

Syn. Conf. Convention Report



THE NORTHWESTERN Lutheran

June 18, 1961

Volume 48, Number 13



BRIEFS by the Editor

A RATHER EXTENSIVE REPORT ON THE SYNODICAL CONFERENCE CONVENTION appears in this issue. It was our conviction that a report of this nature and of this length was called for in view of the importance which attaches to the action taken by this convention and to the subsequent action that may be taken by the individual synods.

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THE UNUSUAL NUMBER OF VISITORS in attendance at the convention showed that many sensed that what this convention did, could have most grave, far-reaching, and lasting consequences. We have attended all but one of the Synodical Conference conventions in the last 12 years, and in none of them have we detected as taut an atmosphere as at this one.

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COMMENCEMENT EXERCISES have been held at Wisconsin Lutheran Seminary and at Dr. Martin Luther College. Before this week in which we are writing is out, the rest of the Synod's schools will close other school year. We hope to

have reports from all our schools in the next two issues.

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MISSIONARY EDGAR E. GUENTHER HAS DIED. This word came to us a few days ago. The veteran missionary had been ill for some time. His family and friends had feared that he might not live to observe his fiftieth anniversary as a missionary among the Apaches. But that privilege was granted to him by his Lord before he was called home. One feature of that observance was the gathering of many Apaches who came to honor him, or rather, to honor the God of Edgar E. Guenther and His Gospel of Christ. You will find an account of that on page 203. We hope to publish the obituary in our next issue.

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THE BOOKS OF REPORTS AND MEMORIALS is referred to in the report on the Recessed Convention of the Synodical Conference. This is a booklet containing all the reports prepared by the boards, commissions, and committees (permanent or otherwise) of the Synod. These reports

have been submitted to the Synodical Council and have been discussed in its meetings. Then they are incorporated in the "Book of Reports and Memorials." Thus these reports become the basis for the program of business which lies before the delegates when they

assemble for the biennial Convention of the Synod. It should be noted, however, that placing a report with certain recommendations into this booklet does not mean that the men composing the Synodical Council have put their stamp of approval on everything in those reports and have agreed to support all the proposals contained in such reports. They have merely agreed to let the report come before the Synod Convention as an item on the agenda.

THE MEMORIALS are requests and pleas to the Synod to adopt a certain course of action. Such memorials or overtures may be presented — in writing, of course — by any District, conference, congregation, board, or individual in the Synod.

THE DISTRICT PASTORAL, TEACHER, AND DELEGATE CONFERENCES are the larger groups which study this collection of reports and memorials in advance of the Convention. They usually have their meetings in June. (See the Calendar of Conferences.)

Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

The Northwestern Lutheran

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Volume 48, Number 13

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June 18, 1961

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 North Ave., Milwaukee 8, Wis. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
In Milwaukee	\$2.25
For blanket subscription	\$1.75
In bundle subscription	\$1.60

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THE COVER — St. Paul's Ev. Lutheran Church, Dale, Wisconsin; Erwin Ploetz, pastor.

Editorials

A Bad Press From time to time this church body or that is a victim of a "bad press." It may be heeding God's directives in Scripture as it carries on its work, but that will not spare it the embarrassment of being characterized as narrow-minded, reactionary, un-American, intolerant, and the like, by the public press. This should come as no surprise, however, because the average reporter and publisher is either more or less ignorant of Scripture truth or has, at best, only a general Protestant acquaintance with it. How can he determine what is Scriptural and God-pleasing?

Members of the Wisconsin Synod are no strangers to this type of bad press. Their stand on such issues as lodges, Boy Scouts, government chaplains, prayer fellowship, unionistic services, and negotiations with other Lutheran bodies has often been exposed to public ridicule. But, again, how can those who are not spiritually minded be expected to do otherwise than to make light of a conscience that is bound in God's Word?

There is an ever-present temptation to try to avoid a bad press at all costs. Relative immunity from public disapproval can, of course, be had by hushing up unpopular Scripture testimony, by trimming spiritual sails to currents of thought in the community, by keeping pace with public opinion, or by being no more than a cautious but eager step or two behind it. The price, however, is no less than a compromise of truth; it may be as high as an outright denial of it.

Only the flesh is willing to pay such a price. The spirit knows that popular approval is often not worth seeking or having. The spirit realizes that the world does not know Christ or His doctrine. The spirit understands the implications of our Lord's word, "Woe unto you, when all men shall speak well of you!" It knows that those who love the praise of men are not really concerned about the praise of God; in fact, they forfeit the praise of God.

A confessional church body may be embarrassed, annoyed, and pained by a bad press, but it knows that there is something worse than a bad press, and that is—no bad press. Then a confessional church has real cause for alarm.

C. TOPPE

* * * *

Chapter and Verse When Jesus quoted Scripture, He might refer to "Moses and the prophets" or simply say "It is written," without mentioning where it was written in the Old Testament. It was unusual for Him to be so specific as in Luke 20:42: "David himself saith in the book of Psalms."

St. Paul quotes Scripture very often, but never by chapter or verse, and not often by mention of the name of the writer or the book from which he is quoting. Only once in the Bible is a certain chapter or Psalm mentioned by number. That instance is in Paul's sermon in Antioch when he said that it is written in the "second psalm" that God said: "Thou art my Son, this day have I begotten thee." That is the only time a Psalm is referred to by number.

When Luther quotes the Bible he refers to the writer by name or mentions the name of the book, and often gives the number of the chapter from which he is quoting. But he never mentions the number of the verse. Whenever the number of a verse is given in any of Luther's writings, that is an addition that was made after Luther's death. Luther quotes in this fashion: "the last chapter of Matthew," or "Romans, chapter sixth" or "the Evangelist John, chapter twentieth," naming the book and giving the number of the chapter, but never the number of the verse.

There is a simple reason for this manner of quoting. Before the year 1200 the books of the Bible had not yet been divided into chapters. That division was made by Stephen Langton, Cardinal and Archbishop of Canterbury, who died in 1228. The division into verses was made much later. Robert Stephanus, a famous book publisher of Paris, was the first to publish a New Testament with numbered verses; and the first whole Bible to appear with numbered chapters and verses appeared in 1555. This also was the work of Stephanus. Luther had a Bible that was divided into chapters, but no Bible in his day had yet been divided into verses. Luther's German Bible was not published with the complete chapter and verse division until 36 years after his death.

The division into chapters and verses makes it very convenient to look up a certain passage and is a great timesaver. Much labor was spent on making the division, and every student of the Bible is grateful to the men who did the work. But one must not look upon this division as something sacred or inspired, and one must frequently ignore it in order to keep together thoughts that certainly belong close together, although separated by the numbers of the verses.

E. E. KOWALKE

* * * *

The Sanctity of Doctrine St. Paul wrote Timothy that Scripture is profitable for doctrine. That should not be overlooked. Ours is a doctrinal church, one which puts much stress on doctrine because that is what the Bible does. A doctrinal church is not very popular these days. It is much disliked and derided. And so it is with doctrinal preaching.

But we have no choice in the matter if we want to remain true to our God, no matter how "dry and stale" some hearers find it, for it is characteristic of the Scriptures that they continually stress and urge doctrine. That is what makes the Scripture profitable to us. "The scripture cannot be broken." Jesus once said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The doctrine of Scripture does not enslave, as so many complain, but actually sets us free. No doctrine of Scripture can be set aside without loss to our souls.

