



THE NORTHWESTERN
Lutheran

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BRIEFS

by the Editor

In this issue and the next we are publishing a prayer for God's blessing on the forthcoming District conventions. (See Calendar of Conferences, page 158.)

Our District conventions are as important in their way as is the convention of the Synod. And they are important not only to the congregational delegates, the pastors, and the teachers who attend them. These assemblies are devoted to all phases of the Gospel work which you and all members of the Synod carry on together.

Here is dispensed information regarding the work which the delegates are to relay to their congregations. They are to report any advances made, that all of God's children and workers may share the joy of the harvest. They are to give an honest picture of needs and opportunities which have not been met, that all of God's cheerful givers may know of them, may be concerned, and may soon and gladly relieve needs and meet opportunities with their gifts (as people who have first given themselves to the Lord). All in attendance at a District convention are to carry

home to their congregations a clear picture of the Synod's work: the work of preaching and teaching the Gospel in the intensive way and on the extensive scale to which the Lord Jesus summons. All who rejoice in His salvation want to respond to that call; they can do so only in brotherly league with fellow Lutherans of the same mind and heart. The love and zeal and devotion for this all-important work (the world still stands only because of it!) and the sense of urgency regarding it which are to charge anew the hearts of all attend-

ing a District convention — these are to be transmitted to the congregations, that all their members may pray more fervently: "Thy kingdom come!" and then translate that prayer into glad deeds for Him whom they call Redeemer and King.

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See the back cover of this issue for information regarding the publication in booklet form of "Entrenched Unionistic Practices," a series of eight articles which appeared in The Northwestern Lutheran during the past winter.

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This issue carries the first part of an account in which President Oscar Naumann tells of the trip he and Prof. Carl Lawrenz, president of Wisconsin Theological Seminary, made to Australia and Africa.

A PRAYER FOR OUR DISTRICT CONVENTIONS

Lord Jesus Christ, Thou Head of the Church, hold Thy hand in blessing over the District conventions of our Wisconsin Synod. Give all the pastors, teachers, and lay delegates in attendance at these meetings love and zeal and joy for Thy great work, that they may transact the weighty business of the convention faithfully and conscientiously, with all diligence and dispatch. Grant them a full measure of understanding and wisdom in discussing the many phases of the far-reaching program Thou hast set before us. Endow them with vision and courage for the future. Thine is the cause, O Lord. Be with them as they strive to further Thy cause. Thine is the glory when the Gospel is preached and souls are won for Thee. Therefore we boldly claim Thy blessing on the Gospel work which we strive to carry out in Thy name and Thy way. Hear us for Thine own sake, our blessed Redeemer. Amen.

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

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Editorials

A Word From Luther In a sermon on John 17, delivered in 1530, Luther confesses to a

weakness and a need that, he maintains, is not peculiar to himself alone, but it is likewise a weakness of every Christian. If he starts out on a serious line of thought about God, or applies himself to prayer and does not have a word of Scripture as a starting point and as a kind of support to lean on, then before he knows it he finds his mind a hundred miles away from the thought he started with. But as soon as he has a Psalm or a certain Scripture passage about which to weave his thoughts, then he finds a brightness and a glow in his heart, and he takes new courage and finds new hope.

Our minds and thoughts, he says, are so uncertain, so slippery and flighty, that we need something firm and steady to attach them to, in order to keep them from wandering. He challenges us to select some one hour and tell him all the thoughts that came to our minds during that one hour. He is sure that we should be ashamed to mention some of them.

Luther says this in reproof of those who spoke lightly of the written Word of God and professed to be moved by the Spirit independently of the written Word. His experience with his own mind and heart has taught him that the human mind and heart are miserably unstable and that they shift and move and wander like the restless wind and the waves of the sea. The point he makes is that we need a firm word of God as a guide for our thoughts about God to keep those thoughts from wandering off into paths that at best lead nowhere, and that more than likely lead into error. We need the firm assurances and promises of the express Word of God as a starting point for our thoughts and as a basis for our prayers. Without such a starting point and without the lamp of the Word of God shining on our path, we are sure to wander aside, to trip and fall.

E. E. KOWALKE

* * * * *

The Man on the Cover In its Easter issue the newsmagazine *Time* printed a cover story about the Swiss theologian Karl Barth, who, at the age of 75, is considered by many to be the greatest living Protestant theologian.

Perhaps the greatest service Barth has performed for orthodox theology has been his strong challenge to liberal theology, which refuses to accept Scripture unless reason and science grant their permission to do so. His has been a powerful voice in the defense of Biblical theology against skepticism, which has gone so far as to proclaim the crucifixion a myth, the resurrection a fabrication, the miracles frauds, the Virgin birth a fable.

The background in the cover depicts the open tomb and a crown of thorns, to symbolize the witness Barth has been giving to the continuing significance of Christ's death and resurrection. He believes that Christ died on the cross; he believes that this same Christ rose again. In fact, he states that there is no faith if it is not an Easter faith: "We may believe in Him only if we believe in His corporeal resurrection."

Conservative Lutherans might have been rather pleased to discover Barth's acceptance of familiar Lu-

theran catechism teaching. For him, the Bible is our authority; the church fathers can and have erred. All knowledge of God and all faith are centered in Christ. Man cannot reach God through his own reason or strength. Jesus Christ is God and true man. Christ alone is our Redeemer from sin, death, and the devil. For such expressions of the faith once delivered to the saints we might give thanks.

But the article also reveals deplorable errors in Barth's theology. In spite of the clear declaration of Scripture to the contrary, for example, Barth cannot bring himself to "exclude the possibility that God would save all men at the Judgment." If we can ignore the unequivocal statement, "He that believeth not shall be damned," it is not surprising that his attitude toward Scripture is uncertain. To him the Bible is not without error. Scripture is the word of men which cannot adequately represent the truths of God's revelation. Like many modern theologians, he does not believe that Scripture is the clear voice of God speaking to us.

As a consequence, he holds that the Church must ever probe and search for the unattainable truth of God. The task of finding out what God is saying is "ever unfinished." You and I, then, can never say that we have the truth. We can only strive for it.

How, then, can any church body maintain that it has the truth? Can it identify and condemn error without question and without doubt? What happens to the absolute certainty of salvation?

Gratefully you and I, however, rest our assurances of truth and salvation on an unchanging "Thus saith the Lord," rather than on the changing judgment of a world-acclaimed theologian like Karl Barth.

C. TOPPE

* * * * *

Purgatory In late years the Knights of Columbus have put on a campaign of advertising to defend and promote the doctrines of the Roman Catholic Church. One of the latest concerned the doctrine of purgatory. They admit that the word "purgatory" does not occur in the Bible. They argued:

"It is true, of course, that the Bible does not mention the word Purgatory, any more than it does numerous other words and terms commonly accepted by all Christians. But it does clearly indicate that there is such a place of satisfaction for sin and the temporal punishment due to it after death but before the general judgment."

We readily admit that terms and expressions are used among us which are not expressly used in the Bible. The word "sacrament" may serve as an example. We use it and have no scruples about using it. But we do insist that whatever term is used must express a Biblical teaching, which certainly is not the case with the Catholic doctrine of purgatory.

The attempt is made to show that the term does express a Biblical thought by quoting I Corinthians 3:15, which says in part: "He himself shall be saved; yet so as by fire."

(Continued on page 150)

Studies in God's Word:

The Inevitable Results of Pure Gospel Preaching

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God (John 6: 66-69).

Whenever the Gospel of Christ is preached in its full truth and purity, one of two things will happen. Those who hear it will either be offended by it and reject Christ; or, they will accept Christ and joyfully confess Him as their Savior. Those who claim to be neutral, neither for Christ nor against Him, are actually opposed to Him. Jesus once said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). There is no neutrality where Christ is involved. All who hear His Gospel will either be for Him or against Him. There is no middle ground.

Both of these results of pure Gospel preaching are emphasized in the verses above. They also express a solemn warning for all of us to use the means of grace diligently so that our faith in Jesus may continue to be strong and healthy.

