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BRIEFS

by the Editor

Not many children will sigh over the passing of Easter, as they do at Christmastime, saying: "Must Christmas be over so soon?" But adult Christians should be concerned that Easter is not over "so soon." We have in mind, of course, the spiritual meaning of Easter. Let all of us, pastors and people alike, give due attention to the resurrection of our Lord all through the year. What is meant by "due attention," anyone can tell from his New Testament. Again and again the holy writers mention the death and resurrection of Christ side by side, even as our Lord spoke of His rising again after His crucifixion. Let us have presented in our sermons, and let us always have before our spiritual eyes the crucified and the risen Lord, that we may have the full assurance which God wants to give our faith — the assurance that Christ "died for our offenses, and was raised again for our justification."

Actually, every Sunday of the church year was intended to be a joyous commemoration of the resurrection victory of our Lord — and that means our victory. Let the intention be realized in us!

In this issue you will find quite a number of items regarding the Synodical Conference mission in Nigeria. As was pointed out by Pastor Nitz in his article, "Ebenezer at Obot Idim," in the last issue, we are marking the twenty-fifth year since beginning the work in Nigeria.

We have included a statistical report which shows very clearly that God has granted a rich blessing to our work in Nigeria. It was the consciousness of this blessing which led the delegates to the Synodical Conference (August 1961) to pass a resolution calling for a special expression of gratitude. It is to take the form of a special collection throughout our synods in order to supply the \$55,000.00 needed to erect a much-needed chapel at Obot Idim. This resolution is reprinted on page 120.

The date of the twenty-fifth anniversary celebration is April 23. A suggested prayer for this day is found on page 120.

In our next issue we hope to have a number of pictures portraying the history of the Nigerian mission as

well as the present work. Included will be a map of Nigeria and of Ghana.

Pastor Im. Frey has an editorial in this issue entitled "Savior and Creator." This is a follow-up or extension to an editorial in the March 12 number. Read and ponder it, for it deals with a dread consequence that comes for faith when a concession is made to the teaching of evolution.

There will be one more installment of "Fellowship Then and Now" after the present one on page 117.

We herewith invite our pastors and missionaries to submit contributions to "Memorable Moments in My Parish Ministry," so that we can continue a feature which seems to mean much to many of our readers. At the same time we welcome contributions from teachers (grade school, high school, college, and seminary), so that we may resume the companion feature, "This I Remember From My Teaching Ministry."

Jesus lives! Let all rejoice;
Praise Him, ransomed ones of earth.
Praise Him in a nobler song,
Cherubim of heavenly birth.
Praise the Victor-King, whose sway
Sin and death and hell obey.
(LH 188:2)

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

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Editorials

If Thou Be the Son of God When God placed Adam in the Garden of Eden

to dress it and keep it, He said of the tree of knowledge of good and evil: "Thou shalt not eat of it." God's voice had hardly died away, when there was another voice heard in the Garden, urging Eve to pay no attention to the voice of God. "Ye shall not surely die," said the voice in direct contradiction to God's voice. That was Satan's voice, the voice of doubt and unbelief.

In the New Testament, when Jesus the Son of Man was ready to begin His public ministry, John baptized Him and a voice from heaven proclaimed: "This is my beloved Son, in whom I am well pleased." That was the voice of God. The very next voice we hear is the voice of Satan in the wilderness, tempting Jesus and beginning with the voice of doubt and contradiction: "If thou be the Son of God. . . ."

On a third occasion, when Jesus began to "show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day," Peter spoke up, contradicting and opposing: "Be it far from thee, Lord: this shall not be unto thee." Jesus' response was prompt and crushing: "Get thee behind me, Satan." Peter didn't realize what he had been saying; but he had actually attempted to keep Jesus from becoming the Savior who suffered and died for our sins. So his voice, too, turned out to be the voice of Satan the contradictor.

That voice was heard in the Garden at the beginning of man's history; it was heard in the wilderness at the beginning of the Savior's public ministry; it was heard when Jesus set out on His last journey to Jerusalem to fulfill at last the promise made in the Garden that the Seed of the woman should crush the head of the seed of the serpent.

In each case the devil attempts to plant the seed of doubt, contradiction, and unbelief. If he succeeds in that, then the deed is done; then all other sins follow as naturally as plants grow from seeds. When Adam yielded to that voice of contradiction, he brought sin and death into the world. If Jesus had doubted that He was the Son of God, there would have been no obedience unto death. If Jesus had followed Peter's blundering advice, there would have been no suffering and crucifixion, no blood that taketh away the sin of the world, no salvation.

E. E. KOWALKE

Both Savior and Creator

Recently in an editorial entitled "Creation Or Evolution," we made the statement: "It is well known that many say that the Bible is reliable only in so far as it is related directly to our salvation in Christ Jesus." Mention was made of the fact that it is said that in regard to other matters the Bible need not be regarded as reliable or binding upon our faith. In the above-mentioned editorial it was pointed out that in wide circles the story of the creation is placed in that category. It may be well to document further how such a view would affect our faith in Jesus.

The same Bible which describes Jesus as our Redeemer describes Him as the Creator. In John 1:3 we

read: "All things were made by him; and without him was not any thing made that was made." In Ephesians 3:9 God is described as the One "who created all things by Jesus Christ." Likewise, Colossians 1:16,17 asserts of Jesus: "By him were all things created, that are in heaven, and that are in earth, . . . all things were created by him, and for him: and he is before all things, and by him all things consist." In these passages Jesus is clearly described as the Creator of all things.

Can anyone, in view of this, take the position that it does not affect faith in Christ if he rejects the creation story and believes that this universe evolved out of itself in the course of millions of years? Is it possible to accept salvation through Christ while relegating the creation story to the status of a fairy tale?

It is the same Bible which describes Jesus as our Savior and as our Creator. The source of information concerning both is the same. If the ground for believing that there was a creation by divine fiat is not reliable, what grounds have we for believing that what the same Bible says about our redemption in Christ is reliable? Both rest on the same divine revelation. His divine background gives validity to His blood atonement. If Jesus wasn't the Creator, He wasn't the Savior, either.

IM. P. FREY

Impatience With Impatience

What mother has not restrained an over-eager child with a peremptory "Don't be so impatient!"" "Wait!" the parents urge upon the child, "Wait until you're older! Wait until next summer! Wait until next year!" Wait, wait, wait — it seems to the impatient child that it can never have things when it wants them.

Adults supposedly outgrow such juvenile impatience. It is a sign of maturity to be able to wait without fretting and complaining. The self-discipline and the experience of the adult enable him to put up with delays.

Men who adjust the financial affairs of families that have plunged too deeply into installment buying, wonder whether many adults have outgrown their childhood impatience. In the opinion of these adjustors, much installment buying is simply an expression of impatience. People can't wait until they are in a good financial position to buy the hi-fi or television set, the automatic dishwasher, or the modern living room furniture. They want them now.

Such impatience to have material things repeatedly leads to financial straits, family tensions, and serious domestic problems. The daily paper provides abundant evidence that shows how often it results in fraud, dishonesty, and violence. Impatience for material things, particularly things we do not really need, also discloses the kind of covetousness identified by the Apostle John as "loving the world and the things in the world." To those who are impatient for this world's goods, John states an unpleasant truth: "The love of the Father is not in him."

Many a father and mother who chide their children for being impatient should have uneasy consciences.

C. TOPPE

Studies in God's Word:

Our Easter Victory

We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (I Corinthians 15:51-58).

Easter presents the fact of Jesus' resurrection. It presents the fact that the dead body of Jesus that was carried to the grave on Good Friday became the living body of Jesus, able to leave the grave under its own power on Easter Sunday. This was a personal victory for Jesus as we indicate in our churches by the symbol of the Lamb still holding His flag aloft after the battle. Jesus had proven Himself stronger than any enemies, stronger than death and hell. Even if we were merely spectators, we could enjoy hearing how Jesus, who was seemingly overpowered by His enemies on Good Friday, definitely showed Himself to be victorious on Easter. But we are more than spectators! This is not only Jesus' victory; it is our victory.

Come and See

On the first Easter the angel told the women at Jesus' grave that they were to come and see the empty tomb

and then go and tell that Jesus was actually risen. We might well follow the same directive. We are first to come and see. Come and see that Jesus is risen. The fact of Jesus' resurrection is presented in each of the four Gospels. It is presented throughout the Book of Acts as the message of the Apostles. It is presented in the opening verses of I Corinthians 15. Christ died for our sins in fulfillment of the Old Testament promises, He was buried, and He rose again the third day in fulfillment of the Old Testament Scriptures. This is the Apostle Paul's summary of the Gospel. This is his message to the Corinthians and to the whole world. If anyone would wonder whether this could actually have happened, Paul presents an impressive list of witnesses, persons who saw Jesus after the resurrection and who could testify to the fact. He mentions various persons by name and then adds that at one time Jesus was seen by more than five hundred Christians at one time. Here are witnesses to the fact of Jesus' resurrection. Come and hear their witness.

