



Lutheran

THE NORTHWESTERN

[PART ONE OF TWO PARTS]

March 25, 1962
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BRIEFS

by the Editor

"Take it easy! Don't overdo things in the practice of your faith!" That's the advice often heard in the chambers of our heart. The advice-giver is our flesh, our lazy, laggard flesh. It wants to be religious ("It gives you such a nice feeling"), but not too much so. Sometimes the flesh that wants to eat God's manna and still wants to find a hearty meal in the fleshpots of the world — sometimes it speaks its "wise" counsel right out loud. We think of a prime example. In applying for church membership, a woman who had just moved to a town told the Lutheran pastor: "Oh, we believe in going to church — nothing better for you than that. But we aren't like some of the fanatics who think one has to go to church every Sunday." She actually believed that she was presenting herself to the pastor in the most favorable light.

"Woe to them that are at ease in Zion!" says the Prophet Amos. From the lips of the Lord Jesus comes the same warning to all believers who think they can be easygoing, sleepy, middle-of-the-road, do-little citizens of the kingdom established by the shedding of divine blood on Calvary. Je-

sus speaks the "Parable of the Empty Soul" at the conclusion of the Gospel for this Sunday. In it He pictures most vividly the terrible risk run by all those who want to enjoy the peace of forgiveness won by the Strong Champion, Jesus, but try to avoid the struggle against the Strong Man Armed, Satan, who schemes and plots and works relentlessly to reoccupy the believer's heart and displace Jesus and His blessed peace. Let us all feel a wholesome fear when a loving Savior warns us against our wayward, rebel flesh: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

You have read quite a few articles about our mission in Northern Rhodesia in these pages. But how does it appear to a journalist who visits the

field? We thought it would be interesting for you to read such an account. Therefore we have decided to reprint in its entirety the article on our mission as it appeared in *The Milwaukee Journal* of March 3, 1962. We are indebted to the *Journal* for its gracious permission to do this.

"World Board Votes Expanded Program" is the title of Chairman Edgar Hoenecke's report of the meeting of the Board for World Missions. We already brought some information regarding this in the March 11 issue, under "Items from Our News Bureau." But this report will give you a more complete picture of the scope and range of the work which the Lord of the Church has graciously put into our hands.

Also in this issue you will find a letter which was sent early this month to the editor of *The Lutheran Witness*. It is found on page 93. Closely allied in subject-matter is the editorial on the opposite page: "Innovations?" We recommend both the letter and the editorial for your thoughtful perusal.

The concluding installment of the series "Entrenched Unionistic Practices" appears in this issue. It will be of interest to many that the Commission on Doctrinal Matters has decided to issue a reprint of the entire series. An announcement will be made when it is available.

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

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Editorials

Rewarding Employment St. Paul writes to the Colossians: "Let the word of Christ dwell in you richly in all wisdom." The Word of Christ is to dwell in us, and

dwell in us *richly*, as the Apostle is careful to add. You are not really dwelling in a home if you go there briefly only once a month or once a week. Nor are those really dwelling in a home to whom it is only a place to eat and to sleep, as is the case so often in our day.

Likewise the Word of God is not to be something merely incidental in our lives, but the all-pervading influence. You know that, when a workingman has worked on the same machine day after day, he gets the feel of it and the right procedure becomes practically automatic with him. In like manner we are to hear, read, and study the Word of God so much that we get the feel of it and that it sets the pattern for our whole lives, so that we live up to it almost automatically.

Hear the Word of God every time it is preached and taught in your church. Read your Bible daily. Take advantage of every agency to get to know your Bible more thoroughly. Bathe your soul in the life-giving waters of the Bible. If you do that, you will soon notice a great difference. You will soon have the same way of looking at things and the same outlook on life for which the Word of God stands. It will seep into your life.

On the other hand if you get only a little dab of it now and then, you can expect nothing else than that the worldly and anti-Scriptural influences to which you are exposed every day will determine your way of looking at things and doing things. If you want to develop as a Christian as God wants you to develop, then heed these words: "Let the word of Christ dwell in you richly."

IM. P. FREY

* * * *

Space Travel It is being seriously argued that civilization will slowly decay unless men embark on such adventures as sending men off into space, or to explore the moon and perhaps the planets, too. As evidence of the stimulating effect of such adventures, the discovery of the New World is often cited. It is argued that this discovery set off a burst of energy in all fields — in poetry, in science, in government, in all the arts, even in religion. It is argued that all the frontiers on earth have now been passed; the North and the South Poles have been reached; all the deserts have been crossed; men have been at the bottom of the sea; Mount Everest has been climbed. There is nothing left on earth to discover. So let's go to the moon, and then to Mars, and who knows where else. Man needs a stimulant, they tell us, to bring out his greatness.

It is true that the voyages of discovery at the time of Columbus greatly excited the imagination and the energies of people in all walks of life. The experiments with rockets and Colonel Glenn's success are filling people today with a similar kind of excitement. Getting to the moon, however, is not being described as the main object of all this endeavor. What is of first importance, they tell us, is the effort required to get there, and the effect the effort will have on the evolution of mankind. If man gets to the moon, that should prove that there is no limit to what the mind of man can achieve. He will yet prove that he is like God.

Is all this so very important? It all depends on what we consider important in life. It was the children of Cain whose main object in life was to make the world a better place to live in, who invented tools and weapons, who learned to work in brass and iron, and who fashioned musical instruments. They were inventors because that was the only thing that mattered to them in this life. The children of righteous Seth were not notable for inventions and for ways to accumulate wealth.

Jesus came into this world to save the world, and He did save it. But He devised no new form of government, invented nothing, introduced no new and better ways of farming, taught no one an easier way to make a living or how to get rich without trying. But He did teach us what really matters in life.

E. E. KOWALKE

* * * *

Innovations? Controversy and confusion are frequently bedfellows. When relations are strained, tensions rise and emotions color thinking. At such time words begin to acquire different meanings, definitions require further definition, and accepted facts need to be re-established.

When the air is charged, white may appear to be black, and black white. Truth may be identified as error, and error as truth. Tradition is represented as innovation, and innovation as tradition — as in the case of our synodical position on the doctrine of the Church and of Church Fellowship. Charges have been made that we are teaching something new, and that we have departed from the ways of our forefathers. For example, our stand on prayer fellowship and on the right of a synod to make decisions in doctrinal matters have been called into question as innovations.

This is somewhat amusing. The usual charge, generally made by those outside our Synod, is that we are illiberal traditionalists, that our theology was cast before 1880. Now we are tagged as innovators who have introduced a "strange point and new" in theology.

A quizzical smile does not, however, dispose of the matter; nor does the law of percentages do so. The likelihood that the Wisconsin Synod has continued in its conservative ways is certainly far greater than that the Missouri Synod has done so. The history of the past 25 years would have to be stood on its head to prove that the percentages are the other way 'round. Yet, even percentages, or odds in favor, are not decisive in determining whether or not a synod has changed its position. Other Lutheran synods have also quoted similar percentages to prove their conservatism or orthodoxy.

It is study and investigation that must establish whether or not we have broken new paths instead of following those trodden out firmly and unmistakably by Walther, Hoenecke, and Pieper during the last century. Does the action of a synod convention in taking a stand in doctrinal matters, for example, become the position of all its member congregations unless they can prove that the synodical decision is false because it conflicts with

(Continued on page 90)

Studies in God's Word: Oh, For The Spirit Of Christ!

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village (Luke 9:51-56).

Have you ever invited someone to church once or twice, then given up when you saw no results? I'm sure you have. We, who have had Christ all our lives, are often so impatient with those to whom He is still a stranger. We feel that we're wasting our time and effort, that we're dealing with hopeless prospects. How we would love to use a little pressure and force to get them around to our way of thinking!

As we see how patiently our Savior dealt with those who had turned their back on Him, may it fill us with a greater measure of His spirit in building His kingdom, in working with those seemingly hopeless cases for whom Christ suffered and died!

Christ Came Not to Destroy

Jesus was on His way to Jerusalem. His days on earth were drawing to a close. Public opinion was rapidly crystallizing against Him. The Jewish

leaders were becoming especially outspoken in their opposition.

