

Κηουξατε Το Ευαγγελιο



THE NORTHWESTERN Lutheran

August 14, 1960
Volume 47, Number 17



BRIEFS

by the Editor

Our cover picture shows the chancel of the chapel at Wisconsin Lutheran Seminary, Thiensville, Wisconsin, as it appeared to delegates and visitors who attended the Theologians' Conference, July 20 to 30. A program of improvements had been completed shortly before the Conference opened. These improvements included paneling the walls, the addition of a pulpit, two chancel chairs, new lights, and carpeting. The altar and lectern have been refinished to match the new chancel furniture. The results are most satisfying, indeed.

The cost of this project was taken from the Julius Erdmann Sommerfield estate. Mr. Sommerfield, who was a member of First Ev. Lutheran Church, Green Bay, Wisconsin, had made a bequest of \$7,360.00 to our Seminary.

The Greek words over the beamed chancel opening mean: "Preach the Gospel!"

* * * *

Though some incidental information regarding the Theologians' Conference is given in "Direct From the Districts" in this issue (under "Southeastern Wisconsin"), the report on the meeting will appear in the August 28 issue.

Michigan Lutheran Seminary has been observing its fiftieth anniversary in various ways during the past year. The observance will come to a climax with a solemn golden anniversary service on September 18. Therefore it is fitting that in these next three issues we bring you a history of our Synod's school in Saginaw, Michigan. Although it had its beginning as a preparatory school in 1910, a history of the school would be incomplete if it did not tell the story of the theological seminary of the old Michigan Synod out of which the Michigan Lutheran Seminary of today developed.

Last year readers of this paper followed a record of God's evident blessing as they read the story of Dr. Martin Luther College, its founding, its development, and its amazing growth. God's hand held in benediction over another training-center for Christ's work will be clear to readers as they peruse the history of Michigan Lutheran Seminary.

A reader points out that contributions to "Books for Missions" came from fourteen states: Minnesota, Wisconsin, Michigan, Iowa, South Dakota, Oregon, Arizona, Texas, California, Ohio, Kansas, Florida, Nebraska, and

Illinois. He adds the comment: "I think this is wonderful." So do we.

Please note, however, that the reader refers only to contributions to this fund during the month of May (acknowledged in the July 3 issue). Previous reports showed gifts from states not included in the above list.

* * * *

The stewardship committee of a large congregation wrote to us through its chairman to get detailed information regarding THE NORTHWESTERN LUTHERAN and to order sample copies of a future issue. This was done in preparation for a campaign to gain subscribers for our church paper in that congregation. We were impressed by the thoroughness with which the committee was preparing itself for this project. Need we say why we mention the matter here?

THE SPARK

"One of our members, an eye-surgery patient in a military hospital, tells how his MEDITATIONS buoyed him up and interested a buddy in the next bed. The buddy, who had fallen away from his church, left the hospital vowing that he would return to church. During the course of his recovery he had his eyes covered for several weeks. During this time our member had read MEDITATIONS to him regularly. MEDITATIONS conveyed the spark."

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 — The chancel, Wisconsin Lutheran Seminary Chapel, Thiensville, Wisconsin.

Editorials

A Thorn in the Flesh St. Paul speaks of a "thorn in the flesh" that was given to him

lest he should be exalted above measure. Three times he prayed the Lord that he might be relieved of that burden but the Lord answered: "My grace is sufficient for thee, for my strength is made perfect in weakness." So St. Paul not only learned to live with his infirmity, but even learned to glory in it; for his weakness served to bring out the strength and power of the Lord who spoke through him.

It is not known what this "thorn in the flesh" was. Some think it was a sickness of the eyes, because Paul used to dictate his letters, and at the close of the Epistle to the Galatians wrote, as the RSV renders the passage: "See with what large letters I am writing to you with my own hand." From these words comes the conclusion that Paul's eyes were so bad that he had to write in large letters when he wrote at all. Some think that Paul was suffering from epilepsy or from a nervous ailment brought on by over-exertion.

Paul himself spoke only in a general way of his weakness. He says that when he first came to Corinth he came in weakness, in fear, and in trembling. People in Corinth admitted that Paul's letters were weighty and powerful, "but his bodily presence is weak, and his speech contemptible."

Whatever his weakness was, it was not an easy burden. When God, in spite of Paul's pleading, refused to relieve His servant of that burden, He did that for Paul's good and for the good of the Church that Paul was serving. The burden was a constant reminder to Paul and to everyone who saw and heard him that the strength that was in Paul was not of himself but of the Lord. It kept Paul from being exalted above measure and kept his hearers, too, from worshiping Paul and founding their faith in Paul rather than in the Lord whom Paul was proclaiming.

It was God who gave this burden, it was God who refused to remove it; but it was for Paul's own good, and Paul knew that it was a wise and loving hand that was dealing with him although that hand seemed to lie heavy on him.

E. E. KOWALKE

* * * *

Becoming Involved Two boys from an unchurched but rather well-to-do home began to attend one of our Sunday schools, and rather regularly. When the parents were approached to send them to the Vacation Bible school, they declined and gave as the reason: "We don't want them to become involved." That is a rather significant statement.

True Christianity does call for an involvement, a deep involvement. It does not allow for a quick way out. It includes not only an hour or two given on Sunday, at least once in a while, but involves the entire life, above all, the involvement of the heart. God is not satisfied with mere outward motions or gestures. First of all, He wants the heart.

A Christianity with an escape door when pleasure or convenience calls for attention to other matters is

not much of a Christianity. It is surprising how often Jesus called for all-out devotion on the part of His disciples. He said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." When a certain man expressed willingness to become a disciple of Jesus but offered the reservation: "Lord, suffer me first to go and bury my father," he was told: "Follow me, and let the dead bury their dead." Jesus let him know that discipleship is a real involvement.

Thus many other passages might be cited to demonstrate that a discipleship with reservation, with an escape clause, is no true discipleship at all.

IM. P. FREY

* * * *

"Change and Decay" In 1911 Theodore Em. Schmauck, then president of the Lutheran General Council, a body that in 1918 merged with the General Synod and with the United Synod in the South to form the well-known United Lutheran Church (ULC), wrote in his significant study, *The Confessional Principle and the Confessions of the Lutheran Church*: "With many Christians today, the importance of unity is not its real inner existence, but with its outer demonstration. It is not to be one, but to impress outsiders properly with the fact that we are one and are mighty as one. It is not the unity for its own sake, but the unity for the sake of what it will do and show in the world. This is the difference between union and unity. Both are legitimate, but both are not equally important. Unionism, which is union by compromise, is not legitimate. . . ."

Less than fifty years ago Dr. Schmauck could utter these sane and conservative words about Lutheran union, calling his then relatively conservative church body's attention not only to the difference between the "eternal and universal" unity of believers, and the outward union of church bodies; but also pointing out the difference between legitimate union and illegitimate union "by compromise."

By 1950 the ULC, of which Dr. Schmauck's General Council became a charter member in 1918, had associated itself with Lutherans of various stripes in the Lutheran World Federation and on an official level established ties with Reformed bodies in the National Council of Churches and the World Council of Churches, not to speak of the loose unionistic practices of pastors and congregations in this church body.

It is folly for Lutherans to assume that their synod's confessional position is secure because it was the position their fathers held, or even because it was the position their church held a short generation ago — when they were in confirmation class. Unionism and the spirit of compromise can spread with alarming rapidity in much less than a man's lifetime. A church body needs more than a conservative history to rely on when unionism is in full tide.