Come also and see in what way this is your victory over death and the grave. "O death, where is thy sting? O grave, where is thy victory?" Bees, wasps, hornets can harm us because they are able to sting. Remove their stingers and they become harmless. Paul says death has lost its ability to harm us. It has lost its ability to sting. He explains, "The sting of death is sin." It is sin that separates us from God. It is sin that could keep us separated from God eternally, that is, sin could keep us in hell. But Jesus' death and resurrection have removed our sin. In so doing, Jesus' death and resurrection have removed the sting of death. Certainly, the Christian still dies even as Jesus died. The Christian's dead body is placed into a tomb even as Jesus' dead body was placed into a tomb. But the Christian's body will come alive and leave the grave even as Jesus' body came alive and left the grave. Our resurrection from the dead will be accomplished on the Last

Day, when Jesus returns visibly to this earth.

What of those who are alive at that time? When the trumpet sounds and the dead Christians come alive with a perfect body, then those believers who are still alive will be changed in the twinkling of an eye. They will still be the same persons they were except that now they will be made perfect in every respect. They will be perfect physically, mentally, morally, spiritually. They will have bodies like Christ's glorified body.

Go and Tell

This news is too good to keep for ourselves. The women left the grave and told the disciples. The disciples devoted the rest of their years to the work of telling people that Jesus rose from the dead. Christians today, finding their comfort anchored in the fact of Jesus' resurrection, are busy in telling others the good news. They continue steadfast, unmovable, always abounding in the work of the Lord, forasmuch as they know that their labor is not in vain in the Lord. They worship a living Christ. They bring the message of a Christ who lives to bless their message. They know their work will succeed because it is supported by His power.

The "Come and See" and the "Go and Tell" go together, *will* go together wherever Christianity has not become mere form and habit, but is a living and active thing. We have nothing to tell if we have not seen the glory of Him who died for our sins and rose again for our justification. But given that knowledge of our Lord, we have a message that must be told. In fact, if we were entirely spirit and new man, we would not even need an admonition to be about the work of proclaiming this message steadily, energetically, untiringly. However, our old nature, still strong in us, always tends to make us slack and listless in mission work. Therefore we need to hear the summons often: "Be ye steadfast, unmovable, always abounding in the work of the Lord."

JOHN SCHAADT

Fellowship Then and Now

FIFTH INSTALLMENT

THEORY AND PRACTICE

The changes within the Missouri Synod in the principles that guide them in their fellowship relations correspond to the changes that we can observe also in their practice. These changes can be observed in a number of areas. We shall refer to five items here.

1. The distinction between prayer fellowship and joint prayer.

In 1905, at a meeting of the Minnesota District of the Ohio Synod, a visiting Missouri Synod pastor remained seated during a devotion. The *Kirchenblatt*, the German churchpaper of the Iowa Synod, commented on this incident as follows: "It is one of the saddest errors of the Missouri conscience that it considers all joining in prayer as a practice of church fellowship." To this Dr. Bente in *Lehre und Wehre* said among other things: "The *Kirchenblatt* of the Iowa Synod makes the whole matter very easy for itself. It simply claims that the prayer fellowship which the Ohio Synod men demanded was not church fellowship, and therefore the Missouri Synod man gave offense. That may be easy to say, but is hardly convincing" (1905, p. 327). At that time the Missouri Synod did not share the Iowa Synod view that there can be joint praying which is not church fellowship.

In 1944 this position of the Missouri Synod changed. Since that time a distinction is being made between joint prayer and prayer fellowship. At their convention in Saginaw, Michigan, in 1944 they, on the one hand, reaffirmed the position of their 1941 convention that "it be understood that no pulpit, altar, or prayer fellowship has been established between us and the American Lutheran Church." On the other hand, the 1944 convention accepted also the following statement: "However, joint prayer at inter-synodical conferences, asking God for His guidance and blessing upon the deliberations and discussions of His Word, does not militate against the resolution" (Proceedings, p. 251). While the Missouri Synod recognized that they were not in prayer fellowship with the American Lutheran Church, still they declared that joint prayer could be practiced under certain conditions. Thus in 1944 the Missouri Synod expressed as its position the very one which it had condemned in the Iowa Synod in 1905. It now, too, finds that there can be joint prayers which are not prayer fellowship and therefore not church fellowship. Our Wisconsin Synod believes that the Missouri Synod position of 1905 was the Scripturally correct one.

2. Conferences of seminary students, faculty members, editors of churchpapers, and the like.

As late as 1931 Dr. Theo. Graebner wrote in the *Concordia Theological Monthly*: "Naturally unionistic undertakings between members of the various synodical bodies as yet not in official fellowship with one another are multiplying. Typical of such relationships is the 'fellowship meeting' of Lutheran Seminary students, groups from eleven institutions being entertained at

Columbus, Ohio, by the students of the Ohio Synod seminary." Dr. Graebner exposed the unionistic spirit of these meetings by saying: "The differences which separate the synods represented do not in the least militate against the free and fraternal conduct of the meetings, which are an annual affair" (p. 576).

That was 30 years ago. Now not only the students of the Missouri Synod seminaries, but also the theological professors, editors of churchpapers, and similar groups, participate in such meetings with Lutherans not in doctrinal fellowship with the Synodical Conference. The invitations to these meetings, which have been sent also to us, announce programs which include joint prayer and devotions. The reports of these meetings often tell of the prayer fellowship that was practiced. We repeat the words of Dr. Graebner, written in 1931 in criticism of activities of church bodies outside the Synodical Conference, but now applicable to meetings in which also Missouri Synod men freely participate: "The differences which separate the synods represented do not in the least militate against the free and fraternal conduct of the meetings."

3. Cooperation in mission activity.

Dr. Theo. Graebner wrote in *The Lutheran Witness* in 1918: "No one believes that any Missouri Synod man would dare to propose, at this time, official synodical collaboration with the Reformed Sects in church-work. That is a late development, at which one does not arrive at a jump. On the other hand, the danger is ever present that, on the specious plea of advancing the cause of 'Lutheranism,' we be tempted to enter into fellowship with members of synods Lutheran in name, but only partly Lutheran in doctrine and practice. There is danger that we get a taste of applause and flattery; that we become eager for 'recognition' as a great church-body; that we compromise our doctrinal stand for the purpose of meeting emergencies. And the time to become aware of that danger is NOW, while our official relations to other bodies are still what they ought to be according to Scripture, and not later, when irreparable damage may have been done. Rev. Brenner tells us how unionists in the General Council chloroformed the conscience of the body. When they entered into working arrangements (in the distinctly religious sphere) with the Reformed churches, they glazed the matter over by reporting that 'the object of these conferences is purely that of counsel concerning the problems of foreign mission-work.' *Only counsel; no fellowship; just consulting with one another. Thus does the camel push its nose into the tent. Let us keep our eyes open*" (p. 98ff — emphasis ours).

In 1960 the Missouri Synod's Board for Missions in North and South America joined the Division of American Missions of the National Council of Churches. *The Lutheran Witness* in reporting the application of the mission board for membership in the Division of American Missions stated: "The National Council of Churches is so structured that any denomination which does not hold NCC membership can nevertheless participate in a given division of the Council to the extent that its principles permit. *Such participation is primarily in*

the area of research and exchange of information" (1960, No. 1, p. 16 — emphasis ours). Although the statement is made that the "membership is conditioned by the phrase 'to the extent that our principles permit,'" one still wonders whether this is not the kind of relationship against which warnings were voiced in the above quotation from 1918.

4. Application of Romans 16:17.

In 1937 Dr. Wm. Arndt in his essay on *Christian Prayer* wrote: "Whoever is altering the teaching of Jesus thereby is creating a division in the Church, placing himself in opposition to all who adhere to Christ's doctrine. We have been told by St. Paul that we must avoid such division-makers, Rom. 16:17. That implies, of course, that we do not have prayer fellowship with them. This same admonition holds with respect to those *who are not the originators but the perpetuators of the divisions*, carrying on the work of the captains of strife, discord, and disharmony by teaching the same errors as these men" (p. 65 — emphasis ours).