On the way to Jerusalem, Jesus passed through Samaria. Because of the distance involved, it would be necessary for Him to spend the night in Samaria. Jesus sent some of His disciples ahead to make the needed arrangements. But because Jesus was a Jew, the Samaritans refused the request. Because of a long-standing hostility between these two nations, Jesus was not welcome in this Samaritan village. It was a terrible thing, of course, to refuse His request, as it always is to close the door to Christ. The Samaritans were the losers as are all who fail to welcome Him.

The attitude of the disciples, however, was inexcusable. They sought permission to call down fire from heaven so that these inhospitable Samaritans might be destroyed on the spot. Because of this one rejection the disciples were ready to end their time of grace. They were determined to build the kingdom of Christ by force.

Jesus, however, denied their request. He reminded the disciples that they were forgetting something. They were not acting according to the spirit of Christ, who came not to destroy men's lives, but to save them. Jesus was by no means excusing the behavior of these Samaritans. It was a serious thing for them to close their village to Christ. But He wasn't ready to destroy them. He wasn't ruling out the possibility that patient Gospel preaching might bear fruit at a later date. His was an altogether different spirit.

Christ Came to Save

Jesus sternly reminded the disciples that the spirit of impatience and revenge which they had just shown was not after the spirit of Christ. Think of the infinite patience Jesus had with the disciples when they were so

slow to learn the true nature of His kingdom. How patiently He still deals with us today! Each day we are guilty of many sins, many more than we even realize. Yet when we seek forgiveness in our evening prayer, does He ever say, "This has gone far enough. You've sinned once too often. I can't forgive you any more"? We know that He doesn't. He is extremely patient with us, for He came to save, not to destroy.

Christ had also come to save these Samaritans. The natural enmity between Jew and Samaritan did not keep Jesus from sharing His Gospel with them. His Gospel also bore fruit among them. Recall the story of the grateful leper and the woman at Jacob's well.

If Jesus could be so patient with His outspoken enemies, perhaps we shouldn't be so easily discouraged when our witness doesn't always bear fruit as speedily and as abundantly as we had hoped. Perhaps we shouldn't give up and withdraw the Word from them quite so quickly. It is said that the mother of the church father St. Augustine prayed 20 years for his conversion. Hans Egede labored in Greenland for 13 years before he gained his first convert. Robert Morrison had to wait 10 years before he saw any visible success in China.

Don't lose sight of the spirit of Christ: Not to destroy, but to save. Does that mean that sin isn't so serious after all? You know that isn't true. The story of Lent wouldn't have been written if sin were not serious. The holy Christ hates sin. Like His Father, He is a consuming fire against sin. But He is patient with the sinner.

Oh, for even a small measure of the spirit of Christ! Let's not be so easily discouraged! Let's not give up so quickly! Let's rebuke sin wherever we find it! But let's learn to be patient with the sinner, for Jesus' sake!

C. MISCHKE

News FROM OUR Missions



World Board Votes Expanded Program

In several areas of its activities the Board for World Missions, in plenary session on February 15 and 16, voted to extend its present program.

Christian Missioners' Corps

It instructed its executive board to send out mature pastors into centers of influence in foreign lands to build indigenous churches without involving large expenditures for physical plants on our part. The Synod's convention last August had endorsed the proposal of the Board with an appropriation of \$25,000 for salaries and expenses of the missioners to be called. After a further discussion by the executive board in mid-March the first men will be called. They will then undergo preliminary training in mission principles and, if possible, the language of the area into which they will be sent.

\$10,000 Grant for South Africa

The Board also resolved to release the \$10,000 set aside by the last convention for the work of the Ev. Lutheran Free Synod in South Africa. Upon the report of the chairman, Pastor Edgar Hoenecke, who at our Commission's request had visited this church and seen the work done by it in South Africa last October, the Synod's Commission on Doctrinal Matters acknowledged the African church to be in full fellowship with our Synod. [For further details, see page 91.] Thus, it remained only for the World Board to decide to release the funds which the Synod had set aside for this purpose. The decision to do so was made after a brief discussion.

The church thus helped is a small body of only five congregations in Natal and Transvaal which has held fast to Scripturally sound doctrine and practice despite its isolation.



Seated (l. to r.): Mr. Alvin Kroening, Pastors Harry Shiley, P. Behn, Henry C. Nitz, Mr. Ray Milbrath, Pastor Alwin Degner.

Standing: Pastors R. Seeger, W. Lindloff, F. Nitz, W. Hoyer, Chairman E. Hoenecke, Pastor A. L. Mennicke, Mr. Owen Hoefft, Pastor R. Mueller, Prof. T. Binhammer.

Too Mission-Minded?

President Louis Wiesinger of the Free Synod told Chairman Hoenecke that this body of German Lutherans is so mission-minded that the work among the Zulus and Bechuanas, conducted by the affiliated Bleckmar Mission, is so well supported by the people that their home congregations and pastors often suffer from neglect as a result.

The funds voted by our Synod will be used largely to expand the work of the Synod among the German, Afrikaans, and English population of Johannesburg, Pretoria, and Durban. Our own Synod would have difficulty to gain access to the Union to do this work under our own auspices.

Apartheid — the Answer?

Chairman Hoenecke reported that the Union of South Africa, contrary to newspaper reports, appears to be prospering peacefully under the Apartheid (separatist or segregate) policy. Former slums, such as Sophiatown at Johannesburg, which revolted his sense of decency when he saw them in 1949, have been razed, and the Negro population has been relocated in attractive suburbs and given an opportunity to develop their own culture and local government. The offensive term Apartheid has been dropped in favor of "Parallelismus," parallel, independent development of the two races.

Christian Mission Literature

Another area in which the Board resolved to expand its efforts is that of providing Christian literature for our far-flung mission fields and other areas of the world which we might be able to penetrate with the printed word.

Pastor H. C. Nitz of Waterloo, Wisconsin, presented a well-documented essay on the subject.

He asserted that it is high time that such a literature program be undertaken. "The missions," he stated, "are teaching the people to read, but the Communists and others are supplying the literature."

He added, "The word-hungry multitudes will read anything, and dozens of isms are peddling their poisons to them through books, periodicals and tracts, while our church has done virtually nothing."

He warned, "There is a danger in sending them unattractive reading material, written with a Western slant and distributed gratis. Such literature is usually about as effective as junk mail."

He advocated that we ought to be concerned, primarily, with the dissemination of the Holy Bible and Bible portions with proper expositions.

"Books for Missions" Fund

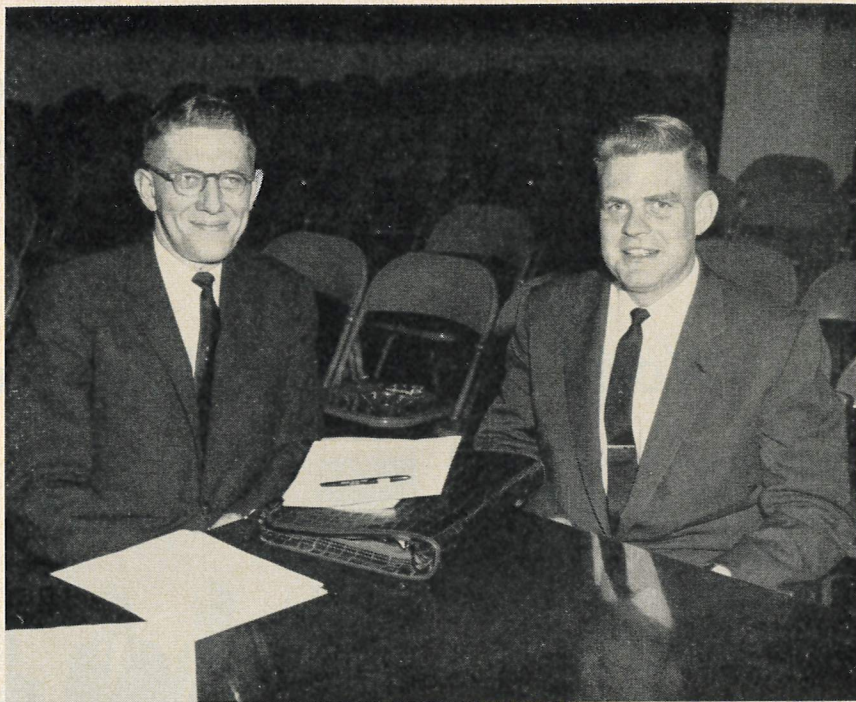
Our Synod in 1960 upon the request of the chairman of the Board did establish a "Books for Missions" fund which will be drawn upon for this expanded literature program. To date, only the Rhodesian and Japanese missions have drawn very much from this fund.

