a very informative graph. Will you please give both the text and the graph your careful scrutiny?

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The Spiritual Welfare Commission now has more than 700 students at colleges and universities on its mailing list. Less than two years ago the number was only 300. Through the Commission, you and I send the students sermons for all the festivals of the church year and MEDITATIONS for their daily devotional fare. Perhaps it is good to recall as well that

our Commission is still carrying out its original assignment of sending spiritual literature to our men in service. At present, 2500 servicemen are receiving the materials mentioned above. Both servicemen and students write appreciatively of the Synod's concern and efforts for their spiritual welfare.

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Often we hear people say rather impatiently: "Why can't we do things on the scale that the Roman Catholics do? Our efforts do not look very impressive when they are compared with theirs." Now, we do not want to play the role of chronic belittlers. But there is evidence at hand from a high-ranking Catholic source that not all phases of church activity are carried out by the Roman Catholic Church on a scale that outranks the efforts of the Protestants.

One of our contributing editors sent us a clipping from the February 12, 1961, OUR SUNDAY VISITOR (Roman Catholic weekly). It was the column called "God Love You," conducted by Bishop Fulton J. Sheen. We quote:

The following facts are published without comment.

Last year the Protestants of the United States contributed \$157,400,000 for their foreign missions. This represents a Protestant per capita contribution of \$2.75 each, which is \$2.49 more than the Catholic per capita contribution to the Holy Father for all missions of the world.

The North American foreign missionary force numbers 27,219. The Catholic missionaries from the United States number only 7,000.

The Methodists send 1,580 members to their missions; the Seventh Day Adventists, 1,385; the Southern Baptists, 1,377; the United Presbyterians, 1,356. The largest number of missionaries from any one Catholic religious society or institute in the United States is from among the Jesuits. They have 817 in mission lands.

The Protestants are particularly generous in supporting foreign mission work. The Methodists, for example, gave in all about \$15,000,000; the Lutherans, about \$15,000,000; the Presbyterians, \$10,845,000; the Seventh Day Adventists, \$12,000,000.

Of course, there is no reason in all this for us to gloat. It is little enough that we do, and in the cross of Christ which we are viewing in this season there is overwhelming incentive to do much, much more.

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 — St. John's Ev. Lutheran Church, Barre Mills, Wisconsin; H. Paustian, pastor.

Editorials

Creation Or Evolution It is well known that many say that the Bible is reliable only in so far as it relates directly to our salvation in Christ Jesus. Even many so-called Lutherans take that position. Statements concerning historical, scientific, and geological matters do not have to be accepted, we are told. That, of course, serves as a wedge to split the Bible wide open. More crass liberals go farther and assert that what the Bible says about the deity and blood atonement of Jesus isn't trustworthy either.

Especially is the Bible story of the creation considered outmoded and unscientific. In the magazine "Parade," which serves as a part of the Sunday supplement of the *Rocky Mountain News* and other papers, Dr. Edwin T. Dahlberg answers the question: "Did God create the world by evolution, or in six days as described in Genesis?" He follows the modern line, couched in such a way as to make the belief in a six-day creation look ridiculous.

Among other things he writes: "The Bible was never intended to be a textbook on science. It is rather the record of man's search for God." After admitting that so-called scientists sometimes make exaggerated statements, he adds: "Or some preacher counters with the positive proclamation that the world was created in the year 4004 B.C. at 9 o'clock in the morning, standard time."

Though some men will call us credulous and unscientific, we believe that ALL Scripture was given by inspiration of God, also the account of the creation. In its place evolutionists offer us hypotheses, which is only a scholarly term for "guesses." There is no scientific basis for their guesses. God disposes of such critics when in Job 38:4 He asks: "Where wast thou when I laid the foundations of the earth?" And Hebrews 11:3 we read: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

IM. P. FREY

* * * *

Organization Man When recent antitrust investigations disclosed a conspiracy on the part of most of the manufacturers of heavy electrical equipment to rig bids and thus to defraud the public of hundreds of millions of dollars, the "organization man" was often brought into the picture. It was largely the "organization man" who was implicated in the conspiracy.

The typical "organization man" is an executive in a large corporation. The organization to which he belongs makes him feel that what is good for the company's business is good for his own. If he contributes to the carrying out of company policies, he can expect promotion, with all of its material advantages — a higher income, a luxury home in an exclusive suburb, plush vacation trips, membership in the best clubs — in short, the materialistic American dream.

Whenever the company's policies are unethical or dishonest, the executive with a conscience is torn between his sense of moral responsibility and his desire for personal advantage. He is in an unhappy position on the horns of his dilemma; he will be even unhappier if

he resolves his dilemma by bartering his conscience for the "good life."

The "organization man" is actually not a unique individual, a phenomenon peculiar to large corporations. He is found everywhere. He belongs to the bowling team, the country club, the lodge. He works in the department store, or at the office. You will find him in the police department, the union local, the post office, the garage. He is in the dormitory, on the faculty, in the classroom. He is the salesman, the cab driver, the farmer, the construction worker.

He is found wherever men group together or wherever the group sets the standard for the individual. And where the group sets the standard, the individual must often decide between what the group says is right and what his conscience tells him is right. There will be occasions when he will be searing his conscience if he accepts the group's declaration, "This is the way it's done around here." Even decent worldlings recognize that the sacrifice of moral integrity and honor is too high a price to pay for group acceptance and approval.

The "organization man" is not a stranger to us. We have been in his position; we know him from experience — our own experience.

C. TOPPE

* * * *

Sparrows On a certain occasion Jesus said: "Are not two sparrows sold for a farthing?" And on another occasion He put it this way: "Are not five sparrows sold for two farthings?" The sparrows of Scripture were not our familiar English sparrow, but a small bird that was little more thought of in Palestine than the English sparrow is among us. Those sparrows had the same poor reputation that our sparrow has. Five for a cent was the price. And no doubt people had to be very poor and hungry to pay even that price for sparrows.

And yet the lowly sparrow has received from the Lord a dignity that has not been given to many a nobler bird. Twice Jesus used the sparrow as an example to encourage His disciples not to be afraid of what men could and would do to them. Even the almost worthless sparrow is not killed without its Maker's knowledge. "Fear not, therefore, ye are of more value than many sparrows."

The sparrow may sometimes be a nuisance and a bother, but even that noisy, quarrelsome little creature is the object of God's care. So, says the Lord, do not be afraid of what men may do to you. And do not think that what happens to you is of no concern to the Lord.

On both occasions Jesus referred to the sparrows in connection with His admonition that His disciples confess His name courageously before men. Don't be afraid of them; remember that God cares even for sparrows.

E. E. KOWALKE

Studies in God's Word: The Church Praises Jesus

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever (Revelation 5:8-14).

The first century was difficult for Christians. It had not yet become fashionable to be a member of a Christian church. Indeed, a public confession of Christianity might bring public disgrace and persecution. Again and again Christians had to ask themselves, Is Christianity worth it? Much of the New Testament was written to convince Christians that Christianity is worth any price. So also the book of Revelation of St. John was written to encourage Chris-

tians to remain followers of Jesus. In this book the Apostle John reports a vision of heaven. In the words of our text, the vision presents Jesus as the Lamb who sits on the throne. About Him are those who have died trusting in Jesus. Also about the throne are great numbers of angels who have always been in heaven. In the latter part of our text Christians on earth become part of the picture. The Church on earth and the Church in heaven have much in common. They have a common faith in Jesus as the One who has redeemed the sinner and given him the certainty of heaven. In Jesus they have the same Lord whom they join in worshiping.

The Church in Heaven

The members of the Church in heaven fall down before Jesus, the Lamb who rules as King. They recognize His infinite superiority. They are not jealous of His superiority but find great comfort in it. They sing a song of praise to Him. In this song they declare that only He is worthy to open the book which no man is able to open and read, or even look upon it. He is worthy because He was slain and He has redeemed them to God by His blood out of every kindred, and tongue, and people, and nation. The death of Jesus is the great factor in their faith. Jesus has died for them. Jesus has by His blood and death paid the price of mankind's sin. He has redeemed men regardless of their color or language. He has died for all!

The Church on Earth

The Church on earth joins in praising Jesus. The Christians on earth talk to Jesus daily. Their prayers are acceptable to Him. He regards them as precious perfumes that are brought to Him. They are acceptable because they are the prayers of His saints, His followers who have received from Him the full forgiveness of sins and can therefore approach Him as holy persons. No longer is there a single sin standing as a barrier between the Christians and Jesus, for Jesus has by His death made complete payment for them.