In 1947 the late Dr. A. Grumm, a vice-president of the Missouri Synod, wrote an article entitled *Church Fellowship*. This appeared in Volume II of *The Abiding Word*, a centennial publication of the Missouri Synod consisting of a collection of doctrinal essays based on various articles that appeared in Missouri Synod publications during the first century of its history. He considered the question: "What about the believers in churches with which we are not in outward fellowship because these churches uphold teachings that are contrary to God's Word?" The answer he gives reads in part: "Does it seem impossible to you that sincere believers in Christ in churches where error is mixed with truth do not know that this error is taught and held in their midst? It is not impossible. Perhaps they have been born into that church body, brought up in its teachings from early youth. . . . Yet the Cross of Christ has taken hold of their hearts. . . . They are truly fellow believers.

"However, you and I do not know this. God alone knows them that are His. All we can tell is that they have fellowship with those who teach and uphold the word of men as equal in authority with, or as taking the place of, God's Word. They have set up a wall between themselves and us, not intentionally perhaps, but nevertheless a wall. . . . These believers, whom we are unable to recognize as such, have joined themselves with errorists. They have closed the door to active fellowship with themselves on our part" (p. 528f). This article was based on three essays that appeared in the Missouri Synod in its early years. Although no specific reference is made to Romans 16:17, yet its injunction to avoid is recognized as applying not only to the false teachers, but also to those who follow them, even when that is done in all simplicity.

Now the Missouri Synod's *Theology of Fellowship* says: "With respect to Rom. 16:17, 18 . . . it should be noted that Paul commands the church to mark and avoid *makers of divisions and offenses, not their victims*" (*Four Statements on Fellowship*, p. 40 — emphasis in the original).

5. Prayers at civic occasions.

How Dr. Walther felt about prayer at the meetings of congress and the state legislature finds expression in *Lehre und Wehre*, 1878, p. 119. He reported on a

prayer spoken by a Rev. Thorpe at the Legislature in Des Moines, Iowa, in which reference was made to political issues. He commented: "We hope that the increasing number of such examples of base misuse of prayer for outbursts of a horrible political fanaticism will have this effect that especially the Christian-minded members will vote for the abolition of this abominable prayer-babbling (*elende Beterei*) from the meetings of Congress and of the state legislatures." It appears that Dr. Walther viewed such prayers as completely out of place, even aside from the abuses. The abuses only served as occasion for their possible abolition.

Dr. J. Fritz, dean of Concordia Theological Seminary, St. Louis, in his *Pastoral Theology* (copyright 1932) expressed himself very definitely on this subject. He wrote: "And also any religious exercises (prayer, religious address or sermon, religious hymns) in connection with school commencements, so-called baccalaureate services, and the like, or religious exercises of any kind in connection with political meetings, or other meetings of civic bodies, whenever members of different denominations take part, is unionism" (p. 224f).

Now the Missouri Synod in its *Theology of Fellowship* states: "Public prayer at civic functions is justifiable as the public witness of the church's intercession for all sorts and conditions of men and of the Christians' readiness to participate in every work that promotes the weal of mankind" (*Four Statements on Fellowship*, p. 46). Although a warning is expressed against abuses, yet they do not recognize such prayers as unionistic.

We believe that the fathers in the Synodical Conference and particularly also of the Missouri Synod by words and actions make the conclusion inescapable that the Missouri Synod in its principles and practices of church fellowship has changed from the historical Scriptural Synodical Conference position. We should also note that there are influential voices within the Missouri Synod expressing themselves, in print and otherwise, calling for such changes and even more consequential ones, at the same time even advocating a program and methods whereby such changes can be effected.

These voices find expression, for example, in the *American Lutheran*, an influential, unofficial periodical within the Missouri Synod. Although the Missouri Synod in 1956 declined to join the Lutheran World Federation, a unionistic organization bringing together all shades of Lutherans from throughout the world, the *American Lutheran* very strongly advocates such membership.

Its views on prayer fellowship become apparent from an unsigned editorial that appeared in December 1958. In it we read: "We are still wondering why some among us continue to insist that a Christian commits a sin against God if he unites in prayer with another Christian or a group of Christians with whom he is not in complete doctrinal agreement — more specifically, that members of The Lutheran Church—Missouri Synod would be acting in violation of a divine commandment if they were to pray with representatives of National Lutheran Council churches even though the meeting which brought the two groups together had been called for the sole purpose of achieving doctrinal unity on the basis of the Holy Scriptures" (p. 4).

This same editorial then proceeds to condemn the position the Synodical Conference took in regard to joint prayer at the intersynodical conferences in the early 1900's, to which we also have referred a number

(Continued on page 124)

News FROM OUR Missions



To The Glory of God

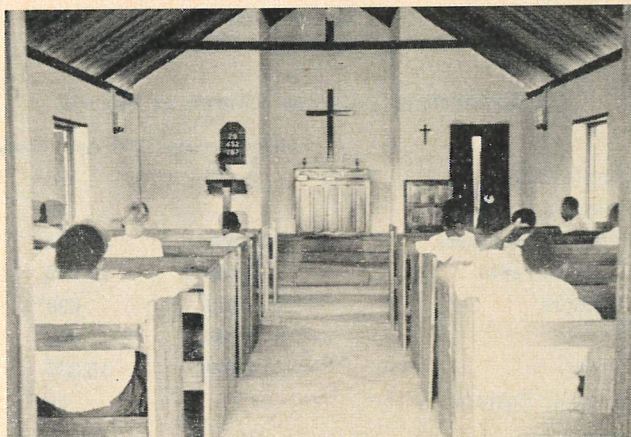
On April 24 of this year, 25 years will have elapsed since the day when Dr. Henry Nau began the work of the Synodical Conference as its first missionary to Nigeria. To commemorate the event with a memorial that is at the same time to be placed into the service of the Lord to build the Lutheran Church of Nigeria, the members of the Synodical Conference churches are being asked to help to finance the erection of a church building at Obot Idim, our main station.

The total cost of the project is to be no more than \$75,000. Of this about \$10,000 is already on hand, contributed by the American staff in the field. All the congregations of the four synods of the Synodical Conference are invited to participate by setting aside a Sunday for a special door collection for this purpose.

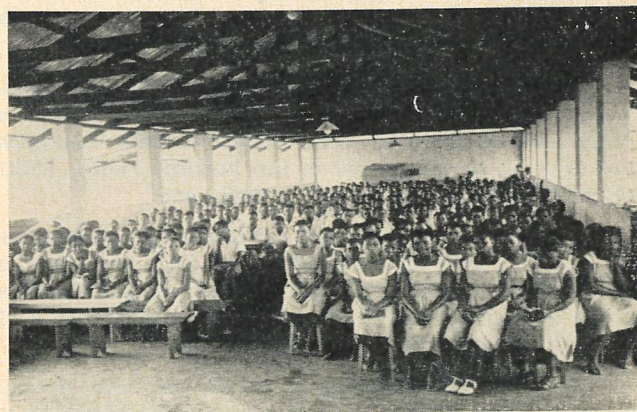
The chapel is to take the place of the tiny building which has served this purpose to date. This building is far too small to accommodate more than the American staff in Nigeria with the result that the entire Lutheran community at Obot Idim, including seminary and high-school students, can never worship together properly in a church.

Our work in Nigeria has been blessed bountifully by our Lord. From the 16 groups of Christian congregations which Dr. Nau found among the Ibesikpos in 1936, poorly organized and more poorly indoctrinated, this national church has now grown to 185 churches, served by 16 African and 14 American pastors; 86 primary schools with an enrollment of 16,000 and almost 600 native Lutheran teachers; a Lutheran high school with 13 native teachers and 250 scholars; a modern girls' school, a normal school and a seminary. The 10 synodical districts number 30,677 baptized members. This church is patterned after our own Lutheran synods. It has regular conventions, and its affairs are conducted by an all-African board of directors. The Nigerian Lutheran Church last year formulated a plan for the gradual reduction of subsidy from the American body until it is entirely self-supporting within 10 years, excepting only the support of the expatriate staff which will still be functioning at that time.

It is significant that this joint venture of the synods comprising the Synodical Conference has been so signally blessed by the Lord within the short span of 25 years. It would appear that thereby the Lord has clearly demonstrated His approval and favor of the conservative federa-



The present chapel is hardly large enough for the Sunday evening English services of the missionaries. Seminary students, government officials, and nationals are embarrassed when they take a seat and see a missionary or his wife stand on the outside at the open window.



The dining room of the high school which is overcrowded with the students and which must serve both as chapel and for all other larger gatherings.

tion of Lutheran synods comprising our Synodical Conference.

May the members of the Synodical Conference who undertook this venture of faith and love 25 years ago, inspiring and instructing the orphaned churches in Nigeria with the sound Word and pure doctrine, bear in mind now, as they pay thankful tribute to the Lord for His blessing upon their labors, the grave responsibility that is theirs also today toward these young Christians in Africa to hold fast to sound teaching and God-pleasing harmony!

