



THE NORTHWESTERN Lutheran

CONVENTION REPORTS—PART ONE
August 8-17, 1961

September 10, 1961
Volume 48, Number 19



BRIEFS

by the Editor

THE CONVENTION REPORTS, as previously announced, will be carried in two issues. This issue brings you five of the nine reports that we have planned. For easier reference we will list them by the page on which they begin:

- World Missions.....page 294
- Union Matterspage 295
- Stewardshippage 298
- Christian Education page 299
- Electionspage 300

The September 24 issue will present the following reports: Home Missions, Educational Institutions, Inspiration from the Word, and Convention Side-lights.

POST-CONVENTION REPORT, similar to the *Wisconsin Synod Herald* which appeared with pre-Convention news, will be given Synod-wide distribution. This was a task which the Conference of Presidents assigned to the Board for Information and Stewardship. We have not been informed as to when this report will be out

SOME EXTRA COPIES of the two NORTHWESTERN LUTHERAN issues containing Convention reports will be

in demand, we have reason to anticipate. Therefore we are printing a limited number of extra copies. These will be available at 10 cents each, \$1.00 per dozen, \$8.00 per 100 copies. If you wish to have extra copies, please advise us at once. Remittance must accompany the order.

ALL OUR EDITORIALS are herewith recommended to you. But we felt that "Progressive Traditionalists" was especially timely. It might not be a bad idea to read it before going on to the Convention reports themselves.

THREE COMMISSIONINGS OF WORKERS for our Northern Rhodesia Mission have taken place. We had promised a report on the first of these for the issue previous to this one. But lack of space has kept us from carrying out our promise. Now we hope to have reports of all three heartening events in our next issue. The last of the three took place on August 13. On that date Pastor Theodore Sauer was commissioned for the field. He will be superintendent of the Rhodesian Mission. It will also be

his assignment to establish the Bible Institute (see the report on World Missions) in which native workers are to be trained. By the time that you read this, Pastor Sauer and his family will be on the way to Rhodesia or will have arrived there.

MISSIONARY SEEGER of Japan is on furlough—so read the announcement in the last Northwestern Lutheran. To give added prominence to information which Pastor Seeger has requested us to publish, we place it here.

Missionary Richard Seeger has preaching engagements all the way through January. These engagements will take him into many areas of the Synod. However, he welcomes opportunities to speak at weekday gatherings. If pastors wish to have him address such a gathering in their congregation, they could write to him to make arrangements for the time when he comes into their area on a preaching engagement. His address is:

The Rev. Richard Seeger,
c/o Mr. W. H. Seeger,
4554 N. 42nd Street,
Milwaukee 9, Wisconsin

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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THE COVER — St. Paul's Ev. Lutheran Church, Fort Atkinson, Wis. (now celebrating its centennial); H. Gieschen, pastor.

Editorials

Progressive The decision of the
'Traditionalists' Wisconsin Synod to declare that the fraternal ties that had bound it to the Missouri Synod for nearly ninety years have been severed, has been and will continue to be regarded as hopelessly reactionary by the great majority of Americans. The public press and most of the religious press will deplore the action as an expression of a 'traditionalism' that cannot face up to living in the present. It will come as no surprise if liberal Lutheran periodicals label our Scripture-based theology and practice Neanderthal and Cro-Magnon to characterize it as belonging to the dim past, but impossible and ridiculous in the "enlightened" present.

The same convention that, on the basis of God's Word, declared a suspension of fellowship with the Missouri Synod, also decided to establish a new department of Special Ministerial Students to enable more men to enter the ministry who decide later in life to prepare for this calling. They adopted a pension plan to assist our pastors, professors, and teachers in a retirement program. The evangelism program was given added encouragement and support. The delegates voted to secure a site for a new synodical college in the Milwaukee area and initiated steps to acquire a boys' school in Tucson, Arizona, which could serve as a synodical academy for our rapidly growing Southwestern congregations. To ensure the erection of more than twice as many mission chapels annually as our Church Extension Fund has permitted heretofore, they adopted a new plan for expansion of this fund. Approval was given to a pre-budget subscription system of gathering offerings for the synodical budget. In their concern for more effective mission work, the convention acted favorably on the proposal to send out teams of Christian missionaries, after the example of the Apostles.

In many respects our 36th Convention was one of the most forward-looking and progress-minded in the history of our Synod. In resolution after resolution they broke with the past, took cognizance of present needs, and planned for the future. A synod of unbending 'traditionalists,' reactionaries, throwbacks to medievalism? Far from it! Many liberal Lutheran bodies might not be able to point to as much progressive action at their conventions as was undertaken by ours.

Dutiful adherence to God's Word, conservatism in doctrine and practice, walking in the confessional ways of the synodical fathers—these are not incompatible with progress in church work, with faith's bold venturing for the Gospel. Would we want our Synod to be anything more, or anything less?

C. TOPPE

* * * *

A Mere Formal We Lutherans pride ourselves on
Church Membership our orthodoxy, on our insistence upon purity of doctrine. That is good as far as it goes. Our Lord wants us to confess and uphold purity of doctrine. But that in itself is not enough. It is not enough if it is only a thing of the head and not a living conviction of the heart, if we just go through the motions and if our Christianity is only a lip service. That is the particular danger for us Lutherans who have had the pure Gospel such a long time.

We have all known pastors and church members who staunchly defended all the right doctrines, crossing every "t" and dotting every "i." But it was only skindeep. They had no real living interest in Christ and His Church. To such the Lord says: "Thou hast a name that thou livest, and art dead." Jesus expressed the same thought when He said: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

It is not enough to say "Lord, Lord" with our lips. It is not enough to say: "I was baptized and confirmed. I was one of the best in my confirmation class. I knew the whole catechism by heart and many Bible passages. And now I go to church fairly regularly and to the Lord's Table several times a year. My name appears on the membership rolls of such-and-such a church, and I contribute to its support."

That is good as far as it goes, but that in itself is not enough. It may be only a dead and lifeless routine. It may be only going through the motions, when what the Lord is looking for is the living devotion of the heart. When the Lord looks at many church members today, He must say in disgust: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."
IM. P. FREY

* * * *

God's Determined Hour "These words spoke Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come" (John 8:20).

No one arrested Him, because His hour was not yet come. The hour referred to in this passage is the hour when Jesus gave Himself up to be crucified. It was not for the priests or the Pharisees or the Roman soldiers to decide when Jesus should be arrested and tried and crucified. It lay in no man's power to hasten that hour. The hour when Judas betrayed Him was not an hour fixed by Judas and the soldiers with their staves; it was the hour that the Lord Himself had selected as the time when all things said of His death in the Prophets should be fulfilled.

So it will be, too, in that other hour of the Lord's when He will come to judge the quick and the dead. This world will come to an end, but the time and the hour will not be determined by men or by governments, neither by Russians nor by Americans. There may be people who would gladly destroy everything and see "the frame of things disjoint" rather than to be thwarted in their ambitions; and God may use such people to carry out His designs. But we may be sure that the end of the world will not come when men so plan it or decide it. When God's determined hour comes, then the end will come, not sooner, not later. We should not let ourselves be thrown into panic by nuclear weapons. There is much more reason to be concerned about the certainty that when God's hour comes, then the frame of this world will pass away, not before that hour, but most positively at that hour.
E. E. KOWALKE

Studies in God's Word: The Giver in Whom God Delights

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver (II Corinthians 9:6, 7).

An offering was being gathered in the Gentile congregations for the relief of the needy Christians in Jerusalem. The congregation at Corinth had given such a good account of itself in this collection that the Apostle Paul had held it up as an example to others. Now Paul was about to visit the Corinthians in person, and there was a possibility that some of the Macedonian Christians might accompany him. After all the favorable publicity Paul had given the Corinthians he wanted to be doubly sure that the collection would be successfully completed by the time of his arrival. His letter urges them to do this.

While he is on the subject, however, Paul calls attention to several points which they are to keep in mind in order that they might be the kind of givers in whom God is well pleased. Everything that Paul says applies with equal force today.

What kind of giver is God looking for?

One Who Gives Generously

Paul uses a proverb to encourage generous giving. It is a law of nature that a man reaps as he sows. If he is a bit stingy in the use of his seed, this will be reflected in the harvest, if he is not afraid to sow liberal portions, the more abundant harvest will be his reward.

The same holds true in the spiritual realm. If a man is miserly with God by giving as little as possible, his reward will be in proportion to his gift. If, however, he is generous with God, returning to God a liberal portion of that which He has entrusted to his

care, his reward will be equally bountiful.