C. TOPPE

Studies in God's Word: What the Christian Can Learn from the World

And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations (Luke 16:8, 9).

An ancient proverb states, "It is lawful to learn even from an enemy." In the Parable of the Unjust Steward, our Lord demonstrates that there is much truth in this proverb. Our Lord is not advocating that we should adopt the goal for which the children of the world strive, or that we should imitate their dishonesty and deceit in reaching that goal. He is, however, holding up their example of zeal and energy as one that we may profitably follow.

THE CHILDREN OF THE WORLD SHOW GREAT ZEAL IN SECURING THEIR TEMPORAL WELL-BEING

In the parable the Lord tells us of a rich man who had placed a steward in charge of his business affairs. The steward, however, proved to be dishonest. When the master learned of his unfaithfulness he ordered the steward to give a detailed report of his dealings.

The steward became alarmed. He knew the audit would reveal a shortage. He would lose his position. He had neither the ability nor the inclination to do another type of work. He, therefore, devised a clever plan in order to secure his future. One by one he called in his master's debtors and drastically reduced their obligations. He felt sure that they would now feel constrained to help him after he had lost his position.

When the master heard of it, he commended the unjust steward for his wise dealing. Let's not misunder-

stand these words. Jesus is not condoning the steward's dishonesty. He is merely presenting his example of cleverness and energy for consideration by the believers. Here was a man of the world. He did not look beyond the few years he would have on earth. Yet note the energy and zeal which he employed to secure his temporal well-being.

This is typical of one who is concerned about earthly things only. If he is conducting a business, he tends to his business. He doesn't lock up several days each week because he is more interested in something else. To do so would harm his business. His aim in life is to provide temporal security for himself and his family at the earliest possible date. He works with energy and zeal in order to achieve that goal.

If he is a farmer, he doesn't go fishing when his oats are ripe. To do so would mean a great loss. He wants to get everything he can. He is concerned about his temporal well-being. He strives for it with untiring energy and zeal.

THE CHILDREN OF LIGHT SHOULD LEARN TO SHOW THE SAME ZEAL IN SECURING THEIR ETERNAL WELL-BEING

Sadly Jesus must admit, "The children of this world are in their generation wiser than the children of light." The believers do not show as much zeal and energy in securing their eternal future as the unbelievers show in providing for their earthly needs. They certainly ought to, for they are the children of light. They are striving for a higher goal. They are in business too, the heavenly Father's business, the most important business on earth. How can they be anything but zealous and energetic about it?

As a further incentive to zeal and energy in spiritual things the Lord adds the exhortation, "Make to your-

selves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Mammon is a term that denotes money. The believer is to use his money and all his earthly possessions to make friends who will receive him into everlasting habitations.

What does this mean? Some day we will find ourselves in the same position as the steward in the parable. Our stewardship is going to end, for the goods that God has entrusted to our care are only for this life. When it ends we shall also be called upon to give an account of our stewardship. If we have wasted our Lord's goods, if we have handled them as though they belonged to us to be used in any way that we saw fit, then we have been unfaithful stewards and we shall have to pay the price of unfaithfulness eternally. If, however, we have invested them in the King's business to spread His Gospel at home and away, then we have made everlasting friends who will one day rise up to call us blessed.

Again, let us not misunderstand the words of Jesus. He does not say that we can buy our way into heaven, or that we can in any way pay the price of admission. Christ paid the price when He went to Calvary. We are saved through faith in Him. But this saving faith will also show itself in a life of love and service. It is the visible evidence of the faith that is in our heart. The proper use of the money and other temporal goods that God has entrusted to our care will show that the Savior dwells in our heart.

If the children of the world, moved only by the desire for earthly security, can show so much energy and zeal in reaching that goal, certainly we, who have eternal interests at stake, will dedicate ourselves with equal, yes, with greater zeal and love to Him who first loved us.

C. MISCHKE

Of the Church

Smalcald Articles

Part III. Art. XII.

When Luther so firmly confessed his faith in deviation from what had been generally accepted and taught in churches, monasteries, colleges, and universities up to his time, and when he offered to defend his position in public debate against anyone who differed with him, was he not thereby disobeying the Church, and in fact leaving the Church?

WHO IS THE CHURCH?

Who is the Church? And what is the authority of the Church? This is the point which Luther takes up in a short but weighty article for discussion with sensible men in the Roman Catholic Church.

- 1) *We do not concede to them that they are the Church, and (in truth) they are not (the Church).*

NOTES

The Pope, his cardinals, the bishops, and the entire hierarchical organization of the Roman Catholic Church maintained that they were and are the Church which was founded by Jesus Christ and had come down through the centuries in an uninterrupted succession. They maintained that the Church is primarily an outward organization as visible as was the "Kingdom of France or the Republic of Venice."

That is their position to this day. A German Catholic theologian, Dr. J. A. Moehler, wrote a book on the dogmatic differences between Catholics and Protestants, in which he devotes one chapter (chap. V) to the difference in the doctrine of the Church. This chapter covers over one hundred pages. He charges Luther with grave heresy, saying that his basic error was this that he did not recognize the Church as a visible outward organization.

We quote a few sentences from Melancthon's Apology of our Augsburg Confession to show that indeed we deny the external character of the Church in the strict sense of the word. "It (the Apostolic Creed) says *Church Catholic*, in order that we may not understand the Church to be an outward government of certain nations, but rather men scattered throughout the whole world, who agree concerning the Gospel, and have the same Christ, the same Holy Ghost, and the same Sacraments, whether they have the same or different human traditions. And the gloss [explanatory note—Ed.] upon the *Decrees* (collected by Gratian about the middle of the 12th century) says that the Church in its wide sense embraces good and evil; likewise, that the *wicked are in the Church only in name*, not in fact, but that the good are in the Church both in fact and in name." The Apology then adds some quotations from Jerome.

CLAIM TO AUTHORITY OF THE WOULD-BE CHURCH

Luther's main point follows, speaking on the authority of the would-be Church.

- 1) . . . *nor will we listen to those things which, under the name of the Church, they enjoin or forbid.*

NOTES

The right to define doctrines and to decree customs is claimed by the Catholic Church. We quote a paragraph from the Council of Trent, adopted in its session on April 8, 1546. "Furthermore, in order to restrain petulant spirits, it decrees, that no one, relying on his own skill, shall — in matters of faith and of morals pertaining to the edification of Christian doctrine — wresting the sacred Scriptures to his own senses, presume to interpret the said sacred Scriptures contrary to that sense which holy mother Church — whose it is to judge of the true sense and interpretation of the holy Scriptures — hath held and doth hold. . . . Contraveners shall be made known by their Ordinaries, and be punished with the penalties by law established."

This resolution was repeated on April 24, 1870, by the Vatican Council for the purpose "to curb rebellious spirits." This was the same Council which decreed the infallibility of the Pope.

WHAT IS THE CHURCH? A CHILD KNOWS

What, then, is the Church?

- 2) *For, thank God, (to-day) a child seven years old knows what the Church is, namely, the holy believers and lambs who hear the voice of their Shepherd.*

NOTES

The expression "a child seven years old" is easily understood. It was used in a special sense in Luther's day, for then the age of seven was considered to be the lowest limit of a certain personal self-dependence.

For a little fuller discussion of the nature of the Church we continue the quotation from the Apology which we brought above. "Although, therefore, hypocrites and wicked men are members of the true Church according to outward rites (titles and offices), yet when the Church is defined, it is necessary to define that which is the living body of Christ, and which is in name and in fact the Church (and has fellowship not alone in outward signs, but has gifts in the heart, namely, the Holy Ghost and faith). . . . For it is necessary to understand what it is that principally makes us members, and that, living members, of the Church."

