

THE NORTHWESTERN Lutheran

July 17, 1960
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BRIEFS by the Editor

A mission congregation in California this fall will have seven of its young people as students at Northwestern College, Dr. Martin Luther College, and Michigan Lutheran Seminary. This congregation has 100 communicants.

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In our July 3 issue we asked our readers to give some thought to a statement regarding war and espionage which was issued recently by a prominent Lutheran leader, and to compare their thoughts on the matter with our comment. You will find this comment on page 234.

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We have refrained from bringing articles in *The Northwestern Lutheran* regarding an issue which has been prominent in the public press, in secular and church magazines, and in the minds of many people. We are referring to the question: Should a Roman Catholic be elected President of the United States?

We ("we" here means the Editorial Board) after some discussion concluded that it would not be proper for us to air that question here at this time. No matter how carefully

the pros and cons of the matter would be expressed, the very stating of such views during the primaries, at the time of the national nominating conventions, or in the thick of a presidential election campaign — such an expression of views might be regarded as electioneering, as an attempt to influence the vote either for or against a particular candidate.

It is not that we fear the charge of bigotry. Some appeal to the Constitution and tell us that it forbids applying a religious test to any candidate. Such an appeal misuses that provision of the Constitution. The "no religious test" clause was put in to prevent a situation in which only the members of one particular, favored church could stand for public office (as had been the case in England not too long before the writing of our Constitution). This provision does not bar any voter from inquiring about the religious affiliation of a candidate, if he has reason to believe that some principles and practices of that faith might keep the candidate from carrying out the duties of his office.

Thus, for instance, a voter has every right to ask whether a Quaker candidate for the Presidency would let the

well-known pacifist teaching of his faith interfere with the execution of a President's duties as commander-in-chief of the country's armed forces. By the same token, the voter has every right to assure himself on this point: Will a Roman Catholic candidate submit to the oft-asserted claim (never officially renounced) of his church that it has the right to rule not only in spiritual matters, but also in the secular and political sphere? Or on this point: Will the Roman Catholic candidate aid and abet the Roman Catholic demands for federal, state, and local funds for the support of Roman Catholic schools?

We are sure that our readers will not be uninformed regarding these matters because of our decision not to discuss the question in these columns. We are sure that the pastors of our Synod are able to supply the information which their members request of them.

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The recent earthquakes and tidal waves in Chile inflicted heavy damage on Lutheran church properties there. Four churches and two parsonages were destroyed. It is estimated that reconstruction costs will run over \$200,000. The Evangelical Lutheran Church in Chile is a body of 25,000 members. These Lutherans are mainly of German origin.

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 — Chancel, Atonement Ev. Lutheran Church, Milwaukee, Wisconsin; W. J. Schaefer and J. P. Schaefer, pastors.

Editorials

Hypocrites in the Church One of the stock arguments for not joining the Church is that there are too many hypocrites

in the Church. That is not the real reason why they hold themselves aloof from the Church. It is only a pretext, a sop to a bad conscience. The real reason is that they do not love the Lord Jesus enough. The real reason is that they do not care enough for God's Word.

Let us sadly but frankly admit that there are hypocrites in the Church. That is unavoidable. Jesus foretold that when He compared the Gospel to a net which encloses both good and bad fishes. We cannot always keep the bad ones out because we cannot read their hearts. We can judge only by the confession of their lips and their outward behavior which meets the eye. God has not equipped us to look deeper than that.

What these critics really mean is that there are still too many sinners in the Church, people who still do bad things, and to that we must all plead guilty. Real church members are the first to admit that they are sinners. They don't claim to be perfect. If they did, they would not bother to join the Church. By the fact that they become and remain members they confess that they need what the Church has to offer.

The Church is not a showplace for perfect or sinless people. It is rather a hospital for people who know that they are sick and have no hope in this world or the next without the grace and mercy of God. Some church members may think that they are better than other people, but that is not true of sincere Christians. If they go to church and join the church, they do it because they know that they need the full and free forgiveness which God offers in Christ. They do it with the prayer in their hearts: "God be merciful to me, a sinner." The Church is for that kind of people.

IM. P. FREY

* * * *

When the Actors Struck To lovers of the stage the news of the actors' strike in New York was as welcome as measles the day before the wedding. Tourists, to whom New York means not only the Statue of Liberty and Rockefeller Center and Times Square, but also a chance to see top-billed Broadway plays like "The Miracle Worker," or "My Fair Lady," or "The West Side Story," were frustrated. If they had known that they couldn't see a Broadway show when they got to New York, they might have changed their plans and gone somewhere else for their vacation.

Some Broadway plays, Christians feel, should never have reopened. They traffic in little more than flesh and psychiatric love. They make of sex what God never intended to be made of it — a huge joke. They play at it and with it — in public — to the sophisticated amusement of cultured sensualists.

Some plays present religion, especially your and my religion, in a distressing light. Unable to understand genuine and earnest Christianity or to represent it correctly, they distort it, or are not above making it a matter of amusement. Likely as not, belief in it is represented as an oddity or as pathetic ignorance and superstition.

Our society would not be the poorer if such plays had remained closed.

By no means all Broadway plays are objectionable on these two counts, but exception must be taken to many of them because they are nevertheless misrepresentations of life and society. The writers and producers are more concerned about creating sensations that will attract ticket buyers than they are with proportion and truth. The world they present is too often a false one, or a cheap and mean one. Many plays confine themselves to only a dark, vermin-infested, disease-laden corner of it. Mind-sick and soul-sick characters are subjected to false diagnoses and given false cures. The approach to life is negative, critical, sterile, depressing. How many of them are positive, wholesome, thoughtful, to say nothing of being uplifting and inspiring?

There are Broadway productions that are relatively decent entertainment — as unobjectionable as a Braves-Giants ball game. There are some that have something significant to say to men who dwell in the shadow of darkness. But not many such were closed down by the actors' strike.

C. TOPPE

* * * *

The Brazen Serpent

The Children of Israel were nearing the end of their long journey from Egypt to the Promised Land. For forty years God had supplied them each day with manna to eat. Their clothes and their shoes did not wear out during that time. They were sometimes very thirsty, but at least three times God had miraculously provided them all with fresh water when they were unable to find a source of good drinking water. God had given them every reason to trust that He would protect them against enemies and would not permit them to starve or die of thirst.

But it had been a long and hard journey, much of it through desert country, and the people were growing impatient and discouraged. As for the daily diet of manna, they said, "Our soul loatheth this light bread." And they spoke against God and against Moses for having brought them out of Egypt to die in this wilderness.

Then God sent fiery serpents among the people, and many in Israel were bitten and died. At God's command, Moses fashioned a serpent of brass and raised it on a pole. God had promised that those who were bitten and looked up to the serpent on the pole should live.

That is not the end of the story. The story had two sequels. One is related in the third chapter of the Gospel of St. John. There Christ identifies Himself with the serpent in the wilderness. The brazen serpent that Moses raised on a pole was prophetic; it had a meaning that went far beyond its immediate purpose. Jesus explained that meaning. He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him

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Studies in God's Word:

All Depends on Our Possessing God's Abundant Grace and Blessing

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. . . . And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men (Luke 5:4-8; 10b).

We often think that we are quite self-sufficient. We feel that we are quite capable of taking care of ourselves. No matter what happens, we'll get by. We take God's gifts for granted. We forget that we wouldn't even be able to get up in the morning, we wouldn't be able to do any work, we wouldn't enjoy even a small measure of success without God's blessing. We wouldn't even have our daily bread, much less the abundant luxury of our way of life, without God's blessing. We wouldn't get through a single day safely without God's blessing.