We do not intend to distribute this literature entirely free under this program, but we do propose to make the Bible and Christian literature available through this subsidy to the people in keeping with their ability to pay.

The chairman was instructed to work out a program with Board members and the missionaries on furlough.

Rhodesia

Reports were heard on all the mission fields. Reporting on his and his wife's tour from September to December of last year, the chairman outlined the progress in the dispensary program at Lumano in Northern Rhodesia. Miss Barbara Welch is in charge of the dispensary, assisted by Benjamin Chindongo, a fully trained



Missionary Richard Seeger, Japan, and Missionary R. W. Mueller, Jr., Northern Rhodesia, attend meeting of Board for World Missions.

and experienced native medical assistant, and two dressers. It is thought that Mr. Chindongo, a member of our Lutheran Church, will be able to take over the program after Miss Welch leaves the field. He has conducted such bush clinics for the government successfully for many years.

Despite the shortage on the staff at Lumano, Pastor Arnold Mennicke was able to report progress in the field. In the Sala area Pastor Sawall has opened work at Chabota, where the people have built their own meeting place for church and dispensary purposes, only the roof having been provided through private gifts from the States (\$125).

At Kapopo, now served by Pastor Cox, the small congregation also erected their own chapel with their own funds and labor. More details will be found in another article in this issue of *The Northwestern Lutheran*.

Pastor Theodore Sauer, formerly secretary of our Synod, has been superintendent of the Rhodesian field since November of last year. With the other missionaries, he is busy learning the native language and getting his experience in the first rainy season.

Japan

Pastor Harry Shiley and Missionary Richard Seeger reported that about

\$12,000 had now been collected by the latter on his lecture tour in the Synod's churches. This money is to be set up as a Church Extension Fund in Japan from which the Japanese congregations may borrow monies for chapels.

As in the literature program, set up by Pastor Mueller in Rhodesia, so Pastor Poetter's and Pastor Weindorf's mailing program has also produced unusually gratifying results in new leads, prospects, and contacts with isolated Christians in Japan.

Germany

"The work in Germany fills us with deep concern," said Pastor Hoenecke. The death of Pastor Alfred Maas in January was a bitter blow for this Mission, especially since it occurred at a time when the only other well-informed member of the executive committee for Germany had not been re-elected by the Synod, and the German Mission is now in a state of transition from complete dependency to limited autonomy. No successor has as yet been found for Pastor Maas. Pastor Alwin Degner still is not able to administer the work independently, so the chairman of the Board is serving during this interim.

The number of church members has declined again. This is most discouraging to the pastors and their people.

Our Board must take early steps to visit this field to indoctrinate, to encourage, and to assist in a program of practical stewardship and expansion.

Faithful work is being done, as is evident, in part, from the fact that the income from the reduced number of members has risen 30% in the past year!

Negro and Nigeria

"The work among the Negroes in the States," reported Pastor H. C. Nitz, "is now practically 100% in the hands of the synods of the Synodical Conference, and not under the control of our Missionary Board."

At present the work in Nigeria is going on as before, also in Ghana and the Ogoja Province.

Apacheland

On the Apache field in Arizona the progress toward self-support goes on encouragingly, according to the report of Pastors Paul Behn and Raymond Zimmermann. Two building projects, that of the parish hall at Whiteriver and the expansion of the chapel at East Fork, both carried out with funds raised by the field and with donated labor, have now been completed. In addition the Whiteriver church voted to take care of \$50 of the pastor's salary monthly.

Spanish

More emphasis is to be put on the work among the Spanish-speaking Americans of the Southwest. And, as the Lord points the way, this work will be expanded into the Spanish and Portuguese countries of South and Central America. The committee is planning to call another man to work in this department with Pastor V. Winter.

New Fields

The Board considered suggestions to work in the following areas: Hong Kong, Singapore, Formosa, Guam, Nyasaland, Balovale, and the Copper Belt of Northern Rhodesia, Hawaii, South and Central America.

By means of the expanded literature program this work may be begun much more promptly, through national and expatriate contacts we could glean from our Synod's membership. *We earnestly invite anyone to submit such information or contacts to the chairman!*

Although Mr. Peter Chang briefly attended the meeting to present matters pertinent to his plea for his church in Hong Kong, no action could be taken until the present situation is thoroughly studied by the Board.

Panel Discussion

The extensive agenda of the Board included also a panel discussion on

"Missionary Training and Relationships." Pastors Mennicke and Shiley spoke on behalf of the Board, while Pastors Seeger and Mueller, at home on furlough, spoke for the missionaries.

The latter two and Pastor William Schweppe, D.D., had been invited to participate in the Board meeting. This proved to be of great value. Not only did the Board profit from the many comments and suggestions made by the men from the field, but these missionaries had an opportunity to observe the Board in action on the many unique problems which are involved in their work.

Attendance

All the sessions were well attended. Upon the invitation of the Board not only President Naumann, ex-officio member of the Board, but many other leaders of the Synod attended to give the group the benefit of their knowledge and counsel on a variety of topics. These included Pastors N. Berg, R. Wiechmann, W. Franzmann, S. Fenske, J. Schaefer, Professors Lawrenz, Blume and Hoenecke, and Mr. N. Koopmann.

The next plenary session will be held May 15.

EDGAR HOENECKE, Chairman

Kapopo Lutheran Church Dedication

Sunday, January 28, was a joyous day not only for the members of Kapopo Lutheran Church but for our entire Rhodesian Mission. For on this day the people of Kapopo dedicated their new church to Almighty God.

Kapopo's Call Is Answered

The history of Kapopo dates back to 1957. Mr. and Mrs. Mhlanga, now steadfast members of Kapopo, saw our mission vehicle with the name "THE LUTHERAN MISSION" painted on the door. They were overjoyed to find a Lutheran missionary so far from their former home in Southern Rhodesia. They eagerly asked to be served by Pastor Mueller. He answered their call by conducting regular Sunday services in the Mhlanga home. Even though Pastor

Mueller did not have the privilege of being with them when they dedicated their new church, he had the joy of serving Kapopo faithfully until the time of his furlough in November 1961.

The Church Is Constructed

Only three months ago the site of their church was covered with brush. Today, an attractive mud-block church stands on a hill surrounded by the lush green African bush. The members of Kapopo made their own plans for this church. They are proud to have a relief cross placed in the gable brickwork. It stands out as a sign to all who see this church that we preach Christ crucified. The inside of the church also shows the amazing ingenuity of the African. A

Communion rail and kneeling bench have been provided in this modest church. Above the altar another relief cross has been built. One cannot help but stand in amazement viewing this modest but beautiful church, constructed entirely out of mud block except for the galvanized-zink roof.

As we made plans for the dedication we were deeply concerned about the weather, for we are now in the midst of the rainy season. On the Saturday before the dedication much of the Kapopo area was covered with water. As we traveled to Kapopo to conduct the service, our hearts sank when we passed through another downpour. But God was with us. For above the Kapopo area the skies remained clear. How thankful we were for this blessing, because most of the people would have to either cycle or walk great distances to attend the dedication.



Some of the approximately 110 persons who were present for the dedication service. Pastor Cox almost in line with the door.



The members of the Kapopo Congregation in front of the home which served as a place of worship before the church was built.

A Zeal for God's Word

The lack of modern transportation did not prevent the people from attending this service. Our interpreter, Mr. Mbwisa, his wife and two children cycled for four miles through heavy bush and muddy fields to worship and serve their Savior. Some of our members of Matero left their homes at 10:00 A.M. to be transported to Kapopo. They waited until 1:30 P.M. for the service to begin. It was 5:00 P.M. before they returned to their homes. But they were eager to spend their entire day in order to join the people of Kapopo in praising God for the blessing of a new church. How appropriately the words of the Psalmist applied to these people, "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1).