They come before Jesus as kings. Together with Jesus they shall rule into all eternity. They come as priests. They need no human priesthood to intercede for them, for Jesus has given them the privilege of approaching Him directly with their prayers and praises. Their song echoes the song of the Church in heaven. Blessing, and honor, and glory, and power, be unto Jesus, the King who sits on His throne. Yes, blessing, and honor, and glory, and power be to the Lamb of God for ever and ever.

The Church of today continues to praise Jesus. Since John wrote these words, millions of Christians have transferred their membership from the Church on earth to the Church in heaven. They join the saints and angels in blessing Jesus who has effected the transfer. They do not take any credit for their salvation but insist that all honor and glory belongs to the Lamb of God who has taken away their sins and the sins of the whole world.

We have opportunity to join our songs with theirs. We have opportunity to join our songs with the hymns of the Prophets and Apostles and other Christians who are completely happy in the presence of Jesus. They are pleased to add their Amen to our hymns and to the hymns that come from every kindred, and tongue, and people, and nation.

Come, let us join our cheerful songs
With angels round the throne.
Ten thousand thousand are their
tongues,

But all their joys are one.

"Worthy the Lamb that died," they
cry,

"To be exalted thus."

"Worthy the Lamb," our lips reply,
For He was slain for us.

Jesus is worthy to receive
Honor and pow'r divine;
And blessings more than we can give
Be, Lord, forever Thine.

Let all creation join in one
To bless the sacred name
Of Him that sits upon the throne
And to adore the Lamb. (LH 344)

JOHN SCHAADT

News FROM OUR Missions



Remarkable Events in Apacheland

In recent years, our Wisconsin Synod has stressed what is commonly known as the "indigenous mission policy." This means that our missions throughout the world are eventually to become self-supporting, self-governing, and self-propagating. This policy has also been put into effect in our mission field among the Apache Indians in Arizona. Many have felt that this could never take place in this particular mission field because of various conditions that have prevailed there for so many years.

We are happy to report, however, that remarkable events are taking place in Apacheland. Let us gratefully take note of some of these encouraging trends. In the past few years, some of our Apache mission stations have become organized congregations. Since the beginning of this year alone, the congregations at San Carlos, East Fork, and Whiteriver have become organized. All have elected church councils, which now meet regularly to discuss their church affairs. As a result, we find that the congregations have taken on new life that is unprecedented in the history of our Apache mission field.

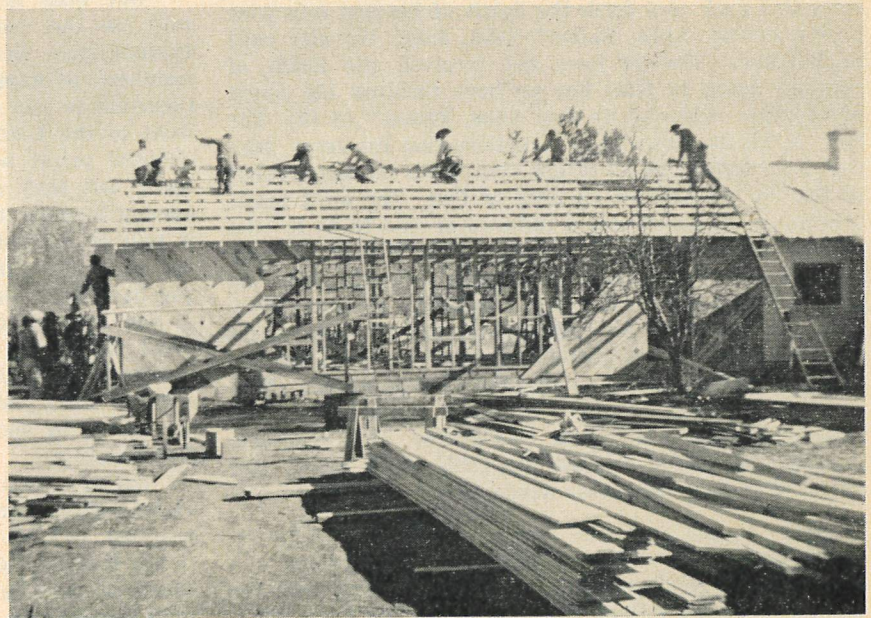
We might well ask, "What are some of the fruits of this movement?" We note that attendance at services has increased in a marked degree. Church discipline is being exercised much more effectively than before. Offerings have multiplied with the introduction of the envelope system.

The Whiteriver congregation has almost completed its own spacious parish house which is to be used for Sunday school, Bible class, Ladies' Aid, and other meetings — all without cost to the Synod. The congregation obtained used lumber from a dismantled government hospital. Women of the congregation removed over two and a half washtubs full of nails from this lumber. Men of



The women busy pulling nails.

The men erecting the parish house.



(Continued on page 93)



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Joint Praying At Meetings of Secular Organizations?

"I belong to a business association which of late has begun to hold its business meetings in the basement of the local Roman Catholic church. The women of that church serve the meal, for a price, and the Catholic priest, though not a member of the business group, is present to pray before the meal. I have voiced my objection to the management of the business group, telling them . . . that it violates my conscience . . . to have a Catholic say my table prayers for me. . . . Am I a 'troublemaker' by taking the stand I do?" There, no doubt, are readers besides the one who wrote the above letter who have been faced with similar situations. How often doesn't it happen that purely secular organizations have prayers in connection with their meetings. What shall we do? Can we join in such prayers?

What Prayer Is

In considering this it is very important to remember what prayer is. It has been described as the heart speaking with God. The Psalmist writes: "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek" (27:8). When the heart seeks God, addresses itself to Him, we call that prayer.

But true prayer is not just any heart approaching any god. It is the child of God speaking to the one and only living God. St. Paul writes: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). We also read in Romans: "For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (8:15). The Holy Spirit has brought us to believe that for Jesus' sake God has forgiven us all of our sins. Thus He has assured us that we are beloved children of God. The same Spirit also moves us as redeemed children of God to go to Him as our heavenly Father, to cry, Abba, Father, to pray to Him. Christians realize that only through Christ do they "have access by one Spirit unto the Father" (Eph. 2:18). Apart from the relationship that the forgiveness of sins in Christ has established between the Christian and God, there can be no thought of true prayer. That is what it means to pray "in Jesus' name." It is not just the using of that phrase in a prayer. It is approaching God the Father through the faith which knows that only Christ Jesus has made access to the Father possible.

This should make us realize in what an intimate, close relationship with God prayer involves us. It is a very intimate communing of the redeemed soul with the beloved heavenly Father, one effected by the Holy Spirit. Let us not forget this.

Words of Jesus Concerning Prayer Fellowship

The Scriptures also speak of a group of Christians joining together in approaching their Father in prayer. Jesus says: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19, 20). Christians may agree to join together in bringing their petition before the throne of grace. We call that joint prayer. That surely is an act of intimate Christian fellowship when Christians thus join with one another in prayer to their heavenly Father.

With whom may they practice such fellowship? Jesus speaks of those who gather together in His name and in whose midst He is, as agreeing upon such joint petitioning of God. Those who are united by a common faith in Christ can also agree jointly to address themselves to God in prayer. On the other hand, could a Christian conscientiously agree to practice this intimate fellowship with such who are unbelievers, or who persist in doctrine contrary to the Scriptures? Over against them God says: Have no fellowship with them; avoid them. See II Corinthians 6:14; Romans 16:17; Matthew 7:15.

Applying These Truths to the Case in Hand

But what is the situation in secular organizations such as the business association referred to above? Present may be Catholics, various Protestants, lodge members, perhaps total unbelievers, etc. For a Lutheran Christian to join with them in prayer, isn't that as if he went to the Lord, saying: Dear Lord, I know that the Catholic priest would just as soon pray to the Virgin Mary, but isn't it wonderful that we nevertheless are coming together to pray to you? I know that the Mason is told in his lodge that you will save him because of his good character, which is directly contrary to what you have done for us in Christ, but here we are, coming to you together in prayer! I know that you told us to avoid those who persist in false doctrine, but isn't it wonderful that we agreed to join in praying to you in spite of what you said? — Isn't that in effect what we are saying by such joint praying? Can such praying be God-pleasing?