ALL THAT WE ARE AND HAVE IS THE GIFT OF HIS GRACE AND BLESSING

Peter and the other disciples learned that lesson one day on the Sea of Galilee. They were experienced fishermen. They knew their trade. They knew when and where and how to fish. But on this one occasion they had worked all night and caught nothing. They had followed the pattern which had always brought re-

sults. In this case, however, they had nothing to show for their work.

One very important ingredient was lacking, the blessing of the Lord. The Lord had purposely withheld His blessing because He wanted to teach the disciples and us that success does not depend on what we know or what we do. It depends on God's grace and blessing.

The Lord immediately showed them what He meant. He told them to launch out into the deep and let down their nets. That seemed like a strange command, because they had always been more successful in the shallow waters. Besides, it was daytime. They had always had the best results during the night. Yet, because their Lord had told them to do it, they obeyed. You know the rest. They inclosed such a multitude of fishes that they could not handle them alone. Their partners in the other ship had to come to their aid.

It was evident that this catch was not the result of their own ability and skill. It hadn't been their idea to go out at this time. They had done so against their better judgment in obedience to their Lord's command. This was clearly the Lord's hand of blessing.

We also do our work according to certain patterns because experience has taught us that this is the best way. We are constantly seeking new methods that will make us more efficient in our calling. We should do that, for God wants us to use and develop the gifts He has given us. Without the Lord's blessing, however, all our wisdom and knowledge, our most conscientious labor will be in vain. Success depends not on what our brain can devise or our hands can do; it depends on God's abundant grace and blessing.

THIS KNOWLEDGE MAKES US AWARE OF OUR HIGHER CALLING IN LIFE

When Peter saw the miracle that had just taken place, he became deeply conscious of his own sin and un-

worthiness. He fell down at Jesus' feet with the plea, "Depart from me; for I am a sinful man, O Lord."

But the Lord didn't depart. Instead He had a word of comfort for Peter and for all the disciples. They had learned a vital lesson. They were now ready for their next assignment. So far they had been catching fish, but that had only been a training period for something much bigger. Now they were to catch men. They were to preach the Gospel. They were to do it faithfully, using all the gifts and abilities which God had given them, yet bearing in mind that God alone would give the increase. Success depended on His blessing.

We don't all have the same occupation. There are merchants, farmers, laborers, housewives and many others among us. But these occupations are only a means to an end. Our real calling is that of a Christian, and we are to use our time and talents and opportunities to show forth the praises of our Lord.

We often forget that. We spend forty and more hours each week to feed our body, but lightly neglect even one hour a week to feed our souls. We spend more for pleasure and luxuries than we contribute to the kingdom of God. Do you suppose it's because we haven't really learned that all depends on God's grace and blessing?

What if God would suddenly withdraw His blessing? What about our claim that we don't have time for God? If God were to withdraw the blessing of good health and make us invalids, we would suddenly have all the time in the world. What about our claim that we have no money for God? Suppose God were to withdraw His blessing and cut off our source of income? Our sense of values would change overnight.

If we're really convinced that all depends on God's grace and blessing, we're going to give God our time, our money, our life, because it's His anyhow. If we don't use it to His
(Continued on page 233)

Of Ordination and the Call

Smalcald Articles

Part III. Art. X.

III

The last remark from Luther which we heard in our previous study was to the effect that according to the example of the ancient churches all congregations have the right to call and ordain their own ministers, and to regulate their work as may best serve the purpose of the kingdom. In defiance of the Roman claims that only a duly ordained bishop of the Roman Catholic Church has the authority to ordain servants of the Church he announced, "We ourselves will and ought to ordain suitable persons to this office."

In Wittenberg this right had been exercised for the first time some eleven years earlier, on May 4, 1525, when the archdeacon George Roerer was publicly, before the assembled congregation, inducted into the office to which he had been elected and called.

In our present article Luther continues by maintaining that such procedure could not be contested even on the basis of the papal laws.

- 3) . . . *And, even according to their own laws, they have not the right to forbid or prevent us.*

WHAT DO THEIR LAWS SAY?

Luther now refers to a certain provision of "their laws."

- 3) . . . *For their laws say that those ordained even by heretics should be declared (truly) ordained and stay ordained (and that such ordination must not be changed).*

NOTES

Here I shall merely quote a remark by a Roman Catholic who, while admitting the correctness of Luther's statement, insists that it does not apply to Lutherans, who in his estimation rank far below some of the worst among the heretics of the early Church. The man's name was John Cochlaeus.

Cochlaeus, a contemporary of Luther — who was born several years before Luther and survived him by a few years, 1479-1553 — wrote many books against the Lutherans, usually employing rather coarse and bitter expressions. When the Lutherans submitted their Confession at Augsburg in 1530, he was appointed as a member of the Catholic committee which was charged with drawing up a critique and reply. Several drafts, one of them composed by Cochlaeus, were considered even by the Catholic princes as being too scurrilous in tone, till finally the fifth draft was found acceptable by them. Cochlaeus was one of the chief members of the commission, and although his draft was rejected, he still had a great influence on the composition of the so-called Confutation, and the tone of the document was certainly to his liking.

Before me lies only a German version of the sentence which Cochlaeus wrote against Luther's statement on the papal provision about ordinations performed by heretics. It contains a word of utter contempt, a word for which I cannot find a suitable equivalent in English. I shall have to leave it untranslated.

"Now concerning Luther's allegation that men who have been ordained by heretics must, also according to our papal rights, be considered as truly ordained, this is to be understood of such heretics only as ordain according to the rites and customs of the Church, as did, for instance, the Arians, Donatists, Pelagians, etc., who in their sacred acts retained the traditional forms. Hence, just as their children, who had been baptized by them, did not have to be re-baptized, so also their priests and deacons ordained by their bishops, did not need a new ordination. But Luther will never be able to show, neither from St. Jerome nor from the papal regulations, that we must accept as a legitimate ordination his own or Pommeranus' (Johann Bugenhagen) — *hundsungeweihte* — consecration, which contrary to the order of Christian Churches, and in contempt of the true bishops, is performed without oil and chrism."

ST. JEROME

Cochlaeus mentioned St. Jerome as one of Luther's alleged sources. Luther refers to him in the last sentence of our paragraph.

- 3) . . . *as St. Jerome writes of the church at Alexandria, that at first it was governed in common by priests and preachers without bishops.*

In the treatise *Of the Power and Primacy of the Pope* Melanchthon quotes some of Jerome's pertinent words, and adds his own applications. We here bring some of his remarks.

"Jerome openly teaches in apostolic letters that all who preside over churches are both bishops and elders. . . . And then he adds: 'But that afterwards one was chosen to be placed over the rest, this was done as a remedy for schism, lest each one by attracting a congregation here and there to himself might rend the Church of Christ. For at Alexandria, from Mark the evangelist to the bishops Heracles and Dionysius, the elders always elected one from among themselves, and placed him in a higher station, whom they called bishop. . . . The deacons, moreover, may elect from among themselves one whom they know to be active, and name him archdeacon. For with the exception of ordination, what does the bishop that the elder does not?'"

So far Jerome; now Melanchthon's application.

"Jerome, therefore, teaches that it is by human authority that the grades of bishop and elder or pastor are distinct. And the subject itself declares this, because

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A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Should We Support the Billy Graham Crusade?

"I have been a little disheartened of late by some of our people who have been supporting the Billy Graham Crusade. . . . I am wondering whether it might be beneficial to more of our people to know just a little about the confessional stand of Graham, and why we should support our own mission endeavors rather than such movements as 'Billy' directs." Thus writes one of our pastors. With the great amount of publicity and the general Protestant support which Billy Graham receives, it appears that also members of our congregations have been solicited for financial support of his crusade. Should we give such support? That will depend upon the answer to this question: Are we in agreement with Billy Graham's teachings, with his theology? Does he teach the Gospel in its full truth? *Peace with God*, a book written by Graham in 1953 and reprinted a number of times since, presents Graham's teachings rather completely. He wrote the book for the man in the street "to give him a clear understanding of a new way of life that was presented by an unknown Galilean two thousand years ago." From this we can get a good picture of Graham's teachings and find an answer to our question.