One hundred ten people thronged to Kapopo for the dedication. This little church is built for a seating capacity of 32 people. However, on this day 81 people pressed into this house of God. Another 29 people stood outside at the door and windows. They were willing to sit on the mud floor of the aisle and between the mud-block benches. Children, no more than 10 years old, were willing and eager to stand for over an hour in the small vestry wing. The words of the sermon text, "I have hallowed this house, which thou hast built . . .," became even more precious when we realized that it was God alone who had so richly blessed this day.

Yes, it is a mud-block building — a building that is much different to our eyes if measured by American



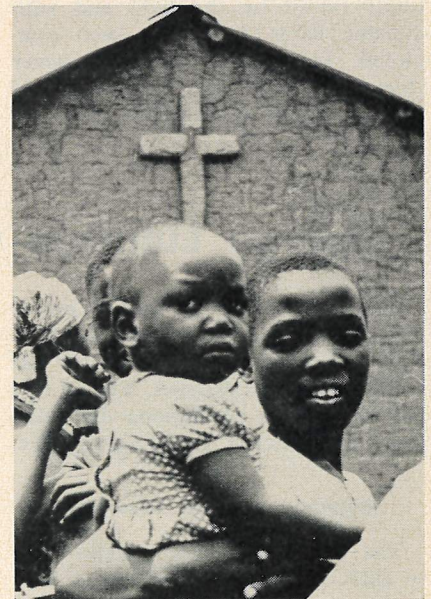
White Christians join their African brethren at the foot of the cross. This picture shows the altar, carefully made of mud and painted. The altar hanging is the only item not made by the members. It was made by Mrs. Cox and was the gift of the Missionary and his wife to the congregation.

standards. But it has now become more than just a mud building. It is a *holy place* where God will be worshiped and where the name of Christ will be preached. It is a *temple of God* which has been built out of love for the Savior. It was built for approximately \$100. Again, we might say, it is a small amount. But the cost is being absorbed by only four families. These are farming people who depend upon a good harvest for their yearly income which is perhaps

only \$20 a month. However, they have already paid over one-fourth of this cost and plan to pay the balance from the profit of this year's harvest.

To God All Glory

They want no praise or glory for this dedicated zeal. As Mr. and Mrs. Mhlanga, the first members of Kapopo Church, have said, "We should have no praise for this church, because



This mother and her child are some of the many who will here be able to hear the message of the Cross.

it is God alone who has blessed us and given His Son to die for us. We want this church to be to His glory and for others to learn about their Savior Jesus Christ."

(Continued on page 93)

Entrenched Unionistic Practices

Eighth Installment

How the Leaven Worked in the Matter of Prayer

In its triennial convention at Saginaw, Michigan, June 21 to 29, 1944, The Lutheran Church—Missouri Synod adopted the following resolutions regarding prayer:

The 1944 Resolutions "We reaffirm the position taken at the Fort Wayne Convention, page 303, paragraph 11, 'that in the meantime it be understood that no pulpit, altar, or prayer fellowship has been established between us and the American Lutheran Church; and until such fellowship has been officially declared by the synods concerned, no action is to be taken by any of our pastors or congregations which ignores the fact that we are not yet united.'

"However, joint prayer at intersynodical conferences, asking God for His guidance and blessing upon the deliberations and discussions of His Word, does not militate against the resolution of the Fort Wayne Convention, provided such prayer does not imply denial of truth or support of error. Local conditions will determine the advisability of such prayer. Above all, the conscience of a brother must not be violated nor offense be given."

Analyzing the 1944 Resolutions It should be noted that at that time the Missouri Synod still was clinging to its traditional position, which we hold to be Scriptural, of speaking of pulpit, altar, and prayer fellowship as being on the same level as far as being a demonstration of fellowship is concerned. In that respect there is no difference between them. In other respects there is a difference. We may pray with a Christian child, and yet not give it the Lord's Supper because it has not as yet reached a degree of knowledge which warrants its being able to examine itself before communing, as the Lord requires. We may accept someone as a guest at the Lord's Table and yet not allow him to preach in our pulpit because he is not "apt to teach," as the Lord requires.

But you will also have noticed that in the second paragraph quoted above a praying together is mentioned which is distinguished from prayer fellowship by being called joint prayer. Here, it is intimated, a different principle may govern. For while prayer fellowship, together with pulpit and altar fellowship, is said not to be permitted because "we are not yet united," in the case of joint prayer it is permissible at intersynodical conferences, that is, as the connection shows, conferences involving members of synods which are not united completely in doctrine. The other proviso is that this prayer asks God for His guidance and blessing upon the deliberations and discussions of His Word.

The background for these resolutions, as it was reported to us repeatedly by official representatives of the Missouri Synod, is that the committee which had been meeting with a committee of the American Lutheran Church, had found itself so fully in doctrinal agreement with the A.L.C. commissioners that they felt constrained to pray with them, and now wanted synodical sanction for their course of action. And up to the recent past, from

the same source we received the explanation that joint prayer was proper when there were intersynodical meetings to discuss differences in doctrine for the purpose of removing them. But the wording of the resolution was much more general.

A Little Leaven Our Synod's representatives warned against the distinction that had been made between prayer fellowship and joint prayer. It's not that we possess a superior degree of wisdom. But the Lord Himself raised a danger signal when, not only concerning sins in behavior, but also concerning giving up something of the whole truth of His Word, He said: "A little leaven leaveneth the whole lump" (I Cor. 5:6; Gal. 5:9). We were sure that, if there was a toning down of what the Lord says in urging us for our soul's safety to avoid fellowship with persistent errorists, the door would be opened not only for forbidden fellowship in prayer at intersynodical conferences, but also for other kinds of forbidden prayer and other forms of unionism as well.

Examples of the Leaven at Work The leaven worked. The historical background, yes, the very wording of these resolutions was forgotten. But not the fact that the door had been opened. The writer recalls hearing a pastor of the Missouri Synod commenting about his membership in a local service club, "Of course they have a prayer, but nobody makes an issue of that anymore." Is this "joint prayer at intersynodical conferences"? The writer also recalls hearing a well-known figure in the clergy of the Missouri Synod offering up the invocation at a Republican National Convention. Is this "joint prayer at intersynodical conferences?"

As said before, joint prayer is defended by official spokesmen only if it takes place at conferences held for the express purpose of discussing doctrine in order to remove differences. But the entire official family of the Missouri Synod does not restrict joint prayer to intersynodical meetings with such a specific purpose. There is an Intersynodical Catechism Committee in which both the Missouri Synod and a number of the Lutheran synods which form the National Lutheran Council are represented. Its concern is a modern translation of Luther's Small Catechism. When we asked about its mode of procedure, a representative of the Missouri Synod contingent replied: "In response to your question as to whether the meetings are opened with common prayer, I am informed that this is the practice. We do not believe that this violates Synod's principles on church fellowship." Is this "joint prayer at intersynodical conferences, asking God for His guidance and blessing upon the deliberations and discussions of His Word"?

What Principles Regarding Prayer Fellowship Are Being Taught Now "The Theology of Fellowship, Part II," a product of the theological faculties of the Missouri Synod, shows what principles in regard to praying together are being taught a future generation of Missouri

Synod pastors, and through them future confirmation classes and congregations. No longer is the simple principle set forth which we believe is distilled from God's Word: "Practice fellowship, and thereby show that you are one, only with those with whom you, on the basis of a confession which agrees with yours, are one in doctrine." Rather, it is said that "a decision as to the propriety or impropriety of joint prayer" must be based on a consideration of "the *situation* in which such prayer is offered, the *character* of the prayer itself, its *purpose*, and its *probable effect* on those who unite in the prayer." There is a warning against refusing to pray with one with whom doctrinal agreement and full confessional fellowship does not exist lest such a refusal may be understood as a harsh rebuff where none is called for. There is this statement: "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." The leaven has spread far since a little was allowed to creep in back in 1944. Small wonder that it hasn't stopped with the area of prayer fellowship, has reached not only into areas like missions, education, and charity, but is spreading into the very areas of pulpit and altar fellowship.

Not a Bolt Out of the Blue

The action of our Synod in suspending the practice of fellowship with The Lutheran Church-Missouri Synod did not come like a bolt out of the blue and break up the relation between two bodies who were completely one in doctrine, but only established a fact that had been becoming increasingly evident: that we were no longer united in the doctrine of church fellowship as once we were, but that the Missouri Synod had left what had once been common ground and that, therefore, we had no right to continue to practice fellowship.

