



THE NORTHWESTERN
Lutheran

June 3, 1962
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BRIEFS

by the Editor

Our date of writing is May 20. During the past week the Synodical Council met. In this year's Council meetings there were matters of more than usual import to consider. On pages 169-171 of this issue you will find published a number of releases from our Public Relations Committee. These will give you some idea of the weighty business with which the members of the Council had to deal.

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This is the last issue before the first of the District conventions. We

repeat on this page "A Prayer for Our District Conventions." Need we urge you to use this prayer?

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President Oscar Naumann in this issue gives an account of the visits made in South Africa and in Northern Rhodesia on the return journey from Australia. He gives us much interesting, valuable information. Experiences that heartened him and Prof. Carl Lawrenz, president of our Theological Seminary, should hearten us, too.

Gherman S. Titov, the Soviet cosmonaut, soured the sweet milk of good will which his tour of the United States was to yield when he indulged in this shot at religion: "In my travels around the earth . . . I saw no God or angels." His American counterpart, John H. Glenn, Jr., gave a fitting answer: "The God I pray to is not so small that I expected to see him in space."

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Here is a little quiz on articles and features in this issue.

- 1) There is something special about social gatherings of fellow believers. What is it?
- 2) What is the heart and core of the Christian faith?
- 3) What will be the business before the special convention of our Synod, to be held this summer or fall?
- 4) Who said: "We were like children playing"?
- 5) What proposal will be before the convention of The Lutheran Church—Missouri Synod as a result of the meetings between its representatives and those of the National Lutheran Council?
- 6) Where and when will the convention of your District be held?

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. 1 Kings 8:57

The Northwestern Lutheran

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Editorials

School Picnic A school picnic is fun for the children. School's out for the year, and there are games and prizes and pop and ice cream and candy and popcorn, and a lot of things to do. Our Sunday-school children and day-school children look forward to the picnic at the close of the school year.

Why shouldn't the other members of the congregation enjoy it, too? They have outgrown the children's active kind of enjoyment; perhaps they aren't even spectators at the contests and games, but theirs is an enjoyment nevertheless, even though it is of a different kind.

For one thing, it can be a thoughtful kind of enjoyment. These children — a congregation's heritage, its hope, its future — have received another year of instruction in the truths that lead to salvation. The Savior's grace has been brought to their hearts. They have learned to know the one thing needful, a true privilege and blessing. These children, playing and laughing, enjoying their picnic — and being God's children, too — for this every thoughtful Christian is thankful.

It is also a day to enjoy Christian fellowship. Where the members of a Christian congregation associate with each other in an informal, easy manner, they are enjoying the best of Christian sociability. When people come together who remember the same catechism, stand before the same altar, love the same Savior, share the same hope, they feel at home with each other; they have the most important things in the world in common.

The people at these gatherings are our people, of us, with us. We feel more at home here than we may be even at family reunions. Even when close relatives gather, we are often pained because we know that some have forsaken the church in which they were confirmed, and have turned Catholic or Presbyterian or joined some other denomination. Others don't go to church at all any more. Others are rank worldlings; they have no higher concerns in life than to eat and drink and have a good time. It is not easy for Lutheran Christians to feel a rapport with these people. They are no longer of us in the most vital concerns we have.

After all, our real brothers and sisters are, as our Lord has told us, those who together with us hear the Word of God and keep it. Christian fellowship with such fellow Lutherans is a precious thing.

C. TOPPE

Concerning the Freedom of Chaplains

In April the National Association of Evangelicals met in convention in Denver. This is an association of conservative Protestants with a membership of about two million. Unlike the National Council of Churches, they stand for the verbal inspiration of the Bible and the blood atonement of Jesus Christ. In fact, many of them separated from other denominations because these tolerate the denial of these truths in their midst. Thank God, there are some outside our Lutheran Church who will sever fellowship over such issues if the error is crass enough.

According to the *Rocky Mountain News*, it was charged by a Rev. Bert Webb before the chaplaincy commission of that body that chaplains in the Air Force are

forced to use a unified Sunday-school curriculum. He charged that this has been drawn up by a representative committee of major denominations "who have a predominantly liberal theological viewpoint." He is quoted as adding: "It is inconsistent with basic American liberty when a chaplain is required to use material with which he cannot conscientiously agree." He called the material theologically and doctrinally inconsistent with the Scriptures.

How does this agree with the insistence of the supporters of the chaplaincy that nothing is demanded of the chaplain that would offend against the beliefs of his church? But what else can you expect if Lutherans and others are simply lumped together as Protestants as a group, regardless of individual teachings?

The same newspaper which brings this item also reports: "Dr. James Henry Hutchins, a minister from Pasadena, California, reported one member of his church who was serving the military chaplaincy had resigned because he was not free to use material in his Sunday schools with which he could conscientiously agree."

What is needed is more chaplains with the courage of their Biblical convictions.

I. M. P. FREY

* * * *

Creative Christianity

Dr. Shailer Mathews, at one time dean of the Divinity School at the University of Chicago, wrote a book entitled "Creative Christianity." Christianity, he wrote, is "creative when it acts to transform social conditions into better ones, to lift standards of conduct, to lessen misery and increase welfare."

This is a good definition of what is called the social gospel, that is, the gospel that places emphasis on bettering conditions of life in this world instead of pointing the sinner toward the eternal life of the world to come.

Did Jesus have this social gospel in mind when He said, "I will build my church; and the gates of hell shall not prevail against it"? Is there such a thing as creative Christianity? Certainly, Christianity is creative when it does the work that the Creator and Head of the Church assigned to it. It is creative when it obeys the command that Jesus gave to the Apostles and to the whole Church just before He ascended into heaven: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

Jesus emphatically disclaimed all intention of setting Himself up as a king in this world and as a social reformer. When He said to Pontius Pilate that His kingdom was not of this world and Pontius then wanted to know what manner of kingdom it was that He was establishing, Jesus answered: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

(Continued on page 172)

Studies in God's Word:

Quench Your Thirst, But Not the Holy Spirit

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John 7:37-39).

In our day thousands of men and women are waging a losing battle in a desperate effort to control their drinking habits. The more they drink, the less their thirst is quenched. For them drinking is ultimate suicide. Their only salvation is to stop altogether. Only then, too, could they be of real help to others in similar straits.

It may sound somewhat strange, then, to suggest that every Christian ought to be a compulsive drinker. In his case, however, the more he drinks, the more his thirst is satisfied. Only by continuing the habit can he himself be saved and can he be a saving influence to others. The alcoholic's problem is that when he starts drinking, he may not stop again. The danger for a Christian is that when he stops drinking, he may not start again.

The Lord Jesus Christ, who was delivered into death for our offenses and raised again for our justification, is in truth the Water of life to quench the thirsty souls of men. The Holy Spirit, whom He promised to send in fuller measure after His glorious ascension, testifies to this emphatically in the Holy Scriptures. In the Word of Truth the Holy Spirit presents to us the Water of life, not only to drink, however, but also to share. In fact He depends upon us

who have tasted the living Water to give a drink to those whose salvation likewise depends upon it. As we have opportunity to drink deeply at the fountain of living waters to quench our spiritual thirst, we will want to be careful that we do not at the same time quench the Holy Spirit who aims, through us, to quench the thirst of many more.

In the twentieth century Satan has succeeded, as never before, in arousing a thirst for many things which tend to reduce or to replace our thirst for the Water of life. By our own observation and perhaps as much by our own experience, we notice a growing thirst for material advantages, for earthly success and prosperity, for temporal security, prestige, and popularity. As this thirst is cultivated and satisfied, our thirst for the Water of life is correspondingly suppressed. The practice of religion may then become a mere formality. Religious rites, ecclesiastical exercises, and trivial traditions may take the place of Bible reading, Bible study, and Bible classes. Thus the Water of life, though available in unlimited quantities, is allowed to remain untouched in countless untapped reservoirs. The Savior's gracious invitation to come unto Him and drink frequently falls on deaf ears because the taste for living water has been largely lost or quietly numbed. Who drinks deeply when he is not really thirsty?