SOMETHING WE ARE GLAD TO SEE

On the one hand, we are happy when we read in his book: "The very purpose of Christ's coming into the world was that He might offer up His life as a sacrifice for the sins of men." That presents the very heart of the Gospel. After a chapter on sin, another on the devil, another on death, he presents Christ Crucified as the solution. This is Gospel preaching. And we do not doubt that the Gospel of Christ, wherever and by whomever preached, will be fruitful. We rejoice whenever we note that the Gospel is being proclaimed. The Apostle Paul rejoiced over all preaching of the Gospel, as he wrote to the Philippians: "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Indeed, when we pray as taught by our Lord, "Thy kingdom come," we are praying for the success of the Gospel wherever it is proclaimed, not only that preached in our own congregation or Synod.

IS IT GOSPEL WITHOUT ERROR?

That, however, does not as yet mean that we are to support all churches or religious movements in which the Gospel still is being taught to a greater or lesser degree. We can give our active, financial support only to that Gospel preaching which presents the Gospel of the Scriptures in its full truth. Error hinders that Gospel, and we cannot support error. What must we say then about Billy Graham?

"MAKING A DECISION FOR CHRIST"

We shall limit ourselves to only three points in this connection. First, the manner in which Graham invites people to make a "decision for Christ" leads them to think that it is a decision they can make for themselves. He writes of God waiting "to offer individual salvation and peace to the ones who will come to His mercy. The same two paths that God set before Adam still lie before us. We are still free to choose." In another place he writes: "The receiving of new life has a divine side and a human side. We have seen the human side in our chapter on conversion, we have seen what you must do." Thus man's conversion appears as something which he can bring about himself, or at least toward which he must contribute. But he that is dead in trespasses and sins (Eph. 2:1) has freedom to choose between spiritual life or death as little as a corpse has a choice between being alive or dead. All new life in us, also the faith which lays hold upon Christ, also our conversion, is solely the work of the Holy Spirit through the Word of God.

A UNIONISTIC CRUSADE

The Graham Crusade, secondly, is completely unionistic, taking no note of doctrinal differences among church bodies, in fact, rather belittling those differences as unimportant. Graham writes: "The church has been widely criticized for many intramural squabbles, much hair-splitting and apparent lack of unity. These, however, are superficial things; these are the conflicts that come from the slightly varying interpretations." Again he writes about this: "Whenever anyone points a critical finger and demands to know why there have to be so many different churches all serving the same God, I am always tempted to point out how many different styles of hats have to be designed for both American men and women. We all belong to the same human race, but we all have enough physical differences to make it impossible for us to wear the same style of hat with equal satisfaction." However, God has designed only one Word for us, only one way of salvation, only one Gospel, and this one Gospel fits all sinners, for they all have the very same needs. Churches that change the design of that Gospel to fit those who may not be fully satisfied with its original design, who add to or take something away from the Gospel, are being unfaithful, and we cannot make light of that. Nor can we support anyone who does.

SILENCE REGARDING THE SACRAMENTS

Another point that troubles us in the book *Peace with God* is the complete lack of any mention whatsoever of the Sacraments. We wonder what Graham's teaching regarding them is. Surely, his failure to mention them at

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By the Way

By H. C. Nitz

"Mastered by Our Master"

That is the title of the leading article in *The Sudan Witness* (May, 1960), a little quarterly published in the interest of the Sudan Interior Mission, a so-called "faith mission" doing extensive work in Africa. An attempted synopsis of the article did not satisfy. So we print it in full, and recommend it for *prayerful study*.

At the end of World War II when General Douglas MacArthur appealed for 3,000 missionaries for Japan, Christians could not meet the challenge. There were not enough missionaries to be sent.

Nor has the picture changed much since then. The majority of Protestant mission societies are still pleading for more missionaries, more funds, and more prayer helpers.

Why are there too few missionaries? The answer is obvious — we Christians just don't care enough. It may be damaging to our reputation to admit this failure, but it will be good for our souls. We are lethargic and complacent. We do not care enough about obeying Christ's command to make disciples of all people.

Our low level of concern is dramatically demonstrated by the many mission stations that today are pitifully undermanned, and by other stations that are closed. Our concern for missions is pathetically low when compared with the measure of Christ's concern. We don't care as He cares.

But why this difference between us and our Lord? Or is He as much Lord as we say He is? Do we stand condemned before His soul-searching question, "Why call ye me Lord and do not the things which I say?" Are we deceiving ourselves by affirming Him as our Lord, but acting otherwise? We say we are servants but we act independently. But if we accept Christ as Lord, without reservation, we shall act as His servants without reservation. We must ponder whether we truly own as Lord Him whom we offer to others.

A God-given motive for missions is directly dependent upon our relationship to our Lord. If we are to be motivated by our Master to spread His message, we must take a long look at our level of loyalty to Him. We shall not be truly concerned about missions until we have been truly mastered by our Master.

Jesus sought to impress His first followers with this truth by explaining to them that if they wished to follow Him they must deny their own wishes, take up their crosses daily, and follow Him. We Christians today seem to have accepted these three requirements of Christ's lordship only partially. We frequently deny His wishes. We coddle rather than crucify the flesh. We follow Christ where **we** please.

Jesus made sure that His disciples were loyal servants before He made them powerful preachers. It was when their attachment to His Person was a settled matter that He began to motivate them.

He appealed to their obligation to share what they had freely received (Matt. 10:8).

He appealed to His own perfect example (John 20:21).

He appealed to their desire to save others from destruction (Luke 10:2; Mark 6:12).

He appealed to their sense of the worth of people (Matt. 9:36-38).

He appealed to their sense of the value of time (John 4:35).

He appealed to their sympathy by being compassionate toward those who needed a shepherd (Matt. 9:36-38).

Finally, He appealed to their own loyalty to His Person (Luke 9:2, 6), and **this is the motive upon which all the others rest**. The strength of these appeals is based on our relationship to Him, on the strength of our loyalty to Him as absolute Lord.

What would transpire today were we as devoted to our Lord as we claim to be? It would mean a revised scale of values for us all, that would put more stress on the value of human souls and less on material

possession; that would spend more time shedding tears for the souls of men than traveling for the sights of this world. It would give us a keen sense of the urgency of the hour to spend all our effort for Him while it is still "day."

Witnessing would become our main occupation, not a hobby. Christians would be melted, moved and motivated to live wholly for Christ instead of partly for self. Churches would spend less on buildings, more on winning and training people for Christ — and would also be crowded out! New groups of believers would spring up everywhere.

We would be more eager to study the Bible and pray, and less eager for purely social time. Bible Schools and Colleges would be flooded with students. Such schools would strengthen their missions departments and more urgently stress the importance of the missionary task. Hosts of Christians would prepare for mission work, eagerly pushing out toward the mission fields. Mission societies would be overwhelmed with applicants and snowed under with gifts to promote the work. Nor would the needed church buildings at home be left unconstructed were Christ's members treating Him as Head.

But what will happen if we continue in our half-hearted commitment to Christ? We shall become more and more worthy to "be spewn out" of our Lord's mouth by virtue of our lukewarmness.

It is essential that we be truly mastered by the Master, for the desire to make disciples of all nations cannot be drummed up by any amount of missionary promotion. It will be sent down from above when Christians center their affections on Christ. Jesus' command to spread the message will not be of supreme importance until Jesus Himself is supremely important.

May God grant us more devotion to our Lord Jesus Christ, for on this rests our real motive for missions!