What is the harvest or reward which the generous giver reaps? It may be the blessing of increased prosperity. Whatever we give the Lord is not really a gift; it's only a loan. What we have thus lent to the Lord will be returned again, with interest. Those who have been the most generous in their giving will be the first to admit that they have never been able to get ahead of God. God always returned more than they gave to Him. On the other hand, those who measure out the Lord's share very carefully, never seem to have much for themselves either.

The reward that comes to the generous giver may also be the joy and satisfaction known only to those who have learned that it is more blessed to give than to receive.

The reward which God has promised to those who "sow bountifully" ought to be a powerful incentive to give generously. But the Lord looks for other things, too.

One Who Gives Thoughtfully

Some prior thought and study is to precede our giving. Various factors need to be carefully considered.

We need to remind ourselves daily that we are but stewards. What we have is not ours to be used as we wish. It belongs to God and is to be used in a manner acceptable to Him.

We need to consider our ability to give, the amount of His blessing to us. Someone has rightly said that God sees not only *how much* we give, but *from how much* we give.

We need to consider the need involved. It is not wrong to ask how our gift is being used. Not every charity is necessarily deserving our support. At times it may be our duty to say "No" rather than to give the usual dollar from force of habit.

Of course, we will never forget the special obligation we have toward

those of "the household of faith," the work of our own congregation and Synod.

The giver in whom God delights does not give from force of habit or as a matter of routine. He gives after he has carefully and prayerfully considered the various factors involved.

One Who Gives Cheerfully

The Lord is not pleased with the giver who reluctantly parts with a dollar or two only after he has aired all his trivial complaints against the church, only after he has made you feel that he is doing God and you a big favor by his gift. Nor is the Lord pleased with the giver who gives something only because he feels that he must. Everyone else is doing it, and he doesn't want to be the odd one.

No, the Lord loves a cheerful giver, one who is eager to give, who considers it a privilege and a joy to be able to give. We can learn to give in that spirit if we will but remind ourselves again and again what God has done for us. God has given us the greatest Gift of all, His own Son. He did not give that Gift grudgingly. He owed us nothing. He gave His Son as an act of pure grace, of undeserved mercy and kindness.

God has given us so much. His mercies are new to us every morning. His blessings have never failed us. How much are we returning to Him? In what spirit are we doing it? Let us listen closely as the Savior calls to us today in the words of the Christian poet:

*I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be
And quickened from the dead.
I gave My life for thee;
What hast thou giv'n for Me?*

(LH 405:1)

C. MISCHKE

Convention Reports



"In This Sign We Conquer"

When the Thirty-Sixth Convention of the Wisconsin Evangelical Lutheran Synod gathered at the Wisconsin Lutheran High School, Milwaukee, Wisconsin, the forepart of the convention hall looked as you see it in this picture. "Praise ye the Lord," was the theme of the Convention. But the large symbol also had a rich meaning for the delegates. This is the familiar Chi Rho symbol, tracing back to the very beginnings of Christianity. The X represents the first letter of the Greek Word for Christ; the elongated P, the second letter (our R).

Now, to all true Lutherans, Christ is the sign of victory. He has conquered sin, death, and devil for us. So,

too, He is our Strength and Confidence as we do His work as a synod. Whether we train pastors, teachers, and missionaries; whether we care for unfortunate fellow Lutherans or do good to all men; whether we place missionaries in our American communities or send them out to fields abroad; whether we be extending the Truth or be defending the Truth—all is done in the expectation and assurance of victory. Our Lord Christ and His powerful, saving Word of truth must prevail. He deigns to use us poor, faltering soldiers in gaining His Gospel victories. Therefore it is true: "In this sign we conquer."

World Missions

A huge purple velvet curtain formed the background for the speakers at the convention in the Wisconsin Lutheran High School. On this dark background a huge monogram of Christ (the Chi Rho, or labarum) proclaimed in bright gold that Christ is the light and hope and glory of the world in these darkening days.

Reports From the Field

It was against this background that the delegates heard the reports on the various fields covered by our World Missions. Richard Seeger, missionary to Japan, now on furlough, reported on the problems and progress on that difficult field. Reese Bullis, an Apache from Arizona, brought the greetings of our fellow Christians in Apacheland. Dr. Wm. H. Schweppe, just arrived from Northern Rhodesia, thrilled the delegates with the good news that most of the recent troubles on that field have been overcome and that the prospects are bright for more intensive work and a rich harvest.

Pastor Hoenecke to Continue as Full-Time Chairman

Pastor Edgar Hoenecke, executive chairman of the Board for World Missions, was able to give authentic information based on personal visits to Northern Rhodesia, Japan, and Germany. He will continue his work on a full-time basis until it is clear that a part-time man could carry on. He and his wife will shortly go to Northern Rhodesia to organize medical work and found a Bible institute.



Men Who Direct Our World Missions

Left to right: Paul Behn, the Apache Indian Mission; Ernest Wendland, the Mission in Germany; Edgar Hoenecke, Chairman of the Board for World Missions; Arnold Mennicke, the Rhodesia Mission; Henry C. Nitz, the Synodical Conference Missionary Board; Raymond Zimmermann, the Apache Mission (Field Secretary). Absent: Harry Shiley, the Japan Mission.

The Missioners' Corps

The Synod adopted the instituting of a Missioners' Corps, which plans to send men (preferably in pairs) to unoccupied fields to found indigenous churches. These men are to be chosen carefully as to special ability for such pioneering work. They will receive training in the language and culture of the field assigned to them.

News Direct From the German Field

Pastor E. H. Wendland, a member of the board for our missions in Germany, had just returned from a trip to the field. He gave a keen analysis of the problems peculiar to that field. It was humiliating and exhilarating to learn that our fellow Christians in the Eastern Zone are courageously facing the almost unbelievable difficulties in the Soviet Zone and are growing in grace and in numbers. A new plan of administration of the German field has been worked out and will soon be put into effect. Our German brethren are beginning to make serious efforts toward autonomy, so that a nonresident director will no longer be needed, and synodical support can be decreased.

Remarkable Change on the Apache Field

A veteran missionary to the Apaches reported that a remarkable change is taking place on the Apache field. Organized congregations are no longer just a fiction. They are functioning, in some instances contributing with surprising liberality, taking over major building projects, developing a wholesome confessional consciousness.

Slow But Steady Progress

Our San Pablo Mission in Tucson, Arizona, which ministers to Spanish-speaking Americans, reports slow but steady progress. The mission has a day school. The first class of children has been confirmed. This taste of victory should spur us on to expand the evangelizing of the Mexicans in our land.

The Amazing Blessing in Nigeria

Dr. Karl Kurth, the executive secretary of the Lutheran Missionary Board of the Synodical Conference, reported on the work in Nigeria and Ghana. Missionary James Dretke visited the Convention briefly a few hours before he and his family took a plane for Accra, where he will superintend the work in Ghana. It is amazing how the Lord has blessed the work in Nigeria, which, after only 25 years, has resulted in a native church of over 33,000 members.

Termination of Work in the South

The so-called Negro missions in the South will likely be a thing of the past for our Synod, since the Southern District of the Missouri Synod will on January 1, 1962, begin to supervise and finance the work in Louisiana, Mississippi, Alabama, and Florida. In the light of this development, our Synod resolved to sell its equity in Alabama Lutheran Academy and College in Selma, Alabama, to the Missouri Synod.

(Continued on page 300)

Union Matters

Resolutions on Intersynodical Matters

The committee which, as everyone realized, was entrusted with the heaviest responsibilities at the Convention was the Floor Committee on Doctrinal Matters. That its members themselves entered upon their work and pursued it through many hours of earnest labor with this same realization is evident from this first paragraph of the preface with which the committee chairman introduced the report when it reached the floor on Tuesday afternoon of the second week of the convention:

Men and Brethren: In fear and love toward God, with a deep sense of the awesome responsibility resting upon us, with concern for the souls bought with the blood of God's own Son and already given or yet to be given into our care, with a like concern for the spiritual health and welfare of our sister synod, The Lutheran Church—Missouri Synod, in the attitude of men who each Sunday publicly implore their God and Savior: "Increase . . . in us true obedience to Thy Word," with hearts from which we have sought to banish the legalism which delights in sitting in judgment on others—in this spirit we have worked to furnish our report and now present it to you.

The Motivation

The resolutions presented by the Floor Committee and adopted by the Synod Convention were preceded by twelve whereases, which served as the motivation for these resolutions.