Then the memorial of praise in the form of the Obot Idim Memorial Chapel will be a sweet savor unto the Lord. For then it will point not only backward to a blessed past, but forward to a still more blessed future at a time when the turbulent continent has such critical need for the sweet peace of the Gospel of Jesus Christ the Lord.

EDGAR HOENECKE, Chairman,
Board for World Missions

The Evangelical Lutheran Church of Nigeria

	10th Anniversary	25th Anniversary
Congregations	76	194
Preaching Stations		33
Baptized Members	11,000	33,433
Communicants	4,000	13,645
Teachers	166	636*
Schools	66	87
Pupils	4,000	18,232
National Pastors		18

* Also seven American teachers.

**Synodical Conference Resolution
Regarding the Memorial Chapel**

The following resolution was adopted at the Convention of the Synodical Conference in Milwaukee, August 2-5, 1960:

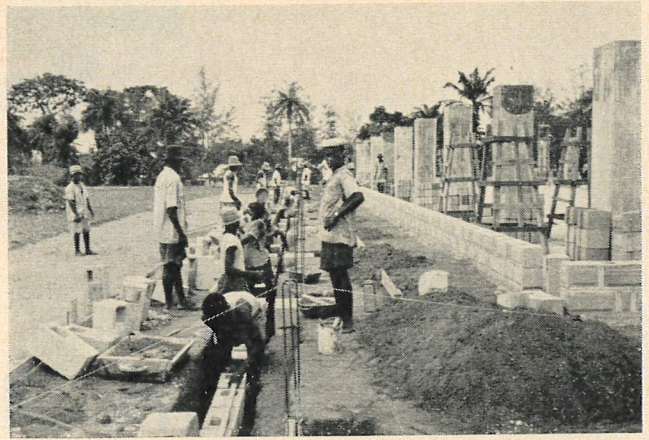
WHEREAS, We are approaching the twenty-fifth (25th) anniversary of the Nigerian Mission, which the Lord has bountifully, in fact, miraculously, blessed; and

WHEREAS, Through the faithful witness of pastors, teachers, and natives of Nigeria the Gospel of salvation in the cross of Christ has been brought to many thousands and is being spread abroad in two hundred twelve (212) congregations and preaching stations; and

WHEREAS, Out of gratitude for God's richest blessings we should erect a memorial chapel at Obot Idim for the needs of the missionaries, pastors, teachers, and students at the high school and seminary for worship services and the administration of the sacraments; and

WHEREAS, The missionaries in Nigeria have already collected about \$10,000 for this purpose; therefore, be it

Resolved, That this convention request the constituent synods to urge the congregations of the constituent



The memorial chapel at Obot Idim under construction. When completed it will seat 600 in the pews and have standing room for several hundred more. This will be used for morning and evening devotions of the seminary and the high school and for regular Sunday services for the entire Obot Idim compound and neighboring villages.

synods to collect for this chapel an additional sum of \$55,000 as an expression of our gratitude to God and to tell this and following generations of the marvelous things which God has done in Nigeria in the past twenty-five (25) years, and that we urge all congregations of the Synodical Conference to take special cognizance of the work done for 25 years in Nigeria and the blessings of God poured out upon this work.

**A Suggested Prayer for Sunday,
April 23, 1961**

Gracious God, our heavenly Father, on this day we join our hearts and voices in songs of praise to Thee for the abundant blessings which Thou hast so graciously bestowed upon the missionary activity of our Lutheran Church in Nigeria, West Africa. Since its humble inception 25 years ago, Thou hast crowned it with success and glorious achievement.

Continue, we pray Thee, merciful Father, to pour out Thy Holy Spirit upon this young Church. Grant that it may go forward under the banner of the Cross proclaiming the true liberty of the children of God to multitudes still held in the slavery of sin and the bondage of death.

In this anniversary year give us loving hearts and willing hands that we may cheerfully add our prayers and our gifts to complete the sorely needed memorial Chapel which is now under construction as a memorial to 25 years of Gospel blessings.

All this, together with Thy continued mercies and favor on all missionary endeavors of Thy Church, we ask in the saving name of Christ, our glory-crowned Savior and King. Amen.

Topic: What Happens After Death?



A Lantern to Our Footsteps

God's Reply to Our Questions

"When a person dies, does his soul go immediately to heaven or hell as the case may be? Does it stay in the ground to await judgment? Will the body ever again be united with the soul? Do they stay together?" These questions of one of our readers are appropriate for our consideration now during the Easter season.

Body and Soul Separated and Reunited

Scripture described death as the separation of the soul from the body. When Jesus died, we are told, He "yielded up the ghost" (Matt. 27:50). We also read: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). The lifeless body is committed to the ground where it returns to dust from which it was formed.

Will this body ever live again? Will it again be united with the soul and continue together? The Scripture gives a definite "yes" as answer to this question. Jesus rose from the dead on Easter morning. What does that mean? It means that His body, reunited with the spirit which had left it when He died, came forth from the grave alive. It was the body of Jesus that had been laid into Joseph's tomb (John 19:38ff). But when the disciples entered it on Easter morning, Jesus' body no longer was there. The angel said: "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5,6). No longer was Jesus dead, no longer were His soul and body separated, but He was alive, raised from the dead. Hence the empty tomb.

Now read the fifteenth chapter of First Corinthians. St. Paul refers to the many witnesses that testify to the fact that Jesus rose again and then says: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (v. 12). Jesus' resurrection assures us of our resurrection. Later in the same chapter St. Paul points out that our bodies will be placed into the graves as bodies subject to corruption, to decay, but will be "raised in incorruption" (v. 42). The body that is "sown in dishonor" will be "raised in glory" (v. 43). This all will happen on the last day when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (v. 52). Jesus, too, promised: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29). So if you ask: Will our body ever again be united with the soul? Do they then stay together? we can answer: Absolutely. Confidently we can confess in our creed: I believe in the resurrection of the *body*.

The State of the Soul After Death

This answers the last two questions asked. The first two concern themselves with the state of man's soul between the time of his death and resurrection. The body is placed into the grave to await the call of the Lord, but what about the soul during this time? Where is it? What is its state? We must remember that when our soul leaves this body it passes from this world of time and space, the only one we know and understand, into the beyond, of which we know little and which we cannot understand with our finite reason. So we must take care that we do not say more than what Scripture itself reveals to us about it. Scripture says nothing about the soul also being in the ground to await judgment. So we shall have to dismiss that thought. Some have said that the souls continue in a kind of unconscious state during this time, that they are sleeping. Although death itself is sometimes referred to as a sleep, it is clear from Scripture that this does not refer to a sleeping, an unconsciousness, of the soul while it awaits reunion with the body. The Catholics tell us that the souls upon death must enter purgatory or, in the case of unbaptized infants, limbo. But Scripture knows nothing of all this.

Either in Paradise or in Hell

What then happens to man upon death? Jesus told the penitent thief on the cross: "Today shalt thou be with me in paradise" (Luke 23:43). St. Paul expresses "a desire to depart, and to be with Christ" (Phil. 1:23). In the Book of Revelation we read: "Blessed are the dead which die in the Lord from henceforth" (14:13). The next thing for the thief after death was that he was with Christ in Paradise. St. Paul realized that when he departed this life he would be with the Lord. On the other hand, of Judas, the betrayer, we read that he went "to his own place" (Acts 1:25), and that was the place of the damned, hell. When the rich man died and was buried, the next thing that is said of him is that "in hell he lift up his eyes, being in torments" (Luke 16:23).

Our Certainty Regarding This Point

Of this, then, you can be certain according to the Scriptures: When you, a Christian, depart this life, the next thing for you is that you will be with your Lord and Savior in heaven. For the unbeliever, death will be followed by immediate separation from the Lord and suffering in hell. To inquire into all kinds of questions about the state of our soul while our body lies in the grave awaiting reunion with our soul on the day of resurrection may only lead to vain speculation. This is the blessed fact to which our faith will cling: Both soul and body have been redeemed by Christ our Lord and will be with Him forever in heaven. A. SCHUETZE

Direct from the Districts

Arizona-California

Congregation Becomes Independent

First Lutheran Church, Prescott, Arizona, on January 1, joined the growing ranks of self-supporting congregations in the District. This leaves only six white parishes in Arizona, in addition to a recently opened mission, which still receive small amounts of subsidy from Synod. The Prescott church, which was built approximately 10 years ago, is an outstanding example of the use that is made of your Church Extension offerings. Beautifully situated and designed, it is well worth seeing if you happen to have the opportunity. Having completed an addition consisting of a parish hall-educational unit a few months ago, the congregation also recently paved its parking lot. The pastor is the Rev. Alvin H. Leerssen.