IM. P. FREY

Studies in God's Word: The Story of My Life

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief (I Timothy 1:15).

The story of a person's life is called his "biography." When he writes it himself, it becomes his "autobiography."

Suppose that you and I were suddenly called upon to write the story of our life. Suppose that we were to write it, knowing that we had but a short time to live. What would we include? What would seem important? What would be worth mentioning at such a time?

In the light of eternity, many things that once seemed highly important to us would become rather insignificant. In the light of eternity only two things would really matter: man's sin and God's grace. We would be compelled to say with Paul in the words of the poet:

"Chief of Sinners Though I Be"

Paul wasn't boasting when he called himself the "chief of sinners." He wasn't proud of his past life. He remembered well how he had once been a blasphemer and a persecutor. He had wrought great havoc in the Church. He had spoken vile things against his blessed Lord. He had forced others to do likewise. He had found great delight in seeing the followers of Jesus suffer. He had been instrumental in taking many a life for no greater crime than that they confessed Christ as their Savior. Even though many years had now passed, even though God had forgiven him and received him as His child, he still shuddered with fright when he thought of his narrow escape. The memory of it all was still so vivid that he did not hesitate to call himself the "chief of sinners."

This was not an easy confession to make. Paul might have sought to excuse his sin, to minimize his guilt,

to take comfort in the thought that many others were just as bad as he. But he realized that this was a personal matter between himself and his God. What someone else was, didn't matter now. The important question was, "What is my relationship with God?" Viewing himself in that light, Paul was compelled to confess, "I am the chief of sinners."

If you and I were writing the story of our life, especially if we were doing it in the light of eternity, we could well afford to omit many of the nonessentials. For our soul's sake, however, we could not afford to omit the confession of Paul, "I am the chief of sinners."

But we've never been blasphemers and persecutors. We have a good reputation among men. We've never done anything that would cause people to raise their eyebrows. Of course, we're not perfect, but who is? In just this way we may often seek to cover our sin.

Let's not forget, though, that our life is not judged by the standard of men, but by the standard of God. What if our life is as good as or better than that of our neighbor! That proves nothing. God's Law does not ask how we rate in comparison with someone else. God's Law becomes very personal. It demands perfection in thought, desire, word and deed. Since I am unable to meet that requirement, it's small comfort to me that my neighbor can't meet it either, that he may have missed the mark even farther than I have.

In this matter only my God and I are involved. What someone else is doesn't matter right now. Here I am taking a close look at myself. I see no one else. I see only *my* sins and shortcomings. I am the "chief of sinners."

Only when I begin with this confession, will the story of my life have a happy ending. Only when I begin with this confession, will I have the faith to add:

"Jesus Shed His Blood for Me"

The story of Paul's life shows us the fullness of God's grace and mercy. We know what Paul had been. He made no attempt to hide it. If God had let him go his self-chosen way, if God had abandoned him to his rightful doom, no one could have questioned the justice of His verdict.

But God's Son had shed His blood also for this soul. There is no sin too great to be forgiven. There is mercy and forgiveness even for the "chief of sinners."

God's forgiveness is without reservation. How we often view with suspicion one who has wronged us! We can't quite trust him or ever feel the same toward him again. But when God forgives, He truly forgives—He forgets. Paul's past was blotted from the record. What he had been, was never mentioned again. What he was now, was the only thing that counted. Not only did God accept Paul as His child, but He gave him grace to become the apostle who "labored more abundantly than they all."

No lesser measure of grace has been shown to you and me. Dead in trespasses and sins, enemies of God, inclined only to that which is evil! That describes our natural state. But Jesus shed His blood for us. Now we belong to Him. This is a fact so true, so trustworthy, so reliable, that no one can afford to reject it.

Some day our obituary will be read. Perhaps it will contain many fine things about us. Perhaps the pastor that preaches our funeral sermon will be able to pay us many a glowing tribute. But above all, let us make it our concern now that he may be able to summarize the story of our life in these words:

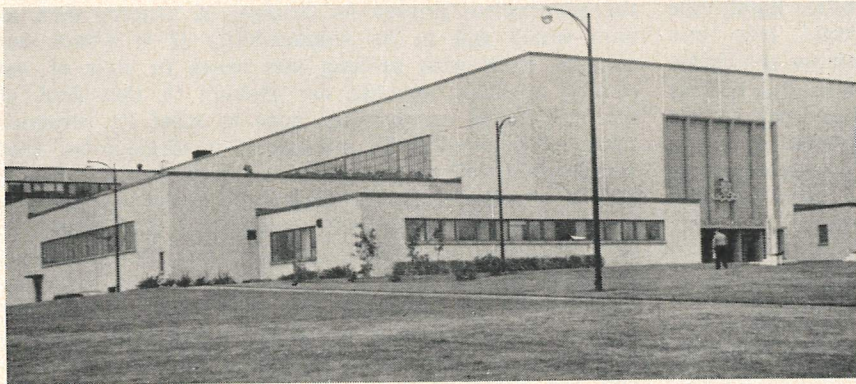
*Chief of sinners though I be,
Jesus shed His blood for me.*

C. MISCHKE

News FROM OUR Missions



Sault Sainte Marie, Ontario



*Armoury Building — House of Worship
For Our Savior's Lutheran Church, Sault Sainte Marie, Ontario, Canada*

When St. Paul was blazing a missionary trail across the world, he often preached in peculiar places. Oftentimes the Jewish synagogue provided a pulpit for Paul. But we find him also preaching along a riverbank in Philippi to a small group of women. In Athens he stood on a hilltop and proclaimed the Gospel. In Corinth a private house served as a place of worship.

We Christians of today are used to seeing special houses of worship. We call them churches. When we speak of going to church, we think automatically of an immense brick building with a lofty steeple, of a small, frame mission-type church with a little steeple, or whatever style you have. When we enter this church, we expect to see a pulpit, an altar, and pews. A church building should look like a church, we think. Of course, we realize that it is not the building which makes our worship what it is, but God's Word which is heard there. Still that image of a special building sticks in our mind.

If you want to see peculiar places of worship today, come to some of our mission congregations. You may be used to church buildings, but not all of our missions have them. Come, for example to our only Canadian

mission, located at Sault Sainte Marie, Ontario. If you are on a vacation trip this summer near the Soo, stop and worship with us on Sunday. But when people direct you to our place of worship, don't look

for a church building. Look instead for an armoury, a building about as big as a normal block. You can see what it looks like by looking at the picture. We hear God's Word every Sunday in this "church."

Our place of worship is the theater portion of this armoury. In it are about 400 seats, plenty of room for our small congregation. In fact we look too small to the eyes of the visitor when he enters. Or the visitor doesn't even enter the theater. He gets only as far as the drill hall and spots the soldiers drilling. That makes him head for the door. On other occasions he might wonder when he sees a long ramp built out into the middle of the theater, left there from the fashion show which was held in our "church" on Saturday evening. So many people visit only once or not at all because they

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Visiting Northern California This Summer?

We suggest that visitors to northern California's vacationlands note the location of our Synod's three congregations in this area. Each is very easily reached from the main US highways 99 or 101. We look forward to welcoming our fellow Lutherans to our worship services.