Similarly, our thirst for the Water of life is apt to be dulled by the current concept of right and wrong in many areas. Once our appetite for the one thing needful has been spoiled, it is not unlikely that we will absorb without protest, in small but steady doses, the poisonous but popular public opinion that God's standards require merely that a person sincerely try to do his best. Where this opinion prevails and re-

places God's "Ye shall be holy," and "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," there the Law of God loses its convicting and condemning force and the saving Gospel of Jesus' substitutionary death is regarded as superfluous. Enough injections of this kind can quietly kill a thirst for the Water of life.

Oh, how we need to take care lest we quench the Holy Spirit either by closing our ears to the Word of divine Truth which convicts us or by opening our ears to the word of human myth which deceives us. How grateful we ought to be if the Holy Spirit, through the preaching and teaching in our churches, does not permit us to develop a comfortable callousness, but drives us daily to the unfailing fountain of living waters. When we recognize the sinful source of all our fears and follies and of all our worries and woes, how sweet and satisfying is that drink which drowns forever the galling guilt of our hearts. The absolution pronounced upon penitent sinners in Jesus' name has become for them the only drink that really refreshes their thirsty souls.

Who else, then, but the pardoned penitent who has drunk deeply of the spring of life-giving Water, can press to the parched lips of dying men a drink of living Water? The Holy Spirit has given us to drink that we, in turn, may give to others. Drinking freely of the Water of life, we quench our own thirst. Withholding the Water of life from thirsty souls, we quench the Holy Spirit. "If any man thirst," the Savior urges, "let him come unto me, and drink." Thirsty, we have come by the Holy Spirit's invitation. Thirsty, many more will come by the Spirit's constant call. Quench your thirst, but quench not the Spirit!

MILTON BURK

South Africa and Northern Rhodesia

[The previous article in the May 20 issue told of the visit President Oscar Naumann and Prof. C. Lawrenz paid to confessional brethren in Australia.—Ed.]

We shall ever be grateful for the fact that members of our Board for World Missions urged us not to return from Australia via the Pacific, but to return by way of Africa.

The flight from Melbourne, Australia, to Johannesburg, South Africa, was interesting but tiresome. Because of inadequate landing strips on the islands Cocos and Mauritius in the Indian Ocean, jet planes do not fly this route. It took from Saturday afternoon at 2 o'clock to Sunday night at 10 o'clock to complete this journey. Add approximately seven hours because of the westward flight through as many time zones. Engine trouble caused several delays, and we are grateful to our Lord who constantly gave His angels charge over us.

Pastor E. A. Albers of Johannesburg and Mission Director Friedrich Dierks met us at the airport and graciously received us into their homes. Pastor Albers serves a home mission congregation of the "Freie Evangelisch-Lutherische Synode in Suedafrika," of which Pastor L. Wiesinger of Kirchdorf, Natal, is president. Pastor Dierks is Director of the Bleckmar Mission among the Africans. These brethren showed us some of the locations in which their Synod is doing native mission work, which dates back over 70 years. We met Pastor Franz Segoe, an African pastor, and saw his church and parsonage. We learned a great deal about the special in-service training which this synod gives its theological candidates before they are ordained and installed in their own mission charge. They consider a good knowledge of the language and customs of the people among whom they will serve to be an absolute prerequisite in the equipment of a missionary. Several of our own missionaries, who have served in Rhodesia, have met with the pastors of this synod, which is in fellowship with us. They intend to consult with them more often concerning mutual problems that they face in their work.

An Unforgettable Visit

After a visit of less than a full day in Johannesburg we flew to Durban, where we were met by President Ludwig Wiesinger and his son, who drove us the 70 miles to Kirchdorf, Post Office Wartburg, Natal, where we spent 14 unforgettable hours as guests of Pastor and Mrs. L. Wiesinger. Here we also met Missionary Gottfried Stallmann and family, who were preparing to leave on furlough to Germany. Missionary Stallmann is not only active in African mission work, but is instructor at the theological seminary for African pastors at Enhlanhleni.

The cordial welcome into the home and family circle in this parsonage will never be forgotten. We were as it were transplanted to the days of our childhood before the home life and the devotional atmosphere had been disturbed by such intruders as radio, television, and the constant striving to keep up with the accelerated pace of living which the machine age and automation have brought upon us. Early in the morning, about seven o'clock, the children of the congregation arrived by bus,

as they do daily, for their religious instruction. At eight o'clock Pastor Wiesinger introduced us to these children and shortly they were off to school and the other tasks of the day.

After breakfast and morning devotion we at once began to discuss the matters of common interest between our church bodies: intersynodical fellowship, African mission work, our assistance to this small church body that is carrying on so large a mission operation with the help of the Lutheran Free Churches of Germany. Since the moving of their young people from the rural mother-congregations into such large cities as Durban and Johannesburg makes their church attendance more difficult, the synod has begun a home mission program of establishing congregations in these cities. It is for this work that we are sending them financial help and are suggesting that our gift be used to establish a church extension fund to be used for future expansion, also. The large, stately church at Kirchdorf stands in a beautifully landscaped country-garden setting and is truly the center of congregation life. This church, built after World War II, was, according to Pastor Wiesinger and his people, given them by the Lord, who during their gathering of funds for the project blessed them with several abundant crops of black wattle, whose bark is used in the tanning industry.

All too soon our visit was over and we were on our way to the Durban airport for the flight to Salisbury and Lusaka. But we must make mention of a few facts from the history of this synod.

A Brief History of this South African Church

The spiritual awakening that accompanied the ministry of brothers Louis and Theodore Harms in Hermannsburg in the famous Lueneburger Heide in Germany was the beginning of a great missionary activity, also. Missionaries were trained at Hermannsburg and sent out to India and Africa. When Pastor Theodor Harms severed connections with the Hannoverian State Church, he made the Hermannsburg Mission a free church endeavor. When later under his son, Pastor Egmont Harms, the Hermannsburg Mission again re-established fellowship with the State church, the Bleckmar Mission, supported by the Hannoverian Free Church, was founded. At this time a split occurred also in South Africa between those congregations who were staunchly confessional churches and those whose consciences were not deeply disturbed by the re-established unionistic alliance with the Landeskirche. The present Freie Evangelisch-Lutherische Synode in Suedafrika stands as a living example of confessional Lutheranism and a constant protest against unionism or indifference toward doctrine or practice. The five self-sustaining white congregations in Africa would rather forego their own material advantages and support their large mission endeavors alone, than to accept support from a mother church that practices a fellowship which falls short of what Scripture requires. Their African mission work is carried on chiefly among the Zulu and Bechuana tribes. That the Lord is here granting a rich harvest is evident from the fact that one of these African congregations numbers over 5000 souls.

OUR VISIT IN NORTHERN RHODESIA

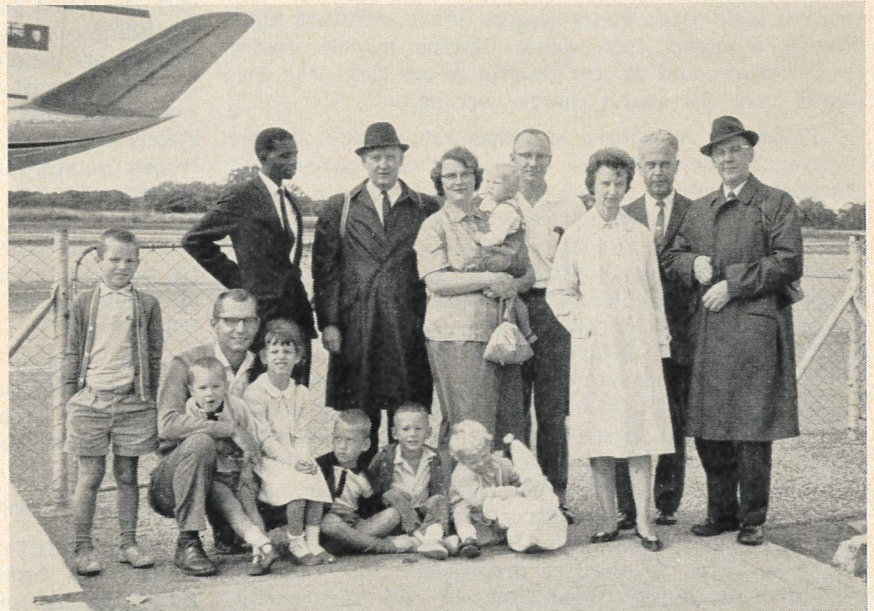
When we arrived at the Lusaka airport, Missionaries Sauer, Sawall, and Cox, as well as some of the members of our white congregation in Lusaka, were there to meet us. We enjoyed a lunch and several hours of visiting at the home of Pastor and Mrs. Cox that evening before retiring at the home of the Sauers in Lusaka.