The Convention delegates were very much aware of the fact that the admonitory testimony which our Synod had voiced since 1939 had come to a climax. This is reflected in the first two motivating statements of the adopted report:

WHEREAS, The Wisconsin Evangelical Lutheran Synod has lodged many admonitions and protests with The Lutheran Church—Missouri Synod during the past twenty years to win her from the path that leads to liberalism in doctrine and practice (cf. Proceedings 1939, page 159; 1941, page 43f; 74ff; 1947, page 104ff; 114f; 1949, page 114ff; 1951, page 110ff; 1953, page 95ff), and

WHEREAS, Our admonitions have largely gone unheeded, and the issues have remained unresolved, . . .

The actual practical issues, reoccurring in ever new forms, against which our Synod's admonitions and protests have been directed during all these years had already been well summed up in the Synod resolutions of 1953 which pointed, for example, to joint prayer, Scouting, military chaplaincy, the communion agreement with the National Lutheran Council; cooperation with unorthodox church bodies in matters clearly not in the field of externals; taking part in unionistic religious programs and in activities of unionistic church federations under the plea that this gives opportunity to bear witness, and negotiating for purposes of union with church bodies

whose official position considers it neither possible nor necessary to agree on all matters of doctrine.

Since 1956, one more earnest attempt has been made to resolve these issues through the forum of the Joint Doctrinal Committees of the Four Synods of the Synodical Conference. This forum gradually concentrated on the effort of re-establishing agreement on the principles of church fellowship. This was based on the common realization that a going-apart on church fellowship was really at the bottom of many of the individual vexing issues, and that reaching agreement on Scriptural principles of church fellowship was the only hope of solving these issues, if they could at all be solved. The course and the outcome of this endeavor, in which our Synod's Commission on Doctrinal Matters had participated, is reflected in the next three motivating statements of the Floor Committee:

WHEREAS, Many of the policies and practices which called forth our admonitions were in the field of fellowship, and

WHEREAS, The 1959 Convention of the Wisconsin Evangelical Lutheran Synod therefore gave its Commission on Doctrinal Matters the directive "to continue and accelerate the discussions in the Joint Union Committees to bring about complete unity of doctrine and practice in the Synodical Conference . . . to give primary consideration in their discussions to the area of fellowship . . . to continue its efforts in the Joint Union Committees until agreement on doctrine and practice has been reached, or until an impasse is reached and no such agreement can be brought about" (Wisconsin Synod Proceedings, 1959, p. 195), and

WHEREAS, The Commission has faithfully carried out this directive but now regretfully reports that differences with respect to the Scriptural principles of church fellowship—differences which it holds to be divisive—have brought us to an impasse, . . .

Our delegates had to face the fact that after many years of patient testimony on the part of our Synod an impasse had also been reached in this last endeavor of its Commission on Doctrinal Matters. It seemed quite evident to our delegates, therefore, that if this impasse had been reached on the basis of testimony which really expressed the true Scriptural principles on church fellowship, nothing else was possible but the adoption of the resolution of suspension such as the Floor Committee presented. Hence, most of the Convention debate on the Floor Committee's report, as it was carried out at various times during the sessions of the last three days and also at an earlier open hearing, centered on the adequacy of our Commission's Presentation on church fellowship. Could we say—in the face of the solemn step that our Synod was asked to take—that it was fully Scriptural? Could we say that it said nothing more than what had always been said and held in the Synodical Conference on the matter of church fellowship? Could and should it serve as a formal confessional document? Was it clear?

Did it give practical guidance for all the intricate problems of church fellowship?

The Commission on Doctrinal Matters explained the concise outline form of its Presentation by calling attention to the fact that it had been specifically drawn up for the purpose of serving as a basis for detailed discussion in the Synodical Conference Joint Doctrinal Committee meetings. Hence, it had not been written with the thought of having it serve as a formal confessional document. The Convention was not convinced of the necessity and advisability of a formal confessional document. Yet, to help the delegates in judging the Commission's Presentation on the point of whether it clearly set forth the Scriptural position on church fellowship, an evening session was devoted to the reading of a full elaboration such as had been given repeatedly in the Joint Doctrinal Committee meetings, where discussions on this matter had concluded in an impasse. To supply rich evidence that the Presentation expressed also the historical Synodical Conference position on church fellowship, copies of *Fellowship Then and Now*, previously printed in *The Northwestern Lutheran*, were made available to the delegates. The outcome of these discussions is reflected in the sixth and seventh whereases accepted in the adoption of the entire report:

WHEREAS, Our Commission's Theses on Church Fellowship are not to be considered a formal confessional document. (Otherwise it would be advisable to expand them considerably, for instance, to preface them with the Doctrine of the Church, the Marks of the Church, etc. They were set up and used simply as a working document in the discussions of the Joint Doctrinal Committees. As such they were to express the Scriptural and historical principles of the teaching and practice of church fellowship held by the Synodical Conference.), and

WHEREAS, The substance of these Theses is an expression of the Scriptural principles on which the Wisconsin Ev. Lutheran Synod has stood and which have guided it in its practice for many years (cf. FELLOWSHIP THEN AND NOW), . . .

A special feature was injected in the evaluation of our Commission's Presentation on fellowship as a result of the meetings held with the Overseas Committee in May and of the subsequent Synodical Conference resolution which advocated a new forum of discussions on the basis of the theses of the Overseas Committee. A recent communication from the two German members of the Overseas Committee raised added questions, particularly the question: Does our Presentation in any way lose sight of the great truths concerning the Church and its Marks, the Means of Grace? Our Synod's answer is reflected in whereases 8, 9, and 10:

WHEREAS, In the Statement of the Overseas Committee, FELLOWSHIP IN ITS NECESSARY CONTEXT OF THE DOCTRINE OF THE CHURCH, we have found nothing to warrant any modification of our position on church fellowship, and

WHEREAS, In the new forum suggested by the Overseas Committee and adopted by the Synodical Conference we see no avenue leading to the removal of the difference in regard to church fellowship principles which now exists between The Lutheran Church—

Missouri Synod and our Wisconsin Evangelical Lutheran Synod, and

WHEREAS, The doctrine of the Church has not been slighted in the inter-synodical discussions in the past (cf. Synodical Conference Reports 1946, 1948, 1950, 1952, 1954), . . .

Some delegates raised the point that *The Theology of Fellowship, Part II*, had not yet been adopted as an official document of The Lutheran Church—Missouri Synod, and thus they felt that our Synod should not reach a decision before the 1962 convention of the Missouri Synod. The conviction prevailed, however, that the position taken in *The Theology of Fellowship, Part II*, was not new; that it had its beginnings already in the 1944 Missouri Synod resolutions on joint prayers; that its application was subsequently expanded; that in the meantime it has become deeply entrenched in the official practices of the Missouri Synod, and that in connection with these practices it has been affirmed also in principle. This is reflected in the final supporting statements of the adopted committee report, statements 11 and 12:

WHEREAS, The Lutheran Church—Missouri Synod has not retreated from the unscriptural position long held by it and also expressed in THE THEOLOGY OF FELLOWSHIP, PART II, but continues to defend that position and carries on fellowship practices which conform to that position (e.g., the two meetings with the National Lutheran Council on cooperative activities, July 7-9, 1960, and November 18 and 19, 1960, with a third meeting to be held October 30-November 1, 1961; the National Lutheran Education Conference, January 8-10, 1961; the Conference of Lutheran Professors of Theology, June 5-7, 1961—all of these including conference devotions), and

WHEREAS, We recognize our sacred trust and obligation to "contend for the faith once delivered unto the saints," and also to give vigorous testimony on Church Fellowship before the church and the world, . . .

The Action

After these motivating statements had been thoroughly discussed in substance and had been approved in the wording given above, the basic first resolution was adopted in the afternoon of the closing day by a vote of 124 to 49. This resolution with the appended explanatory footnotes reads as follows:

Resolved: a) That we now suspend* fellowship with The Lutheran Church—Missouri Synod on the basis of Romans 16:17, 18,** with the hope and prayer to

*) The Word "suspend" as used in the resolution has all the finality of termination during the duration of the suspension, but contains the hope that conditions might some day warrant the re-establishment of fellowship.

**) "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

God that The Lutheran Church—Missouri Synod will hear in this resolution an evangelical summons to "come to herself" (Luke 15:17) and to return to the side of the sister from whom she has estranged herself, . . .

The further resolutions which enter upon various implications of the basic resolution were subsequently adopted with a minimum of discussion. On the whole they appear to be self-explanatory.