Lodi (US 99 between Sacramento and Stockton)

CHRIST Ev. Lutheran Church, Gotthold Zimmermann, pastor
2 blks. W. of US 99 on Flora St. Tel.: ENdicott 8-6250
Gottesdienst 9:00 A.M. English service 11:00 A.M.

San Carlos (US 101 between San Mateo and Palo Alto)

GLORIA DEI Ev. Lutheran Church, Robert Waldschmidt, pastor
Worshiping at 1150 Arroyo Ave. (½ blk. W. of US 101)
Morning service 11:00 A.M. Tel.: Lytell 1-3239

Santa Clara (US 101 between San Jose and Sunnyvale)

PEACE Lutheran Church, Robert Hochmuth, pastor
Worshiping at 2838 El Camino Real (US 101 City Route)
Morning service 8:45 A.M. (July, Aug., Sept.)
Tel.: CHerry 8-7967



A Lantern to Our Footsteps

God's Reply to Our Questions

**Topic: Space Travel
Against God's
Will?**

Ours is called the space age. The toy space helmet advertised on a box of breakfast food, the announcement of Russia's Major Gagarin's orbital flight, the televising of Commander Shepard's brief ride into space remind us of this new age in which we are living.

Is all of this probing into space against the will of God? a Christian may ask. Is man going beyond his divinely appointed limitations? Is man probing into a domain that belongs alone to God? Since such questions may arise, a fellow pastor asked that the above question be the subject of discussion in this column.

God Somewhere Out in Space?

There are those who seem to have the thought that somewhere way out in space is where God may be found. Somewhere out there is where heaven is located. Apparently believing that such is the Christian view, a Russian scientist thought he had proved his atheism by boasting: "We have shot a rocket to the moon, we have penetrated outer space, but we did not find God there." One of our United States astronauts was asked why he volunteered for the dangerous mission of riding a rocket into space. According to the Associated Press his answer was: "I figure it would probably be the nearest I'd ever get to heaven. I thought I ought to make the most of it."

How Man Draws Near to God

In this connection it is well to call to mind a few verses of Psalm 139. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (vv. 8-10). Very correctly a churchman gave the answer to the Russian scientist: "If you cannot find God on earth, you will not find Him on the moon either." And we can also say to our astronaut: If you have not found heaven through Christ, if you have not through faith in Christ become an heir of heaven, you will be no nearer heaven when you are miles up in space than when you are standing on the earth. Not through a particular physical location in which we find ourselves, but through faith in the Lord Jesus Christ do we draw near to God, to heaven. Finding God up there, drawing nearer to heaven way out there is not involved in space travel.

The Government's Responsibility in the Matter

Should our government engage in space experimentation? We must remember that one of the responsibilities of government is to protect its citizens. While we realize that even the most powerful armies and the best equipped forces without the help of God

will be a poor protection, we nevertheless also know that it is through such means that the Lord would have the government protect its citizens. A country such as ours would fail in its responsibility if it would not concern itself with probing into space in view of the strides potential enemies are making in this field of science. Could our country hope to meet its responsibility of protecting its citizens if it disregarded that which could well be decisive in a future war? In World War II a nation that disregarded air power was thereby committing national suicide. Even as a government at that time had to reckon with the fact that we were living in the air age, so it must now reckon with the fact that we are launching into the space age. Sending rockets into space, putting satellites into orbit involves more than playing with expensive toys about which you can boast; it can well play a vital role in our national defense. And our national defense is our government's responsibility.

Has God Limited the Range of Space Travel?

After God had completed His creative work, He said to man: "Be fruitful, and multiply, and replenish the earth, and *subdue it*" (Gen. 1:28). Man is to gain mastery over the creation into which God has placed him. How far does this "subduing" extend? God Himself will place His limitations upon that. It is not for us to place limitations upon man's subduing of the earth and say: This is permitted by God, but something else is not. Is it against the will of God to fly an airplane? No one would seriously contend that that in itself is wrong. If it is permissible to fly at 50,000 feet, is it still permissible to fly at 100,000 feet? And if that is still permissible, who is going to draw the line and say: But you may not go over 10 miles, or 100 miles above the earth; then it is against the will of God? Only God will have to draw that line for man. So it is not for us to say: Traveling at heights beyond a certain limit is against the will of God when God Himself has not expressly said so.

What Causes God to Step In?

And God will let man know when he exceeds his bounds. He will step in and put a stop to what He does not want. Besides, God not only looks at what man is doing, but at the reason for doing it. When the people of Babel planned to build a great tower to make a name for themselves, when their building skill was to be used solely for the glory of man and in defiance of God (not simply to get higher up into space), God confused their tongues and in this simple way made further progress on their part impossible.

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The Recessed Convention of The Lutheran Synodical Conference

May 17-19, 1961

On the morning of May 17 the voting delegates to the recessed convention of the Synodical Conference, numbering 206, and the advisory delegates, 61 in number, gathered at Wisconsin Lutheran High School, Milwaukee, Wisconsin. In the opening service Dr. Paul Rafaj, president of the Synod of Evangelical Lutheran Churches, preached the sermon.

After the opening formalities, the Floor Committee on Doctrinal Matters presented a resolution expressing appreciation to the Overseas Committee (brethren in church bodies having fellowship with us) for the work it had performed in preparing and presenting its evaluation of the statements on Fellowship of the four constituent synods. After this resolution was adopted, the convention also approved the recommendation that the document prepared by the Overseas Committee be read in its entirety and that, after the reading, opportunity be given for questions regarding the wording. When this had been done, the document was referred to Committee Number 3 (on doctrinal matters) for recommendations to the convention.

Four Fellowship Statements Discussed

The greater part of the first afternoon was devoted to a presentation of the four fellowship statements. Prof. Milton Otto acted as spokesman for the Evangelical Lutheran Synod; Prof. Carl Lawrenz, for the Wisconsin Ev. Lutheran Synod; Pastor Stephen Mazak, for the Synod of Ev. Lutheran Churches; and Dr. Martin Franzmann, for The Lutheran Church—Missouri Synod. After each presentation, time was allotted for discussion.

Resolution Number III

In an evening meeting on the first day this resolution was offered by the Floor Committee:

III. WHEREAS, The union committees of the respective synods have failed to reach agreement regarding their theses on Fellowship; and

WHEREAS, The Overseas Committee, upon examination of these theses implies that the member synods of the Synodical Conference in their presentations on Fellowship have not given due consideration to the marks of the Church (*notae purae*); therefore, be it

- 1) *Resolved*, That the respective synods be urged to hold their presentation on Fellowship in abeyance until the necessary basis can be provided through a restudy and formulation of the doctrine of the Church with special reference to the full implications of the marks of the Church (*notae purae*), and be it further
- 2) *Resolved*, That the respective committees on doctrinal unity be urged to form one Commission on Doctrine for the Synodical Conference with as equal a representation from all bodies as possible and with the addition of the Committee of Over-

seas Theologians, who shall serve on a consultative basis; and be it finally

- 3) *Resolved*, That this Commission be urged to set itself to the task of restudying and formulating in precise fashion the doctrine of the Church and that on the basis of this restudy it proceed to the formulation of the theses on Fellowship, and that these findings and formulations be submitted immediately upon completion to the respective synods for study and adoption or rejection.