IRWIN J. HABECK

ITEMS FROM OUR NEWS BUREAU

Wisconsin Synod Visitors To Australia:

Pastor Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod, and Professor Carl J. Lawrenz, president of the Wisconsin Lutheran Seminary, Mequon, will visit the convention of the Evangelical Lutheran Church of Australia meeting in Melbourne, March 22 to 29, 1962.

The announcement was made March 13 at Synod headquarters, 3624 W. North Avenue, Milwaukee, Wisconsin.

According to Pastor Naumann, the Wisconsin Synod visitors will be returning the visit of representatives from the Australian Church at Wisconsin Synod conventions in 1957 and 1959. "The Australian Church may also wish a firsthand report of our resolutions last summer suspending fellowship with The Lutheran Church-Missouri Synod," added Pastor Naumann. "We are concerned," he said, "that these be correctly understood and interpreted by the synods in fellowship with us."

After visiting the convention of the Australian Church, Pastor Naumann and Professor Lawrenz will also spend a week in Africa conferring with officials of the Ev. Luther-

an Free Church of South Africa and visiting the Wisconsin Synod's mission in Northern Rhodesia.

The Ev. Lutheran Free Church of South Africa was recently granted \$10,000 by the Wisconsin Synod to support its mission work.

Pastor Naumann and Professor Lawrenz are leaving March 19 and are expected back in Milwaukee on April 9.

* * * *

Date Set for Theologians Conference:

Professor Heinrich Vogel, of the Wisconsin Lutheran Seminary, announced that a conference of world theologians in fellowship with the Wisconsin Ev. Lutheran Synod will meet at the Wisconsin Lutheran Seminary July 9-13, 1962.

Invitations to send representatives to the meeting have been accepted by the Ev. Lutheran Church of Australia, the Ev. Lutheran Church of England, the Ev. Lutheran Church of Brazil, the Ev. Lutheran Free Church of Germany, and the Ev. Lutheran Church of Germany (formerly the Breslau Synod).

According to Professor Vogel, invitations have also been extended to the Ev. Lutheran Free Church of

France, the Free Ev. Lutheran Church of Finland, the Ev. Lutheran Free Church of South Africa, the Church of the Ev. Lutheran Confession of Germany, and representatives from the Wisconsin Synod's foreign mission fields in Japan and Rhodesia.

Representatives from the Synod of Ev. Lutheran Churches and the Ev. Lutheran Synod, church bodies of the Lutheran Synodical Conference with whom the Wisconsin Synod is in fellowship, have also been invited to attend.

The conference will be devoted to "discussions on the doctrine of the church and church fellowship," explained Professor Vogel. No new documents will be prepared for the conference he said, but "we will continue to use existing documents on the doctrine of the church and church fellowship prepared by our respective church bodies."

The Synod's convention instructed its Commission on Doctrinal Matters to discuss these doctrines further with overseas church bodies in fellowship with the Wisconsin Synod.

The sessions will be open to the public.

Editorials

(Continued from page 83)

God's Word? It has been said that establishing a synod's doctrinal position by a synod in convention is a departure from our former position. At the same time, a member of the Missouri Synod College of Presidents recently pointed out in *The Lutheran Witness* that his synod, in the

great predestination controversy in 1881, settled this issue in a synodical declaration that stood as an "adopted statement of Synod under the Scriptures and the Confessions."

Before the Wisconsin Synod accepts the charge that it is sponsoring an innovation, it should request conclusive demonstration from history that it is guilty of doing so.

C. TOPPE

Direct from the Districts

Arizona-California

Apache News

The Apache Lutheran Conference elected Mr. Harrison Porter (Apache) as the conference's lay representative on the District Board for Information and Stewardship. Mr. Porter, a member of the San Carlos Tribal Council, is employed by the Trading Post in Peridot, and he has three boys attending our Peridot Mission School. Mr. Broadus Bones, Whiteriver, is the alternate representative. Mr. Wesley Bonito of the all-Apache congregation at McNary has been elected to carry out all the duties of church treasurer. At this same congregation Mrs. Guy Dillon has taken over the teaching of the Sunday school while Missionary Hartzell conducts confirmation class.

While these items are commonplace in other congregations, they mark the beginnings of our Apache missions moving toward self-supporting, self-governing congregations. They are simple, but blessed, steps and a source of great joy to our representatives in this field.

Dedication at Morenci

Trinity Lutheran Church, Morenci, Arizona, served by the missionary in Globe, some 120 miles away, has recently completed its new house of worship and has set March 18, 1962, for a special dedication service. Whereas this new structure is largely the effort of the local congregation in its devotion of time, talent, and treas-

ure, the building would not be a reality without support from Synod's Church Extension Fund, for which support the congregation is truly grateful.

MARCUS C. NITZ

Pacific Northwest

Vacancies

For a number of years the Lord has blessed our little District in this way, too, that there were few vacancies. At the present time, however, we have three pastoral and one teacher vacancy. Grace of Zillah, Washington, has been without its own pastor for nine months. Just recently Pastor Henning of Calvary in Bellevue, Washington, accepted a call to St. Paul's in New Ulm, Minnesota. Pastor Steffenhagen of Withrow, Washington, has also accepted a call to begin a mission in Spokane, Washington. The teacher vacancy is at Salem in Mountlake Terrace, Washington. Pastor and Mrs. Ralph Baur are both teaching part time during this emergency.

Building Activity

Trinity Lutheran Church of Eugene, Oregon, has dedicated its new chapel. This is the first permanent home for this mission since it was started six years ago. The chapel is of modern construction and seats from 150 to 200 people. Woodland Park Lutheran Church of Portland, Oregon, has completed its plans for a new chapel and

plans to begin building in April or May. This mission, too, has been forced to use a small remodeled house as its place of worship since it was begun about eight years ago. Gethsemane Lutheran Church of Tigard, Oregon, also is in the process of formulating plans for a chapel. This mission is just a little over a year old and has been worshipping in a condemned social hall. Redeemer Lutheran Church of Yakima, Washington, plans to begin building its new parsonage this spring. Surely all these new buildings are evidence enough of the Lord's continued blessing on the work of His kingdom here in the Pacific Northwest.

On February 20 and 21 the pastors of the District met for the third annual Missionary Conference at Grace Lutheran Church in Portland. Pastor William Lueckel completed a paper on the history of the Pacific Northwest District. It was very enlightening, and it was gratefully received by all. The rest of the time was devoted to a thorough study of all of the mission stations of the District. In each case answers to the question, "To what do you attribute the growth or lack of growth in your mission?" were sought out. It was truly amazing how often "inadequate facilities" played a larger or smaller part in the growth pattern of our missions. May the Lord speed the day when every mission of our Synod will have adequate facilities!

A. H. ZIMMERMANN

Our Relations With the Ev. Lutheran Free Synod in South Africa

Our Wisconsin Evangelical Lutheran Synod has never passed a resolution by which it has formally established church fellowship with the Evangelical Lutheran Free Synod in South Africa. This is true also in regard to a number of other Lutheran synods in other countries, such as: the Ev. Lutheran Church of England, the Free Ev. Lutheran Church of Finland, and the Ev. Lutheran Church of Australia. Our Synod, nevertheless, considers itself to be in church fellowship with them in the sense that it acknowledges its members as confessional brethren. Thus our Synod also has valid grounds on which it has con-

sidered itself in church fellowship with the Ev. Lutheran Free Synod in South Africa and has acknowledged its pastors and members as confessional brethren, inasmuch as this Synod is in church fellowship with our confessional brethren of the Saxon Free Church and the Breslau Synod in Germany, works in a most intimate relation with the Bleckmar Mission of our German brethren, and has in word and deed voiced a clear protest against the same unionistic practices against which our Synod has been contending. To strengthen these bonds of fellowship, our Commission on Doctrinal Matters has invited also Pastor Wiesinger, the president of this Synod, to the theological conference to be held at our Seminary in July.

CARL LAWRENZ, Chairman
The Commission on Doctrinal Matters

State Clerics Operate Mission in Rhodesia

[Reprinted by permission from *The Milwaukee Journal*. See "Briefs by the Editor." — Ed.]