Resolved, b) That under conditions which do not imply a denial of our previous testimony we stand ready to resume discussions with The Lutheran Church—Missouri Synod with the aim of re-establishing unity of doctrine and practice and of restoring fellowship relations, these discussions to be conducted outside the framework of fellowship, and be it further

Resolved, c) That we are not passing judgment on the personal faith of any individual member of The Lutheran Church—Missouri Synod, but that we are addressing the stern admonition required by love to The Lutheran Church—Missouri Synod as a corporate body, and be it further

Resolved, d) That we are ready to continue our support of the joint projects carried on by the Synodical Conference and by groups within the Synodical Conference until we can adjust to the new conditions brought about by the suspension of fellowship with The Lutheran Church—Missouri Synod, and be it further

Resolved, e) That we call upon all our members to manifest the understanding, consideration, and patience of love during this period of change and adjustment. (We also direct attention to the fact that this Convention has already taken note of the problems that will arise and has approved a study committee that would supply helpful counsel and guidance. See the Report of Committee No. 4, Resolution 2.), and be it further

Resolved, f) That the action taken in our resolution of suspension does not apply to our fellowship relations with the Evangelical Lutheran Synod, the Synod of Evangelical Lutheran Churches, the Evangelical Lutheran Church of Australia, the Evangelical Lutheran Church of England, the Evangelical Lutheran Free Church (Evangelisch-Lutherische Freikirche), the Evangelical Lutheran (Old Lutheran) Church (Evangelisch-Lutherische [altlutherische] Kirche), and the Igreja Evangelica Luterana do Brasil, as well as any other church bodies outside the Synodical Conference with whom we have been in fellowship, and be it further

Resolved, g) That we declare our desire to discuss the principles of church fellowship further with the church bodies that were represented by the members of the Overseas Committee, and that we initiate such steps as might be necessary to carry out such further discussions, and be it further

Resolved, h) That we encourage all who are of a like mind with us in this matter to identify themselves with us in supporting the Scriptural, historical position of the Synodical Conference, and be it further

Resolved, i) That the president of our Synod transmit copies of this report to the president of The Lutheran Church—Missouri Synod, to the presidents of the Evangelical Lutheran Synod and of the Synod of Evangelical Lutheran Churches, and to the president of the Synodical Conference, and be it finally

Resolved, j) That the resolutions adopted by this Convention constitute our answer to the letters and memorials which we have received on this matter.

W. PLESS

Resolution on the Protestant Matter

At the 1959 convention of our Synod a resolution was adopted "That we encourage the Union Committee of the Wisconsin Synod to seek a speedy and God-pleasing settlement of the whole issue," that is, the Protestant matter of 30 years ago. In 1960 most of the District conventions encouraged the committee of four men which had been appointed to carry on with the review which they had begun. This year their report lay before the Convention (Reports and Memorials, pp. 103, 104). Their report read:

1. We have reviewed the proceedings of the Western Wisconsin District of 1926 to 1954, the minutes of the Western Wisconsin District of the same years, the proceedings of the Synod, particularly of 1933 and 1935, and statements of the Peace Committee to the Synod.
2. The evidence shows that the action taken on the 1927 resolutions of the Western Wisconsin District at Watertown was clouded over with uncertainties.
 - a) The scope of the resolutions was left in doubt, for it was said on one hand that the suspensions were excommunications, on the other hand that they were not.
 - b) The vote taken on the Watertown resolutions was not unanimous.
 - c) As to the interpretation put on the resolutions, they have remained unclear and received various interpretations.

After having considered all the angles available, your committee comes to the conclusion that the Synod should reaffirm the resolution adopted by the Synod in 1933, to wit:

"*Resolved*, that it be the sentiment and understanding of this body that the West Wisconsin District of its own free will and accord reconsider the Watertown Resolutions and the suspensions in the Fort Atkinson cases."

The adoption of this report does not mean a judgment on the Western Wisconsin District action of that time. Resolution p. 114.

The Floor Committee on Union Matters offered a resolution to the Convention that the entire report of the review committee be adopted. This resolution was adopted.

Stewardship

Since the Savior in His grace has deigned to let us be collaborators with Him in the work of saving souls, "stewardship," or the proper use of the material gifts He has given us for that purpose, must always be of prime importance to us.

Pre-Budget Subscription System Adopted

Some of the biggest news of our Convention concerns the matter of stewardship. The delegates voted approval of the Pre-Budget Subscription System, in place of the old "quota" system, as the vehicle by means of which we will give our gifts to the Lord through the Synod.

Reasons for Adopting It

Here are some of the reasons why the new system was adopted. Ideally, it will encourage each congregation and each individual member of the Synod to give, as Scripture exhorts, "with a willing mind" and "as God hath prospered" us. It will serve to encourage each congregation and each member to come face to face with their responsibility in doing the Lord's work beyond their own locality. It should leave more room for the free and voluntary expression of our personal love for the Savior to be the Synod's guide in setting up its program. It should also tend to lessen the feeling, sometimes fostered by the old quota system, of being "taxed" by some remote authority, because we will not be asked to live up to a budget imposed on us, so to speak, from the outside. Rather, we will have a direct voice in setting up the Synod's budget in the first place.

How the New System Will Work

Briefly, this is how the new system will work. It is divided into three phases: the Information Phase, the Subscription Phase, and the Distribution Phase. Each of the various synodical Boards will draw up a list of its basic operating needs, its projects for urgently needed expansion, and also its requests for desirable expansion whenever and wherever feasible. These needs and requests will then be presented to the Synodical Council in May of the even-numbered years for examination. After that, the Board for Information and Stewardship will publish suitable material to help acquaint the congregations and members of the Synod with the continuing needs, the urgent projects, and the wider opportunities that beckon our Synod in its work.

The next step, the Subscription Phase, will leave it to the congregations in their December or January meetings to determine just how much each will subscribe as its share in doing Synod's work. They will do this on the basis of the blessings they have received from God. That's what makes the Pre-Budget Subscription System more realistic and perhaps more evangelical than the old quota system. Congregations blessed with more material wealth will be encouraged to let their Christian love prompt them to give more than heretofore, because they will give proportionately, without regard to a fixed quota.

On the other hand, congregations with less material wealth will give what they can, cheerfully and willingly, because they will not be bound to a uniform standard of giving (the quota), which in the case of a few congregations might be beyond their ability.

After the estimated subscriptions of each congregation have been reported, then will follow the third step, the Distribution Phase, of the Pre-Budget Subscription System. When meeting in May of the odd-numbered years, a few months prior to the Synodical Convention, the Synodical Council will be able to make intelligent estimates, based upon the subscriptions of the congregations, as to what work we can confidently expect to do in the coming biennium. The Synod in convention, of course, will be able to adopt or reject the proposals of the Synodical Council or add new projects which the Synod deems necessary or advisable. But by means of the Pre-Budget Subscription System this can always be done within the framework of anticipated revenues in keeping with the amounts already subscribed by each individual congregation.

No System Self-Operating

No mere system of giving, of course, will work without the hearty support of all members, congregations, and pastors in our Synod. Nor was the old system necessarily a bad one. Under it we can trace our steady growth in the grace of giving and Christian stewardship. But let us pray and work so that this new means of giving, which is fully warranted by Scripture, may bring ever greater blessings to us and to countless souls still groping in the blindness of sin and unbelief.

The New Budget

We must also note that the budget for the fiscal year 1961-62 amounts to \$4,093,264.* That figure represents a substantial increase over the budget, and especially over the contributions, of either one or the other of the previous two years. Several hundred thousand dollars of this sum will go toward the purchase of an already existing private school in Arizona. It will be converted into a synodical preparatory school to serve especially our Arizona-California District. The increased budget also reflects projected expansion of our mission work, including two additional missionaries in Northern Rhodesia and a corps of missionaries.

The 1961 Convention of our Synod has made many weighty decisions, also in the sphere of stewardship. May the Lord of the Church give us the willingness and the means to be good stewards, not only in planning, but in doing His work!

JAMES A. FRICKE

*) A summary of the adopted budget for 1961-1963 will follow in the next issue.—Ed.

Christian Education

The convention theme, "Praise ye the Lord," aptly describes our Synod's work in the field of Christian education. Someone has made the observation that the Church is always but one generation removed from extinction. Humanly speaking, the survival of the Church is dependent on what one generation does to pass the Gospel on to the next. How vital it is, therefore, that the Church be a *teaching* Church! How important that we continue "showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done" (Ps. 78:4)!