At the Dispensary — Two Kinds of Healing

Early the next morning we drove to Lumano where the two tall palm trees mark the site of our mission compound on the Sala Reserve. Here we met Miss Barbara Welch, who is in charge of our medical dispensary. We saw this program in full operation. The African technician and his assistants were busy attending to the needs of the patients while a large number of others

was in the hospital with a new daughter, we accompanied our missionaries and Mr. Mulundika to the village of Mukumbo where a church service was conducted under the shade trees. Thirty-five adults and 25 children were in attendance. Several men brought their own Bibles in order to follow the Scripture readings in them and to open the Bible to the sermon text.

We were struck by the attentiveness of the whole congregation, by the singing of the hymns in which we were able to join through the use of hymnals prepared by our missionaries, by the manner in which the members laid their offerings on the altar during the singing of the third hymn. All through the service and during the exchange of greetings Mr. Mulundika functioned as interpreter without the least sign of hesitation. What a precious gift of the Lord to His Church are these men who translate the message into the language of the people!



With the missionaries' families at the Lusaka Airport. Missing were Mrs. Sawall and Marilyn and Paul Sauer. Also on the picture, Laban Nyerenda, member of our Lutheran Church.

sat on benches on the porch, awaiting their turn. We were told that as many as 75 patients are treated here in a single day, and the dispensary has been in operation only a few months. Here is an excellent opportunity to speak to those who assemble about their greatest sickness, their sinfulness, and to minister to this need with the healing Gospel of Jesus Christ, their Savior.

Various Phases of Our Work

We observed the schoolrooms in operation, the various workers putting finishing touches to the nurse's residence, the dispensary, and other physical equipment connected with our work. We met Mr. Robert Mulundika, the faithful interpreter, who later in the day served very ably during a service in a village in the bush. We saw the fine stand of maize (corn to us Americans) on the mission grounds, which is the main source of food for the students in the boarding school. The orange grove is for the first time loaded with fruit and promises a good harvest.

A Memorable Service

After a delicious dinner in the home of Missionary Sawall, prepared by Miss Welch, because Mrs. Sawall

After the farewells had been spoken, the children carried the table that had been used for an altar and the chairs which had been brought out for the missionaries back to the respective huts.

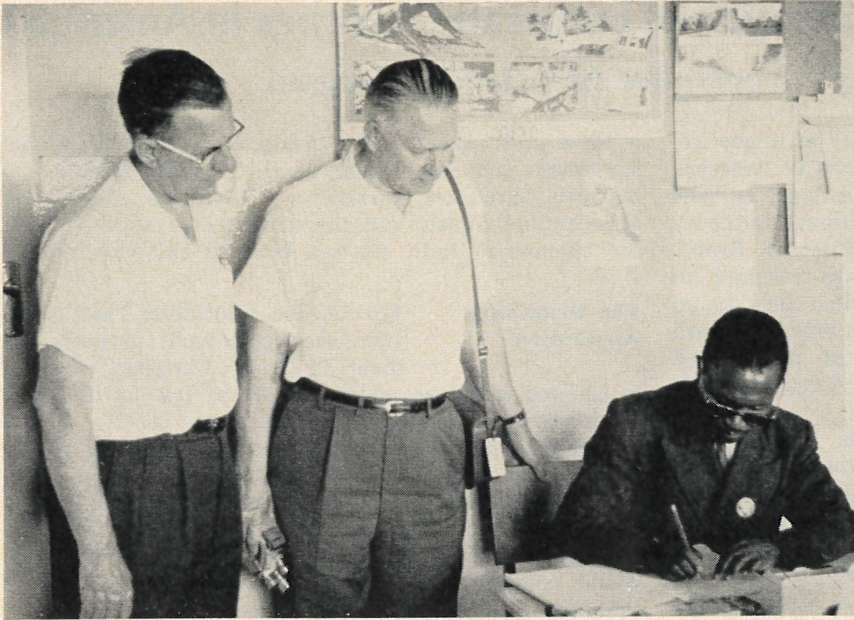
"When He Saw the Multitudes"

When we returned to Lusaka in the evening and our missionaries showed us the large and populous native locations as well as the future site of our Bible School, we could not but recall the words of our Savior in Matthew 9:36-38: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

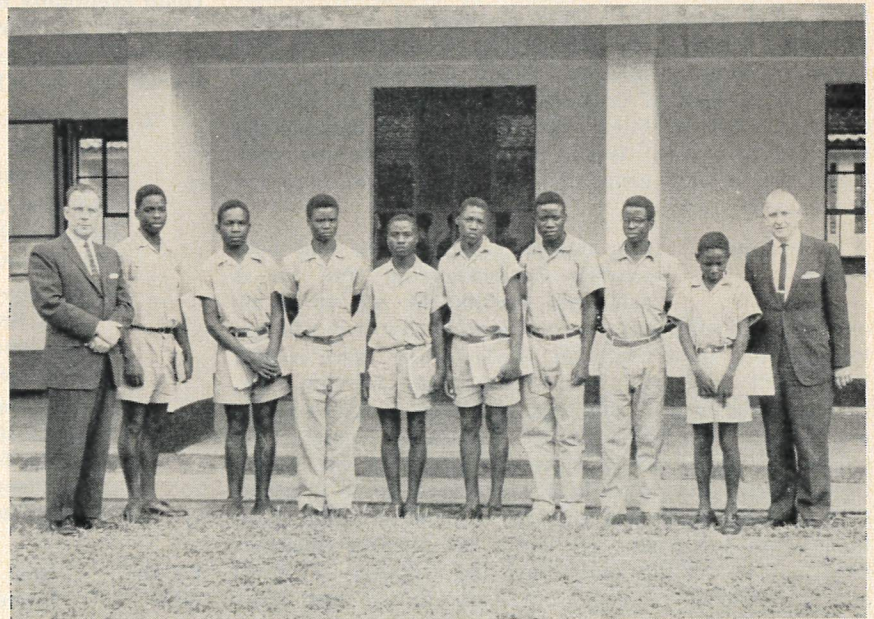
The evening meal we enjoyed at the home of Pastor and Mrs. Cox was followed by an evening of discussion on topics of interest and concern to members of the church both in Rhodesia and in America.

"We Were Like Children Playing"

The following morning we accompanied Missionary Cox to Kapopo village and to the recently dedicated



With Benjamin Chindongo at the Medical Dispensary at Lumano



With the instruction class at Munali Secondary School just outside Lusaka

Kapopo Church, about which our members have read in *The Northwestern Lutheran* and the *Gemeindeblatt*. Oh, that our members throughout the Synod would recapture that newborn joy and first love for the building of Christ's kingdom which was so evident in this congregation! When we remarked about their labor of love and gratitude in building this house of God, their leader, Mr. M'hlanga, (pronounced Mschlanga) replied: "We did not work; we were like children playing. The missionaries gave us a plan, showed us where the church should stand, and helped us haul the bricks from the place where we baked them. Then, while we were like children playing, God built His house!" If only we, too, would look upon our service of love and gratitude in building Christ's Church as a privilege such as is granted to children at play!

We next visited the Matero Church, called on some of the members at their place of employment and busi-

ness, and drove through more "fields white unto the harvest!"