Rev. M. Holsteen, SIM Ethiopia

Scapular Superstition

According to Bowden's *Catholic Dictionary*, a scapular "consists of two small squares of woolen cloth joined by two strings." They come in five colors. A brown one, for instance, worn by a certain religious order, has the promise from Our Lady back in the thirteenth century that "whosoever wore it at their death should not suffer eternally."

The Rev. Bertrand L. Conway in *The Question Box* says, "Catholics do not consider the scapular a charm against evil." He disavows it as a "superstitious custom," but he adds: "The faithful who wear it share in the good works of the order, gain special indulgences, and pledge themselves to be devout clients of our Lord, the Blessed Virgin and the Saints."

But "the faithful" run into practical difficulties, as is evident from a question and answer as recently printed in *Our Sunday Visitor*:

Is it all right to have two scapulars, one to wear at night and one to wear in the daytime? In this way I won't have to wear the daytime scapular at night, because I have the night scapular pinned or sewed on my clothes.

Of course you may have one for day wear and one for night wear. But remember that the cloth scapular must be worn with one part hanging down in front and one in back. The brown scapular of Our Lady of Mount Carmel may not be worn pinned on or sewed on or in the pocket, if you wish to gain the indulgences and privileges. If, having been duly enrolled in the cloth scapular, you then substitute a scapular medal, that medal need not be worn around the neck but may be carried in any way on the person. Every time you get a new

medal it must be properly blessed. When you get a new cloth scapular it does not have to be blessed.

What superstitious scrupulosity! Let's appreciate the liberating power in the very first sentence of Luther's Small Catechism: "We should fear, love, and trust in God above all things."

Prayer Can Be Costly

Thousands of copies of an appeal addressed to clergy of the Church of England plead with the pastors to give a part of their income to help the Archbishop of Capetown in his struggle against apartheid.

A sentence in the appeal says: "We are certain that if we now pray without being prepared to share the price that the sin of apartheid exacts, we pray to our own damnation." (Emphasis added.)

We are not, for the moment, interested in apartheid, which is the Dutch word for racial segregation as practiced in South Africa, but the phrase emphasized above does speak to our conscience.

Are we prepared to share the price when we pray the Lord's Prayer, when, for instance, we pray our heavenly Father, "Thy kingdom come"? When we pray for our grade schools, our high schools, our colleges, and seminaries, for our various mission fields, are we willing to pay the price to which we commit ourselves with our prayers? Such prayers may entail a sacrificial offering of our time, our talents, our treasures. It may mean the dedicating of our sons and daughters to the preaching or teaching ministry of the Gospel. If our prayers are mere lip-service, then we are like the son who was asked to go work in the vineyard. Jesus says of him: He answered and said, "I go, sir: and went not" (Matt. 21:30).

Minnesota District Convenes

"I must work the works of him that sent me" — John 9:4.

These words of our Lord Jesus Christ, prominently displayed in the auditorium of Dr. Martin Luther College, were kept constantly before the eyes of the 208 registered delegates to the 22nd convention of the Minnesota District at New Ulm, Minnesota. Favored with comfortable weather and spacious quarters, the convention, which was attended by

representatives of congregations in three states, was able to devote itself unhampered to the matter of reviewing and planning the work which the same Lord Jesus Christ has outlined for His Church. Basing the introduction to his biennial report on the words of Colossians 1:26: "Grace be unto you and peace from God, our Father, and the Lord Jesus Christ," District President M. J. Lenz clearly defined this work of the Church: viz.,

Is Capital Punishment Barbaric?

When Governor Edmund G. Brown of California recently pleaded with his legislature to abolish capital punishment because he deemed it a failure, he said, "Beyond its horror and incivility, it has neither protected the innocent nor deterred the wicked." That is not a surprising statement from a purely practical (and political?) standpoint.

In a well-written article in *The Lutheran* (March 16, 1960) the writer argues that God's command in Genesis 9:6 still stands. Referring to this command, the writer says well, "This passage does not defend or command capital punishment because it deters men from murder (although we might guess that some such thing was in the author's mind)." (Emphasis added.)

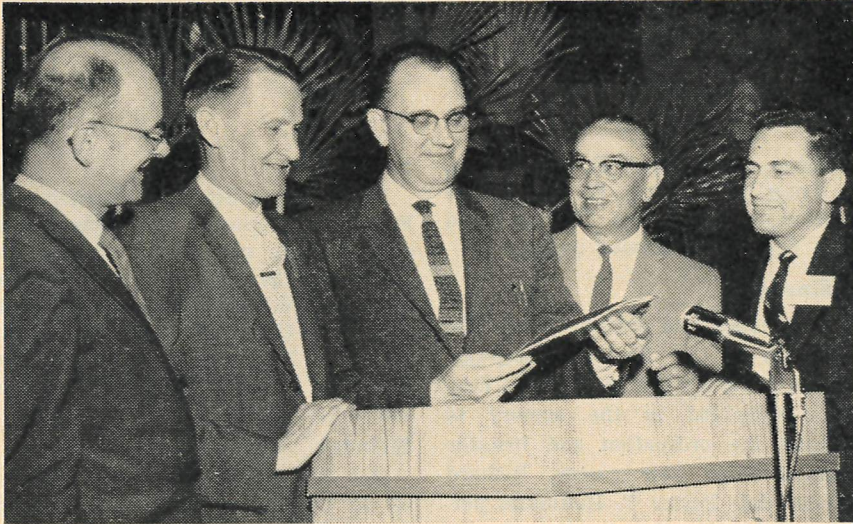
Despite this Scripture-based article, the editor remarks in the same issue, "To destroy a human life deliberately, when no benefit for society is assured, is monstrous and barbaric. . . . My own guess is that the spectacle of the government officially putting someone to death lowers the value of human life. It satisfies a savage streak in those who take gruesome pleasure in seeing others suffer. There is still much savagery in all of us, but inflicting the death penalty is one expression of it which we should be able to do without."

But the writer referred to above concludes his argument by pointing out that Jesus has not set aside the moral law. His last sentence is: "And a part of that Law, — a sad part, to be sure — is the command of Genesis 9:6, which no man has set aside, neither can set aside:

'WHOEVER SHEDS THE BLOOD OF MAN, BY MAN SHALL HIS BLOOD BE SHED; FOR GOD MADE MAN IN HIS OWN IMAGE.'

to make known to others the grace and peace of God in Christ which we ourselves have experienced.

Two essays were read during the course of the four-day convention. Prof. Lloyd Huebner, principal of the new Jefferson County Lutheran High School at Lake Mills, Wisconsin, presented a thorough and extensive paper on I Corinthians 13, entitled "The Truth About Love." Pastor John Raabe of Litchfield, Minnesota, read the second essay. Entitled, "The Privilege of Manifesting our Common



Principals at the Minnesota Convention

Prof. D. Brick, Housing Committee; Pastor E. R. Berwald, Secretary; Pastor M. J. Lenz, District President; Pastor W. J. Schmidt, First Vice-President; and Prof. L. Hahnke, Housing Committee

Faith through Synodical Affiliation," the essay was prepared in catechetical form and will be made available for distribution to congregations.

Of the many reports given both by individuals and committees, a number by their very nature called for special attention by the convention. Specifically, the matters of Synod's Mission Program and Church Extension Fund, the current manpower shortage among the called workers in the Church, and the work of evangelism by congregations in their home communities were subjects which impressed upon all of the delegates the urgent need for renewed effort in carrying on the essential work of the Savior. By its resolutions the convention called on all pastors, teachers, and laymen to use every means available that more workers, increased gifts, and greater participation by laymen be dedicated to our common cause of spreading Christ's Gospel among men.