Some Take Offense

After Jesus had miraculously fed the five thousand, many people wanted to take Him by force and make Him their king. Their thinking was that a man who could supply their earthly wants so quickly and easily would certainly be worth having around. Jesus found it necessary to admonish them because of their false interest in Him. Then He pointed out to them at some length that He had come into the world for an altogether different purpose. He had come primarily to take care of their spiritual needs.

He would give His life for them and they would have salvation as a free gift by accepting the merits of His suffering and death.

What was the effect of His sermon in which He offered them salvation by grace and mercy? One would assume that all His hearers would have welcomed this offer and accepted it gladly. Instead, many left Him and walked no more with Him. If that was the kind of Savior He claimed to be, one concerned primarily with their spiritual needs, they wanted no part of Him. What a blow to their pride! Eternal life dependent upon Jesus, upon accepting Him as their Savior! That was more than they could swallow.

The objections raised against Christ today are no different. We may find that they are clothed in a more modern garb, but the objections are the same. That Jesus was a great Man, the noblest that ever lived—hardly anyone will object to that. But it is something else to proclaim Him as the Savior from sin. For that involves admitting that we are sinful and cannot save ourselves. It places us in the role of a beggar who gets something for nothing. Man's natural pride and self-righteousness rebels against that.

When we faithfully preach the Gospel some will not believe, or, some who once believed in Christ may fall away when they face the full implications of sin and grace. We should not be too disappointed when this happens. It should not keep us from preaching sin and grace. It would be most unfaithful on our part to tone down the Gospel for the sake of trying to gain or hold these men.

Some Joyfully Believe and Confess

After Jesus had finished speaking with the general public, He asked His disciples, "Will ye also go away?" Peter spoke, but not only for himself. He expressed the faith

of all the disciples when he confessed Christ as the Son of God, the only hope of eternal life.

This was a beautiful confession on the part of Peter. It sets forth the true Christian faith and hope in Christ. This is another inevitable result of pure Gospel preaching. The Lord assures us that His Word will never return void. It will accomplish that which He pleases and prosper in the thing whereto He sent it. There will always be those who believe it and are saved by it.

Peter's confession also states the reason for continuing to believe in Christ. He is **that** Christ, the Son of the living God. He is the Savior whom God promised to send into the world to rescue it from sin and death. There is no other. Peter again emphasized this in his Pentecost sermon, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Another reason for continuing to believe in Christ is that He alone has the words of eternal life. Here we are again reminded of the true reason for our existence. This world is not the end, the final goal. If it were, many advantages could perhaps be gained by rejecting Christ. We know, however, that this world is but a time of grace to prepare for eternity. If we want that eternity to be a blessed one, there is no other way save Jesus only.

*Let thoughtless thousands choose
the road*

*That leads the soul away from God;
This happiness, dear Lord, be mine,
To live and die entirely Thine.*

*On Christ, by faith, I fain would live,
From Him my life, my all, receive,
To Him devote my fleeting hours,
Serve Him alone with all my pow'rs.*

(LH 608:1, 2)

C. MISCHKE

News FROM OUR Missions



Continued Progress in Apacheland

Mission work among the Apache Indians of Arizona has been carried on continuously by our Wisconsin Synod for almost 70 years. During this time, our missionaries have won thousands of souls for Christ's kingdom through faithful preaching and teaching of God's Word.

Through the years, however, many have asked, "Could the Apaches not be supporting their churches and schools much more than they are now doing?" "Should there not already be self-supporting congregations in existence?" "Could there not at least be some organized congregations in Apacheland by this time?" "Are we not wasting a lot of mission dollars on an ungrateful people?" These and similar questions have been frequently asked.

One would have to be thoroughly acquainted with the complex conditions which have existed among the Apaches to obtain the correct answers to these questions. Briefly, however, we might mention a few things which should shed some light on conditions. Up until recent years, the Government handled almost all of the affairs of the Indians for them. Very few steady jobs were available to the Indian. Most of them had to live on charity. The people wandered from place to place over the reservation.

Government Gives Apaches Responsibilities

The attitude of the government has been gradually changing. The Apaches have now been granted more privileges and have been taught to assume more responsibilities. The people now have been given a greater voice in their own affairs. They are now beginning to develop their own industries such as sawmills, etc. They are improving their cattle herds and

(Continued on next page)



The Church Council of the Whiteriver Lutheran Church

Left to right: Ruben Webster, S. S. superintendent; Les Baha, treasurer; Wren Kessay, elder; Broadus Bones, secretary; Asa Lavendar, president; Raymond Endfield, vice-president; Manley Dahkoshay, deacon; Bill Quade, elder; Jimmy Gilbert, deacon. Webster and Quade are white, the others are Apaches.



The children of the Sunday school at the Lutheran Apache Indian Mission in Whiteriver, Arizona

(Continued from page 149)

grazing lands. Large recreation areas are opening up on the reservation for vacationers, thus providing more work for many Apaches. All of this is changing the way of life for the people. As a result, a change in the congregational life of our Christians is also taking place.

The Change in Congregational Life

Previously, some of these changes have already been noted. For instance, the main mission stations are now all organized as congregations. Church council meetings are held regularly. Offerings for the local congregations as well as for Synod have increased very noticeably. Building programs are being planned and carried out with little or no financial assistance from Synod.

Evidence of Encouraging Trends

The Annual Reports for 1961 again show encouraging trends in our mission fields. For example: At East Fork, the average contribution per communicant for Synod is up from \$9.81 to \$10.72. Total offerings are up from \$25.27 to \$30.07 per communicant. (They are now completing their large addition to the chapel and renovation of the existing chapel at no cost to Synod.)

At Whiteriver, the congregation is paying \$50.00 a month toward the missionary's salary—the first instance of its kind in Apacheland! In addition to this, the congregation takes care of all local expenses, which are considerable. They also take care of the expenses at their mission outpost of Eager and at Fort Apache. (This congregation built its own parish hall last year. It is valued at about \$10,000.00—again at no cost to Synod.)



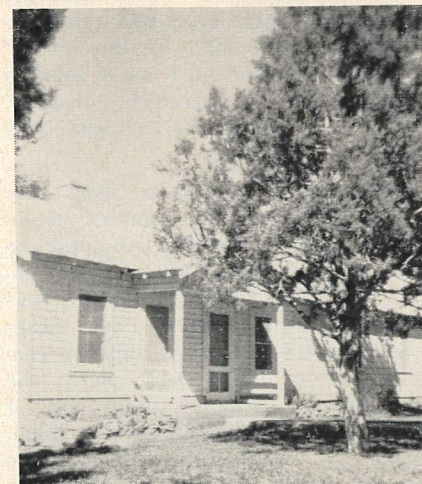
Interior of "The Church of the Open Bible"
Lutheran Apache Indian Mission, Whiteriver, Arizona

At Bylas, the congregation is now paying all local expenses of church and school including school lunch, educational materials, operation of their bus, heat, lights, etc.

At Peridot, we find the congregation taking on more and more financial responsibilities. They are, for example, paying \$25.00 a month toward the salary of one of their native workers.

Lack of space prevents us from citing other examples of continued progress in Apacheland. Of this, we can be certain: The Gospel is being proclaimed in Apacheland. It is being received with believing hearts, and the fruits of the Gospel are becoming more and more evident.

FREDERIC NITZ



Front view of completed parish hall
at Whiteriver, Arizona

Editorials

(Continued from page 147)

What an irresponsible use of Scripture that is! That is disregarding the entire context of the passage. It does not say a thing about purging the guilty one of his sins by cleansing them away by fire prior to Judgment Day. The entire thought is foreign to Scripture. It says the exact opposite in the statement: "It is appointed unto men once to die, but after this the judgment." There is

no further chance of cleansing between death and the final judgment.

As for the statement that a man shall be saved, yet so as by fire, it means that he will be plucked as a brand from the burning or, to use a popular expression, he will be saved by the skin of his teeth in spite of foreign elements which threatened his faith but did not completely destroy it. Beware when the devil starts quoting or, rather, misquoting Scripture!