During the long discussion which followed it became apparent that the solution offered here to solve the problem confronting the Synodical Conference was welcomed by some, but not by others. Members of the official family of Missouri pleaded that the discussions be resumed. Spokesmen for the Wisconsin Synod, however, declared that they could not return to their constituents with a resolution calling for the Synod to hold its fellowship theses in abeyance. It was also pointed out that there can be no confidence in further talks unless something is done to end the offenses. Others from the Wisconsin Synod argued that the difficulty did not lie in a failure in the past to study the doctrine of the Church, and that we do not need a further study of this doctrine in order to formulate Scriptural fellowship principles.

The Norwegian (ELS) representatives made their willingness to go along with Resolution III dependent largely upon the action that would be taken on their Synod's memorial, which lay before the convention. (See Resolution VII, below.)

Several Wisconsin Synod delegates made the point that the Missouri position was a radical departure from the historical Missouri Synod and Synodical Conference position. While this was freely conceded by one Missouri spokesman, several of Missouri's leaders insisted that the Missouri position was that of Walther and the fathers. One Missouri Synod delegate declared that the fellowship statement supported by the Committee on Doctrinal Unity had not been adopted by the Missouri Synod, and that Missouri's official position was still that of the *Brief Statement*. He proposed a course of action by which the President of the Missouri Synod and its delegates could assure the sister synods that Missouri would return to "the basis of fellowship laid down in the Brief Statement." Nothing came of this proposal, however.

Discussion of this resolution was tabled from Wednesday evening until Friday morning. For the sake of greater clarity, we shall here report the final action on Resolution III.

In the Friday morning debate a speaker for the Wisconsin Synod stated he could not vote in favor of holding in abeyance a statement which simply gave the historical position of the Synodical Conference, the Scriptural position. This was countered by the declaration of a Missouri Synod leader that his synod was not moving away from its old position.

When the vote was finally taken on Resolution III, it was adopted by a considerable majority. To many observers, however, it seemed quite plain that most of the Yea votes came from the Missouri Synod delegates.

What the Vote on Resolution III Means

Since the convention it has become evident that the reporting on this action in the public and religious press has given some of our people a wrong impression concerning the significance of this vote. "The tension has been eased," and "A break in the Synodical Conference has been averted" — these were some of the expressions that were used. Here our readers should remember several facts: 1) The Missouri Synod had three delegates and three votes for one delegate and one vote from the Wisconsin Synod. 2) A resolution of the Synodical Conference becomes binding on a constituent synod only after the synod has voted in its own convention to concur with the Synodical Conference resolution.

The reader should also consider the evaluation ("Conclusions") of the Synodical Conference action which our Commission on Doctrinal Matters drew up after the convention. It is given below. (It was prepared for use in the "Book of Reports and Memorials.")

Resolutions IV - VI

Resolution IV reads as follows:

IV. WHEREAS, It is the manifest duty and purpose of the Synodical Conference to safeguard purity of doctrine and practice among its constituent members; and

WHEREAS, Basic differences have arisen within the Synodical Conference, especially in the field of Christian Fellowship (Prayer Fellowship, Joint Prayer); therefore, be it

Resolved, That we request all the synods and their members to avoid all practices, such as joint worship and prayer with church bodies and groups not in fellowship with us, which have become occasion for offense within the Synodical Conference.

There was a lengthy debate on this resolution. It did not appeal to many Missouri Synod delegates. They stated that to many in Missouri omitting prayers and devotions at the opening of meetings with other Lutheran bodies (the National Lutheran Council, for instance) would be as much an offense as engaging in them would be to the Wisconsin Synod members. They also pointed out that adoption of the resolution would mean Missouri's withdrawal from discussions with the NLC and would call for rescinding the synodical (Mo.) resolutions affirming the distinction between joint prayer and prayer fellowship. Many Wisconsin Synod delegates found it unacceptable on other grounds, chiefly on this that very similar resolutions has been adopted in the past, and yet the offenses had not ceased, but had increased.

Finally it was resolved to refer this resolution to the Floor Committee on Doctrinal Matters which would serve the next Synodical Conference convention.

Resolutions V and VI were then adopted after a brief discussion. These resolutions follow:

V. WHEREAS, Purity in doctrine and practice can only be maintained by the proper exercise in the Ministry of the Keys (by church discipline); and

WHEREAS, Such discipline can only be exercised by the individual synods; and

WHEREAS, The Church can and does function in conformity with the Scriptures and remains spiritually intact where such discipline is properly and promptly carried out; therefore, be it

Resolved, That we urge all the individual members of our Synodical Conference to exercise the proper discipline within their own midst, and to carry out the proper censorship with respect to their official publications.

VI. WHEREAS, The Word of God bids us to admonish one another in brotherly love whenever and wherever anything is said or done that is not in keeping with the Scriptures and our Lutheran Confessions; and

WHEREAS, The bond of true evangelical unity in doctrine and practice are thereby strengthened and preserved; therefore, be it

Resolved, That such brotherly admonition be given and received in the spirit of Christian humility.

The Statement of the Overseas Committee

We have given so much space to resolutions III to VI because these were the key resolutions. Therefore, we believe that the briefer treatment we shall give other actions of the Convention will lend proper balance to this report.

The report of the Overseas Committee entitled "Fellowship in Its Necessary Context of the Doctrine of the Church," received full consideration. Dr. Henry Hamann, Jr., of the theological faculty at Adelaide, Australia, spoke for the Overseas Committee in the lengthy discussion of this document.

We shall dispense with a synopsis of the discussion. Suffice it to say here that while some saw in this document a way out of our "vexing problem," others, chiefly Wisconsin representatives, pointed out that the obstacle to unity lay not in the failure to agree regarding the doctrine of the Church, but in the practice of the Missouri Synod. Exception was also taken to individual points in the presentation of the Overseas Committee. (See also the evaluation of our Commission on Doctrinal Matters, given below.)

Resolution VII — The ELS Memorial

At the 1960 convention the Ev. Lutheran Synod had presented an unprinted memorial. In it this synod had stated its resolutions:

1. That as matters now stand our Union Committee decline to participate in further meetings;
2. That the Ev. Lutheran Synod ask the Synodical Conference at its forthcoming convention to pass judgment on our actions and the reasons for it.

Among the reasons were these:

WHEREAS, The Doctrinal Committee of The Lutheran Church—Missouri Synod is condoning prayer fellowship in instances clearly disallowed by even her own clearly expressed principles [The pertinent passage from Fellowship, Part II follows]; and

WHEREAS, The same committee is arranging with a Lutheran group (NLC) outside our fellowship, contrary to the spirit of the instruction given by the Synodical Conference (cf. 1954 and 1956 *Proceedings*); and

WHEREAS, Said committee is by such acts not abiding by the instruction of the Synodical Conference and the agreement made by the four committees at the beginning

of the joint meeting (cf. 1954-56-58 Syn. Conf. *Proceedings*).

Since the report of the floor committee is very lengthy, and since for a complete understanding of it considerable background information is required — more than we have space for — we bring only the resolutions which were adopted.

(1) *Resolved*, That we ask the Evangelical Lutheran Synod to review its Unprinted Memorial in the light of the above information; and be it further

(2) *Resolved*, That we ask The Lutheran Church—Missouri Synod to review the actions to which serious objections have been raised by its sister synod; and be it further

(3) *Resolved*, That we urge the following recommendation, made in all brotherly love to both the Evangelical Lutheran Synod and The Lutheran Church—Missouri Synod, for their consideration and adoption: that the Evangelical Lutheran Synod be asked to suspend the action indicated in its unprinted memorial and that The Lutheran Church—Missouri Synod be asked to suspend the activities objected to in the Unprinted Memorial.