Surely, when organizations consisting of people of various faiths want to have prayers as a part of their program, as Bible Christians we must object to that. That is not God-pleasing joint prayer. What the course of a Christian may be if the objections are not heeded, we shall consider in our next article.

A. SCHUETZE

Fellowship Then and Now

THIRD INSTALLMENT

In this series of articles we are concerning ourselves with the principles of fellowship that have been followed in the Synodical Conference and its constituent synods throughout the years. Such a study, we believe, will show that the position of our Synod and of our Commission on Doctrinal Matters is simply a reaffirmation of this position. We believe it will also show that the position expressed in the Missouri Synod's *Theology of Fellowship* is a departure. In this installment we shall study the position as it was expressed at the time of the founding of the Synodical Conference and during the election controversy.

THE FOUNDING OF THE SYNODICAL CONFERENCE

When the General Council was founded in 1867, the hope was that it would be a truly confessional Lutheran body. This hope, as was pointed out in the previous installment, did not materialize. However, it did help to clarify the confessional stand of the various Lutheran bodies.

In 1872, six synods who held to the Unaltered Augsburg Confession without reservation, among them the Missouri and Wisconsin Synods, united to form the Synodical Conference. A preliminary meeting held in November 1871 resolved to publish a memorandum (*Denkschrift*) that contained an essay entitled: "A Statement of the reasons why the synods that are uniting in a synodical conference were unable to join any of the existing associations of synods in America." What fellowship principles were expressed at that time, principles on which the uniting synods were agreed? In pointing out why they could not join the erroristic General Synod, a general statement of principles was made. After Romans 16:17 and Titus 3:10 were quoted (in a footnote six additional Scripture passages were printed), the statement was made: "In these and similar passages of Holy Scripture God expressly and earnestly commands us not to remain in church-brotherly fellowship with false teachers and heretical people, much less to seek their fellowship or to enter in upon fraternal associations. On the contrary, we are earnestly and as a matter of principle to flee from and avoid them" (*Denkschrift*, p. 16). Do not expressions like "church-brotherly fellowship" and "fraternal associations" include every manifestation of fellowship? Does this statement not apply the same set of principles to every form of fraternal association, to joint church work, to joint prayer, as well as to pulpit and altar fellowship?

That it is to be so understood becomes even clearer when in this memorandum they assert "that every difference in doctrine in its very nature essentially destroys the bond of church-brotherly fellowship and that hence also any eventual practice of such fellowship through pulpit and altar fellowship, through the working together for church purposes, etc., is of course a wrong that is committed contrary to God's express prohibition and is sin" (p. 26). What else but church fellowship as a unit concept can be understood by the words, "We must continue to condemn every church-brotherly practice of fellowship, especially through pulpit and altar fellow-

ship" (p. 27 — emphasis ours)? One of the points they mention as needing correction in the General Council is this: "The working together with errorists in the affairs of the kingdom of God, especially in mixed associations and the like" (p. 31). Why should that be corrected if it was not considered to be unionism?

It may be noted that quite frequently pulpit and altar fellowship are mentioned by themselves. This may give the impression as though they were placed in a category of their own. We must keep the historical situation in mind. There were Lutherans at that time who were not ready to join in all forms of church work with the Reformed. They were not ready to express fellowship with the Reformed by forming one organization with them. But they did not hesitate to permit a Reformed member to participate with them in Holy Communion. They were ready to let a Reformed pastor step into their pulpit. Over against such practice it was emphasized especially that also pulpit and altar fellowship are an expression of church-brotherly relations and may not be practiced with errorists. That all expressions of fellowship, however, were considered to be essentially one becomes apparent when they say: "If it is sinful to turn away from our Lutheran altars and pulpits those in other denominations whom we hold to be Christians, then the entire separate existence of our Lutheran Church is sinful and to be condemned" (p. 27).

How these principles were put into practice we can see from the answer that was given in 1874 to an invitation of the General Council to a colloquy of all Lutherans who subscribe to the Unaltered Augsburg Confession. The convention of the Synodical Conference replied: "The Synodical Conference is glad to declare its readiness to take part in the free conference, proposed by the honorable General Council, of such Lutherans as subscribe to the Unaltered Augsburg Confession without reserve for the purpose of striving for an agreement" (*Proceedings*, 1874, p. 44).

In the discussion of this resolution the question was asked: What would we do if people from the General Synod have been invited? This was the reply: "We must naturally seek agreement with such first as are closest to us. But that is not the General Synod. The acceptance of the Augsburg Confession by the General Synod is manifestly a matter of form only. To confer with such nominal Lutherans has so far never been considered as salutary by any of our synods, particularly in the presence of a third party. Or can we wish to have our opponents as allies? That would be definitely un-Lutheran" (p. 44). Attention was, however, called to the fact "that individual members also of the General Synod could for their person take part in the conference with our consent. Only individuals are involved, not synodical bodies" (p. 44).

Our fathers were ready to confer with those Lutherans who were seriously concerned about their confessionalism and sought unity of faith. They, however, considered it unsalutary to confer with nominal Lutherans. To do so in the presence of a third party with whom they were also not in full agreement, they called "definitely un-Lutheran" and thus offensive.

THE ELECTION CONTROVERSY

The election controversy disturbed the Synodical Conference during the first decade of its existence. It arose from an attempt to answer the question: Why are some chosen and not others? — a question not answered in the Bible. What effect did the doctrinal difference that was revealed in this controversy have upon the fellowship relations in the Synodical Conference? What principles of fellowship were applied?

At its Fort Wayne, Indiana, convention in 1881 the Missouri Synod concerned itself with defining its "position, as such, in the election controversy that is currently troubling the synod." The Proceedings contain a rather detailed account of the discussions and resolutions. In regard to those in their midst who had not as yet arrived at full clarity and so were not ready to confess themselves fully to the position of the Missouri Synod, they expressed willingness to continue to deal with them. On the other hand, they stated that those who brought accusations and were disturbing the congregations must be considered and treated as enemies; they really should have stepped out of the synod. The report continues: "We desire no unionism of any kind. We have always rejected and avoided any and every union, even of a merely external nature, with those who indeed called themselves Lutheran but failed to teach Lutheran doctrine; with God's gracious help we shall continue on that course" (Proceedings, 1881, p. 30).

After referring to the Lutheran fathers who severed fraternal relations with the Cryptocalvinists (Lutherans who held Calvin's view of the Lord's Supper), the report continues: "Also we say openly and honestly to everyone who teaches differently from us, even though he appeals to the Confession of the Lutheran Church: We do not belong together and so must go our separate ways. By that we do not say that our opponents are heretics, nor do we condemn them. We also do not do that to the Evangelicals and the Reformed. But this is what we say: We can no longer walk together. We also cannot pray with one another any longer. For you will pray for our and we for your conversion. But such joint praying is an abomination in the sight of God" (p. 30f.).

To instruct its delegates to the Synodical Conference convention that was to meet the following year (1882), the Missouri Synod convention passed the following resolutions: "1. You are to sit together in consultation as a church assembly with no one who has publicly accused us of Calvinism. 2. You are to recognize as a member of the Synodical Conference no synod that has raised the accusation of Calvinism against us" (p. 45).

At the October 1882 meeting of the Synodical Conference in Chicago, the Missouri Synod delegates raised a protest against permitting Prof. F. A. Schmidt of the Norwegian Synod to serve as a delegate at the convention. A statement of principles preceded the actual protest. We bring a few quotations so that we may see what principles guided them at that time. While protesting the seating of Prof. Schmidt as a delegate, the Missouri Synod men did not want to be understood as being opposed to all colloquies with errorists. They said: "To hold a disputation or colloquy with someone who has erred in the faith, even with one who is clearly a heretic, is not a violation of the Word of God" (Proceedings, 1882, p. 6). Regarding such colloquies, they had this to say: "Such intercourse with an errorist on the part of one who holds

to the true faith is far from comprising a denial of the truth. Much rather is it an act of confession. The true believer faces the errorist, not as one who is a recognized brother in the faith, but as an enemy of the divine truth who must be overcome by him" (p. 7). That surely would preclude all expressions of fellowship at such colloquies.