The Blessing of the Christian Day School

The responsibility God has placed upon parents to teach their children the way to salvation was also emphasized in one of the half-hour services with which each day's sessions at the convention were begun. Professor Martin Albrecht of Dr. Martin Luther College, New Ulm, Minnesota, representing the Board of Education-Wisconsin Synod, used as his sermon text Proverbs 23:26, "My son, give me thine heart, and let thine eyes observe my ways." He stressed the thought that the responsibility for the Christian training of their children rests primarily upon the parents. The church, however, comes to the parents' aid by providing various agencies for Christian education such as Sunday schools, Vacation Bible schools, and Christian day schools. How much more teaching the parents must personally do when their children do not have the opportunity to attend a Christian day school! The Sunday school, at the most, offers one hour of instruction a week. It can, therefore, not furnish children with sufficient food for their souls. Even their bodies require three square meals a day. Professor Albrecht also emphasized the thought that pastors and teachers always ought to hold before their own children and others the *glory* of the teaching and preaching ministry, not permitting hardships or difficulties which they may encounter in their work to influence them to say anything which might discourage young people from entering the Lord's service.

An Aid in Promoting New Schools

Delegates to the convention also had the opportunity to preview a new filmstrip produced by the Board of Education entitled, "Teach Them Diligently." This filmstrip portrays the steps one congregation took to establish a Christian day school in its midst. It is intended as an aid in promoting new schools in congregations which do not yet have them. Incidentally, congregations which already have such a school will also find the filmstrip helpful since it reviews the purpose and clearly demonstrates the blessings of a Christian day school. It can therefore serve as an aid to strengthen interest in and support of the Christian day school. The film, which comes with sound on tape or records, may be ordered from the Audio-Visual Aids Committee, 3614 W. North Ave., Milwaukee 8, Wis.

The Growth of the Day School Among Us

Our Synod's Board of Education reported that of the 843 congregations in the Synod 218 are now conducting

a Christian day school. In addition, 50 congregations send their children to the school of a neighboring congregation and in one way or another pay for their education. The total enrollment in these schools, as of May 1961, was 24,067 children. They are taught by 795 teachers (299 men and 496 women). Within the past year 35 additional teachers were needed when congregations enlarged their school faculties. By resolution the Synod expressed its thanks to the Lord for His blessings as evidenced "in an increase in enrollment, teaching personnel, the number of classrooms, and buildings in our Christian day schools, and encouraged more congregations "to use this means of instruction to increase appreciation of God's Word among our children."

The Area Lutheran High Schools

Another heartening aspect in our Synod's work in the field of Christian education has been the rapid growth of our Lutheran high schools. The Board of Education reported that we now have eight such high schools with 97 instructors and 1,866 students. These Lutheran high schools have been established and are supported by the congregations of their area. They offer a general Christian education on the secondary level. In that respect they are different from our Synod-supported academies like those at Saginaw, Michigan, and Mobridge, South Dakota, which have the primary purpose of training future pastors and teachers and emphasize this in their curriculum.

A Resolution Regarding Federal Aid

Because the question of federal aid to parochial schools has recently come under vigorous discussion on the national scene, the convention recommended that a statement on this matter be formulated for the information of the members of the Synod, who are looking to it for guidance.

Raising Teacher-Training Standards — The Shortage of Teachers

Several resolutions were adopted to raise the standards of training for the teachers in our schools. Closely related to the matter of standards is, of course, the problem of a shortage of teachers to staff our schools. The Board of Education stated in its report, "The engaging of increasing numbers of teachers who are not trained in our Christian philosophy as well as of teachers who in some instances do not have the proper academic training creates what we regard as an alarming situation and will, we feel, eventually lower the standards and undermine the work of our schools. Action must be taken to alleviate this situation so that we can at an early date fill our schools with fully trained Christian day-school teachers." The action taken by the Convention in regard to the problem of training a greater number of teachers is related elsewhere in this Convention Report. But by endorsing guidelines which have been set up relative to the certification, listing, and calling of teachers the Synod demonstrated its concern that our schools strive to maintain high standards of teacher training. In some states standards for teacher training are set by law. A legal opinion is therefore being sought "on the constitutionality

(state and federal) of the right of governmental agencies to set up certification requirements for our Christian day-school teachers."

New publications produced under the supervision of the Board of Education include a *Course of Study in Science*, a *Curriculum Guide in School Music*, and a *Primary Memory Book*. They are available from the Board's office at 3612 West North Avenue, Milwaukee 8, Wisconsin. The Board also publishes a quarterly magazine called *The Lutheran Educator*. A new book written by Professor E. Kowalke and entitled, *You and Your Synod*, will be off the press soon. While written primarily for use in 7th- and 8th-grade classrooms, it will also be of interest and value to adults.

Two men are serving our Synod full-time in guiding and supervising its program of Christian education. They are Mr. Emil Trettin, Executive Secretary of the Board of Education-Wisconsin Synod, and Mr. Adolph Fehlauer,

Assistant Executive Secretary. Under their able and consecrated leadership our Synod's work of "showing to the generation to come the praises of the Lord" has by God's grace and with His blessing been moving forward. May it continue to expand and grow as we, in the words of Isaac Watts,

*Let children hear the mighty deeds
Which God performed of old,
Which in our younger years we saw,
And which our fathers told.*

*Our lips shall tell them to our sons,
And they again to theirs
That generations yet unborn
May teach them to their heirs.*

W. GAWRISCH

ELECTIONS

President

Pastor Oscar J. Naumann

First Vice-President

Pastor Irwin Habeck

Second Vice-President

Pastor Oscar Siegler

Secretary

Pastor Norman Berg

Elected From the District Nominations Wisconsin Lutheran Seminary Board

Pastor Adolph Buenger
Mr. Arthur Haack

Dr. Martin Luther College

Pastor Edward Birkholz
Mr. Waldemar Retzlaff

Michigan Lutheran Seminary

Pastor Roland Scheele
Mr. Fred Muehlenbeck

Northwestern Lutheran Academy

Pastor Reginald Pope
Mr. Martin Scherf
Mr. Paul Arndt

Board of Support

Pastor Harvey Kahrs (N. Wis.)
Mr. Robert Kaschinske (Mich.)

Northwestern College Board

Pastor Reginald Siegler

Pastor Frederick Naumann
Mr. Harold Schumann
Mr. William Schumann

Milwaukee Lutheran Teachers College

Pastor Armin Roekle
Mr. John Dornfeld

Nebraska Lutheran Academy

Pastor William Wietzke
Pastor Herold Schulz
Mr. Alton Workentine

Home for the Aged, Belle Plaine

Pastor Martin Wehausen
Mr. Elmer Borgschatz

Board of Education

Professor Martin Albrecht
Teacher Arnold Lober (W. Wis.)
Pastor Donald Grummert (Nebr.)

Board of Trustees

(Mich.) Mr. Ernest Krieger
(Nebr.) Pastor Wilfred Wietzke
(N. Wis.) Pastor W. Strohschein
(Ariz.-Calif.) Mr. James Eickmann

Elected From the Nominations of the Nominating Committee

The Executive Committee of the Board for Apache Indian Mission

Pastor Paul Behn

The Executive Committee of the Board for Missions in Northern Rhodesia

Dr. Arthur Tacke

The Missionary Board of the Synodical Conference

Candidates: Pastor James Fricke
Pastor H. C. Nitz

Chairman of the General Board for Home Missions

Pastor Raymond Wiechmann

The Executive Committee of the Board for Missions in Japan

Pastor Harry Shiley

The Executive Committee of the Board for Missions in Germany

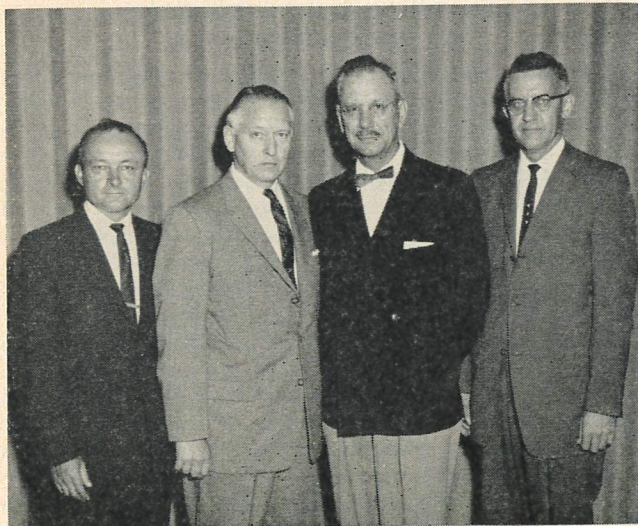
Pastor Alvin Degner

Executive Chairman of the Board of Trustees

Pastor Harold Eckert

Board of Directors of the Northwestern Publishing House

Professor Gerald Hoenecke
Mr. Edward Wentker
Mr. John Metzger



Our Synod's Officers

Left to right: Oscar Siegler, second vice-president; Oscar Naumann, president; Irwin Habeck, first vice-president; Norman Berg, secretary

World Missions

(Continued from page 294)

What Does All This Tell Us?