Pastoral Changes

We regret the loss to our District of the Rev. G. B. Seager, who so faithfully and efficiently served Mt. Calvary Lutheran Church in Flagstaff, Arizona — another congregation which not long ago became self-supporting and also completed a building project. Pastor Seager in January followed a call to Texas.

We welcome into our District the Rev. K. F. Hering and the Rev. G. F. Zimmermann. The former was installed as pastor of Grace Lutheran Church, Casa Grande, Arizona, on December 18. The latter was installed on March 19 as pastor of the new Wisconsin Synod congregation in Lodi, California. This congregation was served temporarily by the Rev. Walter K. Pifer, who resides in Alhambra, California.

We also welcome into our midst the Rev. Fred Loeper, who for many years served as pastor in Whitewater, Wisconsin. Pastor Loeper, whose two sons belong to congregations of our District, now makes his home in Glendale, Arizona. His ability and willingness to fill the pulpit in the absence of one or the other of the pastors is a real help to us.

The Rev. Carleton Palenske, missionary at the Lutheran Apache Mission in Bylas, Arizona, has accepted a call to Johnson, Minnesota.

Varied News Items

Pastors Paul Behn and Frederic Nitz of the Executive Committee for the Apache Indian Mission recently completed visitations to the various mission stations on both the upper and lower reservations.

Other news of interest from the Indian Mission was reported in two special articles in the March 12 issue of *The Northwestern Lutheran*. One article reports new developments and evidences of increased participation in the Apache congregations. The other pertains to the service rendered over a period of 50 years by Missionary Edgar Guenther and his wife. Among the talents of Pastor Guenther has been his ability to hold congregations spellbound for more than an hour as mission work became a living thing to his hearers through his words — something that this correspondent was privileged to witness on several occasions at mission festivals in the area.

The Rev. Edgar Hoenecke, chairman of the Board for World Missions, who now resides in our District, has during the past few months addressed a number of our congregations in both California and Arizona on the subject of world missions and the new medical mission project in Northern Rhodesia. These sermons and addresses have been a real source of inspiration to our people and have resulted in increased interest in the preaching of the Gospel in a world which so desperately needs it.

Grace Lutheran Church, Glendale, Arizona, has purchased a lot and house adjacent to its church property to meet the needs of its expanding congregation and day school.

The District Mission Board informs us that for the fourth consecutive year offerings in our mission congregations have exceeded \$100 per communicant, which speaks well of their appreciation of the Gospel which our Synod is helping to bring them.

I. G. FREY

Michigan

The District Evangelism Commission at Work

The District at its convention last June elected a commission on Evan-

gelism to correspond with the action of Synod in having elected a Synodical Commission on Evangelism at its last convention.

The District Commission is composed of three pastors and three laymen. The committee has been meeting each month and working on a program of Evangelism for the District and producing Evangelism materials for use by the congregations. Its first publication was introduced at the January conferences. It is a Bible course in Evangelism entitled "Scriptural Evangelism" and is intended to be used with Bible classes or other groups in studying what the Bible concept of Evangelism is, why the work of Evangelism is essential, and how Jesus carried out His work of Evangelism.

Two more pieces of material have been produced since that time on the subject of "Practical Evangelism." These productions suggest ways of putting Evangelism into action in the congregation, suggesting the establishment of an Evangelism committee in the congregation and outlining its functions. Suggestions are also made on enlisting and training lay visitors. All three of these publications are available from the Michigan District Commission on Evangelism, 10729 Worden, Detroit 24, Michigan.

The spring District Stewardship Circuit Meetings will be devoted to the stewardship of the Word — Evangelism. These meetings begin April 16 at Tawas City. On April 23, meetings will be held at Bay City and Saline. On April 30, meetings will be held at Benton Harbor, Flint, and Livonia. Saginaw and Toledo are booked for May 7. The last meeting will be held at Manistee on May 14.

Forthcoming Meetings

The annual meeting of the Martin Luther Memorial Home, Inc., is being held on April 19, at Redeemer Lutheran Church, Ann Arbor.

Trinity of Saline seems to be a desirable meeting place. It is listed above with the District Stewardship Circuit Meetings. On April 30, it will play host to the Association of Young

(Continued on page 124)

By H. C. Nitz

Labels May Mislead

Labels of religious groups are becoming increasingly confusing. The National Association of Evangelicals in the United States, though unionistic, was apparently a comparatively orthodox group of the Reformed persuasion. Among their leaders there were prominent "fundamentalists." But since "fundamentalism" has become a "smear word," the NAE prefers to speak for what it calls "The New Evangelicalism."

But in this case, "evangelical" has become a travesty of the Gospel. Witness what happened in Tucson last Thanksgiving Day. According to *The Christian Century*, "the Tucson council of churches broke through the ecumenical barrier with a community service that was truly 'community' in scope. So far as is known, this was the first time representatives of the council; the Jewish, Greek Orthodox, military and Mormon communities; the *National Association of Evangelicals* (our emphasis); and the Tucson ministers' association had joined together in a service of worship. In the past, the council of churches had sponsored a Thanksgiving Day service, but participation had been limited to member churches and the Jewish community."

Commenting on this service, *Christian Beacon* correctly says, "According to the Bible and the testimony of our Lord, those who worship Him must worship Him in spirit and in truth. To include the modernists, the Jews, the Greek Orthodox, the Mormon, and other groups, along with some evangelicals is a travesty and is forbidden by the commands of Scripture. . . ."

"God has commanded His people to come out and be separate and touch not the unclean thing. The NAE not only continues to touch and touch and touch, but it has, from the beginning, refused to call for separation from the apostasy represented in the National Council of Churches. Now the new Evangelicals are helping to build the National Council of the Churches of Christ in the U.S.A.

"It makes no difference how lonely, how difficult, or what the cost, the

separatist position is correct; and those who have sought to find 'larger contacts,' as they call it, in a softer approach in dealing with the issue of apostasy, and those who have turned to the word 'evangelical' instead of the word 'fundamentalist' as it has stood in the great struggle in the United States, have been in one degree or another influenced by the inclusivism not only of the National Council but the inclusivism of the National Association of Evangelicals."

The editor correctly sums up: "All true worship must be in the name of the Lord Jesus Christ and in accordance with the truth of the Scriptures. This so-called 'ecumenical breakthrough' is another triumph for apostasy."

Right in line with this, a writer in *The Sunday School Times* has a warning for those who, perhaps in all sincerity, are inveigled into compromising situations because they think they see "opportunities for witnessing." He asks pointedly, "Which is more important, purity of testimony or opportunity?"

An Impossible Recipe

According to a UPL report, the Jesuit weekly, *America*, took Richard Cardinal Cushing to task for his ten-minute invocation at the inauguration of President John F. Kennedy. The weekly review protested that the prayer was "too wordy." It contends that a prayer at such an occasion should take "one or two minutes at most."

The *America* editorial goes on to say, "Public prayer is difficult for men, even when they profess one faith in a common sanctuary." And then it gives a recipe for such difficult prayer: "When the occasion is civil and the petitioners are of many faiths, due regard must be shown for all circumstances. Perforce, the theme of the prayer must reflect some common denominator of commitment. For all that, the pious should not be sermonized, neither should the indifferent be wearied, nor even the atheist needlessly provoked."

It is difficult to see how one can become so neutral as to be entirely innocuous, unless one recite the

multiplication table, and perhaps even that with mental reservations.

Beware the Party-Spirit!

We feel constrained to share with our readers an editorial by W. S. in the February, 1961, issue of *The Lutheran Spokesman*. While the admonition is addressed to a group that has separated itself from our Synod, the warning is applicable also to us as a dissenting Synod within the Synodical Conference. The writer says, in part:

"We were dissenters and now we are organized. But woe is us if we are organized dissenters. For then we have already lost our usefulness to the Gospel for which we fought and sometimes suffered. The particular disease to which we are now very much exposed is the party-spirit. Dissenters like to huddle together. Dissenters must feed their ego and right to existence by constantly panning every one outside their organization. Yes, we have the unhappy role of pointing out the sad state of modern-day Christianity, but that dare not be the reason or purpose of our existence. We are to preach the Gospel, the universal Gospel, which embraces all men in the forgiveness of sins in Jesus Christ. Each time we attack error, each time we point out false teachers and trends, this is a negative function and has no value in itself. It is providing necessary information, but it saves no one.

"*The Gospel* is not a party item, a platform of an organization. The CLC does not hold private title to the Gospel. Though we cannot give the hand of fellowship to those who support and hold error, may we still be able to discern the existence of His children wherever they may be. May we rejoice to see Gospel activity and its fruits. Rejoice when the Church produces worthwhile materials outside our group: an English translation of Luther's works, a new Greek lexicon, hymnals such as 'Songs of Praise.' Everywhere people trust in external organizations and associations and alliances. We are guilty of the same evil if we think of our organization as the visible church on earth.