When must the practice of fellowship with one who has fallen into error cease? They said: "Here, however, on the basis of the Word of God a twofold distinction must be made, first as to the nature of the error, and secondly as to the nature and conduct of the errorist" (p. 9). As we hear this, we may be led to ask: Did the fathers hold that certain errors are not divisive, even if persistently upheld? Let us hear what else they had to say.

"If an error does not militate directly or indirectly against the fundamental doctrines of Christianity, if it is not a fundamental error, one that destroys the foundation of faith, then the appearance in the church of such an error does not *in itself* put an end to the unity of faith, doctrine, and confession within that church. Hence it also does not put an end to fellowship—brother fellowship, church fellowship, and fellowship in the sacraments. . . . * Such 'weak ones' are not to be avoided; on the contrary, the Word of God says: 'Him that is weak in the faith receive ye' (Rom. 14:1)" (p. 9).

"However, according to the Word of God, even gross errors that destroy the foundation of faith are by no means as yet in every case sufficient cause immediately to break off all brother fellowship and church fellowship with those who entertain and express them" (p. 9).

Thus they expressed themselves about those who must be looked upon as weak brethren. We are not immediately to separate from them.

But about those who persist in their errors they had this to say: "The same Apostle (Paul), however, followed an entirely different course with those who not only entertained destructive errors, but in spite of being repeatedly admonished and convicted of their errors clung stubbornly and obstinately to them, in fact sought to mislead others from the truth, to create division and offense and to gain a following for themselves. With such the holy Apostles commanded the orthodox Christians to break off all brother fellowship and church fellowship" (p. 10).

Here they speak of "destructive errors." A fundamental error when persisted in is in its very nature a destructive one. But also errors in nonfundamental doctrines become destructive when they are persistently upheld against the clear revelation of God's Word so that one obstinately sets up his own thinking over against the Word of God. They undermine the foundation of our faith, the Holy Scriptures.

Bear with, instruct the weak; avoid the persistent errorist — these were the *only* principles of fellowship our fathers in the Synodical Conference had learned from the Scriptures, principles applicable to *all* expressions of fellowship.

Next installment: *The Time after Confessional Lines had been Clearly Drawn.*

* This means the fellowship among individuals as brothers in the faith, the fellowship among churches and congregations, and the fellowship in the use of the Lord's Supper (*bruederliche, kirchliche, und Sakramentsgemeinschaft*).

Direct from the Districts

Pacific Northwest

Christian Day Schools

At a special meeting on February 5, the members of Grace Lutheran of Yakima, Washington, decided to expand their Christian day school. Beginning next September, a kindergarten will be added to the eight grades already in existence. This will necessitate the calling of a full-time lady teacher. In addition to teaching the kindergarten, she will take over the duties of the present assistant teacher. With this change, Grace Lutheran Day School becomes the first school in our District to have two full-time teachers. Mr. James Dallmann is presently serving as principal and full-time instructor.

Salem Lutheran Day School of Mountlake Terrace, Washington, is planning to offer two courses in introductory German to its children, one for the younger children and one for the older. These courses will consist of three classes per week and will aim to give the children both a reading and speaking knowledge of the German language. While participation will be entirely optional, 100% of the children have ordered books and plan to take these additional courses. Pastor R. N. Baur of Salem Lutheran will be the teacher.

Calls

Pastor Paul Nitz of Faith Lutheran in Tacoma, Washington, has accepted the Lord's call to Centennial Lutheran of Milwaukee. Our little District will sorely miss the wisdom and wit of Pastor Nitz. He has had a steadying influence on the practices and policies of the District that has been deeply appreciated.

Pastor Nitz is the first pastor to leave the District in some time. However, many calls have been returned. A poll of the pastors at the Missionary Conference in January disclosed that over half had received calls, some more than one, during the past six months. May this insignificant statistic move us all to take on additional tasks during this period of shortage of workers in the Lord's kingdom!

Southeastern Wisconsin

Wisconsin Lutheran High School reports that next year's freshman class will reach 220. This will increase total enrollment to 750. Twenty-three applications have already been received for the Milwaukee Lutheran Teachers' College. According to Pastor Krause, principal, the enrollment in the College should reach 100. To take care of the student increase, the Conference has authorized an increase of five in the teaching staff. Margaret Hediger, graduating in June from the University of Wisconsin—Madison, has been engaged to teach home economics. Other calls have not as yet been filled.

Pastor Louis Tessmer, Centennial, Milwaukee, accepted a call to St. Matthew's, Iron Ridge, Wisconsin, and was installed on February 5. Pastor Tessmer served Centennial since its organization in 1947. To succeed Pastor Tessmer, Pastor Paul Nitz, Spokane, Washington, has been called and will be installed after Easter.

At St. Andrew's, Milwaukee, Pastor Louis Karrer will retire effective May 1. Pastor Karrer has been in the ministry 40 years, 37 of which were spent at St. Andrew's. According to Pastor Karrer, he plans to live in Milwaukee and "will help out" when called upon to do so. Pastor Carl Nommensen has been called as his successor.

Pastor Arthur Halboth, District president, reports that there are two vacancies in the Southern Conference: St. Luke's, Kenosha, where Pastor Marcus Schwartz has accepted a call to St. Paul's, Menomonie, Wisconsin; and Palos Heights, Illinois, which Pastor Robert Waldschmidt left some time ago to accept a call to one of our California missions.

Vacancies in the teaching ministry, according to Pastor Halboth, number 21. Four male teachers are being called at the present time and 17 women teachers. In most of the cases it is replacements which are needed.

Pastor Melvin Smith, chairman of the Welfare and Relief Committee, Milwaukee Federation of Wisconsin Synod Churches, announces that the Spring Clothing Drive will soon get

under way. Exact dates will be forwarded to the pastors shortly. More than half of the Milwaukee area churches participated in the fall clothing drive, Pastor Smith estimated, and Wisconsin led the 20 states participating in the amount of clothing collected, 557,520 pounds. Pastor Smith urged, "As the Spring Clothing Drive approaches, let us all be mindful of our Savior's words, 'I was naked and ye clothed me. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

Ninety young people of the circuit met at Newburg on January 29. The devotion was led by the host pastor, Gerhard Kionka. Skating and games were on the program, and a supper was served by the host congregation, St. John's. Pastor F. Knueppel is the circuit youth counselor.

Woodlawn, West Allis, expects to dedicate its new \$130,000 church and school in April. The church will seat 225 and there will be four classrooms. Since the church and school are being relocated, the old property is in the process of being sold.

Construction is well under way on two new mission churches, Bethlehem, Menomonee Falls, and Brookfield Mission, Brookfield. Pastor Philip Janke has been installed as the first resident pastor of Bethlehem, and Pastor Robert Krause, principal of the High School, is serving as temporary pastor of the Brookfield Mission.

At its annual meeting, February 17, the Milwaukee Federation of Wisconsin Synod Churches approved a proposal to sponsor a two-week summer camp for the youth of the Milwaukee area. A relief program was also adopted which will offer emergency relief to Lutherans not eligible for relief under existing programs. The Missions and Evangelism Committee reported that it is undertaking the placement of Christian literature in public libraries. On April 9 the Federation will sponsor a Hymn Festival at Siloah Church, Milwaukee, and next fall will sponsor a Church Music Workshop for church musicians and pastors. The date and

(Continued on page 93)

By the Way

By H. C. Nitz

The Time Is Here

"The time is rapidly arriving when, if parents are to have any choice in the way their children are to be molded, they must organize private, Christian schools. Many opponents are trying to block this growing movement and they will increase their efforts in the future."

Thus writes the Rev. I. E. Howard, assistant editor of *Christian Economics*, announcing a meeting of "competent leaders" for a conference March 7 and 8 (1961) to "explore" the matter of private, Christian schools.

We rejoice that there are those who realize that the time for Christian schools is "rapidly arriving." But we are thankful that the Lord has showed many Christians that the time is here, and has been here for a long time, for Christian schools on the primary level. And we are thankful that the conviction is rapidly growing among us that the need for secondary schools for our Christian youth is also great.

Mr. Howard buttresses his plea thus:

"In the case of *McCollum vs. Board of Education* in 1948, the United States Supreme Court ruled against religious education of any kind in tax-supported public school buildings. Several state courts have ruled against Bible reading and prayer in public schools and the Miami case is now on its way to the Supreme Court to determine this issue at that level. The result is easy to predict.