We Attend An Instruction Class

After a delicious noon meal in the home of Missionary Cox, Pastor Sauer called for us and took us to the Munali Secondary School, where he conducted an instruction class in Christian doctrine for a group of senior high-school and junior-college boys. Not only the clear and interesting presentation of the lesson but the rapt attention, the clear answers, and the searching questions of the students were a source of joy to us. Here surely are also prospective students for our Bible School for the training of church workers. May the Lord speed the day when this Bible School can open its doors and begin this all-important work!

(Continued on page 172)

A New Cooperative Association of Lutheran Churches in America?

III. The Kind of Cooperative Association Proposed

In two previous articles on this topic of a new cooperative association of Lutheran churches in America, you have read concerning the two meetings in 1960 held between representatives of the National Lutheran Council and The Lutheran Church—Missouri Synod. You were informed that these meetings resulted in the joint declaration of all participants that they found themselves in substantial agreement not only in regard to the understanding of the doctrine of the Gospel, but also in regard to the way in which Lutherans subscribe to the Lutheran confessions.

It was pointed out in the previous *Northwestern Lutheran* articles that on the basis of the printed text of the parallel essays delivered at these meetings such a declaration of substantial agreement is really not warranted. Since the representatives of both groups, however, expressed this as their conviction, it was to be expected that they would meet again to consider the practical implications of their avowed substantial agreement. This was done on October 31-November 1, 1961. In parallel essays Dr. Alvin Rogness of the National Lutheran Council and Dr. Martin Franzmann of The Lutheran Church—Missouri Synod discussed the question: "What kind of Cooperation is Possible in View of the Discussions to Date?" The discussion of these essays then led to a Joint Report setting forth guiding principles for a new cooperative association of Lutheran churches in America.

A Heartening Insight It is indeed heartening to find both essayists acknowledging that it is really not tenable to set up a cooperative association on the assumption that it is possible to carry out joint Christian service while there is still insufficient unity to join in Christian worship. Dr. Rogness admits that this was a fallacy in the original organization of the National Lutheran Council. He points out that though it was organized as an agency for Christian service while it was not yet to be a fellowship for worship, it was not able to avoid crossing these lines again and again. He says: "Its member churches have not all openly recognized the ministry of Word and Sacraments of each, but have drawn into joint activities which would normally presuppose such recognition." Also concerning the cooperative Christian service activities currently carried on by the National Lutheran Council and The Lutheran Church—Missouri Synod, he asks whether they do not possibly "take on the character of an intrinsic, continuing expression of their oneness in Christ." He sums up the matter by saying, "Service to others becomes qualitatively the same as worship." Christian service "will always reflect and deepen the life of worship since both flow from the church's life in Christ."

Dr. Franzmann, the Missouri Synod essayist, likewise acknowledges: "Cooperation without full doctrinal consensus tends to pull apart what the New Testament knits closely together; in terms of Romans 12:1, the 'presenting of our bodies as a living sacrifice' is not tied so organically to the 'mercies of God' as St. Paul here does it. Or, in dogmatic terms sanctification tends to get divorced from justification. . . . There is obviously

a close and organic relationship between confessional agreement and cooperation, as close as the relationship between faith and works. . . . Religious cooperation between individuals will therefore be an expression of the oneness of faith existing between the individuals."

The Disturbing Application For us the realization that Christian service cannot properly be divorced from Christian worship is coupled with the added Scriptural insight that also cooperation in endeavors of Christian service cannot properly be undertaken and carried on until the confessional unity required for joint worship has been established. Both essayists, however, make their application in the opposite direction. They propose an immediate association of all Lutheran bodies in America which would continue the existing cooperative endeavors in the field of Christian service but which would at the same time include a program of theological study which could eventually lead to full recognition of one another's ministries of Word and Sacrament. This then becomes part and parcel of the proposed guiding principles endorsed by all NLC and Missouri Synod participants:

- "1. All Lutheran church bodies in the United States are to be invited to participate in the planning and formation of a new association.
2. The new association is to serve as a Lutheran interchurch agency for common theological study and Christian service:
 - a. *Common Theological Study*: the agency is to seek theological consensus in a systematic and continuing way on the basis of the Scriptures and the witness of the Lutheran Confessions;
 - b. *Christian Service*: the agency is to give participating bodies opportunity to work together in the fulfilling of their responsibility of Christian service in functions to be specified in the constitution and bylaws of the agency."

By the NLC Such a proposal on the part of a National Lutheran Council essayist was to be expected. It is in keeping with the conviction prevailing in NLC circles that sufficient confessional unity in the heart of the Gospel and in the nature of the Sacraments already exists among all Lutherans in America to enable them to recognize each other's ministry and to serve one another in overcoming greater or lesser weaknesses. Dr. Rogness stresses anew: "We have a rather massive, solid common consensus as Lutheran churches, which the four papers of our two previous meetings happily, if not unexpectedly, demonstrated. We do have diversities too. These diversities, however, cut across synodical lines." "And for the churches to be allied (instead of arrayed over against one another) with one another in the task of examination, definition, reproof, correction, and communication would be splendid strategy for this hour . . . to do this as pledged brothers and not as uneasy strangers, this, it seems to me, is to meet the need of this heterodox hour."

It should be evident that with such assertions the distinctions between an orthodox Lutheran church and heterodox Lutheran churches in American Lutheranism has been wholly erased. Everything that Scripture tells us about our relation to heterodox churches no longer has any application to Lutheran bodies in America. Similarly, the concept of persistent errorists and everything the Scripture has to say about our relation and responsibility toward them has been made irrelevant in the area of Lutheran church bodies in America.

By the Missouri Synod The essayist of The Lutheran Church—Missouri Synod expresses himself somewhat more cautiously.

Yet he likewise proposes continued cooperation in areas of Christian service coupled with theological discussion: "There should be a prime emphasis on deepening and broadening the existing consensus and on dealing fraternally and evangelically with all that hinders or frustrates such a consensus." "God never gave us the free conferences which we desired. Perhaps He is now at His time and in His way giving us something better: a theological dialog between American Lutherans in breadth and depth and in an atmosphere of common candor and mutual trust; a dialog which need not suffer from the discontinuity which is the besetting weakness of free conferences; a dialog which will not be interrupted by the casual tensions that may develop between church bodies."

Significantly absent also in these statements and throughout the essay are the concepts of orthodox and of heterodox Lutheran churches, which heretofore had a prominent place in Missouri Synod theological thinking. Also here the persistent errorist has seemingly faded out of the picture of American Lutheranism. All are to be accorded the treatment which Scripture bids us to give those whom we can acknowledge as brethren, though they may still be struggling with weaknesses and unclarity.

Our Searching Question

Is this really a true picture of what we find in American Lutheranism when seen in the light of Scripture? Comments which Dr. Theodore G. Tappert, one of the United Lutheran Church participants in these discussions, makes in his report to *The Lutheran* (January 17, 1962) give us a different picture: "Some old questions aren't altogether dead, however. Among them are the question whether church members may hold membership in lodges, the question of election and predestination, of altar and pulpit fellowship, of the inspiration and interpretation of the Bible, and of the place Scriptures have in theology generally."

Some of the very stipulations agreed on in the jointly proposed guiding principles for the new cooperative association likewise seem to testify against such a picture. Consider the following points:

- "3. a. The establishment of pulpit and altar fellowship and organic unions shall be outside the sphere of the agency. Formal steps toward these objectives shall be left to the initiative and decision of the church bodies concerned."
- "4. Participating bodies shall be free to enter into or continue relationships outside this agency."

Are these the kind of stipulations which one would expect when mutually struggling brethren band together for theological dialog in an atmosphere of common candor and mutual trust in order to reach full confessional agreement? Are they not rather the safeguards which would be set up by the spokesmen of church bodies who know themselves to have deep-seated divergent convictions in points of doctrine and practice and who do not want the exercise of these convictions to be made dependent upon the outcome of any theological dialog in which they may be engaged? Since both convictions could not be correct, this would point to the presence of persistent errorists.

CARL LAWRENZ

ITEMS FROM OUR NEWS BUREAU

Special Convention to Consider Expansion:

Enrollments at educational institutions of the Wisconsin Ev. Lutheran Synod will double in the next 10 years according to an educational consultant retained by the Synod to survey its educational program.