In a special evening session, the report of the Synod's Commission on Doctrinal Matters was taken up for discussion. With regret the delegates learned that in the efforts to resolve the differences within the Synodical Conference in the area of Church Fellowship an "impasse had been reached." In a subsequent session, the District requested that this fact be recognized by the Synod officials; that this information be conveyed to the coming Conference of Theologians and to the Synodical Conference Con-

vention; that the findings of the Commission together with the pertinent document be placed into the hands of the members of the Synod for study; that it be the prayer of all our members that "the Missouri Synod may yet return to the Scriptural principles of church fellowship so long held by the Synodical Conference;" and that "if evidence of such return is not forthcoming by the time of our next regular Synod Convention, our Synod, in love for the Truth and our fellow men, [we] sever fellowship with the Missouri Synod."

The election of District officers returned President M. J. Lenz, First Vice-President W. J. Schmidt, Second Vice-President P. R. Kurth, and Secretary E. R. Berwald to their respective offices. Pastor G. Horn became the newly elected member of the District Mission Board.

In answer to some of the needs being recognized, several of which are named above, Minnesota passed resolutions to carry out a District-wide Evangelism Program, to petition Synod for more intensified efforts to provide spiritual care for students attending colleges and universities, and to favor formation of a District Women's Auxiliary for Dr. Martin Luther College.

In the late afternoon of its fourth day of sessions, the 22nd Convention of the Minnesota District was adjourned. As far as possible, its work was finished. The effects of its deliberations and decisions, however, will

continue by the Savior's blessing in the form of a strengthened willingness and oneness of purpose among the congregations represented to work for the Lord who said, "I must work the works of him that sent me"; and who also said, "As my Father hath sent me, even so send I you" (John 20:21).

WM. G. ZELL

† LOUISE SCHNEIDER †

Louise Caroline Schneider, nee Luedtke, was born December 20, 1881, in Germany. Eleven years later she moved with her family to Chatham, Illinois, and joined the congregation served by Prof. Reinhold Pieper. In 1902 she became the wife of Pastor A. E. Schneider, whose first charges were the Missouri Synod congregations at Wautoma and later, Poysippi, Wisconsin. In 1925 Pastor Schneider accepted the call to the Wisconsin Synod congregation, St. John's of East Bloomfield Township. He died in 1951 after a short retirement. Mrs. Schneider continued to make her home with her daughter and son-in-law, Mr. and Mrs. Herman Braun, members of the congregation. The deceased remained a faithful and active member of the church until the Lord called her to her much-desired rest on June 22.

She is survived by one son, Pastor Martin Schneider of Hilbert, Wisconsin; by her daughter, Renata, Mrs. Herman Braun, of Fremont, Wisconsin; by five grandchildren; and by five great-grandchildren.

The funeral service was conducted by the undersigned, using the text Philippians 1:23.

W. H. ZICKUHR

Studies in God's Word

(Continued from page 228)

glory, what is there to prevent Him from withdrawing His blessing?

On the other hand —

If thy task be thus begun
With the Savior's blessing,
Safely then thy course will run,
Naught thy soul distressing.
Good will follow everywhere
While thou here must wander;
Thou at last the joy wilt share
In the mansions yonder.

(LH 540:4)

C. MISCHKE

Direct from the Districts

Northern Wisconsin

Rededication — Two Rivers

On May 2 St. John's of Two Rivers rededicated their Church to the service of the Triune God. This service marked completion of an extensive renovation project and is a part of preparation for observing the congregation's centenary in 1963. This congregation is served by Pastor T. Stern. Pastor W. Haase, who served St. John's for 40 years, was elevated to the position of honorary pastor at the beginning of this year.

Dedication — St. Mark's, Green Bay

We have been pleased to chronicle the beginnings of our Mission in Green Bay. May 27, 1960, witnessed the dedication of St. Mark's Ev. Lutheran Church, Oneida and Thornedale Streets, Green Bay, Wisconsin. Three services were held on this

occasion, with Pastors E. Habermann, A. Voigt, W. Pankow, K. Gurgel and E. Krueger taking part. The Reverend Carl Voss is the mission pastor.

Ordination

With happy and grateful hearts the members of Our Savior's Congregation in Sault Ste. Marie, Ontario, Canada, assembled in the armory to observe the ordination and installation of their new pastor, Richard Lauersdorf. Pastor T. Hoffmann performed the rite of ordination; Pastor A. Panning served as liturgist; Pastor J. Hanson delivered the sermon. It would be a great encouragement to our brethren in this outpost of Synod if our touring members would make a point of visiting the Sunday service.

In fact, the visiting of mission congregations could enhance many a vacation trip.

Relocation

Pastor Loren Schaller, instructor at Fox Valley Lutheran High School, has accepted the call to serve as principal of the Manitowoc Lutheran High School. He and his family left Appleton the early part of July. Pastor K. Seim has served as acting principal since the beginning of the school four years ago.

Birthday

Mrs. R. J. Bloedel, lifelong member of St. Peter's in Fond du Lac, was accorded the rare birthday of observing her 100th birthday on June 20. She enjoys extraordinarily good health and is in the process of writing "thank you" notes including one to President and Mrs. Eisenhower. The living "thank you" in her heart is to God the Faithful One who has so clearly remonstrated the truth: "I will never leave thee, nor forsake thee" (Heb. 13:5). ORVIN SOMMER

Is War Essentially Immoral?

On the basis of the Scriptures, one cannot agree with the statement made by Dr. Franklin Clark Fry, president of the Lutheran World Federation and of the United Lutheran Church (see July 3 issue) that "war is essentially immoral." In Romans 13:4 we read: "For he (the government) is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Accordingly, it is the duty of government to encourage outward good conduct, common morality, or civic righteousness. On the other hand, the government also has the duty to suppress and punish evil and wrongdoing. Then it also has the right and duty to defend the country against any hostile country which threatens the welfare, freedom, and prosperity of its citizens — *by war, if necessary.*

We could go along with the assertion that wars *often* are unjust and

immoral. But the statement said that "war is essentially immoral." That means: war in general, all war. If this were a correct statement, then no country could ever engage in war with a good conscience. Nor could a Christian in good conscience serve as a soldier in war — or even train for war in time of peace. But the above Scripture refutes such ideas.

Here we also have our answer regarding espionage. If war "essentially," that is, in itself, is not immoral or wrong, then neither is espionage in itself wrong. Most of us might prefer not to engage in espionage for our country, for it runs counter to the Christian desire to deal openly and straightforwardly with other men. But a Christian can engage in espionage with a good conscience, if his country charges him with activity for protection and defense against a hostile country. To draw a comparison from war: A Christian soldier would prefer not to take enemy lives. But he will do so in obedience to his

government. Or to take an illustration from civilian life: A man has not only the right, but also the duty to watch very closely the movements of a man who has threatened him and his family with bodily harm and death. If he is wise, he will be secretive about it, and not let the other man know that he is being watched. There is no real difference between such "spying" and the espionage directed against a nation which has threatened to annihilate ("bury," Mr. Krushchev said) our nation.

With such a position based on Scripture, we do not have to fall back on a statement like this: But espionage can be justified if its purpose is to prevent some greater evil. Here we have another expression of the false principle: The end justifies the means. But there is no need for bringing in such a false principle, if we start out with the Scriptural position regarding war.

W. H. F.

THEOLOGIANS' CONFERENCE TO MEET AT WISCONSIN LUTHERAN SEMINARY

The second Lutheran Theologians' Conference will meet July 20-30, 1960, at Wisconsin Lutheran Seminary, Thiensville, Wisconsin. The invitation was extended by President Oscar Naumann after the first Theologians' Conference had been held in Oakland, California, June 10-12, 1959.