"Party-spirit takes delight in uniformity and strict adherence to its own rules. God prevent that we busy ourselves with developing fellowship rules and regulations for our daily behavior. Let there be no running to officials and conventions for approval or disapproval of this or that incident. The Synodical Conference departed from Scriptural *principle*, and this we have pointed out without laying down rules for cases and individual behavior. . . . Our educational agencies and institutions have the task to instill Jesus Christ and His Spirit into our youth and future workers, not an esprit de corps for the 'only orthodox people' in the world, a spirit which engenders antagonism for all outside the pearly gates of MY church."

All the underscoring and emphasis is in the original article.

Direct from the Districts

(Continued from page 122)

People's Societies (Wisconsin Synod congregations) of southeastern Michigan. On May 7, it will be the gathering place for the members of the Lutheran Men's Clubs of southeastern Michigan. They will be holding their semiannual meeting on that date.

News From the Mission Board

Our Michigan District Mission Board reports that our mission at Largo, Florida (Bay Pines Lutheran), dedicated its new church February 26. The Rev. Howard Kaiser is pastor here. They also report that work on the new church of our mission in

Lincoln Almost a Mason?

The religion of Abraham Lincoln will likely remain an "open question" for all time. There is ample proof that he was a devout man, that he prayed, that he read the Bible, and occasionally attended church services. By gathering scraps of evidence and, with imagination, piecing them together in a likely pattern, some Lincoln fans have almost persuaded themselves that Lincoln either did join a church, or was on the verge of doing so.

But now, according to an unsigned article in the *Masonic Trestle Board*, our martyred President was "almost persuaded" to become a Mason, "if and when." Here are the alleged facts:

Historical records prove that Abraham Lincoln was not privileged, because of poli-

tical, military and administrative pressures while in the White House, to ask for membership in the Freemason's craft. He was not a Free Mason, but he should have been. Many times during his term as President of the United States he worked very closely with Grand Masters of many states and the "Masonic Trowel" which was published at Springfield in 1862 to 1866 stated that a Grand Master, Dr. Ira A. W. Buck, in an easy way tried to lead Mr. Lincoln to converse upon the subject. Mr. Lincoln remarked that he had often thought of the matter, but feared he was too lazy to do all his duties as he would wish to if he was a member, and also added, "Well, perhaps some day I may ask you to let me in."

So highly regarded as a potential Mason that upon his death a resolution was written into the minutes of Tyrian Lodge No. 333 in Springfield giving official evidence of Mr. Lincoln's Masonic purpose "if and when." This was also endorsed by 31 other lodges.

Monroe, Michigan, is just about completed. This mission is Faith Lutheran on North Stoney Creek Road. The Rev. Robert Mueller is the pastor.

Although the above indicates that much work is being done in the District, yet we are constantly faced with that which hampers and hinders the Lord's work — vacancies. Our Mission Board lists vacancies at Findlay, Ohio, and in Michigan at Dexter, and the Lincoln-Mio parish. Our District president lists vacancies at Maumee, Ohio, and in Michigan at Elkton, Frankenmuth, Monroe (St. Paul), Saginaw (both St. John and St. Paul), and South Lyon. The Mission Board is happy to announce the filling of one vacancy, Bethany of

Saginaw, with the recent installation of the Rev. Victor Thierfelder as pastor. Ten vacancies remain.

A Scholarship Established

Announcement has just been made by the Saginaw Valley Lutheran Mixed Bowling League that they are making available a scholarship fund of \$300 for students preparing for work in the Church. It will be an open scholarship for any year after completion of the twelfth grade. The grant will be based on scholastic standing, interest in the Lord's service, and financial need. We commend this group for its action. We list it also as an example for other groups.

HANS A. SCHULTZ

Fellowship Then and Now

(Continued from page 118)

of times. We read: "The writer's first encounter with this *strange principle of Christian fellowship* occurred in 1906, when he observed it in action at the intersynodical conference at Ft. Wayne" (p. 4 — emphasis ours). The remainder of the full-page editorial expresses sharp criticism of the "strange principle" that was applied at these meetings.

Dr. O. A. Geisemann, one of the editorial associates of the *American Lutheran* and author of the column "While It Is Day," gave expression to such a critical attitude toward the conservative Lutheran position of our fathers when he wrote: "As I see it, . . . we dare no longer allow fear or an inferiority complex or the safety of isolation, or belabored and unjustifiable interpretations of inapplicable Bible texts to prevent us from moving forward aggressively" (April 1956, p. 5).

Only recently Dr. Martin Marty, a pastor of the Missouri Synod and an associate editor of the *Christian*

Century, outlined with considerable frankness the program and methods whereby changes may be effected within church bodies that still are antiecumenical (this means, church bodies who decline to engage in joint worship and church work unless first confessional unity has been established). Writing in *The Christian Century*, he advocates a program whereby the ecumenically-minded remain within their church bodies, but "work for constructive subversion, encirclement, and infiltration, until antiecumenical forces bow to the evangelical weight of reunion." Although they remain within their denominations, with whose principles they do not agree, they will "somehow telegraph to the world who it is they serve and where their loyalties already lie" (Jan. 11, 1961, p. 45). These are the methods Dr. Marty openly proposes. (See the editorial "For Truth and Ethics" in *The Northwestern Lutheran*, Feb. 26, 1961, p. 67).

The next issue will present the final installment of this series entitled: *Before the Founding of the Synodical Conference*.

JUNIOR CHOIR ROBES AVAILABLE

Thirty-six junior-choir robes for children from 9 to 15 years of age are being offered for sale at a very low price. For particulars write to:

Mrs. Dick Winter
605 N. 11th St.
Norfolk, Nebr.

ALTAR CROSS WANTED

The Canadian Mission, located at Sault Ste. Marie, Ontario, seeks an altar cross and candlestick set to help improve the Armoury, their present place of worship. Write to:

Pastor R. Lauersdorf
5345 Elizabeth St.
Sault Ste. Marie
Ont., Canada

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).

APPOINTMENTS

Because of the press of congregational duties it has been necessary for Pastor Karl Bast of Madison, Wis., to relinquish his position as Western Wisconsin District Mission Board chairman and member.

Pastor Henry Paustian has been appointed to succeed him as chairman of the Board and Pastor Robert Beckmann has been appointed the new member of the Board.

R. W. MUELLER, President
Western Wisconsin District

Pastor Martin Braun of Milwaukee has been appointed to the Committee on Publications to fill the vacancy created by the resignation of Pastor Edgar Knief. Pastor Knief resigned for reasons of health.

Mr. Melvin Pfeil of Hadar, Nebr., has been appointed to fill the vacancy on the Board of Control of the proposed Nebraska Lutheran Academy. Mr. Pfeil will serve in place of Mr. Thomas Jones, who resigned when moving to another part of our country.

OSCAR J. NAUMANN, President

A REQUEST FOR NAMES

The undersigned would appreciate learning the names and the addresses of Wisconsin Synod families living in the Beloit, Wis., and Rockford, Ill., area. He would also appreciate being notified of families intending to move into this area.

Pastor Roland C. Hillemann
Good Shepherd Lutheran Church
2447 Park Ave.
Beloit, Wis.

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

THE SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet May 24 and 25 in the Synod Office Building, 3616-32 West North Ave., Milwaukee 8, Wis. The first session will begin at 9:00 a.m., Central Daylight Time. The Committee on Assignment of Calls will meet in the Tower Room at Thiensville May 26 at 9:00 a.m., C.D.T.

The following preliminary meetings have been announced:

Conference of Presidents: May 22, 9:00 a.m., President's office.

Board of Trustees: May 22, 9:00 a.m.

Commission on Doctrinal Matters and Advisory Committee on Doctrinal Matters: May 22, 7:00 p.m., President's office.

Board for World Missions: May 22, 9:00 a.m., Auditorium of the Synod Office Building.

Board for Home Missions: May 22, 9:00 a.m., Annex Building, 3614 W. North Ave.

Board of Education: May 22, 10:00 a.m., 3612 W. North Avenue.

Lutheran Spiritual Welfare Commission: May 22, 1:30 p.m., in the Spiritual Welfare Office, 3614 W. North Ave.

Planning Committee for the Educational Institutions of the Synod: May 22, 9:00 a.m., Room 210.

General Board of Support: May 23, 10:00 a.m., Room 210.

Advisory Committee on Education: May 23, 10:00 a.m., Annex Building, 3614 W. North Ave.

All boards and committees are requested to duplicate their reports in accordance with Section 3.01a of the revised Constitution and Bylaws.

OSCAR J. NAUMANN, President

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

GADSDEN DELEGATE CONFERENCE

Date: April 17, 1961.