IM. P. FREY

**Topic: Does Weakness
In Understanding
Condemn?**



A Lantern to Our Footsteps

God's Reply to Our Questions

The above question is involved in the following inquiry of one of our readers. He writes: "The Athanasian Creed presents the doctrine of the Trinity and states: 'He therefore that will be saved must thus think of the Trinity.' But if an unconverted man on his deathbed is told of his sin and his Savior, and if he accepts his Savior in faith, would he not be saved if he did not understand the doctrine of the Trinity, and perhaps had never heard of the Holy Ghost?"

The "Damning Clauses"

The statement from the Athanasian Creed (if you want to refer to this creed you will find it on page 53 of *The Lutheran Hymnal*) referred to above has often been criticized. A man by the name of Chillingworth once wrote: "The damning clauses in St. Athanasius' Creed are most false, and also in a high degree schismatical and presumptuous." Is it true that anyone who does not have the complete understanding of the doctrine of the Trinity as it is presented in the Athanasian Creed cannot be saved? Is that the meaning of the "damning clauses"? If that were their meaning, wouldn't the above criticism be justified?

Scriptures Illuminate the Problem

But we shall let the Scripture decide how the above statement (one of the damning clauses) in the Athanasian Creed is to be understood. Let us look at several examples. The malefactor on the cross turned to Christ with the simple confession of faith: "Remember me when thou comest into thy kingdom." Jesus assured him: "Today thou shalt be with me in paradise." Had Christ first carefully explained the doctrine of the Trinity to him in detail as we have it in our creed? We read nothing about it. The Holy Spirit had brought the malefactor to faith, but we do not know whether he consciously knew that this was accomplished through the Third Person in the Trinity called the Holy Ghost. He will have realized that God had brought the change about in him, but his understanding concerning it must have been quite limited. There was no time for lengthy instruction, and the lack of it was not eternally fatal.

Let us take another example from the Scriptures. In Acts chapter 19 Paul arrives at Ephesus and there finds some poorly instructed disciples. We note, however, that they are called disciples and that their coming to faith is spoken of. They had learned to know Christ as their Savior and believed in Him. But when Paul asked them: "Have ye received the Holy Ghost since ye believed?" they answered: "We have not so much as heard whether there be any Holy Ghost" (Acts 19:2). This weakness in

understanding regarding the Trinity and the Holy Ghost did not invalidate their faith. The Holy Spirit had brought them to faith even though they still were ignorant of Him and His regenerating power. But when Paul thereupon gave them further instruction, they gladly received it. Here were disciples weak in understanding, believers who gladly accepted further instruction. Their was no thought in their hearts of denying any truth of God.

If, on the other hand, these men had told Paul: What you tell us about the Holy Spirit is false and we will not believe it, we would have an entirely different situation. Willfully to reject the truth in the face of the Holy Spirit's powerful testimony is destructive of faith and salvation.

The Intent of the Athanasian Creed in These Statements

The "damning clauses" in the Athanasian Creed surely do not mean to exclude from heaven everyone who has not yet attained to the full and complete knowledge and understanding of the doctrine of the Trinity, even though he has been brought to faith in his Savior. They are intended, however, to warn those who willfully reject what has been confessed on the basis of Scripture evidence. To deny the Trinity, which means to deny that Christ is the Son of God, to deny the work of the Holy Ghost, is unbelief and leads to damnation. But when the Holy Ghost has led a man to faith in Jesus Christ as God's Son and his Savior, that man has salvation. That he may not as yet know that the one who worked this faith in his heart is the Holy Ghost is a weakness of understanding that should of course be corrected. But the Trinity has come to him, dwells in him by faith, even though he may still be weak in his understanding of it.

Indifference to Weakness in Understanding?

If weakness in understanding does not condemn, should we remain weak? Should we be perfectly content not to grow in knowledge and understanding? Not at all. As soon as Paul saw that the men in Ephesus with whom he was speaking were weak in their understanding, he immediately instructed them. We are not to remain babes in understanding. In his letter to the Ephesians he wrote that he did not stop praying for them "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened" (Eph. 1:17f).

ARMIN SCHUETZE

A New Cooperative Association of Lutheran Churches in America?

II. Agreement on the Meaning of Subscription to the Lutheran Confessions?

Farewell Words When representatives of The Lutheran Church—Missouri Synod and of the National Lutheran Council concluded their second joint meeting on November 18 and 19, 1960, the following statement was given out: "Since there was substantial agreement on the significance and nature of confessional subscription, further talks between The Lutheran Church—Missouri Synod and the National Lutheran Council are being planned."

The designation "farewell words" can be applied here, because with this statement the Missouri Synod delegation said farewell to another basic principle and position which made this body a "bulwark of Lutheranism in America."

Perhaps the following will serve to demonstrate the point we wish to make. Your congregation expects a wholehearted subscription to its constitution on the part of all who desire membership. Now suppose John Smith and Fred Lange are prospective members. John Smith expresses his agreement with your constitution without any reservations whatsoever. Fred Lange, however, subscribes in this way: "Your constitution is true and correct in the light of the conditions prevailing when it was written (perhaps 75-100 years ago); but though I agree with it in the main, I cannot accept it in its entirety as correct and applicable today."

Substantial Agreement? You would hardly consider these two men to be in agreement. Though the word "substantial" is a relative term, would you regard John and Fred to be even in substantial agreement? To be practical, would you, in the light of what constitutes church fellowship, deem their "agreement" sufficient basis for "Christian cooperation," no matter which phase of church fellowship that would involve?

This may seem like an oversimplification of the case before us. Yet, there is in reality, as great a gulf between the essays which occasioned the opinion of substantial agreement as there is between the statements of John Smith and Fred Lange.

The essays in question were read at the second of a series of three meetings held between representatives of The Lutheran Church—Missouri Synod and the National Lutheran Council. The purpose of the discussions, between bodies admittedly not in doctrinal agreement, was to consider matters "basic to Lutheran Cooperation," to determine what kind of cooperation is possible in view of the amount of agreement discovered or achieved.

The specific topic on the agenda of this second meeting was this: The Significance of Confessional Subscription. The essayist representing the National Lutheran Council was a member of the United Lutheran Church, Dr. Theodore Tappert. Dr. Herbert Bouman served in the same capacity for The Lutheran Church—Missouri Synod.

Plain Disagreement Though perhaps not stated as clearly and forcefully as it might have been, yes, should have been, for the situation, Dr. Bouman's view on what constitutes confessional subscription reflects the position which we hold. Dr. Bouman

insists "that confessional subscription involves taking the Confessions on their terms." We assume that this was to re-echo what Dr. Walther put thus: "The Ev. Lutheran Church is sure that the teaching contained in its Symbols (Confessions) is the pure God's truth because it agrees with the written Word of God in all points. The Ev. Lutheran Church requires its members and especially its teachers unreservedly to confess and vow fidelity to its symbols."

Note the altogether different ring in the words of Dr. Tappert:

When subscribing the Confessions today, Lutherans assert that, in view of the issues which were at stake and the alternatives which were offered, the confessions were right. . . . Certainly nobody today can honestly accept as true every jot and tittle in the Book of Concord. . . .

Originating where it does, this position does not surprise us. Dr. Tappert's church body has ever been known for its liberal views, including its views on confessional subscription. In *America's Lutherans* this characterization of the ULCA is found:

It believes that it can cooperate with other Christians in some public religious tasks. For such reasons the ULCA belongs to the World Council of Churches. . . . The ULCA also belongs to the National Lutheran Council. . . . The ULCA feels that this too is part of the Muhlenberg tradition.

Of Henry Melchior Muhlenberg, considered the founder of the ULCA, Qualben in his *A History of the Christian Church* makes this brief but telling comment: "Muhlenberg introduced a warmhearted, devout, practical Lutheranism with a tendency toward unionism."