"Courts are eliminating religion from public education, but can any education be complete without religion? To ignore God in teaching natural science is to imply that this is a nontheistic universe. To bypass religion in teaching history is to imply that religion is irrelevant. Yet how can anyone explain the Protestant Reformation and disregard the meaning of justification by faith? Indeed, how can anyone review the origin of our own country without delving deeply into the meaning of Christianity? What is more important, to omit the religious foundation of moral instruction is to invite moral anarchy — or juvenile delinquency, to put it in the terms of the morn-

ing news. Ethics without religion has no compelling power.

"Nevertheless, the logic of the courts confronts Christians with a problem. In simple justice, should Christians tax Jews, atheists and Unitarians to support government schools in which they force the teaching of the Christian religion upon the children of Jews, atheists and Unitarians? If education is to be Christian, should it be so anywhere else but in an independent, Christian school? This problem was not acute when we were a homogeneous society, but that day has vanished and our society is rapidly becoming less and less Christian. In many eastern cities, the familiar characteristics of the Christmas season, Christmas carols and the Nativity scene, have been abolished from government schools.

"Some will agree that the Christian school is the ideal solution to this problem, but they will raise the question: Is it practical? Is not the Christian school too expensive? Certainly, it is more efficient. When Johnny graduates from a Christian school, he can read! Christian education delivers more for the money than government education. Moreover, statistics can be marshalled to prove that on a per pupil basis, Christian education is frequently less costly than government education. Nevertheless, the cost of Christian education falls directly upon the parents and is more painful than the cost of government education which is indirect, and to make matters worse, parents who send their children to private schools must pay for both private and public education."

Our writer adds another thought, one of which we are perhaps not duly conscious, but which can stand some scrutiny:

"There are more important considerations, however. Government education is a temptation to power. Dr. George S. Counts of Columbia Teachers College once said of the teaching profession: 'The profession should seek power and then try to use that power fully and wisely and in the interests of the great masses of the people.' This power complex among professional educators becomes apparent in their irritation whenever parents voice opinion about the con-

tent of their teaching. Dr. Myron Lieberman in *The Future of Public Education* states frankly that education should be given back to the professionals and that school boards should lose their policy-making powers.

"According to Professor E. Merrill Root in his book, *Brainwashing in the High Schools*, some educators are seeking to blot the memory of our American political heritage from the minds of youth and to substitute internationalism for patriotism and confidence in socialism for faith in private enterprise."

Doesn't This Sound Like Religion?

Rather frequently we hear a Mason say naively, "Masonry is not a religion to me. I go to the meetings to have a social time with a group that I like." That may be true. Conceivably membership in an orthodox Christian congregation may be looked upon in the same way by a "joiner."

But there are others for whom Masonry is not only a religion, but the religion. Witness the enthusiastic confession of a Mason as printed in the *Masonic Trestle Board* under the title "What Did I Gain?"

"I attended Lodge last night. How was I benefited? What did I gain?"

"I had the privilege of being with my brothers, men of kindred minds and hearts. I had the pleasure of companionship that can only be found among those who know the meaning of 'The Mystic Tie.'

"With my brothers, I paused to pray reverently. We sought the Source of All Light for guidance; the path that would make of us better men and Masons.

"I contemplated on the greatness of Masonry; its gentle teachings; its stress and emphasis on the worth and dignity of man; its devotion to freedom; its unflinching trust in the Grand Architect of the Universe.

"I heard a very wonderful lecture. It inspired me to try a little more to improve myself in the Art of Freemasonry.

"I heard the newly initiated Entered Apprentice Mason speak from his heart, a message which expressed his happiness and joy in having taken the first step in Masonry.

(Continued on page 93)

Pastor E. Edgar Guenther — Fifty Years a Missionary

"Missionary Long-Legs, Dove Salt Flat." That would be a reasonably accurate translation of the Apache name and address of the missionary who 50 years ago arrived as a raw recruit at East Fork Mission, four miles up river from Ft. Apache, Arizona, and about a mile below the flat which the natives called Hawubishi.

"Bichadndezi" they called him because of his height, which was even accentuated by his La Follette pompadour haircut. And he was an "Inaschood," literally, shirt-dragger, even though he did not wear a friar's frock.

The young missionary was E. Edgar Guenther. He had terminated his studies at the Wauwatosa Seminary shortly before Christmas, 1910, and persuaded his fiancée, Miss Minnie Knoop, to change her wedding plans in order to accelerate their departure to the mission field. They were married December 28.

The trip to East Fork was their honeymoon. It consisted mostly of distressing delays and circuitous detours. At long last they arrived at East Fork on March 11, 1911.

E.E.G., as he is known to so many, was the only child of a South Dakota wheat farmer. After his confirmation in his home church near Watertown, South Dakota, he enrolled at Dr. Martin Luther College, New Ulm, Minnesota, and was a member of the first "Tertia" class. He transferred to Northwestern College and was graduated in 1908. In the midst of his senior year at the Seminary he answered an urgent call to the Apache Mission.

If pioneers tend to bore us with an account of the difficulties they had to meet; if we think we detect slight exaggeration of some points, let us not fault them too severely if memory paints experience in colors that strike us as a bit too romantic, or even fantastic. Pioneering is difficult, it has unique experiences, and bestows an inevitable halo of distinction.

Now, the Guenthers were not pioneers in the strictest sense. Mayerhoff, Haase, and Schoenberg had preceded them on the Ft. Apache Reservation. There was a parsonage and a chapel at East Fork when the Guenthers arrived. However, despite

faithful effort, Guenther's predecessors had made but a slight dent on the tribe.

The candidate went to work with the holy enthusiasm of a disciple whose heart is on fire with love for Christ. Inexperience (on the part of missionary and board), ignorance of the native language, racial prejudice (the Apaches were still technically prisoners of war), loneliness, isolation, homesickness, transportation difficulties, superstition, poverty, vice, a lack of funds — these were some of Guenther's trials. In time, some of these difficulties became less serious, others became worse, and new ones arose.

The Guenthers have retired from the field. For them the battle is over, except in the prayer closet. Memory may recall defeat, reverses, disappointments, opportunities fumbled, too little done too late — the writer once heard E.E.G. remark, "Too bad one has to waste so many hours sleeping!" But when they left beloved "Thlogahagayu" (Apache for Whiteriver) for their daughter's home in Tucson, did they perhaps not, when they got near the Old Saw Mill on the Nantanes, at least in spirit, weight a sprig of evergreen with a stone and add it to the old "Gonzhodolelth" cairn, a kind of Apache Ebenezer,

saying, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

A full-length biography of E.E.G. should some day be written. But his biographer will have a jolly time gathering pertinent material. Some men oblige their biographer by saving every scrap they have written or received, by keeping a complete diary, by saving every sermon they have preached. Not so our hero. From the literary angle, talented writer though he is, he was anything but methodical.

But, like Paul the Apostle, his biography is largely written in the hearts of hundreds — yea, thousands — of Apaches. But not only Apaches. In the course of half a century, he has left his influence on scores of government officials, military personnel, traders, Mormon freighters, cowboys, prospectors. He had the enviable gift of becoming all things to all men to gain at least some. And what a colorful parade of guests — among them some of international fame — were entertained by the Guenthers, especially since 1922, when they moved into Whiteriver.

Pious parents, a salty Low-German "mother-wit," dogged patience, sanctified optimism, a healthy and vivid imagination, but above all a deep sympathy with people (especially with those in trouble), combined with a generosity that at times was culpable, not to forget his inimitable gift of down-to-earth preaching — those

(Continued on page 93)



Pastor and Mrs. E. Edgar Guenther

THE WORK OF THE LORD

"IT IS FINISHED!"

The work of the Lord for our salvation was completed that first Passion Season. This is the message that fills our hearts with faith and hope again this Lenten Season.

THE WORK OF THE LORD PROCLAIMED

At the commission of their Lord, the disciples who viewed the work of the Lord on Calvary eagerly proclaimed this Good News to all. We, viewing the Lord's work through His Word, also desire to do this work for the Lord. We, too, are commissioned by Him.

OUR WORK FOR THE LORD — UNFINISHED

Truly, our work of spreading the Gospel will be "unfinished" until the Last Day of Triumph. But the graph opposite this page shows that even the limited amount of work we pledged the Lord for 1959-61 in our Synod's Program is unfinished — with less than four months left to go.