Place: Good Shepherd Church, Tucson, Ariz. Time: 9:00 a.m. (Brief Communion service). Assignments: Is our Catechetical Course Sufficient to Arouse in our Children an

Enthusiasm for Church Membership? by N. Sprengeler; Chaplaincy, E. A. Sitz; Conclusion of John 6, J. Gerlach. Substitute papers: Did Judas Take Communion? by M. Nitz; Capital Punishment, C. Metz.

Note: This is a one-day conference.
V. H. WINTER, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Place: St. Paul's, Saginaw, Mich.; R. Gensmer, pastor.

Date: April 24 and 25, 1961 (beginning with a Communion service at 9:00 a.m. on Monday).

Speaker: Paul Kuske (alternate: Theodore Kuske).

Agenda: The first day of the conference is reserved for a discussion of Fellowship. Regular reports and other business will be discussed on the second day. Teachers are required to be present the first day.

R. A. SCHULTZ, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: April 17, 18, 1961. Communion service at 9:30 a.m.

Place: Good Shepherd, Benton Harbor, Mich.; W. J. Zarling, host pastor.

Sermon: Wayne Bartelt (alternate, W. Beckmann).

Agenda: Ezra—Isagogics, W. W. Westendorf; I Timothy—Exegesis, E. Klaszus; "America's Lutherans," P. Hoenecke (Book Review); "Between the Testaments," W. Beckmann (Book Review); "Power Through Pentecost," H. Zink (Book Review); The Indigenous Church E. H. Wendland; Reports etc.

RONALD F. FREIER, Secretary

SOUTHEASTERN PASTORAL CONFERENCE

Place: Apostles Lutheran Church, Toledo, Ohio; Myron Kell, pastor.

Date: April 17-18, 1961.

Pastors: Please note the above change in dates.

R. A. BAER, Secretary

SOUTHEASTERN MICHIGAN DISTRICT TEACHERS' CONFERENCE

April 28, 1961

Trinity Lutheran School
Jenera, Ohio

- 9:00-9:15 Opening Devotion
Pastor Martin P. Bradtke
- 9:15-9:45 Hymn Study — Grades 4 and 5
Demonstration Lesson
Miss Carol Alten
- 9:45-10:15 Training Children to Sing
Correctly — Grades 4 and 5
Demonstration Lesson
Mr. Ronald Gresens
- 10:15-10:30 Recess
- 10:30-11:00 Social Studies—Grades 7 and 8
Demonstration Lesson: Correlating the History and Geography of the Scandinavian Countries
Mr. William Fuhrmann
- 11:00-11:30 Science — Grades 7 and 8
Demonstration Lesson: The Science of Sound
Mr. Jerome Kruse
- 11:30-12:00 Discussion
- 12:00-1:15 Noon Break
- 1:15-2:15 The Middle Road in Teaching
Primary Reading — Presentation and Discussion
Miss Eleanor Petrowsky
- 2:15-2:30 Recess
- 2:30-2:50 Review of Proposed State
Accreditation
Mr. Donald Zimmerman
- 2:50-3:45 Business and Elections
- 3:45- : Inspirational Address
Pastor Martin P. Bradtke

CAROLYN M. SMART, Secretary
300 Auburn Street
Plymouth, Mich.

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 1 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

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Emanuel Lutheran Church, New London, Wis.
 Date: April 11, 1961.
 Time: Opening service with Holy Communion at 9:00 a.m.
 Preacher: R. Carter (alternate: P. Eggert). President Oscar Naumann and District President Oscar Siegler will be present to discuss the Synodical situation as it is at present. If time permits, unfinished papers and Conference business will be presented.
 C. SCHLEI, Secretary

WINNEBAGO PASTORAL CONFERENCE

Place: Zion Congregation, Kingston, Wis.
 Date: Monday, April 10, 1961.
 The conference will begin at 9:00 a.m. with a Communion service. Prof. Walter Hoepner will be the preacher; H. Kahrs will serve as his alternate.
 The Agenda: "The Status of the Four Synods on Fellowship," Pres. O. Siegler; A Continuation of the Study of the Book of Daniel, Pastor N. Mielke; 1 Tim., Professor M. Drews; Questions of Casuistry; Financial Secretary's Report.
 Professor Toppe of Northwestern College will address the Conference.
 GLENN UNKE, Secretary

LAKE SUPERIOR PASTORAL CONFERENCE

Date: April 18 and 19, 1961.
 Place: Christ Ev. Lutheran Church, Menominee, Mich.
 Opening Session: April 18, 9:30 a.m., C.S.T.
 Lodging: Please make requests for lodging well in advance to the host pastor, T. Thurow.
 H. JUROFF, Secretary

RHINELANDER PASTORAL CONFERENCE

Date: April 17, 1961, 9:00 a.m.
 Place: First Ev. Lutheran Church, Woodruff, Wis.
 Preacher: D. Kuske (E. Leyrer, alternate).
 Communion service: 7:00 p.m.
 Papers: M. Radtke, F. Bergfeld.
 WILLIAM HEIN, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 18 and 19, 1961.
 Place: Emmanuel, Town Herman, Dodge County, Wis.; Ph. Huebner, pastor.
 Opening Communion service: 9:30 a.m.
 Preacher: Benjamin Hahm (C. J. Henning, alternate).
 Essay assignments: Pastoral Ethics, A. von Rohr; Sponsorship (Baptism), E. Weiss; Admonishing the Weak, G. Maas; A Study of "Theology and Fellowship," Wm. Schink; Enlisting Interest in Bible Class, Ph. Huebner; Objective and Subjective Faith, E. Hahm; Alcoholics and Alcoholism, W. Sauer; Exegesis of Genesis 6, C. Weigel; Exegesis I Corinthians 5, J. Ruege; The Prophet Malachi, E. Breiling.
 CARL J. HENNING, Secretary

WESTERN WISCONSIN

JOINT MISSISSIPPI VALLEY AND SOUTHWESTERN PASTORAL CONFERENCE

Place: First Ev. Lutheran Church, West and Cameron, La Crosse, Wis.; F. H. Miller, pastor.
 Date: Tues., April 11, 1961; Communion service at 9:30 a.m.
 Speaker: R. Kant (R. Kobs, alternate).
 Essays: Selected Passages from the Sermon on the Mount, N. Gieschen; The Tie Between the Church and the Ministry, O. Heier.
 The ladies of the congregation will provide the noon meal. Please announce to the host pastor.
 R. T. BECKMANN, Chairman

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Time: April 18 and 19, 1961.
 Place: St. Paul's Ev. Lutheran Church, Menomonie, Wis. H. Marcus Schwartz, pastor, and H. A. Pankow, assistant pastor, hosts.
 Holy Communion service April 18, 10:00 a.m., Herbert Schaller, speaker (Loyal Schroeder, alternate).
 M. KOEPEL, Secretary

DISTRICT PASTORAL CONFERENCE

Place: Northwestern College, Watertown, Wis.
 Date: Tues. and Wed., June 13, 14, 1961.
 Agenda: Preacher, A. Stuebs, (alternate, C. Mischke).
 Essays: "Article VII of the Augsburg Confession in the Light of the Apology," James Fricke; "Church Fellowship," Prof. C. Lawrenz.
 Registration details will be sent to each pastor of the District.
 E. J. C. PRENZLOW, JR., Secretary

WISCONSIN SYNOD TEACHERS' CONFERENCE OF CENTRAL WISCONSIN

April 21, 1961

St. Stephen's School
 412 Maple Ave.
 Beaver Dam, Wis.
 Conference Program
 9:00-9:30 Opening Service, Dr. E. C. Kiessling

9:30-10:30 Communism and its Effect on the American Way of Life
 10:30-10:45 Recess
 10:45-11:45 The Children's Choir, Pastor K. Eggert
 11:45-12:00 Business Meeting
 12:00-1:30 Noon Recess
 1:30-2:15 Athletics as an Integral Part of Lutheran Education, G. Pankow
 2:15-2:30 Recess
 2:30-3:30 How Work in Art Progresses from Grade to Grade, James Tank
 * * * *

WESTERN WISCONSIN TEACHERS' CONFERENCE

April 27 and 28, 1961
 Baraboo, Wisconsin

Thursday

9:00 Opening Devotion
 9:15 "Promoting the Christian Day School," Pastor W. Schmidt
 10:30 Band Concert First Lutheran Band, La Crosse. "Instrumental Music in Our Day Schools," F. Hagedorn
 11:30 Business Meeting
 12:00 Noon Recess
 1:15 Devotion
 1:25 "Have You Tried This?" A. Moldenhauer
 2:40 Excursion

Friday

9:00 Opening Devotion
 9:15 "How to Decide a Call," A. Fehlauer
 10:30 "A Practical Method of Cursive Writing," Mrs. F. Hagedorn
 11:30 Report of Board of Education and Business Meeting
 12:00 Noon Recess
 1:15 Devotion
 1:25 Sectionals
 7 & 8, W. H. Nolte
 5 & 6, V. Meyer
 3 & 4, Miss J. Sieker
 Kindergarten, 1, & 2, Miss M. Schuetze
 2:15 Business Meeting
 3:00 Inspirational Address
 MISS MARGARET JASTER, Secretary

INSTALLATIONS

Pastors

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

Zimmermann, Gotthold F., as pastor of Christ Ev. Lutheran Church, Lodi, Calif., by W. Pifer; assisted by R. Hochmuth; March 19, 1961.