As we review our field of World Missions and support our workers with our prayers and our gifts, we should do so in the light of a story reported in *The Moody Monthly*:

"Michel Angelo one day entered his studio to appraise the productions of a group of his pupils. He stood for some time contemplating the painting of a favorite pupil. Then, to the amazement of all present, he seized a brush and marred the painting by writing something across it. What could he mean? Was it to condemn the work of his pupil? No! The word he wrote was *amplius*, meaning 'larger.' The master was in one sense pleased with his pupil's work. It showed skill, and was commendable as far as it went, but the picture was cramped, its design too limited. I believe God is writing *amplius* across all our missionary vision and effort."

H. C. NITZ

Fiftieth Anniversary in Ministry

On July 16, 1961, a service of thanksgiving to God was held at Milroy, Minnesota, for the 50 years of service to God granted to the Rev. Geo. W. Scheitel. This "country preacher," who is the baptismal sponsor of synodical President Oscar Naumann, graduated from Concordia Lutheran Seminary, St. Louis, in 1911. Fields served by Pastor Scheitel include the Monson and Taylor congregations near Wheaton, Minnesota; Peace Church of Echo, Minnesota, from 1914 to 1927; Immanuel's of Potsdam near Elgin, Minnesota, from 1927 to 1951, with services being given to St. John's of Hammond from 1948 to 1951, and supply services and services as vacancy pastor to Trinity Lu-



Pastor George Scheitel

theran of Bremen from 1948 to 1950. He has been pastor at First St. John's of Milroy since 1951.

Pastor Geo. Scheitel's wife of 46 years was present at this jubilee service in the Milroy High School auditorium, as were eight of the couple's nine children, and a host of friends, including members of all the previous parishes served by him. A former schoolmate who is another veteran pastor, C. Wm. A. Kuehner of Winthrop, Minnesota, preached the sermon, and veteran pastor Edw. Birkholz of Redwood Falls, Minnesota, served as master of ceremonies at the open house following. The jubilarian announced his intention of carrying

on in the Lord's service, as long as God grants strength.

W. SCHEITEL

† Mrs. Lillian Meyer †

Mrs. Lillian Meyer, wife of Louis W. Meyer, Osceola, Wisconsin, was called to her eternal home on May 16, 1961. She was born the daughter of Mr. and Mrs. Carl Jandt at West Salem, Wisconsin, in 1898.

In her infancy she was received into God's kingdom through the Sacrament of Holy Baptism administered in St. John's Ev. Lutheran Church, West Salem, Wisconsin.

Her elementary education was obtained in St. John's Parochial School, in West Salem. In 1912 she renewed her baptismal covenant through the rite of confirmation in the church of her childhood. For approximately 10 years before her marriage she was employed as a seamstress in West Salem.

On June 26, 1922, Lillian Jandt was united in holy wedlock with the Rev. Louis W. Meyer. Immediately after their marriage the young couple came to Star Prairie, Wisconsin, where Pastor Meyer assumed the duties of his first charge in the holy ministry.

In April, 1923, Pastor Meyer accepted God's call to shepherd the flock at Zion Lutheran Church, and there he has served for the past 38 years. It was here that their two sons and four daughters were born unto them, both sons serving as pastors.

Mrs. Meyer enjoyed good health practically all of her life. She faithfully served Zion Church as organist and choir accompanist for the past 36 years of her life. By God's grace, Mrs. Meyer was privileged to bring her span of life to 63 years, 2 months, and 23 days. The undersigned based the message of comfort on John 14:1-6. Her departure is mourned by her husband; two sons: Pastor Merlin Meyer, Wayzata, Minnesota, and Pastor Louis Meyer, Jr., of Tomah, Wisconsin; four daughters: Mrs. Marilyn Staple, Mrs. Doris Vogh, and Helen of St. Paul, Minnesota, and Mrs. Arlette Winter of Bloomington, Minnesota; and 10 grandchildren; four sisters: Mrs. E. Hoyer and Mrs. William Wolter of West Salem, Wisconsin, Mrs. Charles Matelsky, Montebello, California, and Mrs. Louis Garbers of LaCrosse, Wisconsin; two brothers: Fred and Ernest Jandt both of LaCrosse, Wisconsin.

RUD. F. SCHROEDER

List of Candidates for Seminary Professorship

The following is the list of candidates nominated by members of our Wisconsin Synod as professor at your Wisconsin Lutheran Seminary, Mequon Wisconsin, to teach Church History and the courses in Liturgics and Church Music.

Professor Martin Albrecht
Professor Bruce Backer
Pastor Immanuel Boettcher
Pastor Carl Bolle
Pastor Kurt Eggert
Pastor Wilbert Gawrisc
Professor Hilton Oswald
Pastor Henry Paustian
Pastor Harold Wicke

All correspondence by members of our Synod pertaining to these candidates must reach the undersigned secretary before October 2, 1961, when the Board of Control meets to call from this list.

PASTOR ADOLPH C. BUENGER
5026 19th Avenue
Kenosha, Wisconsin

Call for Candidates

Since Prof. R. Gehrke has accepted a call, the Board of Control of Northwestern College, Watertown, Wisconsin, herewith calls upon the members of the Synod to nominate candidates for the vacant professorship. The man called is to teach Greek, Ancient History, and Old Testament.

All nominations must be in the hands of the secretary of the board by September 15, 1961.

KURT A. TIMMEL
612 Fifth Street
Watertown, Wisconsin

AN OFFER

Altar with picture of Good Shepherd (13 ft. high, 3 ft. wide), pulpit with lamp (6 ft. high, 60 in. wide), baptismal font (42 in. high). Altar is natural-finish oak. Free to any mission congregation, if they come and get it. Write to:

Pastor Henry F. Koch
Zion Ev. Lutheran Church
Morgan, Minn.

D.M.L.C. 1961 Choir Record

Long-play record of selections sung on the 1961 Concert Tour. Also available: Christmas Record, 1960. Price per record: \$4.50 postpaid.

Please send orders to:

Prof. Martin Albrecht
College Heights
New Ulm, Minn.

WILL CELEBRATE CENTENNIAL

St. Paul's Lutheran Church, Fort Atkinson, Wisconsin, will open its centennial observance with confirmation reunion services on Sunday, September 17. There will be a social reunion in the afternoon. In the evening the congregation will observe

the twenty-fifth anniversary of Pastor Henry Gieschen as the pastor of St. Paul's.

CHRISTIAN MISSIONERS An Appeal

The recent convention of our Synod authorized the Board for World Missions to send out teams of Christian Missioners, according to the proposal described in the pre-convention issue of **The Northwestern Lutheran**, placing \$25,000 at the disposal of the Board for this purpose.

Briefly, the program provides for the commissioning of teams of two men each, either two pastors or a pastor and a very consecrated layman, to be sent to designated centers of influence in some foreign country to establish indigenous Lutheran churches there. The elder pastor ought to be a man of experience and achievement, one who has proven himself to be a successful missionary and organizer, one who is no longer tied down with the responsibility of raising a family and who with his wife would be willing to venture for the Lord in obedience to His command and promise: "Go ye into all the world, and preach the Gospel—and, lo, I am with you always, even unto the end of the world." The other man, although preferably a younger man, ought to meet about the same qualifications.

We now appeal to our membership for any information which will lead us aright to establish this program:

1. Fields—any information or suggestion which will lead to the selection of a center of influence in some foreign country, accessible to us.
2. Men—suggestions of names of likely candidates for this responsible assignment.

Please, address your suggestions to:
Rev. Edgar Hoenecke, Chairman
Board for World Missions
Box 1904, Lusaka, Northern Rhodesia
Africa

Note: The Board for World Missions will take action on this matter after the chairman's return from Rhodesia in mid-December.

PASTORS' INSTITUTE—AUTUMN COURSE

This fall the faculty of our Wisconsin Lutheran Seminary at Mequon, Wisconsin, plans to offer an institute of two courses of six lectures each on Monday afternoons Oct. 9 through Nov. 13, 1961.

The lecture period on each of these Monday afternoons is planned for 1:45 p.m. until 4:30 p.m. A 30 minute discussion period will follow each lecture.