With this background, we can now with a decisive "No" answer the question: Do the views of Dr. Tappert and Dr. Bouman represent "substantial agreement"? Dr. Tappert's type of subscription certainly does not mean, as Walther states it, "an unconditional subscription" to the doctrinal content of the Symbols, "without any exception whatever, as not conflicting, neither in a fundamental nor in a secondary point of doctrine, with Holy Scripture." Dr. Francis Pieper even goes so far as to say that one who after the fashion of Dr. Tappert subscribes to our Confessions "is not yet ready for the ministerial office."

No Basis for Cooperation Actually, it should now hardly be necessary to devote much time to this question:

Does such "agreement" justify further exploration regarding the possible establishment of a cooperative agency. . . .? We shall let some well-known voices of The Lutheran Church—Missouri Synod speak for us on this issue.

C. F. W. WALTHER: The Ev. Lutheran Church rejects fraternal and churchly fellowship with those who reject its Confessions in whole or in part. (The Lutheran Church The True Visible Church.)

FRANCIS PIEPER Unionism is lastly in evidence when a church body does, in its constitution, subscribe to the Confessions of the orthodox (i.e., the Lutheran) Church, but when, at the same time, it lets false teachers go unchallenged. . . . But church *fellowship* we cannot establish and keep save with those who agree with us in Christian doctrine. (Unionism.)

ARNOLD GRUMM Therefore our Church has also always recognized those who subscribe to the particular Confessions of the Lutheran Church . . . as fellow believers and fellow Lutherans whom we acknowledge as such, for they are in agreement of faith with us. With *such* (emphasis ours) we joyfully enter into visible and outward fellowship, for this confession of faith is the outward bond of such fellowship. (Abiding Word, Vol. II.)

Now it should be apparent to which principle and position the representatives of The Lutheran Church—Missouri Synod have through this statement regarding “substantial agreement” said farewell. It is this: Complete agreement on what constitutes subscription to our Confessions is a prerequisite for any type of church fellowship, whether this be termed cooperation or not, and no matter of what nature the envisioned cooperation might be.

It is interesting to note that others have sized up this situation in exactly the same way. The *Confessional Lutheran*, published by a group of conservative men, primarily of The Lutheran Church—Missouri Synod, viewed this matter with great alarm and expressed the sincere hope that its synod will “rise up . . . at the Crisis Convention at Cleveland (June 20-30, 1962) with a resounding voice give the proper answer to the question . . . as to whether the spirit of St. Louis said to be revealed in the essays referred to is to prevail in our synod.”

Lutherans of a different stripe, noting this change in The Lutheran Church—Missouri Synod, are naturally elated over it. Mark how *Dialog*, a new publication of “left wing Lutherans,” speaks on this matter:

What is noteworthy is that in the essays of the representatives of the Missouri Synod the more

ecumenical spirit of the faculty in St. Louis, which for some years has been at odds with the official isolationism, has succeeded in making itself heard through professors who are usually held to be safely orthodox. . . . Whether this spirit can prevail over a kept theology of the denominational officials, whose power in controlling ecclesiastical policy is formidable, is still an unanswered question. But one would like to believe that the publication of the essays will aid this end.

Would you know at least one reason why *Dialog* is somewhat optimistic about this? Here it is: “It was no secret that, among other things, the Wisconsin Synod has been a drag on Missouri’s moves toward ecumenical participation.” What *Dialog* now, with the “drag” removed, hopes for, the *Confessional Lutheran* views as already in effect. It states: “‘Moves toward ecumenical participation’ have been stepped up by Missouri’s officialdom since the break with Wisconsin. . . . Missouri, under its present officialdom, is undergoing change the rapidity and extent of which are hard to describe in a few words.”

Would to God that the delegates to the “Crisis Convention at Cleveland” give heed to these words of one of Missouri’s truly monumental publications, the *Concordia Triglotta*:

Not the great number of her adherents, not her organizations, not her charitable and other institutions, not her beautiful customs and liturgical forms, etc., but the precious truths confessed by her symbols in perfect agreement with the Holy Scriptures constitute the true beauty and rich treasures of our Church, as well as the never-failing source of her vitality and power. Wherever the Lutheran Church ignored her Symbols or rejected all or some of them, there she always fell an easy prey to her enemies. But wherever she held fast to her God-given crown, esteemed and studied her Confessions, and actually made them a norm and standard of her entire life and practice, there the Lutheran Church flourished and confounded all her enemies.

(Dr. F. Bente in the Preface, p. IV.)

ROLAND H. HOENECKE

A Visit to Australian Brethren

Why We Went

Early this year the Commission on Doctrinal Matters of the Wisconsin Evangelical Lutheran Synod resolved to send representatives to the convention of the sister synod in Australia. The aim of the Commission was to strengthen the bonds of fellowship between our synods by repaying the courtesy of the visits which the venerable president of the Ev. Lutheran Church of Australia, Dr. Cl. E. Hoopmann, District President F. W. Noack of Queensland, and Drs. F.J.H. Blaess and H. Hamann, Jr., had paid our Synod at its recent conventions and theologians’ conferences. We were also concerned about presenting more fully, if the opportunity were offered, the historical development of the intersynodical tensions that have finally led to the suspension of fellowship between

the Wisconsin Evangelical Lutheran Synod and The Lutheran Church—Missouri Synod.

A Safe Journey and a Cordial Reception

Professor Carl Lawrenz, president of the Wisconsin Lutheran Seminary and chairman of the Commission on Doctrinal Matters, and President Oscar Naumann were designated as the representatives of the Commission. Through the modern miracle of jet transportation they left Chicago at 1:30 p.m. and San Francisco at 8 p.m. on March 19, arriving at Sydney the following morning at 7:30, which was March 21 because of the crossing of the international date line. By taking the very next flight to Melbourne, we arrived at Melbourne before noon and were able to attend the afternoon and evening sessions

of the general pastoral conference which preceded the synod convention.

Our Synod's representatives were most cordially received and enjoyed the gracious hospitality of the brethren in Australia throughout their stay. The pastoral conference with the Communion service was held in St. John's Lutheran Church, 50 City Road, Melbourne, the Rev. W. H. Noske, pastor. This church is located about one-half mile from the heart of Melbourne, its town hall, and the Victoria Hotel, where many delegates and our Synod's representatives were quartered.

Among Confessional Brethren Met in Convention

The convention itself was held in the South Melbourne Town Hall, a stately building about two miles from the Melbourne Town Hall. This convention hall was ideally suited to house the convention, comfortably accommodating the assembly, which at times found 500 in attendance. It is customary in the sister synod in Australia that the ratio of lay delegates to pastoral delegates be two to one.

At the opening service of the convention proper First Vice-President W. H. Paech, who is also president of the Victoria District, delivered the sermon based on Psalm 87. His theme and parts were as follows: The beauty and glory of the Church is evidenced in its firm foundation, its glorious message, and its saving mission.

In the afternoon of March 22 Dr. Cl. E. Hoopmann, president of the Evangelical Lutheran Church of Australia, welcomed all in attendance. Then followed the reading of the statement of the position of faith of the Synod, followed by the confession of the Apostles' Creed by the assembly. President Hoopmann's opening address was based on Isaiah 52:1: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." After other organizational details were tended to, the convention recessed to permit the floor committees to begin their work.

It was indeed a privilege for your representatives to be present and to observe how evangelically and yet how efficiently and firmly Dr. Hoopmann and all his assistants conducted the sessions of the convention. It was evident from the outset that we were in the midst of confessional brethren who were contending earnestly for the faith which was once delivered unto the saints. An excellent essay was presented by Dr. H. E. Temme, former headmaster of Concordia Memorial College at Toowoomba, Queensland. His topic, also the theme of the convention, was "Forward with Christ."

On the convention Sunday we were guests of the congregation in Dandenong, an industrial suburb of Melbourne. Here Pastor F. Schafranek is gathering a bilingual congregation among the residents and the many German migrants in the community. The occasion was the foundation-stone laying of their fellowship hall which will also serve as their house of worship until a church can be erected. As in our Synod, the church extension fund of the Australian Synod made the erection of these facilities possible.