The idea of a world-wide conference of theologians in confessional agreement with the churches of the Synodical Conference was suggested several years ago by Lutheran theologians in Germany who were concerned with the difficulties currently experienced in the Synodical Conference. It was felt that an exchange of ideas and a common study of the problems on the basis of Scripture might make a valuable contribution toward the resolution of these difficulties. Accordingly, representatives of free Lutheran churches the world over met at California Concordia College in the week preceding the convention of The Lutheran Church—Missouri Synod in June of last year and discussed a series of essays on "Our Fellowship in the Scriptures and the Lutheran Confessions." The reaction to this conference on the part of all participants was such that immediate plans were made for another similar conference of ten days' duration to be held just prior to the convention of the Synodical Conference in 1960.

The theme of this year's conference is "The Doctrine of the Church." This is to be treated in a series of essays covering five areas, 1. The Scriptural Basis for the Doctrine of the Church, 2. The Reflection of the Scriptural Doctrine of the Church in the Lutheran Confessions, 3. The Historical Expressions of this Doctrine, 4. The Practical Aspects of the Doctrine of the Church — Church Fellowship, and 5. The Outreach of the Church in Mission Endeavor.

The conference will be attended by the Doctrinal Unity Committee of the four Synods constituting the Synodical Conference, The Lutheran Church—Missouri Synod, the Wisconsin Evangelical Lutheran Synod, the Synod of Evangelical Lutheran Churches (Slovak), and the Evangelical Lutheran Synod (Norwegian), the Presidents and Vice-Presidents of the Synodical Conference as well as of the constituent synods, and representatives of the Lutheran Churches of Australia, Argentina, Brazil, Canada, England, Germany, India, and the Philippine Islands, besides representatives of the Lutheran Negro churches of the U.S.A., Nigeria, Ghana, and Rhodesia. The National Evangelical Lutheran Church (Finnish) has also planned to send representatives.

Official representatives at the Theologians' Conference will be the guests of Wisconsin Lutheran Seminary and will be housed in the Seminary dormitory. Sessions will be held in the Seminary gymnasium. In this way it will be possible to accommodate visitors at the sessions. These are scheduled for 9:00 to 12:00 a.m. and 1:00 to 4:00 p.m. each day of the conference except Sunday.

It is hoped that the thorough study of the doctrine of the Church with all its implications will shed light on the discussions on Church Fellowship principles which have been carried on by the Joint Union Committee of the four synods of the Synodical Conference, and may be helpful in resolving the problems which are threatening the continued existence of the Synodical Conference.

PROGRAM FOR THE 1960 THEOLOGIANS' CONFERENCE

Wisconsin Lutheran Seminary
Thiensville, Wisconsin
July 20-30, 1960

THEME: THE DOCTRINE OF THE CHURCH

Wednesday, July 20, A.M.

Opening Service. Sermon by Pastor Oscar Siegler, President of the Northern Wisconsin District of the Wisconsin Ev. Lutheran Synod.

P.M.

I. *The Scriptural Basis for the Doctrine of the Church*

1. *The Authority of Scripture.* By Dr. William M. Oesch, of the Lutherische Hochschule at Oberursel, Germany.

Thursday, July 21, A.M.

2. *The Doctrine of the Church as Found in Scripture.* By Prof. Martin Naumann, Concordia Theological Seminary, Springfield, Illinois.

P.M.

II. *The Reflection of the Scriptural Doctrine of the Church in the Lutheran Confessions*

3. *The Doctrine of the Church as reflected in the Book of Concord.* By Pastor S. G. Mazak, Cudahy, Wisconsin.

Friday, July 22, A.M.

III. *The Historical Expressions of this Doctrine*

4. *The Historical Development of the Church.*
 - A. *From Apostolic Times to the Reformation.* By Dr. Manfred Roensch, Heidelberg, Germany.

P.M.

- B. *From the Reformation to the Present.* By Dr. Paul Peters, Wisconsin Lutheran Seminary, Thiensville, Wisconsin.

Saturday, July 23, A.M.

5. *Conditions in the Lutheran Churches in Various Countries Today.*

- A. Germany — Dr. William M. Oesch, Oberursel, Germany
- B. Czechoslovakia — Dr. John S. Bradac, Whiting, Indiana
- C. Scandinavia — Prof. B. W. Teigen, Bethany Lutheran Seminary, Mankato, Minnesota

P.M.

- D. Australia — Dr. F. J. H. Blaess, Highgate, Parkside, South Australia
- E. Africa —
- F. England — Pastor Norman E. Nagel, Cambridge, England

Monday, July 25, A.M.

- G. India — Dr. Martin L. Kretzmann, Nagercoil, Madras, India
- H. The Orient — Pastor Norbert Becker, Baguio City, Philippine Islands
- I. South America — Dr. H. Rottmann, Porto Alegre, Brazil

P.M.

6. *The Ecumenical Movement in the Twentieth Century as to Theology and Organization.* By Prof. Geo. Lillegard, Bethany Lutheran Seminary, Mankato, Minnesota

Tuesday, July 26, A.M.

7. *The Possibility and Advisability of Contacts with Roman Catholic Theologians for Doctrinal Discussions.* By Pastor John Daniel, Bethlehem, Pennsylvania.

P.M.

IV. *Practical Aspects of the Doctrine of the Church—Church Fellowship.*

8. *Preaching as a Medium for Indoctrinating the Members of the Church.* By Prof. Otto Goerl, Porto Alegre, Brazil.

Wednesday, July 27, A.M.

9. *The Administration of the Sacraments — Baptism and Communion.* By Pastor Arne Kristo, Port Credit, Ontario, Canada.
10. *Church Discipline.* By Pastor Irwin J. Habeck, Milwaukee, Wisconsin.

Thursday, July 28, A.M.

11. *The Worship Life of the Church.* By Dr. Walter E. Buszin, Concordia Theological Seminary, St. Louis, Missouri.

P.M.

12. *Church Organization as an Expression of the Function of the Church.* By Pastor Oscar Naumann, Milwaukee, Wisconsin.

Friday, July 29, A.M.

V. *The Outreach of the Church — Missions*

13. *The Extension of Mission Endeavor.* By Pastor Edgar Hoenecke, Phoenix, Arizona.
14. *Conversations with Other Lutherans and Contact with "Lonely Lutherans" the World Over.* By Dr. John W. Behnken, St. Louis, Missouri.
15. *A Comparison of the Theological Training and Curricula in Various Lutheran Seminaries.* By Dr. Alfred O. Fuerbringer, St. Louis, Missouri.

Michigan District Convention

Every delegate was very grateful for the pleasant and comfortable weather conditions which the Lord granted us for the 80th convention of the Michigan District. The convention was held amid the congenial surroundings of our Michigan Lutheran Seminary, Saginaw, Michigan, from June 13 to 16.

Divine Services

It was opened with a devotional service at 2:00 P.M. on Monday. This, as well as the opening and closing devotion at each session, was led by one of our senior pastors. In his biennial report the president spoke of the life of the Church, which he characterized as a "singing the praise of God in word and action." This life the Church continues to live, in spite of the bitter opposition which it encounters from the world. To this life every individual member of the Church dedicates his respective abilities. The individual members with their various gifts and abilities do not oppose and resist one another, if they use them properly, but they join forces to perform great services in the kingdom of God and ever confidently go about performing the Church's task.

On Monday evening the delegates assembled in St. Paul's Lutheran Church and gave expression to the oneness of their faith and purpose not only by joining in worship, but

also by partaking of Holy Communion. They were inspired to live the life of the Church by the message delivered by the second vice-president of the District, the Rev. Hans Schultz, who pointed out to them that they must be constrained to do so by the love of Christ. On Wednesday evening we again gathered "at the feet of Jesus" to be instructed by Him through the message proclaimed to us by our guest essayist, Prof. Heinrich Vogel of the Wisconsin Lutheran Seminary.