The courses offered will be:

- I. Exegetical — Homiletical Treatment of the Gospels of the Pentecost cycle, by Prof. Gerald Hoenecke.
- II. Survey of Theology from Kant to the Present, by Prof. Frederic Blume.

Registration for the institute is to be made in the Seminary Office at a fee of \$5.00.

ADOLPH C. BUENGER, Secretary
Board of Control

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Time: Sept. 25, 1961, 9:00 a.m.

Place: Grace, Tucson, Ariz., E. A. Sitz, pastor.

Essays: Should Children Be in Church, or Sunday School, or Both? by P. Pankow; John 8:1-20, W. Wagner; The Person and Work of the Holy Ghost According to John 14-16, E. A. Sitz.

V. H. WINTER, Secretary

MICHIGAN

PASTOR-TEACHER-DELEGATE CONFERENCE SOUTHWESTERN CONFERENCE

Date: Monday, Sept. 18, 1961.

Place: Salem Lutheran Church, Coloma, Mich., R. J. Voss, host pastor.

Time: 10:00 a.m. Communion service, W. Bartelt, speaker (R. Freier, alternate). Between the Testaments, Walter Beckmann; America's Lutherans, Paul Hoenecke; Report of the Synod Convention, Ronald Freier.

RONALD F. FREIER, Secretary

NORTHERN PASTOR-TEACHER- DELEGATE CONFERENCE

Date: Sept. 25-26, 1961; 9:00 a.m.

Place: T. Brady, Christ Lutheran Church; H. Schultz, host pastor.

Speaker: T. Kuske (alternate, L. Lothert). Teachers and delegates are to be present the first day.

R. A. SCHULTZ, Secretary

SOUTHEASTERN MICHIGAN PASTOR-DELEGATE CONFERENCE

Date: Sept. 18 and 19, 1961.

Place: Emanuel Lutheran Church, N. Capitol & Kilborn, Lansing, Mich.

Host pastors: K. F. Krauss and L. J. Koening.

Time: 10:00 a.m.

ROBERT A. BAER, Secretary

MINNESOTA

CROW RIVER PASTORAL CONFERENCE

Time: Sept. 19 and 20, 1961.

Place: St. Peter's Ev. Lutheran Church, Monticello, Minn., E. J. Otterstatter, pastor.

Essays: The Order of Service, H. Hempel; The Pastor as Marriage Counselor, E. Berwald; Exegesis of Titus 2, J. Raabe; Round table discussion on "Modern Evangelism" with N. Sauer as moderator; Isagogics of the Prophet Joel, E. Otterstatter; Sermon study, Rev. 2:8-11, G. Geiger; Isagogics of Obadiah, A. Schultz.

Speaker: M. J. Lenz (H. Mutterer, alternate).

Please announce to the host pastor.

W. E. NEUMANN, Secretary

REDWOOD FALLS PASTOR-DELEGATE CONFERENCE

Date: Tuesday, Sept. 19, 1961.

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

Place: St. John's Ev. Lutheran Church, Renville, Minn.; L. Wenzel, host pastor.

Agenda: To hear the reports of the delegates to the Thirty-Sixth Convention of the W.E.L.S.

Send excuses to the host pastor.

WARREN J. HENRICH, Secretary

NEW ULM DELEGATE CONFERENCE

Place: St. John's Ev. Lutheran Church, New Ulm, Minn.; F. Nitz, host pastor.

Time: Oct. 4, 1961, 9:30 a.m.

Agenda: The proceedings of the 36th Convention of the Wisconsin Ev. Lutheran Synod.

ALVIN R. KIENETZ, Secretary

MANKATO PASTORS', TEACHERS', DELEGATES' CONFERENCE

Date: Sept. 24, 1961, 2:30 p.m.

Place: Trinity Lutheran, Smith's Mill; E. Vomhof, pastor.

Agenda: Report of Convention delegates.

By conference resolution there is no arrangement for meals.

M. BIRKHOLZ

MANKATO PASTORAL CONFERENCE

Date: Oct. 3, 1961, 9:30 a.m.

Place: St. Paul's Lutheran, North Mankato.

Agenda: According to assignments.

Preacher: A. Martens (alt., E. F. Peterson).

M. BIRKHOLZ

ST. CROIX PASTORAL CONFERENCE

Date: Sept. 19-20, 1961.

Time: 9:30 a.m. (Communion service).

Place: Christ Lutheran Church, North St. Paul, Minn. (E. Bode, host pastor).

Agenda: Article VII, Formula of Concord, by A. Schubring; Exegesis—Col. 1:9-25, by H. Johne; Reports of Synod Convention, by delegates.

J. G. HOENECKE, Secretary

NEBRASKA

COLORADO PASTORAL CONFERENCE

Date: Sept. 18-20, 1961.

Time: 1:30 p.m.

Place: Pilgrim, Denver; V. Bittorf, pastor.

R. W. SHEKNER, Secretary

CENTRAL PASTORAL CONFERENCE

Date: Sept. 26 and 27, 1961; opening session at 10:00 a.m.

Place: Grace Lutheran Church, Oskaloosa, Iowa; W. A. Wietzke, host pastor.

Sermon: Wm. H. Wietzke (L. Groth).

Papers: The Ministry Is not to Be Regarded as a Sacrifice, M. Weishahn; Isa. 9:6, 7, Wm. H. Wietzke; Rev. 3:1-6, W. A. Wietzke.

Reports: President, Synod Convention, Mission Board, Board of Education, Academy, Financial.

W. A. WIETZKE, Secretary

SOUTHERN DELEGATE CONFERENCE

Place: Gresham, Nebr.; D. Redlin, host pastor.

Date: Sept. 26-27, 1961.

Time of first session: 10:00 a.m.

Speaker: Nommensen (Rockhoff).

Papers: Augustana XVII (antithesis), Manthey; May Tithing Be Used as a Guideline for Proportionate Giving? Gruendemann; Augustana XVIII, Snyder; I Cor. 13, Greenwald; The Sixth Commandment as it Pertains to Christian Youth, Lichtenberg.

Reports: Convention, Mission Board, Academy Board, Stewardship, Financial.

Please announce to host pastor.

C. NOMMENSEN, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONFERENCE

The thirty-second Annual Lake Superior Sunday School Teachers' convention will be held Sept. 17, 1961, at Grover, Wis., at 3:15 p.m., with Pastor A. Hellman as the host.

MRS. JOHN KALLMANN, Secretary

WINNEBAGO TEACHERS' CONFERENCE

First German Ev. Lutheran School

Manitowoc, Wis.

Sept. 28-29, 1961

Thursday

9:00-10:00 Opening Service
10:00-10:30 Announcements—Election Committee

10:30-10:45 Recess — Assemble for sectional meetings

10:45-11:50 Grades 7-8 Discussion Unit "Creation to Abraham," K. Peterman
Discussion Leader, W. Roekle

Grades 5-6 Discussion Unit "Creation to Abraham," R. Oswald
Discussion Leader, A. Meyer

Grades 3-4 Aims and Procedures of Teaching a Bible Lesson, Mrs. Wolfrath

Grades 1-2 Discussion Leader, P. Umland
Aims and Procedures of Teaching a Bible Lesson, E. Hagner
Discussion Leader, L. Quandt

Kindergarten A Religious Unit (Hymnology), Mrs. Raap
Practical Demonstration of Rhythm Band, Mrs. Manthey

Discussion Leader, Mrs. Ewerdt

12:00-1:00 Dinner
 1:00-1:30 Displays, Kaukauna Faculty
 1:30-1:45 Devotion, Chairman
 1:45-2:45 Enrichment Activities for the Gifted, E. Rolloff (for grades 5-8)
 Enrichment Activities for the gifted, M. Meyer, (for grades 1-4)
 2:45-3:15 Business Meeting
 3:15-3:30 Recess
 3:30-4:00 Report of the Board of Education—Wisconsin Synod

Friday

9:00-9:15 Devotion, Chairman
 9:15-10:15 Report of the Synod Delegates and the District President
 10:15-10:30 Recess
 10:30-11:30 The Church year in Music (Easter and Post Easter)
 Section 1 Choir, O. Schenk
 Section 2 Grades 5-8, E. Leitzke
 Section 3 Grades K-4, L. Liese
 11:30-12:00 Report of the Visitors' Workshop
 12:00-1:30 Dinner
 1:30-1:40 Devotion, Chairman
 1:40-2:40 The Teacher's Call, Prof. R. Hoenecke
 2:40-2:50 Recess
 2:50-3:20 Conference Evaluation
 3:20-3:45 Business Meeting
 3:45 Closing Service

FOX RIVER VALLEY DELEGATE CONFERENCE

Place: Immanuel Lutheran Church, Black Creek, Wis.; Arden Wood, pastor.
 Time: Sept. 17, 1961, 2:00 p.m.
 Agenda: Reports on our Synod Convention by the delegates.
 C. SCHLEI, Secretary

WINNEBAGO PASTORAL CONFERENCE

Place: Peace Ev. Lutheran Church, Wautoma, Wis.
 Date: Monday, Sept. 18, 1961.
 Time: 9:00 a.m. Church service with Holy Communion.
 Conference Preacher: H. A. Kahrs (alternate, G. Kaniess).
 Agenda: Report on the Synodical Convention.