The report was submitted by Karl W. Fuge, a Fort Atkinson architect and chairman of the Synod's Planning Committee, to the Synod's Council, meeting in Milwaukee on May 16 and 17. After hearing the report, the Council resolved to call a special convention of the Synod to act upon its recommendations. The convention has been set for late summer or early fall at Dr. Martin Luther College, New Ulm, Minnesota.

"The implications of a doubling enrollment are obvious," the planning committee reported, "since our present institutions are in most cases crowded and in need of additional facilities and staff to serve the present bodies."

To take care of the Synod's immediate needs the report called for the construction of a classroom building at Michigan Lutheran Seminary, Saginaw, Michigan; a dining hall at Northwestern Academy, Moberg, South Dakota; and a dormitory at Northwestern College, Watertown, Wisconsin. These buildings are to replace present inadequate facilities.

In addition to "expanding Northwestern College and Dr. Martin Luther College, both as to buildings and staff," the educational consultant

also recommended that the Milwaukee Lutheran Teachers' College "be developed to prepare teachers for the secondary level of education along the lines of a liberal arts college."

Congregations of the Wisconsin Synod maintain eight Lutheran high schools with a total enrollment of 2,072. These are staffed with 106 instructors. It is estimated that enrollment at these area high schools will also more than double in the next 10 years.

The planning committee pointed out that it is "imperative that a beginning be made at once so that this college (at Milwaukee) can be developed to its fullest extent to serve the Synod's future growth." It recommended that "an administrator be engaged for this college to work with

the planning committee and other related committees in the full development of this college."

In January 1962 the Synod purchased 55 acres of land at the southwest corner of Bluemound and Sunnyslope Roads, Brookfield, as the site of the new Milwaukee Lutheran Teachers' College.

According to the report the educational consultant also suggested the "dropping of all plans, at the present time, for additional schools in other Districts than those now existing" because of cost. This would mean, Mr. Fuge said, "that academies contemplated for Arizona and Nebraska would be put off for at least five years."

A spokesman for the Board of Trustees estimated that if the entire report of the educational consultant is adopted by the Synod, "a six-million-dollar cost figure is a conservative estimate."

The survey was conducted by the bureau of field studies of the college of education of the University of Minnesota under the direction of Dr. Robert J. Keller.

Wisconsin Committee Recommends Use of Bethany Lutheran College:

A special committee appointed to implement the resolution of the 1961 convention of the Wisconsin Ev. Lutheran Synod calling for a special department to be established at Northwestern College, Watertown, Wisconsin, and the Wisconsin Lutheran Seminary, Mequon, Wisconsin, "for the instruction of men 21 years of age or older who wish to prepare for the ministry" reported to the Synodical Council that the "standards that have been set at our schools for the training of future pastors are being maintained and must be maintained in the future."

The Synod's Council met in Milwaukee, May 16 and 17, at Synod headquarters, 3624 W. North Avenue.

The committee regretted the use of the word "practical seminary" in the convention's resolutions. It stated that this has given rise to the impression that the Synod "was making arrangements to establish a practical seminary . . . whose academic requirements would be considerably less than the full four-year college course now demanded for entrance to our Seminary."

The report pointed out that at Northwestern College, Watertown, a

remedial course has already been introduced that "enrolls students coming from secular high schools and colleges and provides them with the necessary academic training that will enable them to do the type of post graduate work required at the Seminary."

The committee recognized that there is a problem for the Synod of how and where to train "men who would be willing to prepare for the ministry later in life, but who lack the background necessary for theological study." The committee stated, however, that "it would be inadvisable to integrate these older (and generally, married) men in our Synod with the remedial student at Northwestern College, because of the difference in age and the concentrated character of the remedial course."

The committee recommended that such older men "be referred for their years of college work to Bethany Lutheran College, Mankato, Minnesota." The committee reported that it had conferred with the administration of Bethany Lutheran College and that Bethany is "willing to offer a training program that will meet the minimum requirements for admission to Wisconsin Lutheran Seminary."

The committee added that this might be a burden upon the financial resources of Bethany and recommended that the Synod "weigh the assistance that it would be willing to offer to the Evangelical Lutheran Synod."

Bethany Lutheran College is an institution of the Evangelical Lutheran Synod, a member of the Lutheran Synodical Conference, and a synod with which the Wisconsin Synod is in fellowship.

Final action on the committee's report must await the 1963 convention of the Synod.

Expansion of Campus and Military Ministeries Proposed:

Pastor Arnold Schroeder, Milwaukee, chairman of the Lutheran Spiritual Welfare Commission of the Wisconsin Ev. Lutheran Synod, in a report to the Synodical Council recommended expansion of the Synod's work on the campuses of universities and colleges.

According to Pastor Schroeder the expansion is contemplated in 1962-63 as funds are made available to the commission.

Pastor Schroeder reported that the LSWC is "planning the calling of two full-time campus pastors, one for the Minneapolis-St. Paul area (primarily to serve the University of Minnesota), and the other for Milwaukee." The report also pointed out that "eight other areas need at least part-time campus ministries."

At present the Wisconsin Synod has 10 pastors in part-time student work, most of them on campuses in Wisconsin.

Pastor Schroeder told the Council that "the lack of a vigorous spiritual ministry in this area in the past has resulted in a substantial loss to our church of young men and women entering professional and technical fields."

It was also reported by Pastor Schroeder that the LSWC plans to "call and place two full-time military pastors, one in the Washington, D.C., area, and the other in Texas." He said that contact pastors — parish pastors near military bases — "schedule regular visits to the camps, bases, and hospitals, thereby giving our servicemen opportunity for worship, Communion, and for counseling."

The Wisconsin Synod has no pastors in the military chaplaincy on the grounds that the military chaplaincy as it is now constituted does not permit a pastor of the Wisconsin Synod to carry out his ministry in strict accord with Scripturally based principles, especially as they concern fellowship.

African Dispensary Progressing:

Arthur B. Tacke, M.D., Milwaukee, reported to representatives of the Northern Rhodesia Medical Mission that 7,841 out-patients had been treated so far at the bush dispensary 45 miles southwest of Lusaka, Northern Rhodesia. The dispensary was opened November 27, 1961, by the Wisconsin Ev. Lutheran Synod. Out-patients are being treated at the rate of 80 a day and "this is about capacity with our present facilities," said Dr. Tacke.

He spoke to 25 women from five states representing 400 women's organizations of the nine Districts of the Wisconsin Synod. The one-day meeting was held at Parkside Lutheran Church, 4311 W. North Avenue, Milwaukee.

In charge of the Northern Rhodesia Medical Mission and present at the meeting were Mrs. Edgar Hoenecke, Mesa, Arizona, chairman; Arthur B.

Tacke, M.D.; and Mrs. Waldemar Hoyer, Sleepy Eye, Minnesota.

Mrs. Edgar Hoenecke, who was present last year at the opening of the clinic, reported that a native staff of three is helping the nurse in charge, Miss Barbara Welch, Milwaukee.

The women also heard from Pastor Arnold Mennicke, Winona, Minnesota, representative of the Synod's Board for World Missions, that wom-

en's organizations of the Wisconsin Synod had contributed \$16,000 for the operation of the dispensary since January 1, 1961.

Pastor Oscar J. Naumann, president of the Wisconsin Synod, at a luncheon commended the efforts of the women, calling the medical mission an "arm of the Synod's mission program in Northern Rhodesia. As our Savior did, so we help not only the souls, but also the bodies of people." He

urged them to be encouraged by the theme of the meeting: "I was sick, and ye visited me."

Dr. William Schweppe, New London, Wisconsin, and Pastor Richard W. Mueller, Jr., Jefferson, Wisconsin, missionaries to Northern Rhodesia on furlough, also addressed the meeting.

Arrangements for the one-day meeting were in charge of Mrs. Herbert Speckin, 2369 N. 103rd Street, Wauwatosa, Wisconsin.