Journal Man in Africa . . . XXI

Gospel Is Brought to Natives by Lutheran Group
Oblivious of Hardships

By **DON C. TRENARY**
Of The Journal Staff

Lusaka, Northern Rhodesia — Every Sunday the Rev. Theodore Sauer, who until November lived in Oshkosh, Wisconsin, turns off the main road at a sign which advertises an African witch medicine man.

His little car jounces down an unimproved trail, through fields of high corn, past thatch-roof huts. In the rains, the path runs like a river and water often comes to the hub caps. In the dry season the deep gouges in the trail are fully revealed; the car lurches its way through them and over bare rock.

After six miles, Pastor Sauer stops at an odd structure, about 8 by 13 feet. It has a galvanized iron roof, held up by a dozen tall iron fence posts. It is open at the sides; its floor is dirt.

Here his congregation awaits. From one of the huts come a couple of sacks, which are hung behind the altar portion of the chapel. An African brings a grass mat for Mrs. Sauer to sit upon.

35 to 40 Worshipers

Thirty-five to forty worshipers find seats on sun dried bricks, or stand outside the enclosure. And there Pastor Sauer preaches the Gospel.

It is part of the Lusaka mission effort of the Wisconsin Evangelical Lutheran synod.

Until last fall, Pastor Sauer was secretary of the synod. Now he is superintendent of the Northern Rhodesia mission and lives in Lusaka with his wife and two children, Marilyn, 18, and Paul, 15.

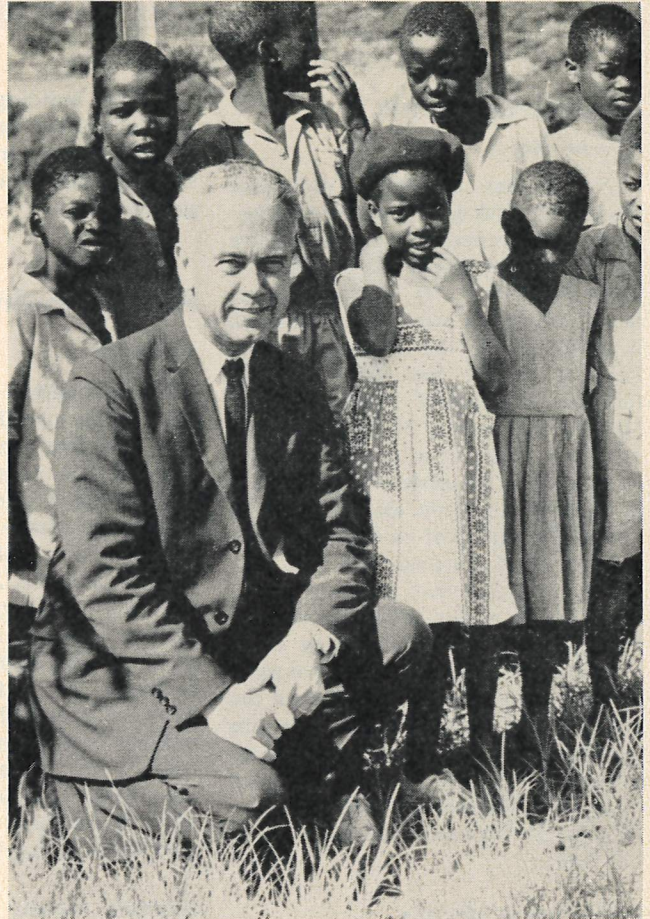
The mission is the only Lutheran one in Northern Rhodesia. It is manned entirely by Wisconsin personnel. The others active are the Rev. Richard Mueller of Watertown, who has been in Rhodesia since 1957 and who is now home on leave; the Rev. Raymond Cox, 1503 S. 100th St., West Allis, and the Rev. Robert Sawall, New London, who are here with their families, and a nurse, Miss Barbara Welch, 3357 N. Buffum St.

Africans in Training

They are to be joined in a few months by another pastor, the Rev. Dr. William Scheweppe, New London. Two Africans are in training in a Lutheran seminary in Nigeria and will join the staff after graduation next year.

The little chapel at Chunga Lineis is only a small part of the mission's activity. With tribal permission, it operates a mission station at Lumano, in the Sala reserve, has a boarding school with 200 pupils and two months ago dedicated a medical dispensary which is treating 60 patients a day.

In Matero township, one of the African quarters of Lusaka, is a European style church. The mission plans to break ground this month for a church within Lusaka itself and has leased ground for a Bible school on Lusaka's



Some of his young parishioners surround the Rev. Theodore Sauer at the chapel at Chunga Lineis.

outskirts. It is hoped to put it in operation in about a year with a beginning class of 25 students.

And in Kapopo, a settlement of migrants from Southern Rhodesia, proudly stands a church of sun-dried brick, which seats 32 persons.

Congregation's Effort

It stands proudly because it was built by the faith and the hands of the congregation itself. They set the sun-dried blocks in place, treated the dirt floor to make it dustproof, made an altar and communion rail of the dirt of the country, which dries to rock hardness. One family had a can of white paint, brought for some reason unknown on their long move. It donated this. Members of the congregation made a cross of mud and, when it dried, painted it reverently with the donation. It now rises gleaming above altar hangings made by Mrs. Cox, the missionary's wife.

Only in regard to the roof did the congregation have trouble, for it seemed wrong that such a fine edifice, built with such devoutness, should be covered with thatch. So the congregation raised some money, the mission lent it \$112 and a galvanized iron roof went on. One-third of the loan has been repaid and the congregation hopes to liquidate the rest at the time of the next corn harvest.

Cover Wide Area

The missionaries preach elsewhere, in the villages and the hamlets. After school they give religious lessons to young pupils and they have a mailing list of 175 former congregation members who have moved away, in the ceaseless individual migration that is part of the life of this section of Africa. These receive a sermon each Sunday, and it is known that some of them have gathered others around them to hear the weekly word.

To help them, the newer missionaries have unpaid interpreters, who stand beside them as they talk and

translate into the tribal tongue. Pastor Sauer's helper is Robert Mulundika.

"It is a humbling experience," says Pastor Sauer, "to stand in front of people who have next to nothing, with a man at your side who is barefoot because he has no shoes, wearing clothes that we would have thrown away, and have him take your words, put them into language that his people can understand and know that he does it without compensation, just for the love of the Lord."

Kapopo

(Continued from page 88)

May you join in the joy of the members of Kapopo Lutheran Church! Remember them in your prayers. Pray that many more people of

Africa will learn to confess Jesus as their Savior. May God continue to watch over these blood-bought souls and their new church! For it is He who said, "I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and

mine heart shall be there perpetually." May these words of promise, which were chosen as the text for this occasion, rest on Kapopo and all of God's churches which preach His saving Word!

R. G. Cox

A Very Pertinent Letter

[The following is a copy of a letter which Pastor James P. Schaefer, Director of Public Information, addressed to the editor of *The Lutheran Witness*. — Ed.]

The Reverend Martin W. Mueller, Editor
The Lutheran Witness
3558 S. Jefferson Avenue
St. Louis 18, Missouri

Dear Editor:

I hope that you will permit me a few remarks about a summary of an article from the *Gemeindeblatt*, official German organ of the Wisconsin Synod, printed in the February 20 issue of the *Witness*. The fact that you did quote from an official organ of the Wisconsin Synod and the further fact that you do have a "Letters" column encourage me to request this favor.

Beyond expressing my deepest regret that you found it necessary to reprint the summary, I should like to point out that a repudiation — or the nearest thing to a repudiation known in editorial circles — appeared in the following issue of the *Gemeindeblatt*. The editor (Dr. Koch is a contributing editor) writes: "In his report on the suspension of fellowship with the Missouri Synod in the last issue of the *Gemeindeblatt* (October 1, 1961), the reporter (Dr. Koch) in his otherwise objective and correct presentation of the differences which led to this step gave expression also to his own personal opinions with reference to his Synod's position in the matter. In these opinions the writer expressed his own personal convictions which did not always agree with the official position of the Synod."

Technically perhaps your headline and dropline were correct: "Wisconsin Synod Publication Faults Both Missouri and Wisconsin Synods — *Gemeindeblatt*, Official German Organ, Speaks Out on Suspension Action of Wisconsin Synod." But actually Dr. Koch was expressing a personal opinion in an organ which the Synod has reserved as its own voice. Its repudiation unequivocally disassociates the *Gemeindeblatt* from Dr. Koch's views.