MICHIGAN DISTRICT TEACHERS' CONFERENCE PROGRAM-1961

Wednesday

1:00-2:00 Registration
 2:00-3:00 Roll Call, Minutes, Chairman's Report, Treasurer's Report, Appointment of Committees, District President's Report, Nominations.
 3:00-4:00 The role of the teacher in Evangelism in our Lutheran Schools, N. Berg
 3:45-4:15 Discussion
 4:15-5:00 Choir Rehearsal, R. Gresens (Sub., V. J. Schulz)
 7:30 p.m. Divine Worship, L. Lothert (Sub., W. Koelplin)

Thursday

8:30-9:00 Devotions, Minutes, Elections
 9:00-10:30 Demonstration of teaching with TV (Conference as class). Followup and discussion, R. Scherzer (Alt., The Teacher's Role in Providing a Stimulating Program for Christian Youth, D. Stindt)
 10:30-10:45 Recess
 10:45-11:45 Reports and discussion—Synod Board of Education, J. Brenner; M.L.S. Report, C. Frey; Mission Board, H. Engel
 11:45-1:15 Noon Recess
 1:15-2:00 Playground Objectives and How to Meet Them, L. Thompson (Alt., Guides for Recruitment of Pupils for our Christian Day Schools—The Role of the teacher, pastor, and board of education, R. Behnke)
 2:00-2:30 Discussion
 2:30-2:45 Recess
 2:45-4:15 Group Discussions: K-2, E. Lahman, 3-5, B. Ebe, 6-8, A. Jantz
 4:15-4:30 Synod Activities, K. Krauss or G. Press
 4:30-5:00 Wis. Synod Board of Education, Exec. Sec. or Assistant

Friday

9:00-9:15 Devotions, Minutes
 9:15-10:00 Current Trends in Arithmetic on the Elementary Level, Prof. A. Schulz of DMLC (Alt., Guidelines for Teachers of Christian Day Schools, A. F. Fehlauer)
 10:00-10:30 Discussion
 10:30-10:45 Recess
 10:45-11:15 What are the Physical, Mental, and Emotional Changes in a Child from its Fourth through Seventh years of Life? Mrs. W. Fuhrman (Alt., The Teacher's Role in

Other Assigned Papers: Dan. 3, N. Mielke; I Tim., M. Drews; Casuistry; financial report and routine business.
 GLENN UNKE, Secretary

RHINELANDER DELEGATE CONFERENCE

Date: Sept. 24, 1961.
 Time: 3:00 p.m.
 Place: St. Paul's Ev. Lutheran Church, Hurley, Wis.
 Host pastor: E. C. Leyrer.
 Supper will be served by the host congregation.

NORMAN STELLICK, Secretary

RHINELANDER PASTORAL CONFERENCE

Date: Sept. 11, 1961, 9:00 a.m.
 Place: Zion Ev. Lutheran Church, Mercer, Wis.
 Communion service: 7:00 p.m.
 Preacher: M. Radtke (F. Weyland, alternate).
 Papers: W. Gawrisch, M. Radtke.

WILLIAM HEIN, Secretary

DISTRICT MISSIONARY CONFERENCE

Time: Monday, Sept. 25, 12 noon to Tuesday, Sept. 26, 12 noon.
 Place: Enterprise, Wis., St. John's Church; F. Weyland, pastor.
 Communion service: Monday evening, T. Hoffmann, speaker.
 Agenda: To be arranged by Planning Committee.
 Notify host pastor, if unable to attend.

CARL W. VOSS, Secretary

SOUTHEASTERN WISCONSIN

DODGE WASHINGTON PASTORAL CONFERENCE

Date: Oct. 10 and 11, 1961.
 Place: St. Luke's Ev. Lutheran Church, Knowles, Wis.; Gale A. Maas, pastor.
 Opening Holy Communion service 9:30 a.m.
 Preacher: Carl J. Henning (alternate: Philip Huebner).
 Essay assignments: Gen. 6, Exegesis, C. Weigel; Malachi, E. Breiling; Admonishing the Weak, G. Maas; Objective and

Subjective Faith, B. Hahm; Alcoholics and Alcoholism, W. Sauer; Exegesis, I Cor. 6, W. Krueger.

CARL J. HENNING, Secretary

WESTERN WISCONSIN

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The pastors of the combined Wisconsin River Valley and Chippewa River Valley Pastoral Conference will meet Tuesday and Wednesday, Sept. 19 and 20, at Salem Lutheran Church, Barron, Wis. T. Zarembo is the host pastor. The meeting will begin with a Communion service at 10:00 a.m. on Tuesday. Sermon by L. Schroeder (A. Schumann, alternate).

M. KOEPSSELL, Secretary

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Stensberg, Burton E., as assistant pastor of St. John's Ev. Lutheran Church, St. Paul, Minn., by M. Petermann; assisted by Wm. Lange, C. Bolle, and H. John; July 9, 1961.

Westendorf, Rolfe, as pastor of St. Timothy Lutheran Church, Maumee, Ohio, by John Westendorf; assisted by H. Walther, L. Raasch, K. Koepflin, G. Cares, K. Haag, M. Kell, R. Mueller, K. Kuhlmann, and H. Hartenberger; July 9, 1961.

CHANGE OF ADDRESS

Pastor

Waldschmidt, R., 317 Sycamore St., San Carlos, Calif.

MISSION FESTIVALS

June 4, 1961

Trinity Church, T. Dexter, Austin, Minn., R.R. 5.
 Offering: \$202.39. Wm. Lindloff, pastor.

July 16, 1961

St. Jacobi Church, Norwalk, Wis.
 Offering: \$392.02. F. H. Senger, pastor.
 Our Savior Church, Wilton, Wis.
 Offering: \$41.00. F. H. Senger, pastor.

Inculcating a Christian Viewpoint into the Academic Curriculum, D. Sebald)

11:15-11:45 Discussion
 11:45-1:15 Noon Recess
 1:15-3:00 Reports and Unfinished Business
 3:00-4:00 Inspirational Address, D. Gieschen (Sub., P. Hoenecke)
 RICHARD SCHARF

LUTHERAN TEACHERS' CONFERENCE MINNESOTA DISTRICT WISCONSIN SYNOD

October 12-13, 1961

Emanuel Lutheran Church, Humboldt & Stevens, St. Paul, Minn.
PROGRAM

Thursday, Oct. 12

9:00 Registration and Program Committee Meeting
 9:30 Opening service
 10:00 Report, Minutes, and Appointments
 10:45 Recess
 11:00 "Luther, the Father," Prof. Theo. Hartwig
 12:00 Dinner
 1:15 Devotion and Minutes
 1:30 "An Evaluation of the Unified Social Studies," Prof. Iver Johnson
 2:30 Recess
 2:45 Report on District and Synod by Dist. Pres. M. J. Lenz
 Report from representative of Executive Secretary office
 3:30 Sectional Meetings
 4:30 Business and Announcements

Friday, Oct. 13

9:00 Opening devotion
 9:15 Minutes, Committee Reports, and Elections
 9:45 Panel discussion, "Merits of the Phonetic approach to Reading Instruction," F. W. Schultz, Jr., Moderator
 10:45 Recess
 11:00 "A Practical Method in Cursive Writing," Mrs. F. Hagedorn
 12:00 Dinner
 1:15 Devotion, Minutes, and Committee Reports
 1:45 "Teaching Language in the Upper Grades," Mr. A. Will
 2:45 Recess
 3:00 Business and Committee Reports
 Closing Devotion

ANNOUNCING THE PUBLICATION DATE!

YOU AND YOUR SYNOD

will be ready by October 1

This is the story of the Wisconsin Ev. Lutheran Church and its work, told by Professor Erwin E. Kowalke. Watch for the full details on this same page in the September 24 issue of **The Northwestern Lutheran**.

ANNOUNCING

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by Fred Hagedorn

For use with the Wisconsin Synod Catechism

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