Luther motivates his claim that a child of seven years has the correct concept of the Church by citing the words from the Third Article.

- 3) *For the children pray thus: "I believe in one holy (catholic or) Christian Church."*

(Continued on page 270)

By the Way

By H. C. Nitz

Odd Values

"Not long ago," says an advertising brochure, "the worth of a man was computed at 98 cents, based on the chemical content of his body. Now, with atomic power in view, this is all changed. Someone has figured that the atoms in the human body will produce 11,400,000 kilowatts of power per pound, provided they could be harnessed. On this basis of computation, a man weighing 150 pounds is worth \$85,500,000,000."

If the average man's *body*, at least theoretically, has such fantastic value, what is his immortal *soul* worth? Our Lord says it is worth more than the whole world. Every soul enrolled in God's Book of Life is worth unspeakably more than the scientist's price tag on a human body. The fact is that in the eternal council of the Triune God every child of Adam was considered so precious that "in the fullness of the time God sent forth his Son . . . to redeem them that were under the law." Redemption with the blood of the Son of God is God's evaluation of every single human soul. No wonder Paul exclaims in holy rapture, "Thanks be unto God for his *unspeakable gift!*"

When we apply God's standard of values, we cannot complain when on some mission fields the statistical gains are comparatively meager. Even if the Lord would grant saving faith to but one soul, all effort, time, and money would be well invested.

The "odd values" that the Lord uses in spiritual accounting truly make missions "big business" in the fullest sense. Every prayer offered, every penny invested in the support of missions has a value beyond our computation. How, then, can some of us be so casual, callous, careless, cold in regard to our Lord's Great Commission?

Singularly Fitting

The Lutheran Layman, an unofficial paper within the Missouri Synod, seems to take special delight in publishing instances of cooperation between Missouri Synod pastors and professors with persons or groups not in doctrinal agreement with the Synodical Conference. Some of these instances are justifiable. Others are

an indication of the growing edge of unionism. Is the following item a legitimate case of "cooperation in externals"? *The Lutheran Layman* reports:

TWENTY GROUPS REPRESENTED IN CHURCH WINDOWS

CHICAGO (RNS)—Four thousand years of religious history are depicted in 27 windows of the Flossmoor Community church near here.

Because the 1,634 members of the suburban church come from 34 different denominational backgrounds, the congregation decided that the representation of the diverse religious contributions of the varying faiths would be appropriate.

Subjects depicted range from the Babylonian Code of the Hammurabi of the 20th century B.C. to the ecumenical Christianity of the 20th century A.D.

There are symbols not only for the various streams of Christianity and Judaism, but also for Confucianism and Buddhism as well. Arranged chronologically, the windows have been given as memorials by members of the congregation.

Preliminary plans and designs for the windows were made by Dr. A. R. Kretzmann, pastor of Evangelical Lutheran church of St. Luke here. Dr. Robert K. Bell, pastor of the Flossmoor church, a former president of the Church Federation of Greater Chicago, thought they were "singularly fitting" for his congregation.

Symbolized in windows representing the "several communions" are the Roman Catholic, Eastern Orthodox, Nestorian, Coptic, Hussite, Lutheran, Reformed, Presbyterian, Congregational, Episcopal, Methodist, Baptist, Disciples of Christ, Unitarian, Moravian, Mennonite, United Brethren in Christ, Salvation Army, and Community churches, and the World Council of Churches.

"Singularly fitting," indeed! But we are puzzled — to put it mildly — that a Synodical Conference pastor furnished the "preliminary plans and designs" for this mishmash of religious symbolism.

Are Souls Saved at Synod Conventions?

A Lutheran editor of some stature recently referred almost apologetically to the many conventions reported in his paper. He deplored a certain "sameness" in the reports: "similar

discussions, similar actions taken." Sounds familiar.

But he made an arresting observation: "No souls are saved at synod conventions." Perhaps he wrote with tongue in cheek. But even so, he did point up a situation that can easily develop. Legalistic insistence on parliamentary order, needless debate on irrelevant questions, unholy rivalry in elections, pressure groups, hero worship, undue pessimism about losses, boastful emphasis of statistical gains, unhallowed press-agenting — these are some of the things that may so completely despiritualize a church convention that the editor's remark could be justified.

But if the delegates are conscious that THE CHURCH is meeting, that they are *worshipping*, not only during the various convention services and in the opening devotions, but also in hearing the doctrinal essays; that every bit of business they transact, whether it deals with missions or education or finances is the *Lord's* work, they will find every minute of the convention filled with matters soul-searching and soul-refreshing.

Recently we heard a young pastor say at the close of a District convention, "I came to the convention to be edified. I am going home edified." It was a routine convention. But he got what he came for.

The Progress of Romanism

Brian Cooper is writing a series of articles in *The British Weekly* on the progress of Roman Catholicism.

In the United States, he says, Rome "is expanding and wealthy, with an unprecedented public standing." He thinks "the prospect of a Catholic President and an American Pope within the same decade is by no means out of the question."

In Latin America, Catholic authorities are worried about losing ground. In Africa, Rome as well as Protestantism is caught in the "anti-colonial maelstrom," but with this difference: "Rome has superior hospital and welfare facilities." In Ceylon, Rome is meeting with antagonism, while the Hindus in India tolerate it because of its hospitals and schools.

In Germany there is an unusual degree of Catholic-Protestant sym-

pathy, partly because of "the common desire for unity against the Communism of the Democratic Republic" [East Germany—Ed.].

After a world survey he writes at length about the advances of Romanism in Great Britain, where "the Roman Catholic Church . . . is experiencing definite progress in an unprecedentedly favorable social and religious climate." According to Cooper, "The Roman Church has declared its intention to re-convert Britain to the Papal fold by the end of the century."

He says "it would be a tragedy if Protestant-Catholic bitterness were to return to Britain." Then he adds a sobering but incisive remark: "There are many sincere Christians inside the Catholic Church. Nevertheless we must have severe reservation about whether the Roman Catholic Church, as a theological system *asserting utterly unscriptural claims about the mother of Christ*, can be regarded as a specifically Christian institution." (Emphasis added.)

The Mettle of Missionaries

In 1843, Ann Judson, wife of Adoniram Judson, the great pioneer missionary to Burma, wrote: "In encouraging young men to come out as missionaries, do use the greatest caution. One strongheaded, conscientiously obstinate man would ruin us. Humble, quiet, persevering men; men of decent accomplishment and some natural aptitude to acquire a language; men of amiable, yielding temper, willing to take the last place, to be least of all, and servant of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake without being proud of it — these are the men we need."

God has from time to time given to the Church such heroic men, and also women. Mary Slessor, the little Scot woman who pioneered in Nigeria; Gladys Aylward, "the small woman" who accomplished the impossible in China; Christina Forsyth, a heroine for Christ in South Africa; Mary Reed, who devoted her life to the care of lepers in India — to mention but a few women soldiers on the mission front.

And now comes the report of a woman who has been called "Saint in the Sahara." Miss Daisy Wakefield is her name. For the last twenty-five years she has been living alone on the French oasis of Tamanrasset, 1300 miles south of Algiers, among a small group of French officials, bringing

healing to the souls and bodies of the small Touareg tribe.