It is true that in Wisconsin — as in Missouri — some harbor misgivings about "official positions," but there are avenues open for their resolution other than the synods' official organs.

It would be presumptuous of me in the column of the *Witness* to comment on the theological issues raised by Dr. Koch. But I wonder if you would permit me to further test your patience by commenting on a procedural matter touched on in the article — the denial by the convention of a congregational referendum. This appears to subvert what is so dear to the heart of every American, the democratic process. It must have struck your readers so.

This preservation of the responsibility of the priesthood of all believers is a problem in every Lutheran church body. But in the same issue of the *Witness* the perceptive reader will find the statement: "It would seem that there is no other way of arriving at confessional or doctrinal statements than by a declaration of (a) Synod (convention)" — page 85. It was such a confessional principle which was being enunciated by Wisconsin's convention.

Dr. Fredrik A. Schiotz, writing in the February issue of the *American Lutheran*, also submits an opinion in the matter: "... the writer does not believe that the congregational referendum is the 'pure' form of getting at the Church's will in its response to the Lordship of Christ. The referendum places a premium on addition. In a convention it is possible to have the facts that are involved in a given issue available to a degree that is impossible when the final decision takes place in a number of congregations scattered across the country. The careful deliberation of congregations representatively gathered in convention puts the emphasis on the sifting, creative process that is the Holy Spirit's work."

These remarks would seem to indicate that it was no isolated, arbitrary resolution, peculiar to the Wisconsin Synod, when the convention by an overwhelming voice vote ruled that a referendum was not necessary.

Cordially,

James P. Schaefer
Director of Public Information

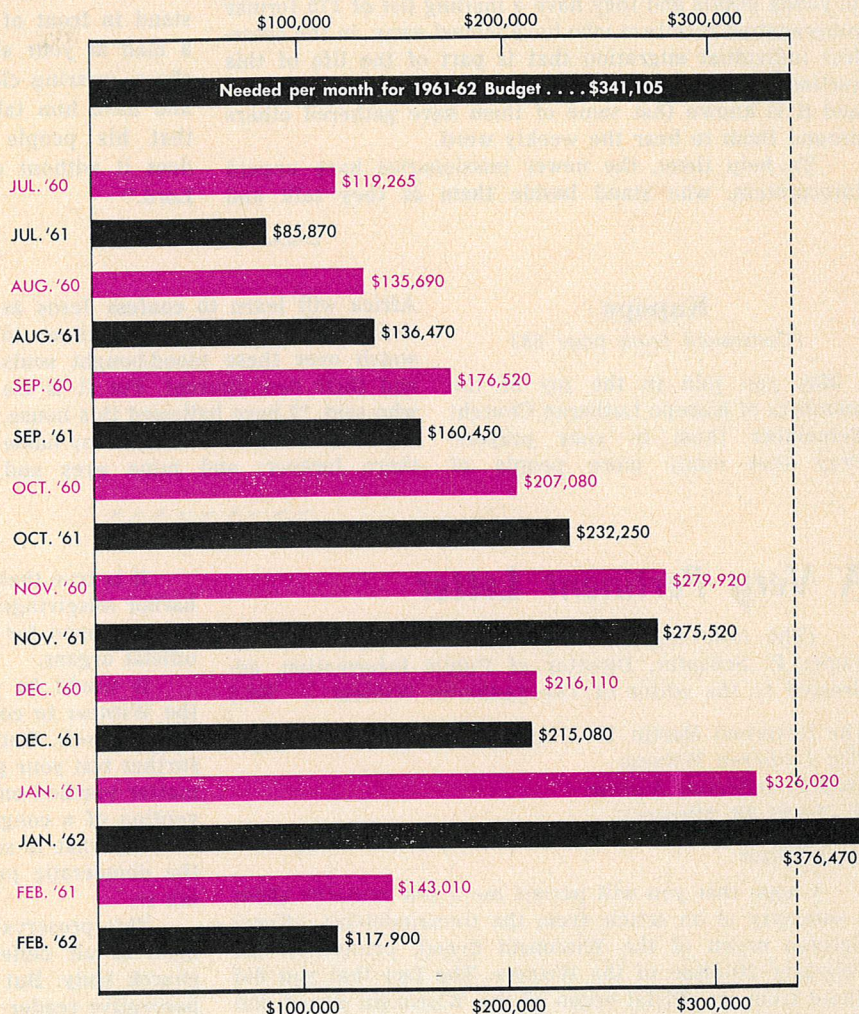
What About the Four That Are Left?

Last summer our Synod, in the fear of God, adopted a program of work, or a budget. We simply declared to each other and to God: "During the 12-month period July 1961 to June 1962, we plan to bring gifts of \$4,000,000 for our Savior's work of preaching and teaching His Word through our Synod."

Two-thirds of this financial year are behind us. The accompanying graph shows how we have been keeping last summer's promise to the Lord. The top line of the graph indicates average monthly offerings needed from our Christians if our promise is to be kept. Shaded in black is our performance for each of the past eight months, as compared with the corresponding month's performance a year ago (shaded in violet).

Some startling facts jump out at you from the graph, don't they? In only one month out of the last eight did we bring gifts in the amount needed to accomplish our Synod's full program of work. In many months, our offerings dropped below last year's levels. Last summer we said that, by the time we reached the eight-month mark, our gifts would total about \$2,750,000. Actually, we have brought gifts totaling only \$1,600,000.

In Old Testament times, the Lord claimed the firstlings of the flock, the finest of the wheat. Today He does not make such specific claims. But surely, we all agree that to the Lord of Glory who has bought us with His lifeblood as the price — to Him we owe, not the leftovers of our personal and congregation income, but our firstlings, our finest. We *owe* them,



but have we been *giving* them? Eight months are spent, but *four are left*. Is the record of the past eight months the record we want to write for the next four, as we accompany our Sav-

ior to Calvary and to Joseph's Garden? Surely, we wouldn't want our Savior to think that this is the full measure of our love for Him!

JOHN C. JESKE

† Charles G. F. Brenner †

Mr. Charles Brenner, teacher in our schools for 48 years and editor of *The Junior Northwestern* for 35 years, died February 16 at Beaver Dam, Wisconsin. Funeral services were conducted from St. Stephen's Lutheran Church of Beaver Dam by Pastor Elton Huebner. The text used (Phil. 1:21 — "For to me to live is Christ, and to die is gain") spoke of the truth by which a servant of God lives and dies.

Mr. Brenner was born in Hustisford, Wisconsin, December 17, 1871, the

son of Karl and Mrs. F. G. Brenner. He attended parish schools at Hustisford and Fond du Lac. The Lord prepared him for the teaching ministry at Northwestern College, Oshkosh Normal School, and at Dr. Martin Luther College.

Teacher Brenner married Lucy Krueger on July 5, 1894. Last year this couple celebrated their 67th wedding anniversary.

His teaching career took him to Saline, Michigan; Kewaunee, Tomah, Kaukauna, and Beaver Dam, Wisconsin. His entire teaching ministry

covered a span of 48 years before he retired in 1938. Even after his retirement he continued to serve his Lord and his Church as editor of *The Junior Northwestern*, until his retirement in 1954.

He died at the age of 90 years, 1 month, and 29 days. Survivors include his wife, Lucy; one son, Winfred of Waukesha, Wisconsin; two sisters: Mrs. Martha Brown and Mrs. Walter Rahm; and one brother, the Rev. John W. Brenner of Bay City, Michigan.

ELTON HUEBNER

**CHOIR TOUR
MICHIGAN LUTHERAN SEMINARY**

Saturday, March 31 — 8 p.m. Grace, Muskegon Heights, Mich.
 Sunday, April 1 — 4 p.m. St. Paul's, Stevensville, Mich.
 Sunday, April 1 — 8 p.m. St. Paul's, South Haven, Mich.
 Monday, April 2 — 8 p.m. Juneau High School Auditorium, Juneau, Wis.
 Tuesday, April 3, — 8 p.m. Wisconsin Lutheran High School, Milwaukee, Wis.
 Wednesday, April 4 — 8 p.m. St. John's, Jefferson, Wis.