Teacher

Kopitzke, Eldor, as teacher in Trinity Ev. Lutheran School, Brillion, Wis., by J. J. Wendland, v.p.; March 15, 1961.

Commissioning Pastor

Sawall, Robert L., as missionary to Northern Rhodesia, Africa, at Emmanuel Lutheran Church, New London, Wis., by A. L. Mennicke; assisted by W. Pankow, F. Heidemann, W. Hoyer; Feb. 19, 1961.

TREASURER'S STATEMENT July 1, 1960, to February 28, 1961

Receipts	
Cash Balance July 1, 1960.....	\$ 64,128.64
Budgetary Collections	\$ 1,607,676.10
Revenues	277,617.03
Total Collections & Revenues....	\$ 1,885,293.13
Non-Budgetary Receipts:	
Payments on Accounts	
Receivable	3,930.00
Luth. S. W. C.—Prayer Book	80.12

Bequests	3,999.73
Miscellaneous	300.00
Total Receipts	\$ 1,893,602.98
Disbursements	
Budgetary Disbursements:	
General Administration	92,659.62
Board for Information and Stewardship	36,129.62
Wisconsin Luth. Seminary....	75,523.03

Northwestern College	185,609.44
Dr. Martin Luther College	234,072.44
Michigan Lutheran Seminary	138,516.62
Northwestern Luth. Academy	84,163.86
Milwaukee Lutheran Teachers' College	15,323.99
Nebraska Academy	1,007.00
Academy Subsidies	33,600.00
Winnebago Teacher Program	12,664.27
Home for the Aged	35,439.19
Missions —	
General Administration	
Home Board	367.83
Board for World Missions	9,627.68
Indian Mission	103,108.68
Colored Mission	51,572.53
Home Missions	395,424.67
Refugee Mission	45,701.78
Madison Student Mission	66,806.03

Northern Rhodesia Mission.....	24,089.15
Lutheran Spiritual Welfare Commission	6,109.97
Japan Mission	20,750.82
Spanish Mission	5,845.20
Winnebago Luth. Academy.....	2,000.00
General Support	64,865.45
Student Aid	9,268.38
Board of Education	18,021.57
Teacher Certification	1,551.97
Depreciation on Inst. Bldgs.	95,476.08
Revenues for Spec. Bldg. Fd.	232,502.46

Total Budgetary Disbursements \$2,100,799.33

Non-Budgetary Disbursements:
Taxes on Property Sold 558.00

Total Disbursements \$ 2,101,357.33

Deficit February 28, 1961..... \$ 143,625.71

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For Period of July 1, 1960, to February 28, 1961

	1959-60	1960-61	Increase	Decrease
Collections	\$ 1,460,369.38	\$ 1,607,676.10	\$147,306.72	
Disbursements	2,030,813.55	2,100,799.33	69,985.78	
Operating Deficit.....	\$ 570,444.17	\$ 493,123.23		\$ 77,320.94

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 7,824.34	\$ 13,870.00	\$ 6,045.66	56.41
Nebraska.....	6,893	53,975.36	68,930.00	14,954.64	78.30
Michigan.....	26,030	201,586.20	260,300.00	58,713.80	77.44
Dakota-Montana.....	8,040	56,619.02	80,400.00	23,780.98	70.42
Minnesota.....	39,286	287,125.82	392,860.00	105,734.18	73.09
Northern Wisconsin.....	48,129	315,018.53	481,290.00	166,271.47	65.45
Western Wisconsin.....	50,004	304,298.98	500,040.00	195,741.02	60.85
Southeastern Wisconsin.....	50,004	354,896.22	500,040.00	145,143.78	70.97
Arizona-California.....	3,584	22,264.16	35,840.00	13,575.84	62.12
	233,357	\$ 1,603,608.63	\$ 2,333,300.00	\$729,961.37	68.73

C. J. NIEDFELDT, Treasurer

CONTRIBUTIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Month of February 1961

For General Relief

Memorial wreath in memory of Mr. George Schlicht by Mrs. Courtney Quandt	\$ 5.00
F. W. Priebe, Neshkoro, Wis.	5.00
	\$ 10.00

For Budget Treasury

Rev. G. Horn, Red Wing, Minn.	\$ 4.20
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For Rhodesia Mission

St. John's Lutheran Church, Marengo, Iowa	\$ 10.00
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For Rhodesia Medical Mission

Trinity Lutheran Ladies Aid, Keystone, Wis.	\$ 50.00
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For Books for Missions

Joint Youth League of St. Peter's Lutheran Church, McMillan, Wis., and Emmanuel Lutheran Church, March Rapids, Wis.	\$ 15.95
Pupils of Immanuel Lutheran Day School, Hadar, Nebr.	8.65
	\$ 24.60

For Negro Missions

Memorial wreath in memory of Teacher William Hellermann by Winnebago Lutheran Teachers' Conference. .	\$ 10.00
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For Japan Mission

Pupils of New Salem Lutheran School, Sebawaing, Mich. .	\$ 56.35
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For Lutheran Spiritual Welfare Commission

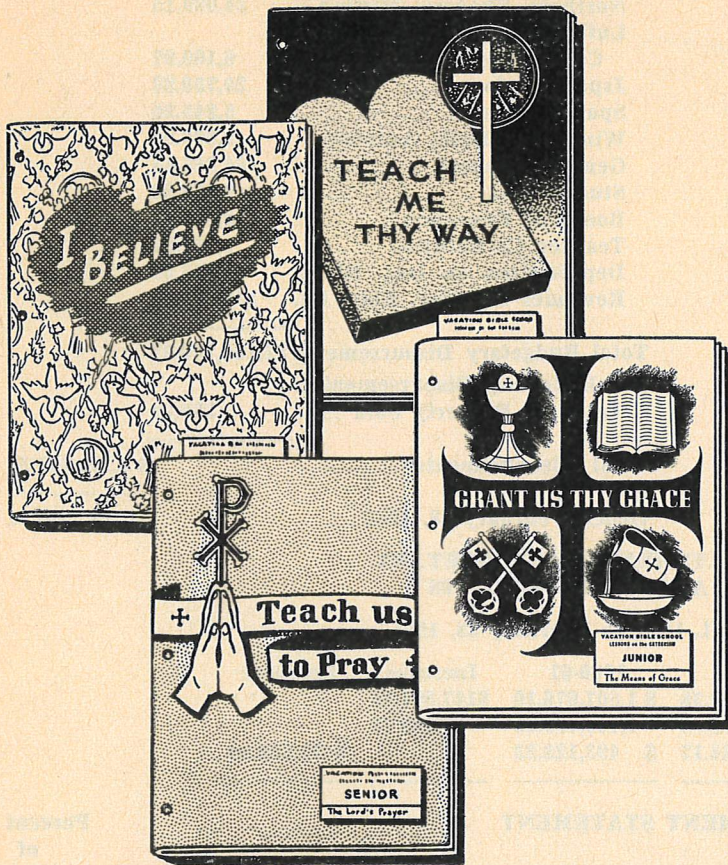
Mrs. Martha Ochsner, Moberg, S. Dak.	\$ 1.00
Mrs. E. Trump, Flint, Mich.	1.00
	\$ 2.00

For Church Extension Fund

Students at Northwestern College, Watertown, Wis.	\$ 125.50
Southwestern Pastoral Conference of the Michigan District	13.50
Memorial wreath in memory of Mrs. William Beyers by Rev. and Mrs. A. L. Mennicke	3.00
Memorial wreath in memory of Mrs. Marie Hinderer Harris by Christian and Mattie Hinderer, Seattle, Wash.	5.00
Memorial wreath in memory of Herman Schmidt by Ladies Aid Society of St. John's Ev. Lutheran Church, and Rev. and Mrs. David Tetzlaff, Whitewater, Wis.	10.90
	\$ 157.00

\$ 304.15

C. J. NIEDFELDT, Treasurer



996-N
 Rev. Oscar Naumann, Pres.
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