SOME WORK FINISHED: (July 1, 1959—Feb. 28, 1961)

- 7 CEF chapels completed
10 CEF chapels started
2 church sites purchased
- DMLC Music Hall started
- 2 new missionaries for foreign fields

IN THE NEXT FOUR MONTHS . . . ?

- How many more missions opened?
(39 fields ready to be opened)
How many more chapels erected?
(28 inadequate worship places)
- \$1,000,000 in the Building Fund?
- May the Lord move several more men to accept!

WILL OUR SYNOD'S WORK FOR 1959-61 BE COMPLETED?

YOUR OFFERING DECIDES!

News from Our Missions

(Continued from page 85)

the congregation formed building bees to construct the building.

The congregation at East Fork is planning to enlarge and remodel its outgrown chapel in the very near future. A sizable sum for the Building Fund has already been gathered for this purpose. All of this will be done without help from the Synod.

Both of the above congregations have also voted to meet their fair share of Synod's budget for the coming year.

The San Carlos congregation organized on February 2. Recently, when Synod's needs were presented to this congregation, where economic conditions are very poor, the members were so moved that one family gave \$20.00. Another gave \$10.00. Others gave in lesser amounts. This same congregation has a Ladies' Aid that has made almost 120 quilts for our East Fork Nursery and Boarding School in the last 10 years. On their own initiative, these ladies also made some 130 stuffed toys as gifts for their Sunday-school children this last Christmas.

It will also interest you to know that each of the three congregations mentioned above has more than 115 communicants.

These are but a few of the visible fruits arising from the faithful preaching of the Gospel in Apache-land. The words of the Prophet Isaiah still hold true: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

FREDERIC H. NITZ

Direct from the Districts

(Continued from page 89)

place of the Workshop has not yet been decided. It was also resolved to hold another joint Reformation Service. A similar service last fall was attended by 2500 people.

The Milwaukee Federation is composed of 31 congregations of the Milwaukee area representing about 20,000 communicants. Pastor Arnold Schroeder, senior chaplain of the Institutional Mission, is president of the Federation. Arthur Griebing, of

Grace Church, Milwaukee, serves as executive secretary.

JAMES P. SCHAEFER

Pastor E. Edgar Guenther

(Continued from page 91)

are some of the elements that, in the gracious economy of the Lord of missions, made the Guenthers the consecrated and colorful pair they are and will remain in the memory of those whose privilege it has been to be in some way associated with them.

H. C. NITZ

By the Way

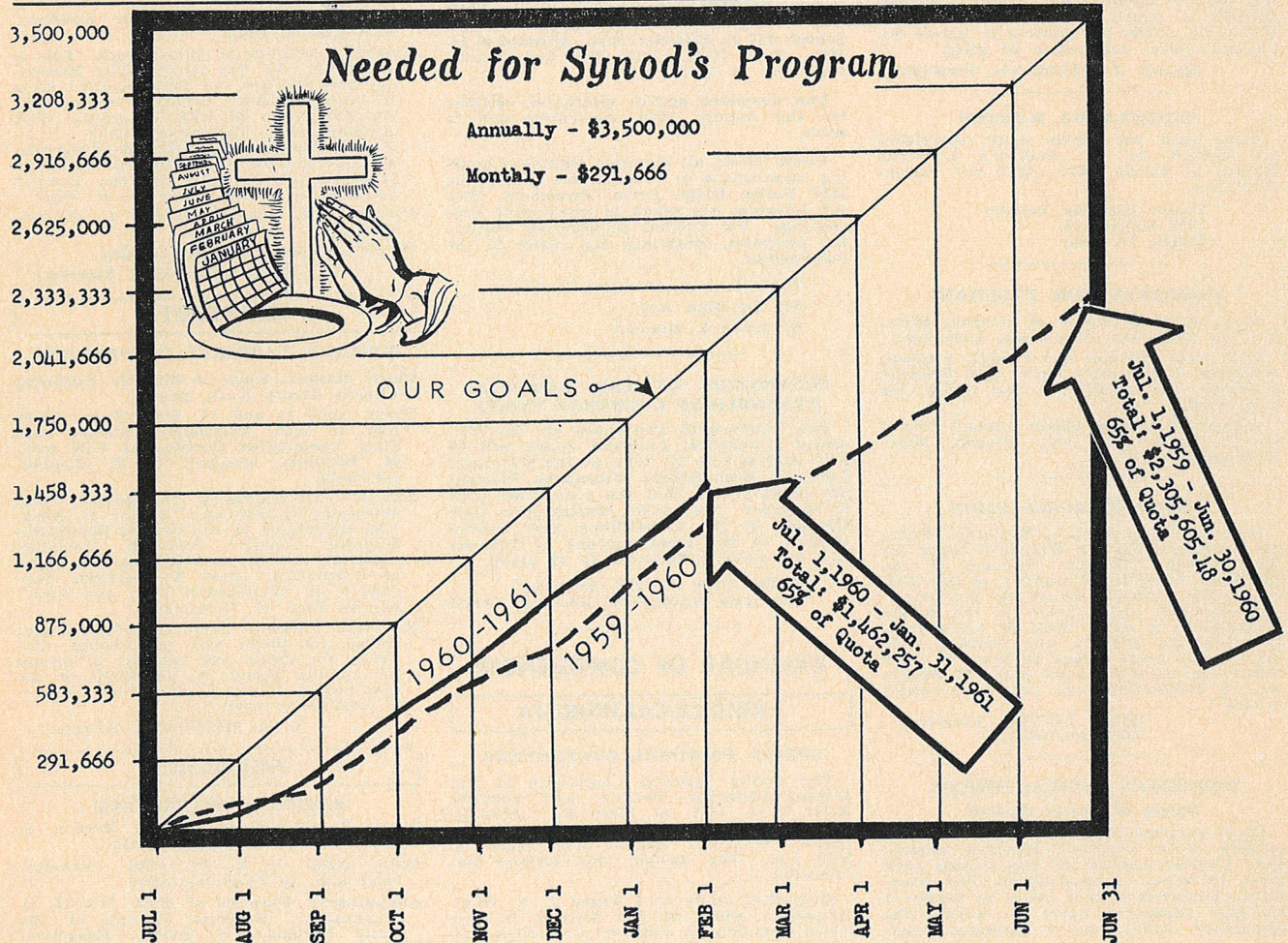
(Continued from page 90)

"This is only a small part of all that I gained. I left with a stronger faith, a mightier hope, a sense of peace within, and a grateful heart."

Reverent prayer, trust, faith, hope, peace — precious religious terms, but, as used above, they are the expressions of a pagan worshiper of the Grand Architect of the Universe.

Those Dialogues

The word "dialogue" has taken on a new technical meaning. With in-



creasing frequency, it is applied to meetings of Protestant and Roman Catholic clergymen for the purpose of discussing "the things that unite us" and "the things that divide us." Two such meetings were reported recently, one on the West Coast, another at Collegeville, Minnesota, in both of which members of the Missouri Synod took part. The reports on both "dialogues" revealed some sadly befuddled thinking and talking. Each session of the Collegeville "dialogue" opened with a joint "Our Father."

It is refreshing to read the statements of Rudolf Ehrlich, a Presbyterian minister in Scotland. We quote from *The British Weekly* of December 15, 1960. After recording a certain restlessness and tension in the Roman Church because of an evangelical

trend in certain quarters of that church, he says:

"Indirectly moreover the most convincing evidence of this new evangelical outlook and spirit is the fact that in Germany 71 ex-Roman Catholic priests have entered the ministry of the Evangelical Church, in France 40 ex-priests have made their way into the ministry or membership of the Reformed Church, and in Italy the number of ex-priests seeking admission to the Ministry of the Waldensian Church is so great that the latter has appointed a special commission which in cooperation with a similar commission of the French Reformed Church will study the problems arising out of this situation.

"But while the papal appeal for unity reveals that one concession has been made to the evangelical section within the Roman Church — that non-

Roman Christians are separated brethren who bear Christ's name on their foreheads — nothing must blind us to the fact that the official party, the Pope, the prisoner of his own infallibility, and the Roman Curia has made no concession to the ultimate destination of all who are seeking the unity of the Church. *It is Rome. . . .*

"What we must do after careful study and examination of Modern Roman Catholicism is to appeal to our erring Roman brethren separated from us by their own *refusal to be corrected and reformed by the Word of God*, to return with us to the Evangel [Gospel] of Jesus Christ so that they and we together may find in Him, the only King and Head of the Church, the unity for which He prayed." (Emphasis added.)