It remains only to point out that it was clear what the resolution asks The Lutheran Church—Missouri Synod to do: to suspend for the time being further meetings with the National Lutheran Council representatives. The reader will recall that it was unwillingness to do this which, to a considerable extent, accounted for the failure to adopt Resolution IV. Therefore it came as a surprise that the Missouri Synod, through its delegates, professed willingness to entertain this request when it was conveyed by Resolution VII.

The Wisconsin Synod Overture

On the first day of the convention the Commission on Doctrinal Matters of the Wisconsin Synod submitted the following overture to the Floor Committee on Doctrinal Matters:

TO: THE SYNODICAL CONFERENCE CONVENTION

We, the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod, hold that the nine-page *Special Report* in the April 4 issue of *The Lutheran Witness* sets forth and sanctions a doctrine of Revelation and of Scripture that is not in harmony with that contained in the *Statement on Scripture* as it was drawn up and agreed upon by the Joint Doctrinal Committees of the Synodical Conference and adopted by all four constituent Synods. One of the matters to which our Commission has reference is the following statement: "The Scriptures express what God wants them to say and accomplish what God wants them to do. In this sense and in the fulfillment of this function they are inerrant, infallible, and wholly reliable."

Hence, we are no longer certain that our Synod and The Lutheran Church—Missouri Synod are in agreement on the doctrine of Scripture.

We, therefore, consider that this is a matter that requires the most earnest attention of the Synodical Conference Floor Committee on Doctrinal Matters.

For unless certainty that we are at one on the doctrine of Scripture and Revelation is restored, we would have lost the basis for a profitable discussion of the other

matters in controversy between us, even if there were no impasse on the doctrine of fellowship.

Commission on Doctrinal Matters
Wisconsin Ev. Lutheran Synod
Carl Lawrenz, Chairman
O. Siegler, Secretary

May 17, 1961

However, it was not until the closing minutes of the convention that the Floor Committee submitted its findings on this overture. It reported out as follows:

Committee Report on the Communication of the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod, May 17, 1961

Your committee has carefully and conscientiously reviewed the memorial addressed to the Synodical Conference by the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod.

It has met with representatives of the theological faculty of Concordia Seminary of St. Louis and of the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod in whose presence the question at issue was discussed at length.

Your committee is of the opinion that, while the wording of *The Lutheran Witness* article of April 4, 1961, seemed to permit an interpretation or a construction not intended by the formulators, the representatives of The Lutheran Church—Missouri Synod showed that there is but one possible interpretation and gave assurance that they are in full agreement with the members of the Wisconsin Evangelical Lutheran Synod on the doctrine of Scripture and that there has been no withdrawal from the position set forth in the *Statement on Scripture* which was adopted by the Synodical Conference and its constituent synods.

There was no time whatever for debate. Thus adoption was out of the question, and the above report was merely received. Again, see the evaluation which follows.

An Evaluation

The following is a statement drawn up by the Commission on Doctrinal Matters. It was first presented to the Synodical Council meeting. It will also be published in the Book of Reports and Memorials.

7 c. OUR COMMISSION'S CONCLUSIONS:

- I. On the basis of the Synodical Conference discussions we saw no change in the position of The Lutheran Church—Missouri Synod relative to the Doctrine of Church Fellowship.
 - a. The position expressed in Part II of *A Theology of Fellowship* was defended.
 - b. The practice, too, continues to be in keeping with the principles enunciated therein.
- II. We see in the theses proposed by the Overseas Delegates and the resolutions adopted by the Synodical Conference the creation of another forum of discussion rather than a practical solution to our problem.
 - a. We are not convinced that in our treatment of the Doctrine of Church Fellowship we have slighted the Doctrine of the Church or the Marks of the Church.
 - b. Nor have we been convinced that the suggested use of a different approach would in any way discredit the Scriptural soundness of our presentation of Church Fellowship.

III. It is our conviction that in the present controversy we have consistently contended for the historical Scriptural position of the Synodical Conference. We consider it a sacred trust from the Lord to "contend for the faith once delivered to the saints."

Such a trust, however, also involves a grave responsibility. It is not only our solemn duty to continue to defend this position, but also to give vigorous testimony to it before the church and the world.

We, therefore, invite those who share our position to join us in preserving this historical Scriptural position of the Synodical Conference.

7 d. *Our Commission's Communication to the Synodical Conference on Scripture, and the Floor Committee Report Received by the Synodical Conference.*

This report does not remove the concern of your Commission about the matters reported in *The Lutheran Witness* referred to in our above communication.

[We have not reported on the action which the convention took in regard to Alabama Lutheran Academy and College at Selma, Alabama. This will be done in a supplemental report in the next issue.—Ed.]

Addition to Church — Sixty-Fifth Anniversary

St. Paul's Lutheran Church of Neosho, Wisconsin, celebrated, by the grace of God, its addition of a chancel, narthex and basement at its sixty-fifth anniversary on April 30, in a four-service occasion.

A year ago the need for more room and better facilities reached an acute stage in the minds of our members, inducing them to undertake a remodeling program which was within the financial reach and more suitable for the physical needs of the congregation. The work began with the raising of the old church building for the evacuation of the basement. This also included a 34-foot addition for the anticipated chancel under which a new hot-water boiler would be installed. Another 11 feet were added to the opposite end to serve as the narthex and restroom addition.

The long existing and condemned heating system was replaced with a fuel-burning automatic hot-water burner; the hazardous steps leading to the narthex were removed in favor of enclosed and larger ones forming a part of the narthex at present.

With this construction a 65-year-old dream had come true. Ever since 1896, when the present church was erected, the congregation had regretted their failure of providing for a proper chancel, because of the lack of necessary funds. The enclosed photo will show this new addition. All the chancel furniture, such as the pulpit, the altar, lectern and the font, including all the other carpenter work, was done by the building committee, primarily by the chairman, free of charge. This new addition of the chancel portion also increases the seating capacity of the nave by about 100.

The basement portion, besides the furnace room, includes a large floor area which may be partitioned off into six smaller rooms for Sunday-school use and can also be used as a dining or activity center. The basement also affords some kitchen faci-

ties which may be used in congregational interests.

We are indeed most thankful that the Lord saw fit to bless us with these new necessities which we dedicated to His honor.

E. WEISS



St. Paul's Ev. Lutheran Church, Neosho, Wisconsin

Apaches Honor Missionary Friend With Party On 50th Anniversary

[The following article has been taken without change from *The Arizona Republic* (Phoenix) for April 9, 1961. Pastor E. E. Guenther, the subject of this article, died the night of May 31. — Ed.]

By Wade Cavanaugh

FORT APACHE — Shortly before noon yesterday the Rev. Edgar Guenther was taken to the tribal fairground of the White Mountain Apache Indians for a short ceremony marking his 50th anniversary as a missionary to the Apache tribe.

The tall, lanky, 76-year-old Lutheran minister did not know that he would be greeted by over 2,000 Apaches who had been working for months on a surprise barbecue to honor the man they consider a legend on the sprawling 1,600,000-acre White Mountain Apache Reservation.