The service was conducted in both English and German. District President W. H. Paech spoke in English, Dr. H. Hamann, Sr., in German. Our Synod's representatives were also asked to address the congregation at the close of the service. Here, as well as in the convention devotion on Friday, which Professor Lawrenz was invited

to conduct, and in the official greetings addressed to the convention on Friday morning, emphasis was placed upon the importance of our continuing to confess our adherence to the verbally inspired and inerrant Holy Scriptures as the power of God unto salvation and the only infallible guide and norm in all matters of faith and life.

On Sunday afternoon the convention and mission service was held in the stately St. Kilda Town Hall, with an estimated 1500 people in attendance. Rev. W. P. Borgas, a member of the Evangelical Lutheran Church of England, delivered the mission sermon, and Rev. R. G. Johnston, headmaster of Concordia Memorial College of Toowoomba, Queensland, spoke on Christian education. In the evening a mass choir presented a sacred song service at which the congregation joined in the singing of quite a number of the favorite Lutheran chorales, and the magnificent new pipe organ in this building served well to accompany the singing. It was evident that there is a great appreciation for our great heritage of Lutheran church music in Australia.

A Brief History of the E.L.C.A.

It may not be generally known to our readers that the founders of the Evangelical Lutheran Church of Australia had fled from their native land, Prussia, "after submitting for a number of years patiently and bravely to persecution rather than surrender their birthright of religious liberty and freedom of conscience." (Page 1, "Under the Southern Cross," History of the Lutheran Church, E.L.C.A., A. Brauer, Lutheran Publishing House, Adelaide, 1956.) This publication states the following as the cause of the migration: "This migration was due to the attempt of the King of Prussia, Frederick William III, to dictate to his subjects in matters of religion."

We quote a portion from page six of the book, "Under the Southern Cross." "The king protested against all 'newly fabricated rituals' and asserted the need of 'going back to Father Luther' (to quote his own words)! With this purpose, he devoted many years to the personal study of ritualistic history, and is said to have attained an expert knowledge of the subject. He now decided that he himself would undertake the task of compiling a new liturgy, assisted by others; his aim being to produce a book that would satisfy the followers of Luther, as well as those of Calvin, in the Prussian Church. To achieve his object of pleasing both parties, he intentionally used an indefinite or ambiguous formula for the distribution in Holy Communion. This could be understood as teaching Luther's doctrine, or it could be interpreted as expressing Calvin's (or Zwingli's) view of the Lord's Supper. The Liturgy, or 'Agende,' was completed at the end of the year 1821 and was offered to the Church as a Christmas present, orders being given that it be used in the Royal Chapel and the garrison churches. Two years later, increased and revised with the aid of Borowsky and Bunsen, it was submitted to the various consistories and churches in the land."

Prominent among the names connected with the founding of the Lutheran Church in Australia are those of Pastor A. L. C. Kavel, first pastor to take his congregation to Australia; Mr. George Fife Angas, English merchant and benefactor who provided the ships for the migration and advanced funds for the undertaking; the *Prince George*, the first ship to take these German emigrants to Australia; Captain Hahn, commander of the

Zebra, another ship used for this purpose; Pastor G. D. Fritsche, founder of the first college and seminary in 1845 at Lobethal; Hahndorf, named after Captain Hahn; Klemzig, and Bethany, settlements of Lutheran immigrants founded under the leadership of Pastors Kavel and Fritsche respectively. These names and others will remain indelibly fixed in the memory of any one who will take time to read the history of this church body written by Pastor A. Brauer and entitled: *Under the Southern Cross*.

Problems Like Ours

The problems with which the Evangelical Lutheran Church of Australia had to wrestle at its convention in March were almost identical with those confronting our Synod in recent years: worker training; expansion in mission work: home, migrant, aboriginal, and New Guinea; intersynodical matters; Christian stewardship and evangelism.

The need for more workers in the church, pastors, teachers, and deaconesses, led the synod to resolve to found a new college (preparatory school and junior college) in the Victoria District near Melbourne. The travel distance from here to the existing schools in Adelaide, South Australia, and Toowoomba, Queensland, is from 500 to 1000 miles and more.

The success in founding new congregations in the suburban areas around the large cities of Adelaide and Melbourne, led to the decision to put forth greater efforts in these areas and to do the same around Sydney, Canberra, and other population centers.

Migrant missions among Germans, Latvians, and Finns requiring the services of bilingual pastors form a special department of their mission endeavor. The needs of the aboriginal missions at Koonibba and Yalata caused the church to address pleas to the government in the interest of the physical welfare and the practical and vocational training of the natives, while the church gave assurance that it held itself fully responsible for the spiritual work and the normal educational program through its Christian day schools. Though aboriginal mission work dates back over a century, work in Koonibba began in 1901, in Yalata in 1954.

The Board of Foreign Missions reported on the work in the New Guinea missions: the Siassi Field and the Menyama Field. This work has been carried on since 1935, and the Lord's blessings have certainly been evident in the harvest of souls that has been gathered.

Intersynodical Matters Discussed

Intersynodical matters also engaged the serious attention of the delegates. The doctrinal discussions carried on with the United Evangelical Lutheran Church of Australia for about 20 years, though leading to substantial agreement in doctrine, have not brought about the recognition of fellowship relations, because there remain the differences in practice, in relations with church bodies not in doctrinal agreement, and the U.E.L.C.A.'s membership in the Lutheran World Federation. A proposal that the hand of fellowship be offered the latter church body under the condition that it terminate its membership in the LWF and dissolve its cooperative mission work in New Guinea with the Evangelische Kirche in Deutschland and the American Lutheran Church was rejected

after considerable discussion. Here it became evident how valiantly the struggle for confessional Lutheranism and against unionistic ecumenism is being waged by our brethren in Australia.

Visitors From America Heard

Letters proposed for transmission both to our Synod and to The Lutheran Church—Missouri Synod appeared in the Book of Reports and Memorials. The convention resolved to refer these letters for possible rewording to their synodical council. A special pastoral conference was arranged by the praesidium in order to give the visitors from America, including Dr. Martin Franzmann of St. Louis, an opportunity to present a fuller picture of the intersynodical matters that have now led to a suspension of fellowship between the Wisconsin and the Missouri Synods. Appreciation for this presentation was expressed by many brethren, who stated that it had contributed greatly to their understanding of the problems with which our Synod has wrestled for more than 20 years.

On the day following the convention a meeting with the Overseas Advisory Committee was held in Adelaide at the home of Dr. and Mrs. Cl. E. Hoopmann. Dr. Henry Hamann, Sr., long-time president of the Seminary at Adelaide, who is now retiring and returning to America, and President H. D. Koehne of the South Australian District, the newly elected first vice-president of the Synod, attended this meeting, among others, and these two men have subsequently been chosen as the representatives of their church both at Missouri's Cleveland convention and at our Conclave of Theologians in Mequon the second week in July.

Mr. Ronald Nitschke, of the Hahndorf congregation, in whose home we were also graciously received as overnight guests, saw to it that we had opportunity to visit a number of the historical sites in the neighborhood of Adelaide. He served as chauffeur and Dr. F. J. H. Blaess as historian and guide. We were able to visit many of the churches in the Adelaide area, as well as the historic churches and schools in Hahndorf and Lobethal.

A Word of Gratitude

Many more persons and details concerning this visit deserve to be mentioned and will remain as cherished memories with your representatives. We are deeply grateful for the opportunity afforded us to visit this sister church, to take part in her convention, and to discuss the things pertaining to the kingdom of God with many brethren. They, their congregations, and their entire synod will certainly also be more vividly in our thoughts every time we pray the petitions the Savior taught us: "Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven." And we received the oft repeated assurance that our Synod and its mission as a confessional church seeking to be obedient to His Word in all things are also in Australia included in the effectual fervent prayers of righteous men, that avail much before our Father in heaven

OSCAR J. NAUMANN

(To be continued)

What do
you mean..