NOTICE

It has come to our attention that Mr. Peter Chang of Hongkong, China, presently at a Bible School in Seattle, Washington, is soliciting financial support directly from our pastors. In his correspondence he is making reference to a visit by the chairman of our Board for World Missions to inquire into his work. The report of our Board for World Missions to the Synod is that we cannot support Mr. Chang nor the manner in which he is doing his work. We would advise our pastors to ignore Mr. Chang's direct solicitation of gifts.

OSCAR J. NAUMANN, President

CANDELABRA WANTED

Some used but stable altar candelabra are needed by St. Andrew's Lutheran Mission of Toledo, Ohio. Will pay reasonable price.

Pastor Glenway Backus
5408 Suder Ave.
Toledo 12, Ohio

AVAILABLE FOR PURCHASE

Zion Lutheran Church of Morgan, Minn., has the following furnishings available:

Bell, pews (10 feet and 7 feet), 2 altars, 2 pulpits, 2 baptismal fonts, light fixtures, 2 organs, rug, furnace, 2 fuel tanks (265 gals. each).

Anyone interested please contact Pastor H. F. Koch, Box 176, Morgan, Minn. (Telephone 174R).

NOTICE OF RESIGNATION

Pastor Herbert Witt of Valentine, Nebr., has resigned from the Wisconsin Synod for the following reasons: "Because of the persistent unscriptural position of the Wisconsin Ev. Lutheran Synod on the fellowship doctrine, and because of the willful disobedience to God's Word on the part of the Nebraska District, and because I do not want to make myself partaker of other men's sins, therefore, I am herewith tendering my resignation from the above named groups."

HUGO FRITZE, President
Nebraska District

RHODESIAN MEDICAL MISSION

Names of Nurses Wanted

Synod endorsed the establishment of a dispensary in the Northern Rhodesia mission field. Limited medical aid has already been given by wives of missionaries. The Executive Committee is now ready to engage a full-time registered nurse to operate the dispensary. Applications or suggested names

are to be sent to Arthur Tacke, M.D., 2465 W. Capitol Drive, Milwaukee 6, Wis.

A. L. MENNICKE

RECESSED CONVENTION OF THE SYNODICAL CONFERENCE

The recessed convention of the Ev. Lutheran Synodical Conference will be held, God willing, at Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee 13, Wis., May 17-19, 1961, the first session beginning at 9:30 a.m.

The delegates and/or alternates certified for the August, 1960, convention are to serve.

Please direct all inquiries regarding housing reservations to Prof. Robert P. Krause, 1500 Valley Ridge Drive, Brookfield, Wis. All delegates are asked to bring their Proceedings. For further information regarding delegates, materials, etc., write to the undersigned.

Prof. H. J. A. Bouman, Secretary
801 De Mun Ave.
St. Louis 5, Missouri

CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Thirty-sixth Convention of the Wisconsin Evangelical Lutheran Synod will be held August 8 to 17, 1961, at the Wisconsin Lutheran High School, Milwaukee, Wisconsin. Kindly note that the convention time is extended two days beyond the time specified in the Constitution and Bylaws because of the great amount of business and the weighty decisions to be made.

THEODORE SAUER, Secretary
Wisconsin Evangelical Lutheran Synod

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

SPRING PASTORAL CONFERENCE

The Spring Pastoral Conference of the Arizona-California District will convene April 11-13, 1961, at First Ev. Lutheran Church, Prescott, Ariz., A. Leerssen, host pastor. First-day session will begin at 9:30 a.m. The agenda will include the following:

Exegetical study on I Thess. 2, M. Nitz; Isagogical study of the Letters to the Seven Churches, P. Pankow; Objectives and

Methods for a House-Calling Pastor, W. Diehl; The Church Father Athanasius, C. Metz.

PAUL PANKOW, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 4-6, 1961.

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

Essays: A Critique of Sasse's Book "This Is My Body"—W. Ten Broek; Why Missionary Zeal and Zeal for Pure Doctrine Seem to be so Mutually Exclusive — A. Kell; An Evaluation of PTR Programs, With Accompanying Recommendations — N. Meier; Exegetical-Homiletical Treatment of Luke 11:29-36 — C. Spaude; The Doctrine of the Call — Has the Position Changed in Recent Years? — R. Pope.

Preacher: R. Buss (alternate: L. Dobberstein).

Please provide your own bedding.

D. C. SELLNOW, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

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

Time: April 11 and 12, 1961 (Tues., 10:00 a.m. to Wed. afternoon). Service with Holy Communion Tuesday at 7:30 p.m., M. Birkholz, speaker; E. F. Vomhof, alternate.

Essays: "Re-evaluation of Sponsors and Witnesses at Baptism," Pastor N. Kock. "An Evaluation of our Present Ministerial Training Course," Prof. E. Kowalke. "Church and the Ministry on the Basis of I Timothy," Prof. T. Hartwig. Discussion on "Fellowship Then and Now," led by Prof. R. Hoenecke.

Meals and Lodging: There will be a nominal charge for meals and registration. Requests for meals and lodging, or excuse for absence should be addressed to the host pastor, Henry Koch, in due time — if possible by April 5.

E. R. BERWALD, Secretary

NEBRASKA

PASTORAL CONFERENCE

Place: Zion Lutheran Church, Mission, S. Dak.; K. A. Fuhlbrigge, pastor.

Date: April 11 to 13, 1961 (Tuesday, 10:00 a.m. to Thursday noon).

Assignments: Exegesis of Rom. 10:1-13, C. Nommensen; Exegesis of one of the Minor Prophets, H. Schulz; Exegetical

paper on Ps. 8, G. Free; The controversy in the Lutheran Church between 1546-1580 reflected in our present day controversies, R. Hoenecke; The meaning of the word "ekklesia" in the New Testament usage, R. Shekner; The purpose of our fellowship in Christ in the light of Eph. 4:11-16, essayist to be assigned; Discussion on the Wisconsin Synod and Missouri Synod Statements on Fellowship.

Reports: Board of support, finance, academy, missions, and education.

Note: Communion service Wednesday at 8:00 p.m. Speaker: G. Frank (alternate: M. Weishan).

Please announce to Pastor K. A. Fuhrbrigg, host, by or before April 1, if at all possible. If so desired, he will make motel reservations.

G. FREE, Secretary

INSTALLATIONS

Pastor

Zink, Waldemar, as pastor of St. Peter's Ev. Lutheran Church, T. Carlton, Kewaunee County, Wis., by E. C. Habermann; assisted by E. Krueger, A. Schabow, O. Henning, T. Baganz, C. Toepel; Feb. 12, 1961.
Pastor Zink is serving St. Peter's together with Immanuel in Kewaunee.

CONTRIBUTIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Month of January 1961

For Books for Missions

Salem Lutheran Ladies Aid Society, Milwaukee, Wis.	\$ 13.00
Mr. and Mrs. Clarence J. Buck, Lake City, Minn.	25.00
Mrs. Jacob Pielmeier, Winona, Minn.	5.00
	\$ 43.00

For Rhodesia Mission

Memorial wreath in memory of Mrs. Anna Moldenhauer, sent in by Rev. Kurt A. Timmel, Watertown, Wis.	5.00
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For Rhodesia Medical Mission

Ladies Aid of Luther Ev. Luth. Church, Neenah, Wis.	\$ 36.50
Immanuel Ladies Aid Society, Black Creek, Wis.	25.00
	\$ 61.50

For Orphanage in Germany

Rev. E. G. Hertler, La Crescent, Minn.	\$ 10.00
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The Haase Memorial Fund

Memorial wreath in memory of Rev. and Mrs. A. C. Haase by Rev. and Mrs. A. Deye	\$ 5.00
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Fer General Support

N. N.	\$ 25.00
Memorial wreath in memory of Mrs. Louisa Bernthal by Rev. J. B. Bernthal, Milwaukee, Wis.	270.00
	\$ 295.00