In 1907, after taking a degree in medicine in Edinburgh, she went to Northern Nigeria to serve in a leper hospital. When the hospital closed, she moved to Morocco, then to Egypt. In 1935 she took a bus — an eight days' journey — from Algiers to Tamanrasset. To her speaking knowledge of Arabic, Hebrew, and Hausa she added the study of the Touareg language, into which she is presently translating the Bible. As a school-girl in England, she made a vow to spend forty years of her life as missionary in Africa. She is now eighty-one.

According to *The British Weekly*, the source of our information, "Miss Wakefield built herself a little mud-walled home of three rooms and a courtyard with a few trees to give shelter from the sun. For twenty-five years she has lived simply on dates, fruit, and bread and every day she has filled a few more pages of her copybooks with her translation of the Old and New Testaments."

Was There Little to Be Said?

Wisconsin has the dubious distinction of being the scene of the nation's worst highway accident during the 1960 Fourth of July holiday.

A young father and all six of his children, ranging in ages from nine to one, were instantly killed in a freak automobile accident.

To the grief-stricken widow her priest reportedly said, "It seems as though this can be nothing but Divine Providence. This is a test of our faith and belief in Him."

According to the news report, there was no funeral sermon. The priest is reported as having said, "The totality of this thing was so great, I think there is little that could be said."

There are situations — and this was surely such a one — in which a pastor finds it extremely difficult to say the right thing in the right way. But experienced pastors will witness to the fact that in answer to prayer the Holy Spirit will give them the message appropriate for the occasion.

Pastor Gustav Harders in his novel *La Paloma* has a gripping chapter on the agony suffered for a long night by a missionary who could not find a text for the funeral of a couple killed accidentally a few hours before their wedding. The missionary grappled with rebellion and despair till he

found comfort for himself and his people in the Lord's word: "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

Let us be duly thankful if God has given us an evangelical pastor who in the hour of trial knows how to console and comfort.

Religion in Public Schools

Florida law requires Bible reading in public schools. According to an Associated Press report from Miami, the constitutionality of this law is being challenged in two civil actions, which may ultimately be carried to the U.S. Supreme Court.

One suit is being brought by an agnostic, who insists on his right to rear his children in a nonreligious atmosphere.

The other suit is being brought by a Jewish group, which "seeks an injunction against classroom prayers, hymn singing, baccalaureate programs, use of religious symbols, and observances of religious holidays such as Christmas and Easter." A spokesman for the Jewish group said they objected even to *Jewish* observances on the ground "the public schools (should) be free of all sectarian intrusions, no matter what the religion." The case could hardly be stated more clearly and fairly.

"Religion in the home, in the church and in the synagog," said the general counsel of the American Jewish Congress, "serves incomparably to ennoble the spirit of mankind. Religion in the public schools, however, serves only to harass, hurt, and dislocate children of minority faiths and to impair wholesome classroom relationships." Again, well put. He is on more solid ground than a Catholic writer who recently contended that the American Constitution does insist on separation of *Church* and State, but not on separation of State and *Religion*.

And the agnostic mentioned above — for whose children we feel sorry — has a point when he contends that "social pressures" constitute an "indirect and subtle compulsion" on his children when they are forced "to observe and participate in classroom religious activity."

It is humiliating to note that Jews and agnostics may be more concerned about the spiritual welfare of their children than some Christians. The most satisfactory solution is for Christians to have their own schools on both primary and secondary levels.

Michigan Lutheran Seminary

50th Anniversary

I. From 1885 to 1910

The bell in the tower of the building known as "Old Main" at Michigan Lutheran Seminary, Saginaw, bears the inscription: "Ora et Labora" — "Pray and Work." This was the watchword adopted by the Michigan Synod for the seminary it founded in 1885.

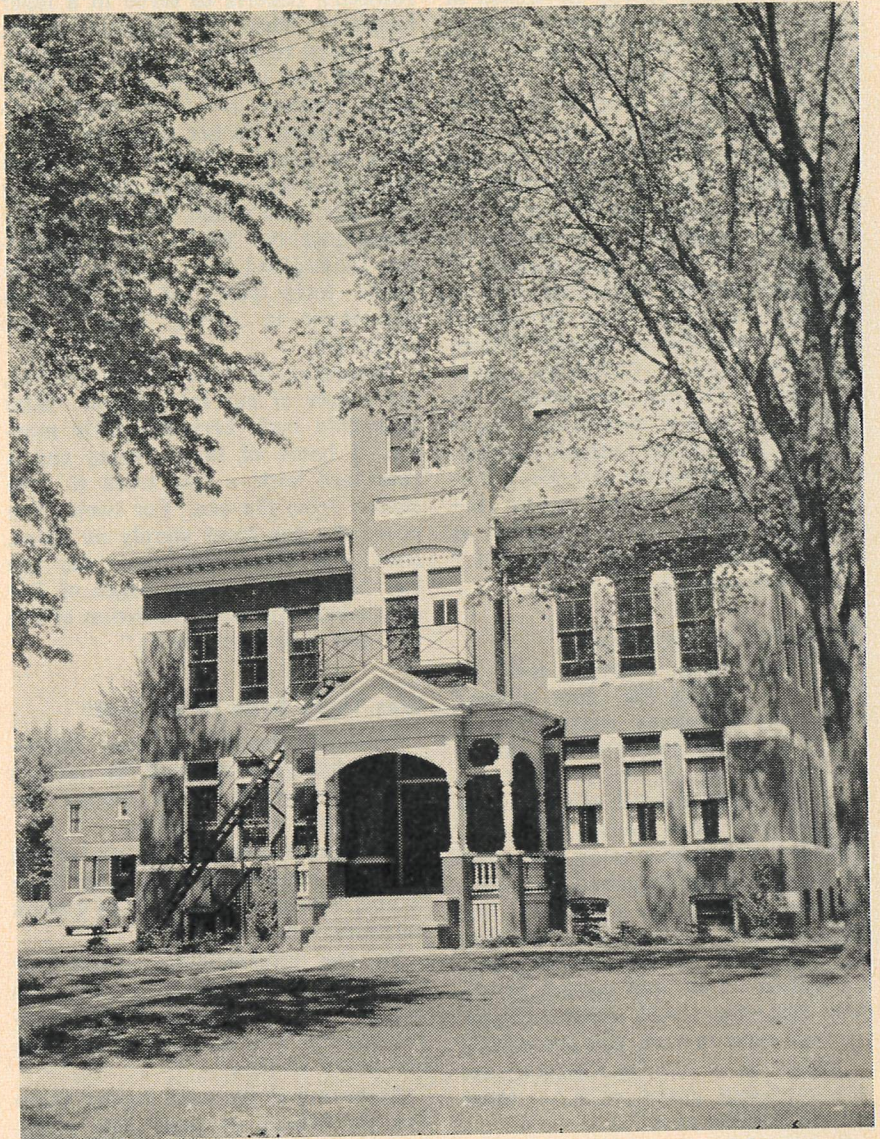
A great amount of prayer and work went into the founding of the original institution. Of the three synods that eventually formed our Wisconsin Synod, the Michigan Synod was the last to establish its own school for the training of pastors. In 1884 the synod took cognizance of this need in the following resolution: "That the importance of training pastors be considered, because we must rely on ourselves for such training instead of on others; and that the time is at hand for the realization of this desire."

In the spring of 1885, Pastor Alex Lange of Remus, who had offered to train youths for work in the Church, reported that several had indicated their desire and willingness to receive such training. About the same time, Pastor Lange accepted a call to Manchester in Washtenaw County. A member of that congregation, George Heimerdinger, made a roomy two-story brick residence available to the synod for two years. There the Michigan Seminary was opened in 1885 with six students. Two more entered the same year, and two others in 1886. Of these ten students, five entered the ministry.