Grace?

All Grace Is in Christ

How often do not Christians, even long-time Lutheran Christians, have trouble with the expression "grace in Christ"? Yet this re-occurring Biblical phrase should give us no trouble, for we well know that only in connection with Christ is there divine grace for us sinners, while apart from Christ there is no grace whatsoever, only God's wrath, justice, and punishment. Yes, were it not for Christ, for what Christ suffered in place of us sinners, God would be a consuming fire, in whose holy Presence no sinner could stand. But because of Christ God is gracious, long-suffering, forgiving iniquity, transgression, and sin. That's why Paul, who himself experienced this undeserved grace of God in his own life, began and ended so many of his epistles with these very words: "The grace of our Lord Jesus Christ."

This, however, does not mean that God has gone soft in His just wrath over man's sin. On the contrary, God hates man's sin so much that He punished it in full, but He did so by laying it all on Christ. That's why, when suffering God's punishment in man's place, Christ cried out in that climactic moment from His cross: "My God, my God, why hast thou forsaken me?" Now

because Christ said that, you and I need never say it! Because Christ was actually forsaken by His heavenly Father, you and I need never be forsaken. Instead, our loving Father now says to us, "I accept you, even though your sins make you wholly unacceptable. I love you, even though there is nothing lovable about you. No longer need you vainly try to win My approval. I give you My approval. For Christ's sake you are dear to me."

Isn't this too wonderful even to imagine? Yet it is a fact! Our God in His unsearchable wisdom has chosen to look at us miserable sinners, deserving of nothing but punishment, through Christ, and thus He no longer sees us as we once were, begrimed with sin, but He now sees us clean and pure, as His own reclaimed children. That's the grace of God IN CHRIST! And that's why our Bible rings with these two precious words: GRACE + CHRIST; why Luther emphasized again and again, that we are saved "alone by grace, for Christ's sake, through faith."

KENNETH VERTZ

(This is the second article in this series by Pastor Vertz)

Direct from the Districts

Western Wisconsin Summer Youth Camps

The District is fortunate to be able to offer two summer camps for its youth this year. The first is Camp Whitewater, located in Whitewater State Park, Winona County, Minnesota, just north of St. Charles on Highway 74. A boys' and girls' camp covering the ages 8-12 will be held June 30 to July 7. The teen-agers' camp, ages 13 and up, will be held July 7-14. Camp Director, Pastor Robert Kant of Altura, Minnesota, reports that the program this year will include Bible study, music, singing, handicraft, hiking, swimming, recreation, and Christian fellowship. Total fee will be \$16.00, and camp registration should be made very soon with Pastor Kant.

The second camp will be held from July 29 to August 5 at "Camp Luther" — located at Three Lakes, Wisconsin. The camp, which is owned and operated by the North Wisconsin District of The Lutheran Church—

Missouri Synod, is given over to Wisconsin Synod youth from grades 7 through 12 for a period of one week. Registration will be taken care of by the undersigned. Total fee will be \$18.00. Two pastors of our District will conduct lectures and all devotions for their youth.

Anniversary

St. John's Lutheran Church of Waterloo, Wisconsin, was privileged to observe an especially joyous event. On Sunday, April 8, the congregation and neighboring pastors celebrated the twenty-fifth anniversary of the installation of the Rev. Henry C. Nitz as their pastor. Tribute was paid in word and song to his many years of faithful service to the Savior's kingdom in their midst.

Conferences

The joint Wisconsin River Valley — Chippewa River Valley Pastoral Conference, held May 1 and 2 at Our Savior's Lutheran Church, Wausau, was particularly interesting and edi-

fying. In addition to regular exegetical and topical papers the group was favored with presentations by several guests.

Pastor Arnold Schroeder of the Institutional Mission addressed the conference on "The Practical Considerations of the Devotional Sick-Call." Pastor Richard Mueller, Jr., spoke on the work of Synod's mission in Northern Rhodesia, Africa. President R. W. Mueller, who was also present, gave a very informative run-down on the work of our Synod as it pertains to our District. He stated that at the present time there are seven pastoral vacancies in our District.

Pioneers

Pastor Wm. Lange of Wisconsin Rapids recently returned from the National Convention of the Lutheran Boy Pioneers which was held in Lansing, Michigan. May 19 the seventh annual convention of the Lutheran Girl Pioneers will be held at St. Paul's Lutheran Church, Wisconsin Rapids.

District Convention: June 11-14 at Northwestern College, Watertown.
E. J. C. PRENZLOW, JR.

Second School in Ten Years Dedicated Caledonia, Wisconsin

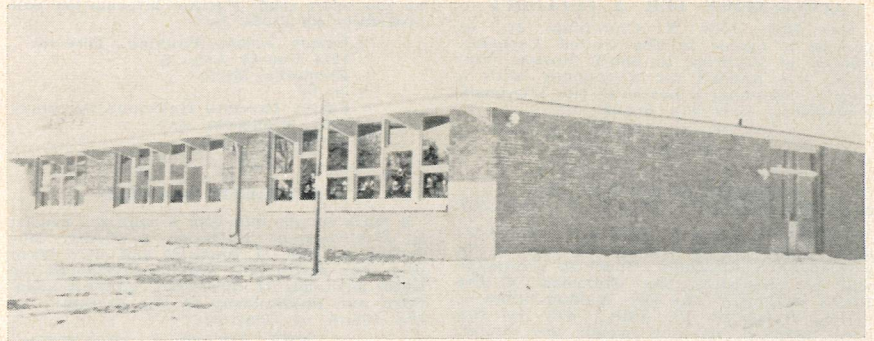
By the grace of God, Trinity Ev. Lutheran Congregation, Caledonia, Wisconsin, was privileged to build two parochial schools, and to purchase a teacherage and four and one-half acres of land within a decade. The first of these two schools was erected in 1951, and the second was built in 1961 and dedicated to the glory of God on February 4, 1962. Members of neighboring congregations joined Trinity members on the day of dedication in praising God for His bountiful mercy. The Rev. Oscar Naumann, president of the Wisconsin Synod, spoke at the two morning services, basing his sermon on II Timothy 3: 15-17. The speaker at the afternoon service was Prof. Carl Leyrer of Northwestern College, Watertown. He based his sermon on the words of Jesus: "Wist ye not that I must be about my Father's business?" (Luke 2:49b.) During the open house that followed the afternoon service members and friends were privileged to tour the new building.

Trinity Congregation, which began in 1847 and was first served by Pastor John Weinmann, charter member of the Wisconsin Synod, has always been vitally interested in the Christian education of its children. It has maintained a Christian school since 1864. Until 1950 a one-room school was operated and for many years was taught by various pastors, even as late as 1925.

† Mrs. Olga Schulz †

Funeral services for Mrs. Olga Schulz, widow of the sainted Rev. Paul W. Schulz, were held in Redeemer Lutheran Church, Ann Arbor, Michigan, on April 6, 1962, the undersigned officiating. Burial took place in Milwaukee, Wisconsin, on April 7, with the Rev. Mentor Kujath conducting the rite.

Mrs. Olga Schulz was born in Milwaukee on October 12, 1888, the daughter of Mr. and Mrs. Ferdinand Schoewe. She was baptized, confirmed in Grace Lutheran Church, Milwaukee, and joined in marriage there with the Rev. Paul W. Schulz by the sainted Rev. C. Gausewitz on July 22, 1914, upon which she fol-



New School, Trinity, Caledonia, Wisconsin

The rapid growth of the congregation in recent years and the rise in the school enrollment necessitated the erection of a new two-room school in the year 1951. By 1955, when the congregation celebrated the centennial of its organization, the school enrollment had climbed to 64. In 1961 the enrollment was 138. To house all these children, the congregation divided the assembly hall of the school into two classrooms. Two additional teachers were called, and early in 1961 the members decided to build another school.

The new building, constructed separately from the two-room unit built 10 years ago, is located on nine acres of land where further, unlimited expansion is possible. Both school buildings will be used for school purposes, with the older building housing the upper grades, and the new building the lower-grade pupils. The plans drawn by the architect provide for future expansion for classrooms and a parish hall.