Elections

Shortly after the convention was convened, the delegates began to elect the District officers for the next biennium. The election produced the following results: Pastor G. L. Press, president; Pastor Hans Schultz, first vice-president; Pastor W. J. Zarling, second vice-president; Pastor Raymond Frey, secretary; Mr. Erich Koepelin, treasurer; Pastor Gerhard Struck, Student Aid; Pastor John Brenner, Prof. William Arras, Mr. Geo. Bock, Board of Education; Pastor Herbert Buch, Mr. William Woltmann, Board of Support; Pastor Edwin Frey, finance secretary; Prof. Edward Fredrich, essay recorder; Pastors Harold Zink and Daniel Gieschen, Messrs. Fred Hirth and Donald Hoenecke, Mission Board. May the rich blessing of the Lord rest upon the faithful efforts of all our officers!

Essays

All delegates were strengthened for their common task in the Lord's kingdom by the two essays which were delivered during the course of the convention. "The Care of Conscience" was the title of the essay delivered by Prof. Edward Fredrich of Michigan Lutheran Seminary. In the first part of his paper he spoke of the care which conscience can provide. He pointed out the right attitudes which conscience should promote and the right actions which it tries to promote. He cautioned us, however, that the care which conscience supplies is limited by the fact that it does not always speak correctly and may become mute. The second part of the essay was devoted to a consideration of the care which conscience should receive. As far as the care of our own conscience is concerned, it should constantly be heeded and also cultivated by grounding it in the Word of God and by guarding it from false external influences. As far as the care for our neighbor's conscience is concerned, we should avoid offending the weak neighbor and refrain from harming conscience by unnecessarily burdening it, and we should endeavor to help our neighbor be conscientious and to improve his conscience.

In his essay on "Our Fellowship in the Lutheran Confessions — Our Common Task," Prof. Heinrich Vogel pointed out that all our confessions came into being to settle controversy which had arisen in the Church, and faithfully testify to Scriptural truth.

For that reason they rest solidly on the Scriptures and reject un-Scriptural and anti-Scriptural error. Thus the Lutheran Confessions served to unite the Lutheran Church and to rally the faithful around the truth. In the third part of his paper the essayist pointed out that these Confessions continue to fill a need today and essentially serve the same purpose for which they were written. Errors continue to crop up in the Church today, and very often the same errors as of old, even though it might be under the disguise of a new name or new terminology. Therefore we have need to use the Confessions to protect the Church today against error and to keep it firmly anchored on Scriptural truth.

Committee Reports

The remaining time of the convention was devoted to the consideration of reports by the various Synod and District Board, standing committees, and the 24 floor committees appointed by the president. The convention endorsed and approved the action which its officers and boards had taken during the past biennium. It also commended Synod's Commission on Doctrinal Matters for carrying out its task with dedication and courage and concurred in the recommendation that the impasse which has developed in the Joint Committees on Doctrinal Unity — Synodical Conference with respect to the Scriptural principles of Church Fellowship be taken under

discussion at the coming Conference of Theologians and at the Synodical Conference Convention. It expressed the prayer that under the blessing of God the efforts of the Study Committee might restore unanimity among us in the matter of church fellowship.

It was a pleasure for the delegates to note how the Lord in many respects visibly blessed our efforts in His kingdom on both the Synod and District level, in spite of the appalling lack of manpower and the failure of the members of Synod to contribute the monies needed to carry out the budgetary program adopted last year. The District Mission Board reported that there was an increase of 250 communicants during the past year and that two congregations became independent. The number of parochial schools in the District increased by two during the biennium and the enrollment by 366.

The lack of the two M's (men and money) showed itself very definitely in the fact that not one new mission station was opened in the District in the past year, not even in the huge metropolitan area of Detroit, in spite of the repeated efforts of the Board to do so. The District reaffirmed its belief that the Districts should have autonomy in the matter of missions. To carry out the mission program more adequately, the membership of the Board was increased by two, a pastor and layman.

It was felt that it would be in the best interests of Synod's program of

education on the secondary level to establish a Board for Higher Education, and a memorial to this effect was adopted.

In addition to endorsing the various measures which were suggested and which to some extent are being applied to overcome the manpower shortage, the District is proposing several other steps which might be taken. The other shortage of money was by no means overlooked, and the District resolved to increase its efforts to bring greater monetary offerings to the Lord.

The work which Synod's Commission on Evangelism has done was noted with approval. To further the cause and important work of evangelism in our own midst, the president was authorized to appoint a District Commission on Evangelism consisting of three pastors and three laymen.

The District was pleased to hear that the Martin Luther Memorial Home Association is in the process of purchasing a tract of land in South Lyon, on which it is proposed to erect a home for aged Lutherans.

When the work of the convention was completed late Thursday afternoon, the delegates returned to their respective congregations and parishes resolved to carry out with renewed and greater zeal the theme of the convention, to "declare His works with rejoicing."

RICHARD A. GENSMEYER,
Publicity Committee Chairman

Smalcald Articles

(Continued from page 229)

the power is the same. But (only) one matter afterwards made a distinction between bishops and pastors, namely ordination, because it was arranged that one bishop should ordain ministers in a number of churches.

"But since by divine authority the grades of bishop and pastor are not diverse, it is manifest that ordination administered by a pastor in his own church is valid by divine law.

"Therefore, when the regular bishops become enemies of the Church, or are unwilling to administer ordination, the churches retain their own right. . . . For wherever the Church is, there is the authority to administer the Gospel."

The words of Jerome which Melancthon quotes give a clear picture of the customs of the early Church, and present the historical background for the later development of various forms of the ministerial office.

(To be continued)

J. P. MEYER

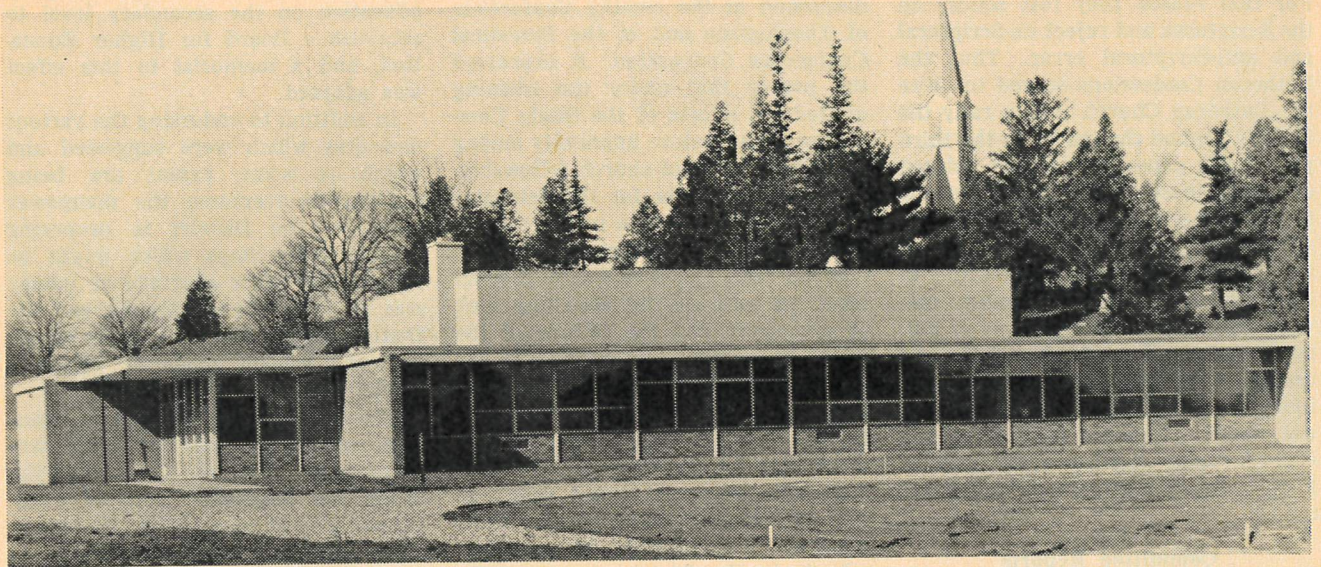
A Lantern to Our Footsteps

(Continued from page 230)

all does lead one to say that he must not place a very high regard upon them. In his specific program he may not feel it his responsibility to administer the Sacraments. We would not fault him for that; Paul, too, says that he was not sent to baptize. But it is difficult to see how anyone can write a book telling men how they may have peace with God through the Gospel and ignore completely that in baptism we are blessed with a "washing of regeneration," that in the Lord's Supper the peace of God is brought to the individual through the forgiveness of sins. Can a true Bible Christian support a program that completely ignores this important gift of God, the Sacraments?