Pastor Christopher Eberhardt of Saginaw was president of the Michigan Synod when the seminary was founded. He was largely instrumental in the choice by the synod of Saginaw as the permanent location of the institution. He donated the $3\frac{3}{4}$ acres that comprised the original site.

Building operations were begun about two months after the site had been chosen. Although the building was not quite completed and much of the equipment was lacking, elaborate preparations were made to dedicate the structure on Sunday, August 28, 1887, while the synod was in session at Saginaw. The building presently known as "Old Main" served many purposes until 1913. It was recitation hall, dormitory, refectory, and residence of one of the professors.

At the close of the first year in 1888, two candidates for the ministry



Old Main, M. L. S., Saginaw, Michigan

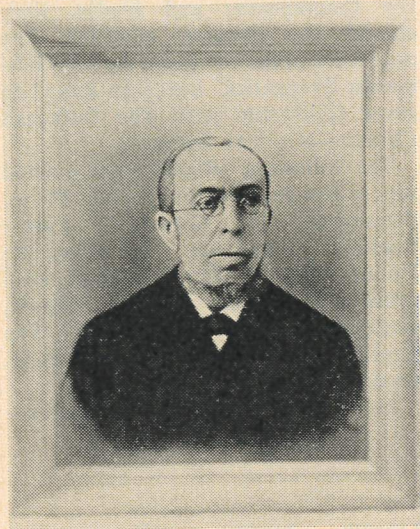
were sent out to labor in the vineyard of the Lord.

Eberhardt's death in 1893 was a severe loss to the Michigan Synod and especially to the Seminary. His sound, conservative Lutheranism, his wise and prudent counsel, his zeal and liberality were sorely missed in the Synod and in the Seminary in the darker days that followed.

Shortly before Eberhardt's death the three synods of Wisconsin, Minnesota, and Michigan had effected a union. One of the stipulations was the discontinuance of the theological department of the Seminary, making the school a "Progymnasium," a preparatory school.

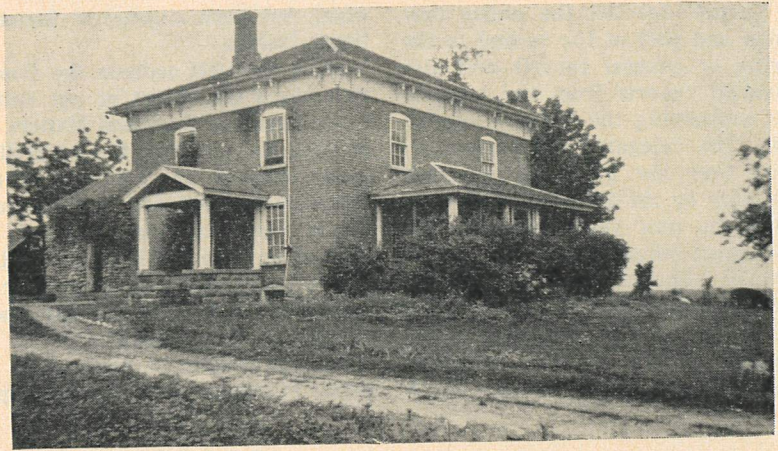
This move displeased some of the professors at the Seminary as it did others in the Michigan Synod. There was agitation against the Joint Synod, which a better understanding and a little more patience might have avoided. In 1893 the theological department was reinstated.

The first director, Prof. Lange, was succeeded by the following directors from 1887 to 1907: F. Huber, O. Hoyer, W. Linsemann, F. Beer. While the last named, Prof. Beer, was a man of considerable learning, the Seminary suffered under his leadership, and by 1906 the number of students had dwindled from some twenty to one.



Pastor Eberhardt

What brought about this near collapse of the Seminary? The minutes of the Seminary board and of the Synod are meager in this matter. As nearly as can be determined — and this is based on information gleaned by the writer from his father and others close to the situation — it was an unevangelical attitude on the part of the director toward his students, a tendency to enforce a very rigid, almost Prussian military discipline, a lack of understanding of American youth. Beer's relation to his colleagues also became very strained. The bad situation brought about the closing of the Seminary in 1907. This marked the end of the first era of the Michigan



The First Michigan Seminary at Manchester

Seminary. During its existence forty young men entered the work of the Church.

The Michigan Synod again became a member of the Joint Synod of Wisconsin in August, 1909. It was resolved to reopen the Saginaw seminary as a preparatory school. A board was elected, which held its initial meeting at Watertown, Wisconsin, June 1, 1910. The next day the board called a professor in the person of Pastor O. J. R. Hoenecke of Milwaukee, who was prevailed upon, because of the press of time and the urgency of the situation, to accept the call. Pastor Hoenecke arrived in Saginaw with his family on September 9, 1910.

The new institution, since then known as Michigan Lutheran Seminary, was formally opened in a divine

service held in the southeast room on the first floor of the recitation hall. In this service Pastor Hoenecke was installed as professor and director by President Frederick Soll.

The beginning was not very auspicious. The persons attending the opening service numbered less than twenty-five, including two members of the Board of Control, a few pastors of the vicinity, a few members of St. Paul's Congregation, and the five students who had enrolled. When Eberhardt's old bell with the motto: "Ora et Labora," again rang out after a silence of three and one-half years, the sound was greeted with mixed emotions.

(To be continued)

KARL F. KRAUSS

Dakota-Montana District Convention

The peace, quiet, and tranquillity of the beautiful and spacious campus of Northwestern Lutheran Academy, and the emerald-hued hills of the mighty Missouri river basin, presented a most delightful setting for the twentieth biennial convention of the Dakota-Montana District assembled at Moberidge, South Dakota, from June 21 to 23, 1960. The opening Communion service was held in the recently dedicated and well-appointed Zion Lutheran Church of Moberidge with Pastor R. Pope of Mandan, North Dakota, first vice-president of the District, delivering the sermon. Sessions were held in the cool of the Academy auditorium. Each of the five sessions was opened with a brief devotional service

conducted by Professors Fenske and Sievert. Pastor A. Kell of Watertown, South Dakota, addressed the assembly at the closing service. Eighty-two pastors, professors and lay delegates were in attendance.

President Walter Schumann Jr., of Watertown, South Dakota, suggested the keynote of the convention in his opening remarks and report: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord," summarizing the Christian's and the Church's thanks for both joys and sorrows, showing that the District has had the joy of experiencing a steady growth of our missions, the prospering of our Academy, and the blessing of having been enabled by God's

grace to retain His Word in its truth and purity in a time of great temptation. On the other hand we also sorrow over the fact that our gifts for the Lord's work were not in proportion to His blessings, thereby hindering the growth of His kingdom among us.

Professor Gerald Hoenecke of our Theological Seminary presented a very timely essay entitled: "A Study of Judges 2:1-15 with its Timely Warning: Be Not Conformed To This World."

The many reports on the work of the Lord in our District and Synod were placed into the hands of 18 floor committees. These committees labored faithfully in presenting clear and concise reports to the Convention. The Convention, giving heed to the

great command of the Lord to spread the Gospel, devoted the entire first session and part of the second to the hearing of general reports and also individual reports from the missionaries concerning the District mission work. The delegates and pastors rejoiced over the \$7,560.00 reduction in subsidy by the 20 mission parishes during the past year; the goals for self-support which have been set by many of the missions; the chapels which have been and shall be erected at Sturgis, South Dakota, Circle, Montana, Winnet, Montana, Billings, Montana, and Sioux Falls, South

Dakota; and the new mission field which has been entered at Bismarck, North Dakota.