The clergyman was brought to the fairground by his son, the Rev. Arthur, his successor in the Lutheran mission. Leaning on a cane and chatting with his old friends, the old man said, "I had a touch of flu this morning and was a little dizzy, but they told me it wouldn't bother me to come. I didn't know this was all for me."

The women of the tribe crowded around in their gaily colored dresses and served barbecued beef that had been baking for hours in an 8-foot hole, wrapped in a sack and covered with coals and clay.

The day was windy and clear, and neither Apaches nor the minister seemed to mind the cold as old tribal chants floated over a modern public address system.

One of the guests was Morris K. Udall, Democratic nominee for the vacant seat in Arizona's second congressional district. Leaving the moment of glory to Mr. Guenther, Udall didn't speak but chatted informally with council members and supporters from the nearby precincts.

For 50 years Mr. Guenther has lived and worked among the Apache tribe of Eastern Arizona.

He and his wife, Minnie, arrived here by freight wagon on April 7, 1911, after volunteering for mission work with the Apaches.

The first pastorate was set up at East Fork a few miles from White-



CHEERING PASTOR GUENTHER IN HIS ILLNESS. This picture records an incident that occurred before the large gathering reported in the article. About 30 Apaches came to visit the missionary on Feb. 22, when they heard that their gravely ill friend was lonesome for the people among whom he had lived and worked for so long. With Pastor Guenther are Mrs. Molye Malone and Augustine Case.

river, where the young missionary, with no funds and a skimpy salary, rolled up his sleeves and started on a career that spanned half a century and which still continues today.

He and his wife built the first school from scrap lumber scrounged from a nearby sawmill.

Although fresh from a Wisconsin seminary with no experience and ignorant of the Apache language, the young minister rode horseback through the vast reaches of the reser-

vation, advising, doctoring and ministering to the tribal members.

Isolation, poverty, loneliness, age-old superstitions, lack of funds: all were part of the trials of Mr. Guenther in those early days.

He acted as confessor, lawyer, confidant, counselor, carpenter and in many other capacities during his first few years and the Apaches soon learned to trust the "tall inashoot" (Big Missionary) as a man who kept his word and whose word was truth.

Older tribal members yesterday recalled the terrible measles and whooping cough epidemics that struck the reservation a few years after Mr. Guenther's arrival.

Over 300 babies died that cruel winter but the number would have tripled except for the efforts of Mr. Guenther and his wife, who assisted the one lone doctor in treating the Indians.

In 1919 a flu epidemic caused the Apaches to scatter to the hills, for superstition had it they would die if they went to the hospital.

Again Mr. Guenther and Dr. Fred Lowe, who later made medical history

by finding a cure for the dread trachoma, rode horseback into the woods and forests treating the sick and dying.

The minister has many credits to show for his half-century among the Apaches. Although too modest to relate them, others will tell you he started the first orphanage on the reservation and in Arizona.

He started and taught the first reservation high school and was responsible for the establishment of Lutheran churches in McNary, Whiteriver, Fort Apache, Maverick, Canyon Day and others.

During his travels around the reservation he made many friends among the old Apache scouts and chiefs, many of whom are legends themselves.

It was Chief Alchesay, last of the great tribal chiefs, who unlocked the door of the newly built church in Whiteriver in 1923 and walked down the aisle to be baptized with 100 of his braves.

Alchesay was godfather to Mr. Guenther's son.

Although now in semiretirement, Mr. Guenther still roams the reservation caring for the needs of "his people."

Report of the Nominating Committee

In accordance with Article 2.09 (d), page 269 of the Constitution of our Synod, the Nominating Committee of the Wisconsin Ev. Lutheran Synod, consisting of properly elected delegates from each of the nine Districts of Synod, herewith submits the list of candidates it was required to nominate for the forthcoming Synod Convention:

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

Pastor Paul Behn
121 N. 66th Street
Milwaukee, Wisconsin

Pastor David Worgull
Mishicot, Wisconsin

Pastor Raymond Zimmermann
525 East B Avenue
Glendale, Arizona

The Executive Committee of the Board for Missions in Northern Rhodesia

(Layman)

Dr. Arthur Tacke
Member of Zebaoth Church,
Milwaukee, Wisconsin

Mr. Ernest Krieger
Member of St. Paul's Church,
Saginaw, Michigan

Mr. Richard Raabe
Member of Bethesda Church,
Milwaukee, Wisconsin

Executive Committee of the Board for Missions in Japan (Pastor)

Pastor Harry Shiley
8231 W. Herbert Avenue
Milwaukee, Wisconsin

Pastor Waldemar Zarling
1927 Broadway
Benton Harbor, Michigan

Pastor John Wendland
Reedsville, Wisconsin

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

Pastor Ernest Wendland
125 Kline Street
Benton Harbor, Michigan

Pastor Gerhard Struck
501 Smith Street
Bay City, Michigan

Pastor Alwin Degner
Route 3, Manitowoc, Wisconsin

The Missionary Board of the Synodical Conference

(Pastor)

Pastor H. C. Nitz
Waterloo, Wisconsin

Pastor James Fricke
1025 E. Main Street
Watertown, Wisconsin

Pastor George Boldt
8637 Fernald Avenue
Morton Grove, Illinois

Board of Directors of Northwestern Publishing House

(Seminary Professor)

Prof. Gerald Hoenecke

Prof. Armin Schuetze

Prof. Heinrich Vogel

(Layman)

Mr. Edward Wentker
Member of Garden Homes Church,
Milwaukee, Wisconsin

Mr. Verlin Gatzow
Member of St. Matthew's Church
Milwaukee, Wisconsin

Mr. Paul Nass
Member of St. John's Church,
Jefferson, Wisconsin

(Layman—new office required by the Constitution)

Mr. John Metzger
Member of Calvary Church,
Thiensville, Wisconsin

Mr. Verle Stellmacher
Member of St. Marcus Church,
Milwaukee, Wisconsin

Mr. Norman Schier
Member of Siloah Church,
Milwaukee, Wisconsin

Chairman of the General Board for Home Missions

(Pastor)

Pastor Norbert Paustian
818 Wisconsin Avenue
Oconomowoc, Wisconsin

Pastor Waldemar Pless
2160 N. 60th Street
Milwaukee, Wisconsin

Pastor Raymond Wiechmann
2611 S. Kinnickinnic Avenue
Milwaukee, Wisconsin

Chairman of the Board for World Missions

(Pastor)

Pastor Edgar Hoenecke
902 W. 11th Street
Mesa, Arizona

Pastor Ernest Wendland
125 Kline Street
Benton Harbor, Michigan

Pastor William Scheweppe, D.D.
New London, Wisconsin

Executive Chairman of the Board of Trustees

Pastor Harold Eckert
1321 W. Mitchell Street
Milwaukee, Wisconsin

Pastor James Schaefer
4521 N. 42nd Street
Milwaukee, Wisconsin

Pastor Norbert Paustian
818 Wisconsin Avenue
Oconomowoc, Wisconsin

G. E. SCHMELING, Chairman
of the Nominating Committee

News From Our Missions

(Continued from page 197)

see our church building and it doesn't fit their idea of church. If only they would come again, they would perhaps learn that God's Word is the important thing in any church. But they must first hear God's Word in order to learn this.