Let these points suffice to show that, though the Graham ministry does concern itself with the Gospel, we cannot give it our support, cannot identify ourselves with it, cannot contribute toward it, since we should thereby also contribute toward the support of its errors. We will support the ministry of the pure Word, the missionaries sent out to proclaim the whole counsel of God. That will give us more than enough to do.

A. SCHUETZE



St. Peter's Lutheran School, Helenville, Wisconsin

SCHOOL DEDICATION — HELENVILLE, WISCONSIN

On Trinity Sunday, June 12, 1960, St. Peter's Congregation of Helenville, Wisconsin, solemnly dedicated its new \$100,000.00 school to the glory of God and the promotion of His kingdom in our midst.

The guest speaker for the morning service was Pastor Werner H. Franzmann, managing editor of *The Northwestern Lutheran*, Milwaukee, Wisconsin, who based his words on Genesis 18:17-19. The afternoon speaker was Pastor Richard W. Mueller, president of the Western Wisconsin District, Wisconsin Ev. Lutheran Synod, who used as his text Colossians 3:16, 17. The day was concluded in the evening with a social gathering in the school

gymnasium. Mr. Emil Trettin, executive secretary of the Board of Education, and Mr. Adolph Fehlauer, assistant executive secretary of the Board of Education, gave brief addresses. Slides taken at various stages of construction were shown.

The new school building is the third school structure in the history of the congregation. The history of the school dates back to 1851. The pastor taught the school until 1882, when the first teacher was called. The enrollment the past year was 70 children, and teachers were Mr. LeDell Plath, principal, and Miss Donna Hartwig, primary grades.

The present new structure includes three classrooms, 30' by 30', an office and lounge room, an all-purpose room or gymnasium 42' by 64', utility

rooms, a modern kitchen and storerooms, with wardrobes in the corridor. The hot-water heating plant is located in the basement, also a room for showers. The front of the building and the side looking toward the street are faced with brick, the rest with block. The partition walls between classrooms and corridor, as well as other interior woodwork, are done in birch with a cherry trim.

May this school always be a workshop of the Holy Spirit for our children, through which the Gospel of our Good Shepherd and Savior, Jesus Christ, might become ever more dear to our children!

GERHARD FISCHER, Pastor

LEDELL PLATH, Principal

Editorials

(Continued from page 227)

should not perish, but have everlasting life." There we have the real meaning of the brazen serpent; it pointed to Christ.

There is another sequel to the story of the brazen serpent. It is recorded in the Second Book of Kings, in the eighteenth chapter. It appears that the people had saved Moses' brazen serpent for about 700 years until the time of King Hezekiah, and had been using it as an idol, worshiping the thing of brass and burning incense to it. Hezekiah, one of the best kings Judah ever had, in his zeal for reformation of worship in Judah, finally broke the serpent into pieces and got rid of it.

Anything can be made into an idol. That serpent had been manufactured at God's express command. When used according to His command, it served a holy purpose. But when the people separated it from its purpose and worshiped it as a thing apart from its meaning as a revelation of Christ's redeeming death, then it was as much an idol as an altar of Baal. Even the cross can be made into an object of superstition and can become an idol if it is separated from Christ and divested of its meaning as a symbol of the Christ who shed His blood on that cross so that sinners who look up to Him in faith might be cleansed of their sin and have everlasting life. The life is in Christ, not in the cross. The cross of wood is but a symbol.

E. E. KOWALKE

**GRACE, LE SUEUR,
MINNESOTA,
DEDICATES NEW CHURCH**

On May 15, 1960, the members of Grace Lutheran, Le Sueur, Minnesota, assembled to dedicate their new house of worship.

Two services were held on that day. Prof. Carl Schweppe, New Ulm, Minnesota, preached the dedication sermon on Job 6:10; his theme was: "Job, a Model Christian." The afternoon festival service was conducted by the Rev. H. C. Nitz, Waterloo, Wisconsin. He based his message on Psalm 122: "A Christian Loves to Go to Church." The Rev. F. Nitz, New Ulm, Minnesota, served as guest liturgist.

Grace Lutheran was organized August 27, 1944, by six charter members. President Oscar Naumann, a member of our New Ulm faculty at the time, presided at the meeting. Pastor F. Traub became the first resident pastor in November of the same year and served ably until his death four years later. Under his direction a basement unit was dedicated in June of 1948. The undersigned was installed in September 1948. An addition to the basement was completed in October 1951.

The growth of the congregation made the erection of a complete church imperative. Since the basement made a superstructure expensive and inadvisable, a separate church, without basement, was agreed upon. Plans were submitted by Mr. Wm. Schaefer of Minneapolis. These plans were approved, and Mr. Leo Schoenrock was engaged as the general contractor.

The new building, of contemporary design, measures 99' by 39', with a seating capacity of 264 in the nave, 30 in the balcony and 40 in the narthex, which measures 24' by 24'. The exterior is of brick. The interior is plastered and features laminated arches and a knotty fir plank ceiling. Although many of the furnishings were given as memorials, their cost was included in the general contract.

The new church is connected with the basement unit by a covered



Grace Ev. Lutheran Church, Le Sueur, Minnesota

passageway. A complete loudspeaking system was installed. The cost of the completed church stands at \$53,000.00.

Grace Lutheran makes grateful acknowledgment to the District Mission Board for liberal salary subsidies as well as for loans which made possible the purchase of the parsonage and the erection of the initial

unit. The congregation became self-supporting in 1955 and debt-free a year later. It presently numbers 150 communicants.

The members of this congregation are truly grateful to the Lord for giving them this house of worship and pray it will always serve His glory.

M. J. WEHAUSEN

**WISCONSIN SYNOD DELEGATES TO
THE SYNODICAL CONFERENCE**

Requests for all reservations for hotel or motel accommodations will please be sent to the Wisconsin Lutheran High School, 330 Glenview Ave., Milwaukee, Wis. Requests for reservations must be in no later than July 20.

PROF. ROBERT KRAUSE
Wisconsin Lutheran High School

JULY 17, 1960

**ORDINATIONS AND
INSTALLATIONS**

Ordained and Installed

Pastors

Greenwald, Warren, ordained and installed in Christ Ev. Lutheran Church, Beatrice, Nebr., by E. Schultz; assisted

by H. Lichtenberg; June 19, 1960; and installed in Emmaus Ev. Lutheran Church, Beatrice, Nebr., by H. Schnitker; June 26, 1960.

Snyder, Gordon J., in St. Paul's Ev. Lutheran Church, North Platte, Nebr., by Roy Hoenecke; June 19, 1960.

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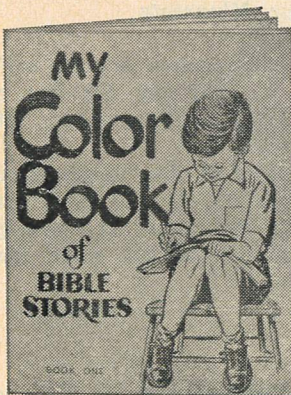
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