How To Read The Bible

Fifth in a Series

We Will Make an Effort to Understand the Things Of Which the Bible Speaks

Things That are Unfamiliar to Us

In order to read the Bible as the original writers, under the inspiration of the Holy Spirit, intended it to be read and as the first readers were expected to understand it, we shall ever need to be aware of this that many of the *things* spoken of in it are not a familiar part of the world we know. Furthermore, at times the modern-language word used to translate the expression used by the Prophet or Apostle does not adequately enable us to identify the thing that is spoken of.

"Tares" — A Good Example of This Fact

The matter of the tares in Matthew 13: 24-30 and 36-42, is a case in point. Luther translated the word *Unkraut*, "weeds." Among us the word *tares* is rarely used, except in a figurative way, in any other connection than one that has reference to the parable of Jesus in Matthew 13.

For an understanding of this parable that will convey the lessons it conveyed to the people to whom Jesus addressed it, we shall need to know something of the following:

The plant referred to (darnel) was a type of stiff grass that grew close to three feet tall. It commonly infested the grain fields of Palestine, but could not easily be controlled because of its close resemblance to wheat in all stages of growth. The

leaves of the young plant were, it is true, narrower and smoother, and the later ears were thinner and more heavily bearded than were those of wheat, but control of this noxious plant was virtually impossible because of its generally close resemblance to the wheat plant.

However, it was a vile weed indeed. The small black seeds were commonly covered with a fungus growth and were poisonous. If consumed by a human being, they caused headache and dizziness, impaired the powers of vision, and occasionally even caused death. Instead of trying to control this weed by pulling it out in his grain fields, the Palestinian farmer of the first century regularly depended on the use of a special sieve during the threshing process to separate the good grain from the poisonous tares.

When we bear in mind that Jesus and His hearers in Matthew 13 understood all these things about tares as a matter of everyday knowledge, it must become clear to us that we need to understand the things spoken of in the Bible's words as the men of the Bible understood them, in order to receive the full benefit from our reading of the Bible.

Helps in Getting This Information

A whole class of books is devoted to the sole task of giving us information about the things of which the

Bible speaks. We call these works "Bible dictionaries" or books on "Biblical antiquities." They will inform us on the geography, history, climate, plants, animals, customs, industries, habits of living, in general, on all the matters of everyday life that the Prophets and Apostles grew up with but that we of necessity must take pains to inform ourselves about. In addition to such general works as those mentioned, the Bible student can readily find works on such special topics as: the plants and animals of the Bible, the history and geography of Palestine, or everyday life in Bible times.

Of course, no one should feel that he can get nothing out of reading his Bible unless he knows absolutely everything about each thing mentioned in Scripture. The Bible will still convey its message whenever it is read since through these words God's Holy Spirit does His blessed work in our hearts. On the other hand, there surely will be a big difference between what we get out of our reading of Matthew 13 if we will be aware of what Jesus and His hearers understood by "tares" and the benefit we will derive from a reading of that chapter if we have merely a vague notion that "tares" were something that grew in a wheatfield that really had no business being there.

FREDERIC E. BLUME

What do
you mean..



Grace?

The Heart of Our Faith

Do you realize that if your heart would stop beating, you would stop living? In the same way, if we take "grace" out of our religion, we would have removed its heart; it would be a dead religion. In fact, grace is a distinctively Christian word, used in the New Testament with a fuller meaning than elsewhere in Greek literature. The Greek word for grace (*charis*) is connected with that for joy (*chara*). So, basically, grace is that which causes joy. Certainly there is no greater joy for sinners than the good news of what God has done for man in Christ, released him from sin, and brought him back into the glorious liberty of the sons of God.

Thus grace is the one thing that distinguishes the Christian faith from all manmade religions. All types of religion from the most primitive to the most cultural agree on this one point, that salvation can be accomplished by man's own striving. Take the primitive savage. He undergoes some disaster. He concludes that his god is angry with him. The remedy, he thinks, is in his own hands. So he picks some item and offers it as a sacrifice, believing that if his choice is well made, his "salvation" is assured. Or take Judaism at the time of Christ. The Jews had in their law 613 separate commandments. All they had to do was keep these commandments, and all would be well. Or take some of our Roman Catholic neighbors. They believe that as long as they attend Con-

fession and Mass regularly, they are secure in their salvation. Or look at some of our modern Protestants, who firmly believe that as long as they "live a good life," heaven is assured them.

Christianity, however, cuts clean across this idea of natural man, that man is the center of his salvation, and puts the grace of God in Christ into the middle of the picture. Our salvation rests solely and entirely on what Christ has done and in no way or degree on our merit. The parable of the laborers in the vineyard certainly makes this crystal clear. These men in this parable received their wages not because they had earned them but because their master was good to them. So it is with our salvation. It is God's unearned gift. Not that it was something cheap, for it cost God dearly, the life-blood of His own Son. With this tremendous price Christ purchased and won us — fully and completely.

Therefore, even though my deceitful heart may try to tell me that I have to do something to pay for my salvation, I know my heart is lying, for God is "greater than my heart." He knows all things. He tells me that I am saved by grace. That's what makes my religion different from all other religions. It has "grace" as its key, which opens to me heaven's door.

KENNETH VERTZ

Editorials

(Continued from page 163)

The Apostle Paul describes creative Christianity in similar terms in the fourth chapter of Ephesians: "He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Christianity is creative when it converts the sinner into a child of God, makes of him a new creature, "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

E. E. KOWALKE

Northern Rhodesia

(Continued from page 167)

Upon returning to the home of Pastor Sauer, we found Mrs. Sauer, who had returned by plane that morning from the hospital in Salisbury and had been met by her husband at the airport in Lusaka. We are grateful to be able to report that Mrs. Sauer was in excellent

spirits and well on the road to recovery. In fact, she had already helped to prepare the evening meal for us. She also insisted on accompanying the missionaries and us to the airport the next morning as we reluctantly took leave from these dedicated workers after the brief visit.

"It Is a Privilege"

One word we would wish to direct to our pastors and people here in the States. It is a word spoken by one of our missionaries and supported by the others: "No one need say that it is a sacrifice to be a missionary! It is a privilege!"

May this spirit rule in the hearts of all our pastors and people! This spirit will provide the men and the monies so urgently needed to do the work that the Lord has called us to do while it is day, before the night comes when no man can work.

We were sorry that the time allotted for this journey to sister church bodies and to mission fields was too short to allow for a visit to the Lutheran Church of Nigeria. It would have required at least another week to include this in the journey. That time was not at our disposal. But even though we could not visit our brethren there, we shall remember them in our prayers, asking that the Lord continue to break to them the Bread of life without interruption or interference.

Our return trip included an unwanted stay of 26 hours in Salisbury and a departure from Nairobi that was delayed 14 hours. By an abbreviated stay at Rome of six hours between planes around midnight on Sunday, and of five hours before noon in Copenhagen, we arrived at General Mitchell Field in Milwaukee exactly as scheduled at 7:08 p.m. on April 9, thanking our God for a safe journey and a never-to-be-forgotten experience.

OSCAR J. NAUMANN

DR. MARTIN LUTHER COLLEGE SUMMER SESSIONS

Summer sessions at Dr. Martin Luther College of New Ulm, Minn., will begin on June 18 at 8:00 a.m. and continue through until July 27. The following courses will be offered:

7:00-9:00 a.m.

The Life of Christ
El. Dogmatics II
Romans
Children's Literature
World Literature I
The Lutheran Church in America
The History of the Midwestern States
Botany II (Taxonomy)
Basic Mathematics I
Teaching Religion (7:00-8:00)
Teaching Arithmetic (8:00-9:00)
Elementary Curriculum

T. Hartwig
R. Hoenecke
E. Scharf
E. Arndt
C. Trapp
V. Voecks
E. Fredrich
R. Swantz
H. Kaiser
E. Sievert
L. Raabe
I. Johnson

Tests and Measurement
Use of the Organ and Church Music
The Geography of Europe

J. Oldfield
B. Backer
M. Schroeder

9:00-10:00 a.m.