Our small congregation, now four years old, looks at the armoury and thinks of church. They come to hear, not to look around or count the number of folding seats or comment on the stage curtains. They even come when it means holding a service in the living room of the parsonage. Good Friday meant setting up a church in the parsonage, borrowing chairs, making narrow rows of seats so that we might have enough room. Kitchen chairs, folding chairs, footstools, and a couch were our pews on Good Friday as we heard of our Lord's death for us. A washstand, covered with a folded tablecloth, served as an altar before which we received Christ's body and blood. A peculiar place of worship you say? So do many of the people here in the Soo!

R. LAUERSDORF

† Mr. Edward O. Schmidt †

Edward Otto Schmidt, the son of Mr. and Mrs. Herman Schmidt, was born in Lake Benton, Minnesota, on

March 21, 1900. Received into the family of God as an infant by the rite of Baptism, he renewed his baptismal covenant with the Triune God on April 10, 1915, in St. John's Ev. Lutheran Church, Lake Benton, Minnesota.

Soon after his confirmation he enrolled as a student at Dr. Martin Luther College, New Ulm, Minnesota. Upon his graduation in 1921 he was assigned to teach in the Christian day school at Boyd, Minnesota. In 1923 he accepted a call to teach in the Fairview Lutheran School of Milwaukee. Here he ministered to the lambs of Jesus until 1942. It was upon the recommendation of his physician that he resigned from the teaching ministry and accepted employment in the clerical department of the Allis Chalmers Manufacturing Company.

In 1946 he received a call from the St. Paul's Ev. Lutheran Congregation of The Lutheran Church—Missouri Synod at Arlington, Nebraska. He served this congregation until 1949 when he accepted a call to teach in the Christian day school of Trinity Ev. Lutheran Church, also of The Lutheran Church—Missouri Synod. In 1951 he again found it necessary to resign from the teaching ministry because of ill health.

June 26, 1926, Edward Schmidt entered the estate of holy matrimony with Wanda Schlinke. The Lord blessed their wedded life with two sons, Donald and David, and one daughter, Eunice.

For the past 10 years the deceased was a member of our Bethel Congregation and for the past three years he also served our congregation as a member of the Board of Education.

In February 1960, Mr. Schmidt suffered a slight heart attack from which, however, it appeared he had fully recovered. On Wednesday morning, May 17, he was stricken again and the Lord God of grace and mercy called His servant home, having per-

mitted him to attain the age of 61 years, 1 month, and 25 days.

Surviving him are his widow, Mrs. Wanda Schmidt, two sons: Donald of Silver City, New Mexico, and David of Milwaukee; his daughter Eunice, of Palo Alto, California; also two daughters-in-law and four grandchildren; two brothers: Carl and John, both of Lake Benton, Minnesota; and four sisters: Mrs. Laura Johannsen of La Port, Minnesota, Mrs. Bertha Schmidt of Lake Benton, Minnesota, Mrs. Elsie Kopitzke of Shakopee, Minnesota, and Miss Emma Schmidt of San Diego, California; besides other relatives and friends.

The undersigned conducted the funeral service at Bethel Lutheran Church, basing his words of comfort on Philippians 1:21: "For to me to live is Christ, and to die is gain."

May the Lord of comfort send His Holy Spirit into their hearts to console them in their sorrow and bereavement!

G. SCHMELING

**Call for Candidates —
D.M.I.C.**

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, herewith invites members of the Synod to place in nomination the names of men for the professorship left vacant when Prof. A. H. Koester was given his peaceful release to accept a call extended him.

The man to be called should possess qualifications for the department of education, which includes the supervision of practice teaching.

All nominations, as well as the pertinent information concerning the nominees, should be in the hands of the undersigned not later than July 14, 1961.

ARTHUR GLENDE, Secretary
17 South Jefferson Street
New Ulm, Minnesota

A Lantern to Our Footsteps

(Continued from page 198)

The frantic pace at which the world is moving may well give the thoughtful Christian the feeling that he is living in those last times which the Lord promises to shorten for the sake of the elect. It may well be that this world is rapidly moving to the day when Christ will return to call all men to give an account of themselves before His divine judgment seat.

The Important Thing to Remember

What is important for us as Christians to remember is that whether we are living in a horse and buggy age, in the air age, or the space age, man's needs will ever remain the same. And the Gospel that meets those needs is unchanging. Man remains a sinner, whether he is riding in a horse-drawn buggy along a dusty road, or in a rocket-propelled capsule in space. And for the one or the other there is only one hope, the Gospel of Christ, that Word which will abide even when heaven and earth shall pass away.

A. SCHUETZE

AUDIO-VISUAL CATALOG

The Audio-Visual Catalog for 1961-62 has been mailed to every church and school in the Synod. If you have not received a copy, please notify us at the following address. A free copy will be mailed to you. Additional copies for church and school may be ordered at 35 cents per copy.

Rev. Mentor Kujath, Chairman

AUDIO-VISUAL AIDS
3614 W. North Avenue
Milwaukee 8, Wisconsin

AN OFFER

Ten (10) art glass windows, sash 41 inches wide and 111 inches high. Two (2) art glass windows, sash 41 inches wide and 104 inches high. Address all communications to:

Rev. L. Wenzel
Box 277
Renville, Minn.

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
3545 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

HELP NEEDED

Single persons, married couples, to be house-parents, drivers, maintenance men, etc. Please write Bethesda Lutheran Home, Box 296, Watertown, Wis.

FRED L. NIENO, Business Manager

ESSAY AVAILABLE

"Blessings of Church Fellowship," an essay by Pastor John Raabe, prepared in catechetical form and delivered at the recent convention of the Minnesota District, is available in a 40-page booklet at a cost of 25 cents per copy plus postage. Congregations, church boards, or individuals desiring it for study may send their orders enclosing the necessary remittance, to

Prof. M. Albrecht
45 Waldheim Dr.
New Ulm, Minnesota

IN NEED OF PEWS

St. Timothy, a small congregation, is sorely in need of church benches. These should be at least 10 feet wide. Any congregation having benches available contact Pastor H. G. Walther, 3360 Nebraska Ave., Toledo 7, Ohio.

HIAWATHA LUTHERAN BIBLE CAMP

Hiawatha Lutheran Bible Camp will be held this summer from July 9-15, 1961, on Clear Lake in Northern Michigan. The cost per camper is \$16.00. The camp is staffed by able and responsible members of the

Wisconsin Synod. For further information please write the undersigned.

Pastor James E. Hanson
Camp Director
R. 1, Bark River, Mich.

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.

CHURCH WINDOWS AVAILABLE

For sale: 11 stained glass church windows 66"x33"; 2 art glass church windows 85"x29½" with storm windows for same. If interested, contact the undersigned.

Rev. I. Lenz
507 S. 11th
Olivia, Minn.

COMMUNION VESSELS AVAILABLE

St. John's Lutheran Church, Route 1, Watertown, S. Dak., has a used communion set which it is offering to a mission congregation in need of such a set. The set includes a flagon, chalice and paten which are all in good condition. The set may be had by writing to:

Pastor L. Dobberstein
Route 1
Summit, S. Dak.

COMMUNION SET AVAILABLE

Plain Communion Set. Two flagons, one chalice, one paten. (Free.)