For General Relief Committee

Clara M. Brandes, Milwaukee, Ore.	\$ 10.00
Salem Sunday School, Stillwater, Minn.	22.58
Trinity Ev. Lutheran Church, Grafton, Nebr.	18.15
St. John's Lutheran Church, Red Wing, Minn.	23.26
The Joint Mission Circles of St. John's Lutheran Church, Libertyville, Ill.	21.00
Zion Lutheran Congregation of Morrison, Greenleaf, Wis.	72.55
Mrs. Wilton Eickhoff, Fond du Lac, Wis.	5.00
	\$ 172.52

For Japanese Mission

St. John's Youth Group, Lannon, Wis.	\$ 15.00
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For Calvary Student Church

G. G. Glaeser, Beaver Dam, Wis.	\$ 5.00
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For Lutheran Spiritual Welfare Commission

Mrs. A. Hopp, Manitowoc, Wis.	2.00
Mrs. Walter Krueger, Redwood, Falls, Minn.	1.00
Richard Bullemer, New Ulm, Minn.	1.00
	\$ 4.00

For Missions

Memorial wreath in memory of Rev. William F. Lutz by Rev. and Mrs. Paul C. Eggert, Kaukauna, Wis.	\$ 5.00
Maurene Miller, Cherokee, Wis.	5.00
	\$ 10.00

For Church Extension Fund

Adult Bible Class of St. John's Ev. Lutheran Church, Newburg, Wis.	\$ 50.00
Offering taken at Southern Pastoral Conference of the Southeastern Wisconsin District	23.45
N. N.	4.50
Jehovah Ev. Lutheran Sunday School, Altura, Minn.	46.78
Adolph Hellbusch, Papillion, Nebr.	50.00
Goodview Trinity Guild, Winona, Minn.	18.90
First Evangelical Lutheran Congregation, La Crosse, Wis.	100.89

Memorial Wreaths —

In memory of Mrs. William Beyers, by Goodview Trinity Guild, Winona, Minn.	5.00
In memory of Mrs. August Doletzky, by Rev. and Mrs. Thomas Henning, Rebecca and Peter, Bellevue, Wash.	10.00
In memory of Otto Look, by Mr. and Mrs. Fred Buch, Albert Buch, Mrs. Aurelia Buch, Mrs. Elsie Roach, Mr. and Mrs. Eino Haglund, and Mr. and Mrs. Carleton Haglund, Tawas City, Mich.	14.00
In memory of Mrs. Ernest Schoenike, by Rev. and Mrs. Arthur Hanke, Minnesota City, Minn.	2.00
In memory of William Hellermann, by Mr. and Mrs. Leslie Mills, Wauwatosa, Wis.	2.00

In memory of Arlan Anhalt, by St. John's Lutheran Ladies Aid Society, Mr. and Mrs. Ed. Kohlmetz and family, and Rev. and Mrs. David Tetzlaff, White-water, Wis.

15.00
\$ 341.62
\$ 967.64

C. J. NIEDFELDT, Treasurer

DONATIONS

October, November, and December, 1960

Seventeen bushels apples, 100 bushels beets, 70 bushels cabbage, 293 bushels carrots, 51 bushels onions, 737 bushels potatoes, 207 bushels pumpkin and squash, 3 bushels tomatoes, 8 pounds navy beans, 1700 pounds corn on the cob, plus an assortment of cucumbers, egg plant, parsley, rutabagas, radishes, turnips, green peppers, watermelon, 4624 quarts canned goods, 785 cans canned goods, 340 pounds lard, 6 pounds shortening, 6 pounds butter, 4 pounds cheese, 18 pounds coffee, 540 pounds sugar, 205 pounds flour, 214 dozen eggs, 28 pounds cookies, 25 pounds honey, 8 gallons sorghum and syrup, peanut butter, mustard, rice, macaroni, noodles, oatmeal, pancake mix, cake mix, gelatin, towels and potholders, and \$231.51 in cash.

Contributions came from the congregations served by the following pastors: S. Baer, Morton, Minn.; T. Bauer, Darwin, Minn.; E. R. Berwald, Buffalo, Minn.; E. A. Birkholz, Redwood Falls, Minn.; G. W. Birkholz, Lake Benton, Minn.; J. G. Bradtke, Arlington, Minn.; O. Engel, Danube, Minn.; E. R. Gamm, Marshall, Minn.; G. H. Geiger, Buffalo, Minn.; W. P. Haar, Loretto, Minn.; H. Hackbarth, Echo, Minn.; H. A. Hempel, Hutchinson, Minn.; W. J. Henrich, Belview, Minn.; G. Horn, Red Wing, Minn.; W. R. Hoyer, Sleepy Eye, Minn.; Philip Janke, Johnson, Minn.; H. H. Kesting, Gibbon, Minn.; A. Kienetz, Butterfield, Minn.; David E. Kock, St. Clair, Minn.; Henry Koch, Morgan, Minn.; F. G. Kosanke, Goodhue, Minn.; M. Lemke, Fairfax, Minn.; I. F. Lenz, Olivia, Minn.; M. J. Lenz, Delano, Minn.; W. Lindloff, Elkton, S. Dak.; N. Luetteke, Nicollet, Minn.; A. Martens, New Prague, Minn.; H. F. Muenkel, Zumbrota, Minn.; H. A. Mutterer, Graceville, Minn.; O. K. Netzke, Renville, Minn.; W. E. Neumann, Rockford, Minn.; F. H. Nitz, New Ulm, Minn.; W. O. Nommensen, Vesta, Minn.; John Parcher, Sanborn, Minn.; E. F. Peterson, St. James, Minn.; K. J. Plocher, Glencoe, Minn.; J. Raabe, Litchfield, Minn.; R. H. Roth, Morris, Minn.; N. E. Sauer, Hutchinson, Minn.; R. W. Schlicht, Belle Plaine, Minn.; W. J. Schmidt, New Ulm, Minn.; R. Schoeneck, Courtland and Brighton, Minn.; A. E. Schulz, Montrose, Minn.; R. L. Schumann, Balaton, Minn.; H. W. Schwertfeger, Frontenac, Minn.; V. J. Siegler, Boyd, Minn.; F. E. Stern, Glenwood, Minn.; W. F. Vathauer, Fairfax, Minn.; Ervina Vomhof, Janesville, Minn.; L. Wenzel, Renville, Minn.; P. Wilde, Hancock, Minn.

Contributions were also received from congregations at Lynn, Dexter, Minneola and Goodhue, Minn.

To all donors our hearty thanks!

CARL L. SCHWEPPE, President

DONATIONS AND MEMORIALS

Ladies' Aid Society, First Lutheran Church, La Crosse, Wis.	\$ 40.00
St. Jacobi Ladies' Aid, Milwaukee, Wis.	15.00
Branch Dues of A.A.L., Millville, Minn.	25.00
Willy Ley, St. Peter, Minn.	500.00
Rev. V. F. Larson, Willow Lake, S. Dak.	15.00
Mr. and Mrs. Herbert Kietzer, Vernon Center, Minn.	200.00
Herman J. Aufderheide, New Ulm, Minn.	500.00
Robbins Flooring Company, Reed City, Mich.	2,500.00
John Kuehn, New Ulm, Minn.	80.12
Mission Circle of St. Paul's Luth. Church, Tomah, Wis.	10.00
Mrs. Bertha M. Neubert, Mankato, Minn.	500.00
Sunday School of Ridgeway Luth. Church, Dakota, Minn.	25.00
Ladies' Aid Society, Immanuel Luth. Church, Medford, Wis.	10.00
Ladies' Aid Society, First Luth. Church, La Crosse, Wis.	75.00
Ladies' Missionary Society, St. Paul's Church, Lake Mills, Wis.	5.00

Memorials:

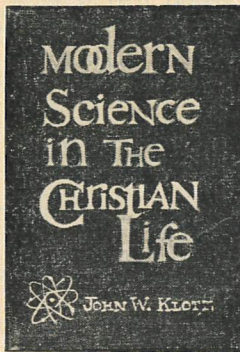
Emelia Youngman, Redwood Falls, Minn.	25.50
Miss Conradaena Hernlem, Red Wing, Minn.	27.00

Miscellaneous Gifts:

Dr. and Mrs. Howard Vogel, New Ulm Minn., TV set for St. Paul's Grade School, New Ulm, Minn.	
Mr. Max Peikert, Buffalo, Minn., TV set for Hillcrest Hall, D.M.L.C.	
Five Electric Clocks for Classrooms at D.M.L.C. The clocks were given by the College Seniors of Dr. Martin Luther College (1960).	

To all donors our hearty thanks

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