Luther's Thought and Theology
Creative Writing
Constitutional History of the U.S.
Conservation of Natural Resources
Mathematics of Business Affairs
Teaching the Language Arts
Remedial Reading Techniques
Elementary Thorough Bass

T. Hartwig
C. Trapp
E. Fredrich
R. Swantz
J. Oldfield
E. Sievert & L. Raabe
E. Arndt
B. Backer

10:00-12:00 a.m.

Genesis
Studies in the Catechism
The Lutheran Confessions
Age of Romanticism in English Literature
The Age of Discovery
The Diplomatic History of the United States
Laboratory Experiences in Science
Basic Mathematics II
Educational Psychology
Principles and Techniques of Teaching
Biblical Geography
Physical Ed., Health, Safety

R. Hoenecke
L. Hahnke
E. Scharf
C. Trapp
T. Hartwig
E. Fredrich
I. Johnson
J. Oldfield
E. Sievert
I. Johnson
M. Schroeder
H. Kaiser

Applied Music, Organ and Piano: O. Stelljes, Ames Anderson, F. Krook, D. Timm

Inquiries concerning the summer session should be directed to Professor Erich Sievert, Director of Summer Sessions, Dr. Martin Luther College, New Ulm, Minn.

Anniversaries

Golden Weddings

Mr. and Mrs. Albert Moldenhauer of First Lutheran Church, La Crosse, Wisconsin, on April 15, 1962.

Mr. and Mrs. Joseph Houf of Immanuel Church, Mosinee, Wisconsin, on May 21, 1962.

Mr. and Mrs. Emil Rubach of St. John's, Burlington, Wisconsin, on April 20, 1962.

Mr. and Mrs. William Meyer of St. Paul's, Hurley, Wisconsin, on May 2, 1962.

Sixtieth Wedding

Mr. and Mrs. Robert Voigt of St. Matthew's, Iron Ridge, Wisconsin, on April 1, 1962.

WORLD'S FAIR — SEATTLE

The Seattle World's Fair began April 21 and will continue through October 21. Since there will undoubtedly be many members of our Synod visiting the fair, we are listing our Wisconsin Synod churches in the Seattle area, together with the times of services.

Grace Lutheran Church
11050 Greenwood Ave. N.
Seattle9:00 a.m.
Salem Lutheran Church
238th S.W. and 56th W.
Mountlake Terrace11:00 a.m.
Calvary Lutheran Church
N.E. 6th St. and 164th Ave. N.E.
Bellevue11:00 a.m.

For further information call, WISCONSIN SYNOD INFORMATION SERVICE, in Seattle, PProspect 8-0753 or write to the Rev. A. H. Zimmermann, 11050 Greenwood Ave. N., Seattle 33, Wash.

A. H. ZIMMERMANN

AN OFFER

A four-piece set of silver-plated communion ware and a pair of five-light electric altar candelabra to any mission congregation in need of same. Please contact Zion Evangelical Lutheran Church, Pastor Mentor Kujath, 2300 Ninth Avenue, South Milwaukee, Wis.

REQUEST FOR NAMES

Our comparatively new mission congregation in Sheboygan is trying to contact Wisconsin Synod Lutherans living in the Sheboygan area. Send names and addresses to the undersigned. Services are held in the Y.M.C.A. Building (South Entrance) each Sunday at 8:30 a.m.
Pastor S. Kugler
R. 1—Box 215
Manitowoc, Wisconsin

NAMES REQUESTED FOR NEW MISSION Fort Lauderdale, Fla.

Please send the names of people who have moved into the Fort Lauderdale area or are planning to do so to the undersigned, who is pastor of our Synod's new mission at Fort Lauderdale.

The Rev. Reginald Pope
121 S.E. 9th Street
Pompano Beach, Fla.

A REQUEST FOR NAMES

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

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

ANNOUNCEMENT

The Commission on Doctrinal Matters met on February 28, 1962, with the following pastors, who at present constitute the entire pastoral membership of the Orthodox Lutheran Conference fellowship: Otto G. Schupmann, Minneapolis, Minnesota; Albert M. Schupmann, Minneapolis, Minnesota; Arthur W. Schupmann, Ballwin, Missouri; Harold W. Bittorf, Halstead, Kansas. Also present were the following laymen from congregations in fellowship with the Orthodox Lutheran Conference: F. J. Niebruegge, Creve Couer, Missouri; P. Froehlich, Halstead, Kansas.

To the extent that the doctrines of Church Fellowship and of Church and Ministry were discussed, the Commission wishes to state that it found itself in doctrinal agreement with these men. These pastors stated that with expected agreement also on the part of their congregations it is their intention to dissolve the Orthodox Lutheran Conference and to apply individually as pastors and congregations for membership in the Wisconsin Evangelical Lutheran Synod. Action on the individual applications will, of course, lie in the jurisdiction of the respective Districts of our Synod.

CARL LAWRENZ, Chairman
COMMISSION ON DOCTRINAL MATTERS
WISCONSIN EV. LUTHERAN SYNOD

LIST OF CANDIDATES

The following have been nominated for the professorship in mathematics and assistant in physical education and coaching at Michigan Lutheran Seminary:

Mr. James Erickson, Winner, S. Dak.
Professor Harold Kaiser, New Ulm, Minn.
Mr. Harold James Boldt, West Allis, Wis.
Mr. Harold D. Yotter, Faribault, Minn.
Mr. Gary Leidle, Moberidge, S. Dak.
Mr. Gerald Snyder, Bridgeman, Mich.
Mr. Philip Storby, White River, Ariz.
Mr. Donald Boelter, Sleepy Eye, Minn.
Mr. John Heyn, Kingman, Ariz.
Mr. David Schiessl, La Crosse, Wis.
Mr. Philip D. Schwarz, Vernon City, Minn.

The Board of Regents will meet on June 14, 1962, at 7:30 p.m. to call a man from this list. Correspondence regarding these candidates should reach the secretary before the time of the meeting.

Gerald R. Cudworth, Secretary
606 Sidney Street
Bay City, Michigan

REQUEST FOR NAMES

An effort is being made to contact Wisconsin Synod Lutherans in Dayton, Mansfield, Galion, and Greenfield, Ohio. If you know of anyone who has moved to one of these cities, or plans to move in the near future, please send the name and address to:

Pastor Keith Haag
Box 172
Kenton, Ohio

APPOINTMENTS

Pastor Karl Otto, Wauwatosa, Wis., has been appointed a member of the Manpower Committee to serve the remainder of the term of Pastor W. O. Pless. Pastor Pless resigned from this office, also, to comply with constitutional requirements, when accepting the appointment to the Board of Control of Milwaukee Lutheran Teachers College.

Professor Martin Albrecht, who has accepted the call to our Theological Seminary, has been appointed to serve as the representative of our Wisconsin Lutheran Seminary on the Board of Education. He replaces Professor Carl Lawrenz as Seminary representative. Professor Lawrenz resigned from this office, because of the demand his many duties were making on his time and because of frequent conflicts in scheduling of meetings.

Professor Arthur Schulz has been appointed to be the representative of Dr. Martin Luther College on the Board of Education—Wisconsin Synod.

OSCAR J. NAUMANN, President

WISCONSIN SYNOD YOUTH CAMP

July 29 - August 5

Place: Camp Luther, Three Lakes, Wis., 3 miles north of Three Lakes on Highway 45.

Dormitory Accommodations: Campers' meals in dining hall; First aid with nurse on duty at all times.

Activities: Outdoor sports of all kinds; supervised swimming and boating; campfires; singings; devotions; topical Bible study.

Ages: Children from grades 7 through 12.

Costs: \$18.00 per week (includes insurance and registration); \$5.00 deposit required with each registration.

Get additional information and/or make reservations with:

Rev. Elmer J. C. Prenzlow, Jr.
1515 Larson Street
Box 1
Bloomer, Wis.

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

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 (3:00 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.

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

MICHIGAN

DISTRICT CONVENTION

Date: June 11 to June 14, 1962. Opening session at 2:00 p.m., Monday, June 11. Adjournment at noon on Thursday, or at such time when all assignments are conscientiously taken care of.