W. H. Lehmann
230 N. Park Place
Libertyville, Ill.

REQUEST FOR MUSIC TEACHERS

Dr. Martin Luther College and High School is in need of piano and organ instructors for the coming school year, 1961-1962. We therefore request that names of candidates be sent to the Chairman of the Music Department, Dr. Martin Luther College, New Ulm, Minn.

MARTIN ALBRECHT

NOTICE

Pastor T. Zaremba of Barron has been appointed as Visitor of the Chippewa River Valley Conference to fill the unexpired term of the former Visitor, now District Secretary.

R. W. MUELLER, President
Western Wisconsin District

SUSPENSION

Pastor Joel C. Gerlach has been suspended from membership in the Wisconsin Evangelical Lutheran Synod for cause.

The Praesidium of the Arizona-California District
President: E. Arnold Sitz
1st Vice Pres.: R. H. Zimmermann
2nd Vice Pres.: I. G. Frey

NOTICE

The supply of pamphlets containing the "Four Statements on Fellowship" has been exhausted to the point where not enough copies could be secured to mail one additional pamphlet to each pastor. Originally a copy of the proceedings with the "Four Statements" attached and an additional copy of the "Four Statements on Fellowship" were mailed by the Synodical Conference officials to every pastor in the Conference. The additional copy was intended for the president of the congregation.

About three hundred copies are available in my office for those who may request them, especially where pastors are serving several congregations. Copies will be mailed upon request as long as the supply lasts. OSCAR J. NAUMANN, President

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

AUDIO-VISUAL AIDS NEW FILMSTRIPS

1 — "AND HE FELL AMONG THIEVES" — 25 minutes, color, 7½ and 3¾ ips and 33 1/3 rpm record. This is the story of our Church's work among the Mexican-speaking Americans in south-western United States. Produced by the Board for Information and Stewardship—Wisconsin Synod.

2 — "AND YOU ALSO ARE WITNESSES"—Color. 33 1/3 rpm record. An effective personal witness to Christ is also a part of the young Christian's life. Produced by Concordia for the Walther League.

3 — "THE LUTHERAN LITURGY IN SLOW MOTION"—Color. 33 1/3 rpm record. The story of the Lutheran liturgy illustrated with modern art. Produced by the American Lutheran Publicity Bureau.

Order from:

AUDIO-VISUAL AIDS
3614 W. North Avenue
Milwaukee 8, Wisconsin

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 22, 1961 (Thursday), beginning at 9:00 a.m.

Place: St. John Lutheran Church, T. Mazzeppa, Summit, S. Dak., L. Dobberstein, host pastor.

Agenda: Communion service at 9:00 a.m. A study of the program for Synod's August Convention. Standing Committees are to have their reports ready. Election of conference officers.

H. A. BIRNER, Secretary

* * *

WESTERN DELEGATE CONFERENCE

Date: June 27 and 28, 1961.

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

Time: 10:00 a.m. (C.S.T.). Communion service at Zion Ev. Lutheran Church, Mobridge, S. Dak.

Speaker: George Enderle (Cyril Spaude, alternate).

Essay: "Pastor and Layman as Coworkers in Synod's Program," by D. C. Sellnow.

Reports on our synodical work will be heard and discussed. Each congregation is to send a delegate. Lodging will be provided in the dormitories. Guests are to bring their own bedding.

MARTIN JANKE, Secretary

MICHIGAN

DISTRICT PASTOR-TEACHER CONFERENCE

Place: Michigan Lutheran Seminary, Saginaw, Mich.

Date: Tues., Wed., Thurs., June 20-22, 1961.

Communion service at St. Paul's, Saginaw, Tues. at 7:30 p.m., L. Newman, preacher (E. Tacke).

Essays: How a Congregation is to Deal with a Member Who is Guilty of False Doctrine, W. Voss; An Exegetical Study of Titus 1, H. Buch; Are Government Regulations Relating to Educational Standards Infringing upon our Civil and Religious Liberty? Wm. Krueger.

Reports: Study of Synod's "Reports and Memorials" for the August Convention, by assigned committees, on Wednesday. Lay

delegates to the Synod Convention are asked to attend on Wednesday.

NORMAN W. BERG, Secretary

MINNESOTA

REDWOOD FALLS PASTOR-DELEGATE CONFERENCE

Date: June 27, 1961.

Place: Immanuel, Gibbon, Minn.; H. H. Kesting, host pastor.

Time: 2:00 p.m., with evening session.

Send excuses to host pastor.

WARREN J. HENRICH, Secretary

* * *

NEW ULM DELEGATE CONFERENCE

Place: St. Paul's, New Ulm; W. J. Schmidt and S. Hillmer, host pastors.

Time: June 29, 1961, 9:30 a.m.

Agenda: Character of the Man of Faith — Abraham, J. Parcher; Isagogical Review of Hosea, Prof. Trapp; The Third Person of the Godhead, H. Koch.

ALVIN R. KIENETZ, Secretary

NORTHERN WISCONSIN

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Grace Ev. Lutheran Church, Oshkosh, Wis. on Sunday, June 25, at 1:30 p.m.

GLENN UNKE, Secretary

"MULUNDU RINGS THE BELL"

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FOX RIVER VALLEY PASTORAL-DELEGATE CONFERENCE

Place: St. Matthew Ev. Lutheran Church, W. Lawrence and S. Mason St., Appleton, Wis.

Date: June 27, 1961.

Time: 9:00 a.m.

All pastors and delegates will furnish their own noon meal.

C. SCHLEI, Secretary

* * *

MANITOWOC DELEGATE DISTRICT

Date: July 31, 1961.

Time: 8:00 p.m.

Place: Bethany, Manitowoc, Wis.; A. Roekle, host pastor.

S. KUGLER, Secretary

PACIFIC NORTHWEST

PACIFIC NORTHWEST DISTRICT DELEGATE CONFERENCE

Place: St. Paul's Ev. Lutheran Church, Tacoma, Wash.; Geo. Frey, pastor.

Date: June 27-29, 1961.

Essay: Pastor C. L. Tessmer, "A Helpful Guide for the Missionary."

Business: Review and discussion of Reports and Memorials to the Synod Convention.

Dinner will be served at noon the opening day. Opening session will begin at 2 p.m. An evening Communion service will be held the opening day with Pastor Tessmer preaching.

All pastors are to announce the intended presence or absence of themselves and their delegates to the host pastor, the Rev. Geo. Frey, 515 S. 27th St., Tacoma 2, Wash.

All delegates are to have the proper credentials from their congregations.

A. H. ZIMMERMANN, Secretary

SOUTHEASTERN WISCONSIN

THE DODGE-WASHINGTON DELEGATE CONFERENCE

Date: July 9, 1961, beginning at 2:00 p.m.

Place: St. John's Congregation, Woodland, Wis.; Wm. Schink, pastor.

CARL J. HENNING, Secretary

INSTALLATIONS

Pastor

Broecker, Carl, as pastor of St. Peter's Ev. Lutheran Church, Balaton, Minn., by J. Parcher; assisted by D. Brick, G. Birkholz; May 21, 1961.

CHANGE OF ADDRESS

Pastor

Janke, Philip R., N83 W15250 Manhattan Drive, Menomonee Falls, Wis.

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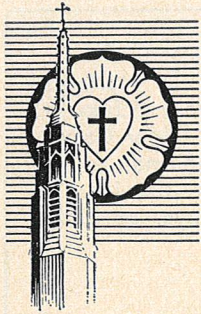
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