With heartfelt sadness the Convention heard the report of our Synod's Commission on Doctrinal Matters concerning the fact that the basic differences between The Lutheran Church—Missouri Synod and the Wisconsin Synod have not been resolved, and that an impasse has been reached. In a very quiet and serious manner the delegates resolved to express sincere thanks to the Commission for the enormous amount of work which was done; to concur with the findings of

the Commission; and finally, that, should the impasse continue, the necessary steps be taken by the Wisconsin Evangelical Lutheran Synod to sever fellowship with The Lutheran Church—Missouri Synod.

The following officers were elected for a two-year term: Pastor W. A. Schumann, Jr., president; Pastor Reginald Pope, first vice-president; Pastor Herbert Birner, second vice-president; Pastor Donald Sellnow, secretary; Professor Wayne Ten Broek, recorder; and Mr. J. Leidle, treasurer.

E. O. SCHULTZ

Nebraska District Convention

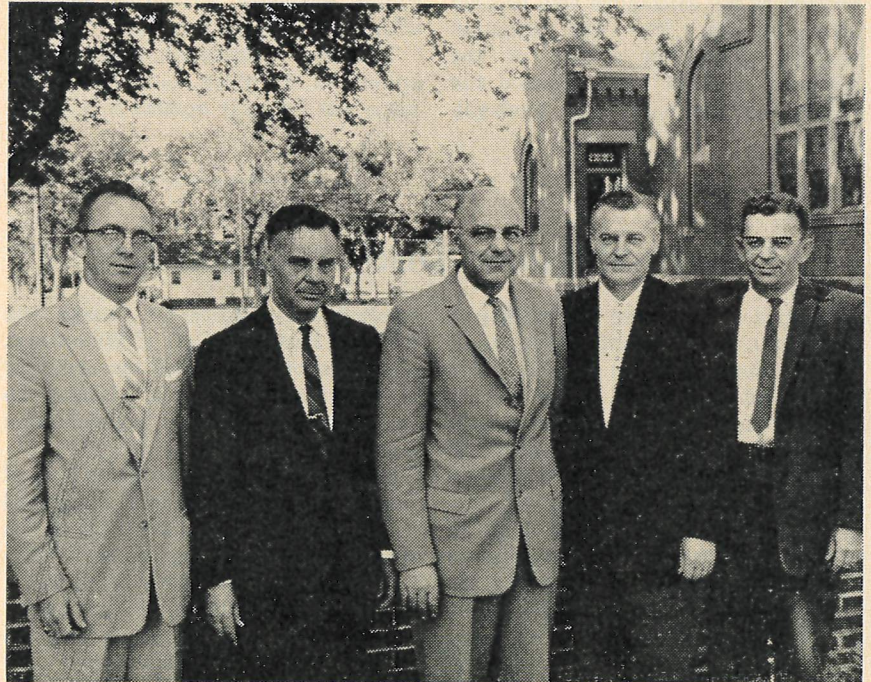
The 94-year-old mother church of the Nebraska District, St. Paul's Ev. Lutheran Church, Norfolk, Nebraska, was host to the nearly 100 pastors, teachers, lay delegates and friends who gathered July 12-15, 1960, for the twenty-second biennial convention. The host pastor, President H. Fritze, presided at the meetings. Speakers for the opening Communion service and for the Christian Education and Closing service were the Pastors L. Gruendeman and D. Grummert, who chose as their texts Luke 5:1-11 and Proverbs 3:21-26. Chaplains in charge of the devotional services each day were Pastors V. Schultz and W. Siffring. Special guests at the convention were the Rev. W. Franzmann, literary editor of the Northwestern Publishing House, Milwaukee, who presented an inspiring essay on "The Power of Christ's Resurrection"; the Prof. G. Hoenecke of the Lutheran Theological Seminary, Thiensville, Wisconsin, and member of Synod's Union Committee, who led discussions on the current union problems; and the Rev. R. Voss of Milwaukee, who spoke on "Manpower Shortage."

In his presidential report, President Fritze emphasized the need for rejoicing, as do the angels, over the sinners brought to repentance through God's Gospel. The Lord has chosen unworthy sinners to be His coworkers, and uses the Holy Spirit as the empowering agency for making His hearers believe. He warned against mingling error with the Gospel and its weakening result. The statistics for the biennium revealed eight pastors, four teachers, and one congregation accepted as members in the District. There were numerous trans-

fers to other Districts. Three pastors and two teachers declared their withdrawal from the District because of the union question. Two pastors, Philip Lehmann and Philip Martin, retired.

The Mission Board report given by the chairman, L. Groth, revealed no new missions begun, and two closed, Ft. Madison, Iowa, and Irving, Texas. Congregations at Grand Island, Mission, South Dakota, Valentine and Omaha (Gethsemane) assumed full support of their pastors. Mt. Olive at

Lincoln became self-supporting. Pastor Grummert of the Board of Education reported 15 Christian day schools in operation in the District, conducted by 25 teachers and two pastors. Enrollment has been on a constant increase, with 649 pupils reported the past year. Norris Koopmann, District Cashier, reported \$154,000 given for budgetary purposes, a sum which is \$20,000 more than the previous biennium. The CEF contributions were \$1200.00 less, with a total of \$7,950.00. The need for the immediate construction of the Lutheran Academy at Grand Island, where a



Nebraska District Officials

Left to right: M. Weishan, secretary; L. Gruendeman, first vice-president; H. Fritze, president; J. Martin, second vice-president; L. Groth, Mission Board chairman.

beautiful site has been purchased, was re-emphasized.

Undoubtedly the most active committee at the sessions was the District Union Committee. With all diligence the issues threatening the continued relationship of our Synod with the Missouri Synod in the Synodical Conference were weighed. The following resolution was passed at the convention: "Resolved, That we petition the Praesidium of the Synod to call a special convention of the Synod this year, 1960, for the express purpose of terminating fellowship with The Lutheran Church—Missouri Synod. We deem a special convention of the Synod imperative for the following reasons:

"1. The serious deviations from the Word of God by The Lutheran Church—Missouri Synod call for immediate action to apply Romans 16:17 — 'avoid them.'

"2. Postponement of action to the next regular convention of the Synod will minimize the seriousness of the situation among the members of our own Synod.

"3. The immediate application of Romans 16:17 will serve as an act of love to The Lutheran Church—Missouri Synod, forcefully reminding its members of their serious deviation from the Word of God.

"4. The impending eventualities of postponed action will serve as a hindrance to the work of our Lord in our Synod; whereas immediate action in this all-important matter will, by the grace of God bring with it stabilizing effects and readjustment in our congregational and synodical life.

"5. Immediate action will be an incentive to those who have left our Synod for reasons of conscience to return to our synodical fellowship.

"6. An impasse with the Doctrinal Unity Committee of The Lutheran Church—Missouri Synod having been reached, a special convention would be in full accord with the resolutions adopted in Saginaw in 1959."

A minority report signed by four pastors and two teachers disagreed only in respect to the special meeting stipulated for 1960. Holding that most of our difficulties in intersynodical matters lie in the realm of the doctrine of the Church and the Ministry, the District petitions Synod's Committee on Doctrinal Matters to make available in print to the constituents of Synod a statement on this important teaching of Scripture.

Election results: president, H. Fritze; first vice-president, L. Gruendeman; second vice-president, J. Martin; secretary, M. Weishan; mission board chairman, L. Groth.