Place: Michigan Lutheran Seminary, Saginaw, Mich.

The Program: Convention service with Holy Communion 7:30 p.m., Monday, at St. Paul's Lutheran Church, Saginaw; W. J. Zarling will preach. Closing service 7:30 p.m. Wednesday, at the Seminary. F. P. Zimmerman will preach.

Essays: An Introduction to Psychiatry, Dr. A. F. Dasler; The Need and Use of Constitutions in the Organized Church, Pastor J. P. Schaefer; How the Historical Differences Between Missouri and Wisconsin on the Doctrine of the Church and the Ministry Have Contributed to Differences in Practice, Rev. Irvin Weiss.

Meals and Lodging: available at the Seminary.

R. O. FREY, Secretary

MINNESOTA

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

NEW ULM DELEGATE CONFERENCE

Time: June 7, 1962, 9:30 a.m.

Place: Brighton Township; Zion Ev. Lutheran Church, R. Schoeneck, host pastor.

Agenda: Prospectus for the District Convention; Character of the man of faith — Abraham, Pastor John Parcher; Why do we practice closed Communion? Pastor Henry Koch.

ALVIN R. KIENETZ, Secretary

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

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. Schnitker, pastor.

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

Pastor W. Sprengeler 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.

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

Please announce in due time.

MILTON F. WE'SHAHN, Secretary

NORTHERN WISCONSIN

RHINELANDER DELEGATE CONFERENCE

Date: June 10, 1962.

Place: St. Paul's Church, 2nd and Poplar, Hurley, Wis.; E. C. Leyrer, pastor.

THE NORTHWESTERN LUTHERAN

Time: 5:00 p.m.

Supper will be served by the host congregation.

N. STELLICK, Secretary

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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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FOX RIVER VALLEY DELEGATE CONFERENCE

Place: Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis.

Date: June 26, 1962.

Time: 9:00 a.m.

All delegates will furnish their own noon meal.

C. SCHLEI, Secretary

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DISTRICT CONVENTION

Time: July 16-19, 1962.

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

Opening Service: July 16 at 10:00 a.m. in Mt. Olive Church, corner Oneida and Franklin Sts., R. E. Ziesemer, pastor.

Essay: The Ecumenical Movement, Rev. D. Bitter.

Lodging: Consult Mr. G. Kaniess, Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis.

Credentials: Credentials for lay delegates should be in hands of secretary two weeks before convention. Excuses, too.

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

DISTRICT CONVENTION

The twenty-third biennial convention of the Southeastern Wisconsin District will be held, D.V., June 12-14, 1962, at Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis.

The opening service with celebration of Holy Communion will be held Tuesday, June 12, at 9:00 a.m. at St. John's Lutheran Church, 7809 Harwood Ave., Wauwatosa, Wis., Karl J. Otto, pastor. The closing service will be held Thursday afternoon, June 14, at four o'clock in the High School auditorium.

Two convention essays will be read. The first is entitled "The Layman, a Witness for Christ," by Pastor E. Pankow, the other "The Christian's Certainty of Salvation" by Pastor P. Gieschen.

A registration fee of \$1.00 will be collected from each pastor, teacher, and delegate on arrival. Lay delegates and their alternates must present credentials signed by the president and secretary of the congregation which they represent.

Noon meals will be served in the High School cafeteria at nominal rates.

Article VII, Section 5 of the District constitution requires that all matters to come before the Convention shall ordinarily be presented in writing to the President at least thirty (30) days prior to the convention.

The High School is located in the first block south of Bluemound Road (Highway US 16, S.T.H. 18 and 19) on N. Glenview Ave. (84th Street). Abundant parking space is available on the High School grounds.

Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 7. The office staff will be helpful in making reservations at nearby motels on request.

HEINRICH J. VOGEL, Secretary

WESTERN WISCONSIN

DISTRICT MISSIONARIES' CONFERENCE

Date: June 11, 1962; 10:00 to 11:30 a.m.

Place: College Library, Northwestern College, Watertown, Wis.

H. PAUSTIAN

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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

Installed

Pastor

Schulz, Edmund O., as pastor of St. John's Ev. Lutheran Church, Redwood Falls, Minn., by W. J. Henrich; assisted by E. Birkholz, O. Engel, G. Maas, and W. O. Nommensen; May 6, 1962.

CHANGE OF ADDRESS

Pastors

Baer, Sam, 9884 S.E. 46th Ave., Milwaukee 22, Oreg.

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

Westendorf, John, 4119 N. 110th St., Milwaukee 22, Wis.

Zimmermann, Roland F., 1609 N. 18th St., Bismarck, N. Dak.

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Notice

Committee on Relief

Please note the new address of the secretary of the Committee on Relief. It is:

The Rev. John Westendorf
4119 N. 110th St.
Milwaukee 22, Wis.

BUDGETARY OPERATING STATEMENT

July 1, 1961, to April 30, 1962

Budgetary Income:

Offerings from Districts	\$1,947,153
Offerings from Others	4,512
Income from Educational Insts.	275,575
Income from Home for the Aged	61,888
Other Income	6,263
Total Budgetary Income.....	\$2,295,391

Budgetary Disbursements:

Worker Training:

Wisconsin Lutheran Seminary	\$ 94,491
Northwestern College	217,005
Dr. Martin Luther College	294,738
Michigan Lutheran Seminary	149,914
Northwestern Lutheran Academy	70,841
Milwaukee Lutheran Teachers College.....	45,099
Nebraska Lutheran Academy	288
Professorages for Educational Insts.	29,026
Academy Subsidies	22,000
Winnebago Teacher Program	1,824
Winnebago Lutheran Academy	2,250
Student Aid	13,939
Board of Education	23,095
Teacher Certification	2,924
Inst. Income to Special Bldg. Fund	275,575

Depreciation charges on Inst. Bldgs. 124,640
 Foundation for Reformation Research..... 5,000

Total Worker Training \$1,372,649

Home Missions:

General Home Mission Board\$ 4,052
 Home Missions 741,794
 Lutheran Spiritual Welfare Commission... 14,314
 Commission on Evangelism 1,782
 Madison Student Mission 6,964

Total Home Missions \$ 768,906

World Missions:

Board for World Missions\$ 12,915
 Indian Mission 130,250
 Northern Rhodesia Mission 70,794
 Japan Mission 20,724
 Refugee Mission 57,946
 Spanish Mission 7,338
 Negro Mission 55,220
 Grant to Free Church of South Africa..... 10,000

Total World Missions \$ 365,187

Benevolences:

General Support\$ 88,753
 Home for the Aged 69,849

Total Benevolences \$ 158,602

Administration and Promotion:

General Administration\$ 191,648
 Board for Information and Stewardship.... 39,718

Total Administration and Promotion..... \$ 231,366

Total Budgetary Disbursements..... \$2,896,710

Operating Deficit, April 30, 1962..... (\$601,319)

() Denotes a red figure

BUDGETARY ALLOCATIONS AND RECEIPTS

Ten Months — July through April 1962

Districts	Comm.	District Allocation of Budget	Offerings Received	Per Cent	Deficit
Pacific Northwest	1,400	\$ 20,310	\$ 13,697	67.4	\$ 6,613
Nebraska	6,853	99,450	65,043	65.4	34,407
Michigan	26,285	381,430	252,367	66.2	129,063
Dakota-Montana	7,245	105,130	71,526	68.0	33,604
Minnesota	38,747	562,270	333,815	59.4	228,455
Northern Wisconsin	47,714	692,390	378,743	54.7	313,647
Western Wisconsin	51,278	744,110	359,418	48.3	384,692
Southeastern Wisconsin	51,392	745,760	440,769	59.1	304,991
Arizona-California	4,149	60,200	31,775*	52.8	28,425
	235,063	\$3,411,050	\$1,947,153	57.4	\$1,463,897

* July through March Offerings.

Norris Koopmann, Treasurer
 3624 W. North Avenue, Room 202
 Milwaukee 8, Wisconsin

George McKeen
 1005 South Alfred Street
 Brookfield, Wis
 Jan 61 63