The new educational unit was constructed at an estimated cost of

\$69,750. It consists of four classrooms, two of which, with the omission of the dividing wall, will be used temporarily as an all-purpose room. The new building also has a well-equipped library, principal's office, lounge or sickroom, and a workroom. The classrooms are pleasant and spacious, 28 by 32 feet. The outer walls are constructed of glazed brick and the inner walls of waylite cement blocks. The roof is supported by laminated beams.

Thus Trinity Congregation has made plans for the future. It is able to meet any emergency or sudden increase in the enrollment of the school. In these days of population explosion and moving into the suburbs of the large cities such planning is absolutely necessary.

Trinity School has four teachers at the present time and may soon have to call a fifth teacher. May the Lord, who in the past has so bountifully blessed Trinity's school, continue to bless this workshop of the Holy Ghost!

ARNOLD B. KOELPIN

lowed her husband to his ministry in Freeland, Michigan, and in 1929 to Salem Lutheran Church, Scio Township, Ann Arbor.

Widowed by the sudden death of her husband on December 8, 1935, she moved to Ann Arbor. When our Synod began its first mission there in 1944, Redeemer Lutheran Church, she and her children became charter members of it.

Misfortune befell her in 1958, when her eyesight failed completely. No longer able to attend church services, except on rare occasions, it was a source of great joy to her when the taped recordings of the worship service were brought to her. A fall in her home in November 1961 caused her hospitalization and the subsequent

months of intense suffering, throughout which she remained most patient, waiting upon her Lord, who fulfilled His grace upon her on April 3. Her favorite Psalm, the 121st, the text for the funeral sermon, she applied in the burdens which were hers in life.

Surviving are her children: Bethel of Ann Arbor; Friedel, pastor of Mt. Zion Lutheran Church, Kenosha, Wisconsin; Edmund, pastor of St. Paul's Lutheran Church, Hazelton, North Dakota; five grandchildren, and a brother, Mr. Henry Schoewe of Slinger, Wisconsin.

"The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus."

ALVIN H. BAER

APPLICATION FOR A COLLOQUY

The Rev. John T. Chewning, Jr., at present a pastor in the United Lutheran Church of America in South Boston, Virginia, has applied for a colloquy with a view to becoming a pastor in the Wisconsin Evangelical Lutheran Synod.

G. L. PRESS, President
Michigan District

CLOSING EXERCISES AT NORTHWESTERN LUTHERAN ACADEMY

On Friday, June 8, 10:30 a.m., the Academy will hold its closing exercises in its gymnasium-auditorium. Fourteen graduates will be presented. The chairman of the Board of Control, the Rev. Roland Zimmermann, Bismarck, N. Dak., will be the guest speaker. All our friends are invited to these festivities.

R. A. FENSKE

GRADUATION SERVICE AND CONCERTS WISCONSIN LUTHERAN SEMINARY

The current school year at our Theological Seminary, Mequon, Wisconsin, will close with a graduation service on Friday morning, June 1, at 10:30 a.m.

The Seminary Chorus will present the annual closing concert in the Seminary chapel on the evening of Wednesday, May 30, at 8:00 o'clock. A similar concert will be held at St. James Church, 6028 N. 60th Street, Milwaukee, Wisconsin, on the afternoon of the previous Sunday, May 27, at 5:30 p.m.

All friends of the Seminary are cordially invited.

CARL LAWRENZ

CALL FOR CANDIDATES

Professor Meilahn Zahn has accepted the call as the head of the Music Department at Dr. Martin Luther College. Hence the Board of Regents of Michigan Lutheran Seminary requests the constituency of the Synod to nominate qualified candidates to fill the vacancy caused by Professor Zahn's acceptance of the call.

Those who are nominated should be qualified to head Michigan Lutheran Seminary's music department. This includes teaching classes in music theory, directing the choir, choruses, and band, and administering the piano program. Candidates should also be qualified to teach in some academic field, preferably in the area of social studies, or English.

Please submit the names of qualified candidates with all pertinent data to the secretary of the Board by June 8, 1962.

GERALD R. CUDWORTH, Secretary
606 Sidney St.
Bay City, Mich.

COMMENCEMENT AT NORTHWESTERN COLLEGE

Commencement exercises at Northwestern College will be held on Thursday, June 7, at 10 o'clock.

The alumni will meet on Wednesday, June 6, at three o'clock. The alumni luncheon will follow at 5:00; the commencement concert at 8:00.

C. TOPPE

DEDICATION AND COMMENCEMENT DR. MARTIN LUTHER COLLEGE NEW ULM, MINNESOTA

The dedication of our new Music Center has been set for Sunday, June 3, at 3 o'clock. President Oscar J. Naumann will preach. This service will be followed at 5 o'clock by the luncheon for the alumni and other friends of the institution; after that the concert at 8:15.

Commencement exercises begin at 10 o'clock on Monday, June 4. Dr. William Schweppe will deliver the address.

We hope for a large attendance.

C. L. SCHWEPPE

HIAWATHA LUTHERAN BIBLE CAMP

The Hiawatha Lutheran Bible Camp will be in operation from July 8 (5:00 p.m.) to July 14 (10:00 a.m.) on Clear Lake, near Shingleton, (Upper) Mich., for children 10-18. Total cost per camper, \$16.00. Wisconsin Synod pastors and lay members make

up the entire staff. Further information will cheerfully be given by:

Pastor Armin Panning, Director
1211 Fourth Ave., S.
Escanaba, Mich.

or by:
Pastor Theophil Hoffmann, Secretary
1205 Minnesota Ave.
Gladstone, Mich.

APPLICANTS WANTED

A maintenance man and a cook are needed at Northwestern Lutheran Academy, Mobridge, S. Dak. A husband and wife team or a man and a lady will be considered for these positions. If interested, address questions and applications to the Secretary of the Board of Control:

REV. DAVID J. PLOCHER
225 Taft Street
Winner, S. Dak.

CALLS TO NORTHWESTERN ACCEPTED

Pastor Armin Panning of Escanaba, Mich., has accepted a call to teach Greek and Old Testament and ancient history at Northwestern College.

Mr. Arnold Lehmann of Lakewood, Ohio, has accepted a call to the music department at Northwestern College.

Both men will begin their work in September.

KURT A. TIMMEL

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT CONVENTION

Date: June 5-7, 1962.
Place: Gethsemane Ev. Lutheran Church, 3734 Centinela Ave., Los Angeles 66, Calif.

Host congregation will provide housing and meals.

ARMIN K. E. KEIBEL, Secretary

DAKOTA-MONTANA

DISTRICT CONVENTION

Date: June 19 through 21, 1962.
Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

The opening Communion service will begin at 10:00 a.m. C.S.T.

The pastors and lay delegates will be housed in the dormitories and should provide their own bedding.

CYRIL W. SPAUDE, Secretary

MINNESOTA

ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: Wed., May 23, 1962.
Place: Trinity Lutheran Church, St. Paul, Minn.; E. Knief, host pastor.
Time: Communion service at 9:30 a.m. C.S.T.

Preacher: B. Stensberg (H. Pankow, alternate).

J. G. HOENECKE, Secretary

* * *

REDWOOD FALLS PASTOR-DELEGATE CONFERENCE

Date: Tuesday, May 29, 1962.
Time: 2:00 p.m.
Place: St. Paul's Ev. Lutheran Church, Seaford, Minn.; W. J. Henrich, host pastor.
Agenda: Pre-Budget Subscription Plan, O. Engel; Reports for District Convention.

Send excuses to host pastor.

WARREN J. HENRICH, Secretary

* * *

RED WING DELEGATE CONFERENCE

Date: Tuesday, June 5, 9 a.m.
Place: Grace Ev. Lutheran Church, Nelson, Wis.; L. Lillegard, host pastor.

Agenda: Giving for Synod, F. Kosanke; Prospectus for the District Convention; Elections; Communion Speaker: N. Retzlaff (H. Schwertfeger, alternate).