M. WEISHAN

Southeastern Wisconsin District Convention

The Service and the Essay

The Southeastern Wisconsin District availed itself of the ample facilities of the Wisconsin Lutheran High School in Milwaukee for its convention from June 20 to June 23. For the opening service, however, the delegates gathered in St. John's Church, Wauwatosa. President Arthur Halboth delivered the sermon, based on Ephesians 1:19-23. The local pastor, Karl Otto, was assisted by Pastor Ernst Lehninger in distributing Holy Communion.

District Vice-President Herman Cares and the Synod president, Oscar Naumann, spoke in the opening services on Tuesday and Wednesday morning. Vice-President Adolph Buenger conducted the memorial service on Thursday morning. In the closing service on Thursday evening, Pastor Ray Wiechmann preached on the basis of Luke 17:5-10.

The Tuesday and Wednesday morning sessions were devoted to hearing and discussing the essay "Principles of the Bible on Divorce." This was delivered by Pastor Frederick Gilbert of West Allis, Wisconsin.

Elections

After hearing Pastor Halboth's presidential report on Tuesday afternoon, the 296 convention delegates began balloting in the first of a series of elections. The final results were: president, Pastor Arthur F. Halboth; first vice-president, Pastor Adolph C. Buenger; second vice-president, Pastor Waldemar O. Pless; secretary, Prof. Heinrich J. Vogel; essay recorder, Prof. Armin Schuetze; cashier, Mr. G. W. Sampe; Mission Board members, Pastor Ray L. Wiechmann, Pastor George W. Boldt, and Mr. Henry A. Gawrisch; Board of Education members, Prof. Robert P. Krause, Teacher

Henry Gruenhagen, and Mr. Walter Nolte.

Missions

When things are well with Christians, they have an eager interest in all the missions carried on by their church. But Lutherans meeting in a District convention naturally direct their attention especially to the missions in their District. The following excerpts from the floor committee report indicate some of the items that mean much to us in Southeastern Wisconsin:

"Declaration of self-support [made] by three of our missions (Calvary, Gloria Dei, and Divine Peace, all in Milwaukee) in the past two years."

"Six of our present missions have or will maintain their own Christian day schools."

\$103,000.00 worth of property has been acquired since our last convention."

\$113,000.00 worth [of property] is on the priority list in this new biennium."

"We have entered the field in Chicago, and a man is being called to begin the work there."

The Convention also heard reports on our Synod's entire mission program, at home and abroad.

The Pre-Budget Subscription System

Since this matter had been referred by the 1959 Synod Convention for study throughout our Synod, some action by our District was called for. The delegates adopted this resolution: "that the Southeastern Wisconsin District go on record as favoring Synodical adoption of this system for activation in 1962."

The Report of the Commission on Doctrinal Matters

Prof. Carl Lawrenz reported for the Commission on Doctrinal Matters. He explained the Supplementary Report given to the Districts by the Commission. He also defined the "impasse" which the Commission declared to have been reached in the discussion of church fellowship principles. A lengthy discussion followed. Again there was extensive discussion and debate when the floor committee presented its report. From the report as finally adopted we select these paragraphs:

"We recognize the reality of the impasse which has been reached."

(Continued on page 270)

Direct from the Districts

Pacific Northwest

The absence of a recent report in this column ought not to be construed as indicating little or no church activity in the Pacific Northwest. As the gentle rains contribute to the inconspicuous growth of the majestic Douglas fir, the "still small voice" of the Lord continues to be heard, working effectively, though quietly, in all our fields of endeavor.

Successful Vacation Bible schools were held in most of our District's congregations during early June. Grace, Portland, and Faith, Tacoma, however, are conducting theirs in August.

Trinity, Eugene, Oregon, and Woodland Park, Portland, are pressing on steadily toward the realization of their immediate goals; adequate chapel facilities. Both congregations are in the process of having plans drawn.

Grace, Yakima, is eagerly awaiting the completion of its new church-school plant. Construction began in early summer.

Several congregations are trying to improve the quality of the music in their worship services by installing new organs. The Withrow, Washington, congregation is already enjoying a new electronic organ, which replaces a piano that had been in use for several years. Good Hope, Ellensburg, has resolved to replace its faulty reed organ with a Baldwin console model. Grace, Seattle, is still looking for a "buy" to replace its failing reed instrument.

Redeemer, Yakima, joyously welcomed Candidate Charles Tessmer in July. He was ordained and installed in Redeemer on July 17, ending a vacancy of eight months' duration.

Thirtieth Anniversary Faith, Tacoma

"Thirty years . . . and still a mission!" one might be tempted to exclaim dubiously. "What's to rejoice in that?" But Faith Congregation of Tacoma did rejoice, and rightly so.

Our thoughts were directed back beyond thirty years, to 1927, when Sunday-school work was begun with five children and three women in an abandoned "Christian" church on the south side of Tacoma.

On June 8, 1930, a small number of confirmed Lutherans under Pastor

Arthur Matzke founded Faith Evangelical Lutheran Church of Tacoma, Washington. The beginnings and subsequent years were as unpretentious as the building in which the congregation worshiped for over twenty-five years.

There were trials. "Without were fightings, within were fears." There were crippling vacancies. There were costly defections. Human efforts often hindered, and they would have utterly failed had not the Lord been gracious to us.

It was the Lord who was faithful to supply in succession resident pastors Roland Hoenecke, R. E. Jaech, Leland Grams, William Zell, and finally the present pastor. It was the Lord who gave us interim pastors Arthur Sydow, E. O. Schultz, and E. F. Kirst. They were vessels of the Lord to bring us His means of grace. It was our gracious Lord who hindered the passage of a congregational resolution to disband in 1953, when we were disheartened by a prolonged vacancy.

It was also our Lord who, through our Synod, encouraged us by permitting us to relocate and build a chapel and a parsonage in 1956. It was the Lord who moved the hearts of parents to seek thorough Christian training for their children, and who established a Christian day school in our midst just last year, granting us our first teacher, Miss Bonnie Voth.

Thus we were exhorted to "Remember" on June 26, 1960, by our jubilee speaker, Pastor H. C. Nitz of Waterloo, Wisconsin, who was in our District to deliver a convention essay. Basing his remarks on Revelation 3:3, he urged us honestly to *review* the past, zealously to *retain* the Lord's gracious blessings in Word and Sacrament, and humbly to *repent* of our own blundering efforts which hindered His work among us.

In a special evening service we were again privileged to hear our guest speaker as he applied to our hearts the lesson of Psalm 122 that "Christians Gladly Go to Church," to hear, to give thanks, to learn, and to pray.

Faith of Tacoma gratefully acknowledges thirty years of divine grace. Thirty years . . . and still a truly Christian congregation, thank God!

PAUL NITZ

Southeastern Wisconsin

Conference of Theologians

The second *Conference of Theologians* was held at the Wisconsin Lutheran Seminary, Thiensville, July 20-30. Approximately 60 theologians were present from the United States, Canada, Brazil, England, Germany, Australia, India, and the Philippine Islands. On most days sessions were held morning, afternoon, and evening. Seventeen essays were heard and discussed relating to the theme of the Conference announced by a banner behind the speaker's platform: *Una Sancta Ecclesia* — the one, holy Church.