Thursday, April 5 — 7:30 p.m. Bethel, Menasha, Wis.
 Friday, April 6 — 7:30 p.m. Jerusalem, Morton Grove, Ill.
 Sunday, April 29 — 3:00 p.m. St. John's, Pigeon, Mich.
 Sunday, May 6 — 8:30 a.m. St. John's, Zilwaukee, Mich. 10:45 a.m.
 Sunday, May 13 — 10:00 a.m. Salem, Owosso, Mich.
 Sunday, May 13 — 8:00 p.m. Seminary Auditorium, Saginaw, Mich.
 Sunday, May 20 — 10:30 a.m. Emanuel, Flint, Mich.
 Thursday, May 31 — 7:30 p.m. St. Paul's, Saginaw, Mich.

FOR SALE

Ten 12-foot church pews and 20 eight-foot church pews. If interested, contact Pastor Clarence Koepsell, 905 Nebraska St., Oshkosh, Wis.

NOTICE

The California Mission Board is calling a man to survey San Diego County and to begin a mission there. (This includes such cities as: San Diego, Oceanside, Carlsbad, Encinitas, Del Mar, Escondido, Coronado, National City, Chula Vista, Imperial Beach, La Mesa, El Cajon, Lemon Grove, Alpine, and others.)

The Board would like to have the names and addresses of Wisconsin Synod people living in this area. Would you please send these names to the chairman of the District Mission Board, the Rev. Paul Heyn, 250 E. Grove Ave., Pomona, Calif.

Those living in the area may contact our local representative, Mr. Myron B. Dickey, at 6115 Montezuma, San Diego, 15, Calif.
 PAUL HEYN

A REQUEST

Our recently opened preaching station at Lancaster, Wis., is in need of a used Communion set and a kneeling bench. We would also enlist our fellow Christians to give us names of people from our circles who have moved or are moving into Lancaster or in the vicinity of Lancaster. For information please contact

B. A. Borgschatz
 218 Broadway
 Platteville, Wis.

A REQUEST FOR NAMES

The undersigned would greatly appreciate receiving the names and addresses of Wisconsin Synod Christians who either have moved or are moving to the area east of Portland, Ore. (All N.E. addresses above 82nd Ave. or 8200.)

Thank you for your cooperation.
 Pastor Gerhardt Haag
 Woodland Park Lutheran Church
 1345 N.E. 109th Ave.
 Portland 20, Ore.

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.

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

ALASKA ADDRESSES WANTED

Anyone knowing of Wisconsin Synod Lutherans who are residing in Alaska or who are moving there is asked to send names and addresses to:

Pastor Lee Sabrowsky
 1804 N.E. 25th Ave.
 Portland 12, Ore.

Or

Pastor R. L. Wiechmann, Chairman
 General Board for Home Missions
 2611 Kinnickinnic Ave.
 Milwaukee 7, Wis.

NOMINATIONS REQUESTED

Northwestern College

The Northwestern College Board requests the members of the Synod to submit names in nomination for the new professorship. The man called is to work in the music department. He is to be qualified as organist and as band director. Nominations must reach the secretary by March 26, 1962.

Kurt A. Timmel, Secretary
 612 5th St.
 Watertown, Wis.

SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet on May 16 and 17, 1962, in the Synod Office Building, 3624 W. North Avenue, Milwaukee 8, Wisconsin. The first session is to begin at 9:00 a.m., Central Daylight Time.

We again call attention to Section 3.01e of the Constitution and Bylaws: "Reports of the departments of the Synod to the Synodical Council shall be submitted in writing and duplicated for its members."

Preliminary meetings of various boards and committees will be held on May 14 and 15.

The Committee on Assignment of Calls will meet in the Tower Room of the Wisconsin Lutheran Seminary on Friday, May 18, at 9:00 a.m., Central Daylight Time.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN DELEGATE CONFERENCE

Date: May 7, 1962.

Hour: 9:00 A.M.

Place: Grace Lutheran Church, Tucson, Ariz.

Agenda: John 6:60-71, V. Winter; Psychological Consideration in Teaching Teenagers, A. Wilbrecht; What Does the Third Commandment Mean to Us in the New Testament? P. Pankow; How Can we Keep Our Confirmed Youth Growing in the Knowledge of the Scriptures? K. Hering.

Note: All teachers of the Gadsden Conference attend this one-day conference.

V. H. WINTER, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 24-26, 1962.

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

Time of Opening Session: 9:00 A.M., CST.

Essays: Has the Scouting Program Changed? R. Zimmermann; To What Extent May the Church Accept Federal Aid Without Violating Scripture and the Constitution? H. Birner; Exegetical-Homiletical Treatment of Psalm 118:14-23, G. Rothe; Old Testament Chronology and the Age of the Earth, G. Enderle; A Critique of Sasse's Book "This Is My Body," W. Ten Brook.

Preacher: L. Dobberstein (alternate: G. Eckert).

Please provide your own bedding.

D. C. SELLSNOW, Secretary

NEBRASKA

PASTORAL CONFERENCE

Place: Grace Lutheran Church, Geneva, Nebr.; James F. Rockhoff, pastor.

Date: May 1 to May 3, 1962 (Tuesday, 10:00 a.m. to Thursday noon).

Assignments: Exegesis of Rom. 10:14-21, C. Nommensen; Exegesis of one of the Minor Prophets, H. Schulz; Exegetical paper on Ps. 8, G. Free; The Purpose of Our Fellowship in Christ in the Light of Eph. 4:11-16, P. Manthey; Procedure in Consideration of Call, W. Siffing; Luther's Stand on the Word against the Theology of the Middle Ages with Application to Present-day Controversies, A. C. Bauman.

Reports: Board of Support, Finance, Academy, Missions, Relief, and Education.

Note: Communion service Tuesday evening at 8:00 o'clock (preacher M. Weishan; alternate: Wm. H. Wietzke).

Please announce to Pastor J. Rockhoff, host, by or before April 22, if at all possible. If so desired, he will make motel reservations.

G. FREE, Secretary

NORTHERN WISCONSIN

DISTRICT CONVENTION

Date: July 16-19, 1962.

Place: Fox Valley Lutheran High School, Appleton, Wis.

S. KUGLER, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: March 26, 1962; 9:00 a.m.

Place: Trinity Ev. Lutheran Church, South Mequon; A. Mittelstaedt, pastor. Please send excuses to the host pastor.

Preacher: P. Janke (J. Jeske).

Program: To be announced later.

HENRY A. W. LANGE, Secretary

WESTERN WISCONSIN

DISTRICT CONVENTION

Date: Tues.-Thurs., June 12-14, 1962.

Place: Northwestern College, Watertown, Wisconsin.

Opening Communion Service: College Chapel, 2:00 p.m. Tues., June 12, 1962. Speaker: W. Voigt (alternate: N. Lindloff).

Closing Service of Evangelism: College Chapel, 7:30 p.m., Wed., June 13. Speaker: H. Winkler (alternate: M. Zank).

Essayists: Traugott Bradtke, "Christian Burial"; R. Siegler, "The Procedure of the Call."

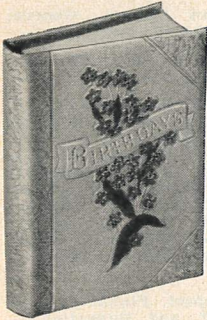
Registration: to be made with the Secretary and Convention Committee at the N.W.C. Chapel entrance beginning Tues., June 12, 3:30 p.m. Advance registration and lodging requests to be sent to Prof. Carl Leyrer, N.W.C.



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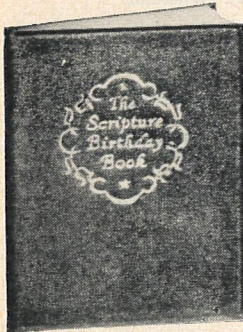


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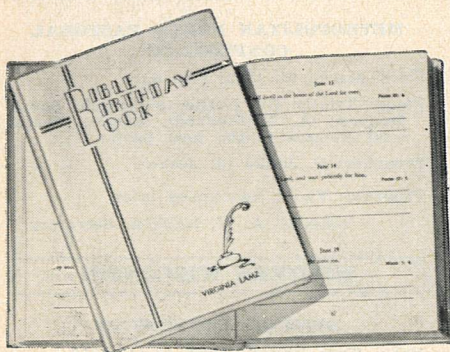


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