F. KOSANKE, Secretary

* * *

MANKATO CONFERENCE PASTORS, TEACHERS, DELEGATES

Alma City, June 10, 2:30-5:45 p.m.

St. John's Lutheran Church, E. H. Vomhof, pastor.

Agenda: Prospectus for District Convention, nominations for District offices.

M. BIRKHOLZ, Secretary

* * *

BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT

The twenty-third biennial convention of the Minnesota District of the Wisconsin Ev. Lutheran Synod will be held at Dr. Martin Luther College, New Ulm, Minn., from June 11 to 14.

Services

Pastoral Communion service at St. Paul's Church at 10:00 a.m. on the opening day, Pastor F. Stern delivering the sermon (alternate, Nathanael Luetke); Mission service on Tuesday at 2:00 p.m., Pastor W. Dorn, speaker (alternate, F. Nitz); Christian Education service on Wednesday at 2:00 p.m., sermon by Pastor George Baer (alternate, Prof. Lloyd Hahnke); Closing service on Thursday at 1:30 p.m., with inspirational address by Pastor Norman Sauer (alternate, Herbert Kesting).

Essays

On Tuesday: "A Christ-Centered Program of Evangelism," by Pastor Daniel Malchow; on Wednesday: "Neo-Orthodoxy—The 'New' Threat To Our Christian Heritage," by Professor Armin Schuetze.

Business

Applications for membership, overtures, or other communications relative to business of the convention should be addressed to the District president (and a copy of same to the secretary) in due time. Congregations which have translated or changed their constitutions are asked to submit a copy to the proper committee before the convention. All conference secretaries are reminded to bring their minutes.

Costs

The costs for a delegate and pastor, whether they attend or not, are \$15.00. This fee should accompany the convention form when it is returned to the Housing Committee. A detailed schedule, together with registration cards, will be mailed later.

N. W. KOCK, Secretary

* * *

DISTRICT DELEGATE CONVENTION

Date: June 11-14, 1962, Monday to Thursday.

Place: Dr. Martin Luther College, New Ulm, Minn.

Opening Communion service on Mon., June 11, at 10:00 a.m., in St. Paul's Ev. Lutheran Church; speaker to be announced.

Information about registration, program, and lodging requests will be sent by the secretary and housing committee in due time.

NORVAL W. KOCK, Secretary

NEBRASKA

DISTRICT CONVENTION

The twenty-third biennial convention of the Nebraska District will be held July 17-20, 1962, in St. Paul's Ev. Lutheran Church, Plymouth, Nebr.; H. Schmitker, pastor.

The opening service with celebration of the Lord's Supper will be held Tuesday morning at 9:00 a.m.

Pastor W. Spengler will deliver the essay: "The Nicene Creed."

The closing service will be on Thursday evening at 8:00 p.m.

All lay delegates are to provide credentials prepared by their congregation.

THE NORTHWESTERN LUTHERAN

A nominal fee for meals will be charged. Lodging will be provided.

Please announce in due time.

MILTON F. WE'SHAHN, Secretary

NORTHERN WISCONSIN

MANITOWOC DELEGATE CONFERENCE

Date: June 17, 1962.

Time: 8:00 p.m.

Place: St. John's Church, Maribel, Wis., R. Koch, host pastor.

S. KUGLER, Secretary

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DISTRICT CONVENTION

Date: July 16-19, 1962.

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

S. KUGLER, Secretary

PACIFIC NORTHWEST

DISTRICT CONVENTION

Date: June 26-28, 1962.

Place: Faith Lutheran Church, Tacoma, Wash., Melvin F. Teske, pastor.

Opening session: 2:00 p.m. Tuesday.

Communion service: 8:00 Tuesday evening.

Essayist: Prof. John P. Meyer, "The Active Obedience of Christ."

Dinner will be served Tuesday at 1:00 p.m.

Credentials of lay delegates to be presented at the opening session.

Please announce to Pastor Teske your intended presence or absence, also that of the lay delegate from your congregation.

GEORGE FREY, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH PASTORAL CONFERENCE

Date: May 21, 1962.

Time: 9:00 a.m.

Place: St. Paul's, Tess Corners.

Preacher: Tills (Volkman).

Exegesis: I Peter 3:15ff., Lehninger.

Essays: The Integrated Service, Eggert;

Pre-Budget Subscription Film, Jeske. Business and Casuistry.

RICHARD D. BALGE, Secretary

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METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Monday, May 28, 1962.

Time: 9:00 a.m.

Place: Calvary Ev. Lutheran Church, Thiensville, Wis., F. Tabbert, pastor. Please send excuses to the host pastor.

Preacher: J. Jeske (L. Karrer).

Program: Exegetical Study of the word **Ecclesia** (cont.), Prof. John P. Meyer; Report to the Nine Districts.

HENRY A. W. LANGE, Secretary

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DISTRICT CONVENTION

Time: June 12-14, 1962.

Place: Wisconsin Lutheran High School, 350 Glenview Avenue, Milwaukee 13, Wis.

HEINRICH J. VOGEL, Secretary

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METROPOLITAN NORTH DELEGATE CONFERENCE

The Metropolitan North Delegate Conference will be held on Sunday, June 3, at St. John's Ev. Lutheran Church (M. A.

Braun, pastor), 5909 West Clinton Ave., from 2:00 to 4:00 p.m.

All pastors, male teachers, and church council members are considered delegates of this conference.

G. E. BERGER, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL SPRING CONFERENCE

Date: May 22-23, 1962.

Place: Trinity Ev. Lutheran Church, Pastor Theo. Mahnke, R.R.2, Mt. Carroll, Ill. (Directions: Two and one-half miles south of junction of Highways 64 and 78 on Highway 78, then one mile east).

Time: Opening Devotions: 10:00 a.m. Central Daylight Saving.

Communion service: Tues., May 22, 7:30 p.m. Preacher: James Fricke (alternate: B. Borgschatz).

Essays: Exegesis of Jude, A. Koelpin; The Doctrine of the Church and the Ministry, Carl Mischke; Theology of Stewardship, Victor Prange; Isagogical Study of Hebrews, Elton Huebner; Ascension Day sermon, A. Dobberstein; Adult Bible Classes, H. Schaar; Use of Visual Aids, Marlyn Schroeder.

Deadline for announcements for sleeping quarters is May 18. Please announce promptly to: Pastor Theo. Mahnke, R.R. 2, Mt. Carroll, Ill.

ELMER J. ZEHMS, Secretary

CORRECTION DISTRICT CONVENTION

Date: MONDAY thru THURSDAY, June 11-14, 1962 (not Tuesday).

Place: Northwestern College, Watertown, Wis.

Opening Communion service: College Chapel, 2:00 p.m., Monday, June 11, 1962; N. Lindloff.

Closing Service of Evangelism: College Chapel, 7:30 p.m., Wednesday, June 13, 1962; H. Winkel.

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 Monday, June 11, 10:30 a.m. Advance registration and lodging requests to be sent to Prof. Carl Leyrer, N.W.C.

All those requesting dormitory lodging will be required to take a full meal ticket.

ELMER PRENZLOW, JR., Secretary

ORDINATIONS AND INSTALLATIONS

Installation

Pastors

Mahnke, Theo. H., as pastor of St. Peter's Lutheran Church, Savannah, Ill., by Jonathan Mahnke; Feb. 11, 1962.

Meyer, Henry G., as pastor of Trinity Ev. Lutheran Church, Hillrose, Colo., and Zion Ev. Lutheran Church, Fort Morgan, Colo., by V. I. Bittorf; assisted by W. H. Siffring; April 15, 1962.

CHANGE OF ADDRESS

Pastors

Schulz, Reuel J., 2166 S. 96th St. West Allis 19, Wis.

Schulz, Edmund O., 120 W. Broadway Redwood Falls, Minn.

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- III. IS THE SYNOD RESOLUTION BINDING ON ALL CONGREGATIONS?
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