Reports by qualified observers were heard on church conditions in Scandinavia, Australia, Canada, England, Germany, Czechoslovakia, India, the Orient, and South America. The "Impasse," reported by our Synod's Commission on Doctrinal Matters to the Districts, was discussed at length. Visitors — the meetings were open to the public — were most evident at these discussions. Over 175 visitors signed the guest register and at one time there were more than 75 visitors in the conference room. Among the visitors there were a surprisingly large number of laymen.

A few "breaks" in the conference schedule were provided by the arrangements committee. One evening — of course — a baseball game was attended. Over the weekend a tour of historical places was arranged including Trinity Lutheran Church, Freistadt, the first Lutheran church in Wisconsin; Bethesda Lutheran Home, Watertown, and Northwestern College, Watertown.

The meeting was for our area a significant event. It will be many years before so many distinguished Lutheran theologians will meet again so close to home.

Synodical Conference at Our High School

Following the close of the Conference of Theologians, the Wisconsin Lutheran High School will be host to the Synodical Conference Convention, August 2-5. About 450 delegates are expected from the Wisconsin, Missouri, Evangelical Lutheran (Norwegian), and Slovak Synods. The

High School with its spacious chapel-auditorium, numerous meeting rooms, and ample cafeteria is an ideal meeting place for such large groups.

Pastor Robert Krause, principal of the Wisconsin Lutheran High School, announced that Pastor Norman Schlavensky, Milwaukee, has accepted a call to the Department of Religion. Pastor Schlavensky, who has been helping out during the past year on a part-time basis, will assume his new duties September 1.

A Synodical Milestone

At the High School another milestone will be passed by the Synod when its new Teachers' College opens on September 13. The opening service, beginning at 10:00 A.M., will be held in the high-school auditorium, and Pastor Oscar J. Naumann, president of the Synod, will preach the sermon.

Two Milwaukee Area Building Projects

Woodlawn, Pastor Adelbert Schultz, not long ago a struggling mission on the outskirts of West Allis, expects to move into its new church by the end of the year. On June 12, Woodlawn laid the cornerstone of its new contemporary, split-level church-school building. Pastor Harry Shiley, Milwaukee, the first resident pastor of the congregation, preached the sermon. Ground was broken on January 10. The upper level of the building will contain four classrooms; the nave will be situated on the lower level. According to Pastor Schultz the cost of the building, without furnishings, will be \$118,000.00. The building project also involved a site change. The new church building is advantageously situated some four blocks west of the present church at the corner of 99th Street and Lincoln Avenue.

St. Paul's, Milwaukee, Pastor James DeGalley, founded in 1926 by the late Professor Arthur Voss, will dedicate its new church this fall. Two former pastors, Harold Schwertfeger and Arnold Schroeder, and Pastor Oscar J. Naumann, president of the Synod, will participate in the dedication services. The church, modestly contemporary, is rapidly moving to completion. Dominating the street side of the church is an extraordinarily impressive stone carving 18 feet high of Jesus with his hands in blessing upon two small children. The design was conceived and sketched by

Pastor DeGalley and executed by Adolph Regner, Milwaukee.

For both St. Paul's and Woodlawn, which have for many years suffered from antiquated and inadequate worship facilities, their brethren in the District combine to wish them God's blessings.

Ninety-fifth Anniversary To Be Observed

St. Matthew's, Milwaukee, Pastor Arthur Halboth, president of the District, is celebrating its ninety-fifth anniversary in September. On September 18, Anniversary Sunday, Pastor Adolph Buenger, first vice-president of the District, will deliver the sermon. Closing the month of festivities will be Christian Education Sunday, September 25, on which two teachers will be installed, Paul Benidt and Catherine Zuberbier. St. Matthew's was organized in 1865 and during its first five years was served by two pastors, Pastors Vorberg and Groth. Since that time, however, it has been served by only three pastors: Dr. Adolph Hoenecke, 1870-1890; Pastor August Bendler, 1890-1929; and Pastor Arthur Halboth, since 1921.

Missionary Leaves for Japan

On July 17, Pastor Luther Weindorf was commissioned as our third missionary to Japan at St. Paul's, Tess Corners. The newest missionary will leave almost immediately for Japan. Arriving in Japan a few days later will be the chairman of the Japan Executive Committee, Pastor Harry Shiley, and Pastor Edgar Hoenecke, chairman of the Synod's Board for World Missions. Pastor Shiley and Pastor Hoenecke will leave Milwaukee August 18 on a flying trip to Japan to survey the expanding field there and investigate the possibility of establishing a training school for native workers. They will also take care of incorporating our Synod in Japan — an absolute necessity if Synod is to continue its work. They expect to return to the United States September 19.

This and That

Pastor Marvin Volkman, Hurley, Wisconsin, has accepted the call as associate pastor to Grace, Waukesha, Pastor H. Woyahn. Pastor H. Woyahn, rounding out over a half a century as pastor of Grace, has been hospitalized again recently. Pastor Volkman will be installed on September 11. . . . Pastor Edwin Breiling, Two Rivers,

has been called to Good Shepherd, West Bend. Good Shepherd is vacant since its pastor, Martin Bradtke, accepted a call to Jenera, Ohio. . . . Pastor James Schaefer, Milwaukee, has received a call to Northern Rhodesia to the Bible School which the Synod plans to establish there. . . . St. John's, Libertyville, Illinois, Pastor William Lehmann, Sr., is planning in the near future — not this September — to open a parish school. Plans for calling a teacher and erecting a school are now before the voters' assembly for action. JAMES SCHAEFER

PASTORS' INSTITUTE July 4 to 8, 1960

"I thank you. I was strengthened in my own faith by this work. This is perhaps the last Pastors' Institute at which I will serve as lecturer. I am ready to be received into glory." With these thoughts Prof. John P. Meyer concluded his lectures on the First Epistle General of Peter. He was reflecting the words in the first chapter: "To an inheritance incorruptible and undefiled and that fades not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Professor Meyer has reached the age of 87 years. It was indeed a privilege and an edification for the 27 pastors and professors at the Institute to hear his lucid and edifying lectures.

The Institute was held at our Wisconsin Lutheran Seminary, Thiensville, Wisconsin, July 4 to 8, 1960. Besides Prof. Meyer, Prof. Frederic Blume also lectured every morning. His topic was the study of an early Christian writing entitled "Teaching of the Twelve Apostles." This document aroused keen interest. It is something of a manual, giving an insight into some of the practices of the early Christian Church in the matter of Baptism, Holy Communion, Church Services and other facets of congregational life. Prof. Meyer's and Prof. Blume's lectures occupied the entire morning of each day from 9:00 a.m., until 12 noon.

The afternoon meetings, 1:00 to 4:00 P.M., were devoted to two practical courses, the one on Hymnody and the other on Public Relations as it pertains to the Church.

For three afternoons Pastor Kurt Eggert, of Gethsemane Lutheran Church, Milwaukee, led the discus-

sions on the subject of Christian Hymns. This led into a deeper appreciation for the Christian hymns which have been handed down to us from the past. A wide field presents itself to the Church today in producing hymns from our age. There is a need for Christian poets and Christian musicians.

A panel discussion was presented on Thursday and Friday afternoons of the Institute. Panel members were

Prof. Heinrich Vogel of our Seminary as moderator, and Pastor Werner Franzmann of our Northwestern Publishing House, together with Pastor Herbert Koehler of the Lutheran Children's Friend Society, Wauwatosa, and Pastor James Schaefer of Atone-ment Lutheran Church, Milwaukee. Mr. David A. Runge, Church News reporter of the *Milwaukee Journal*, joined the panel on Friday afternoon. He gave the public press' viewpoint

on the matter of church news in the newspaper.

The matter of public relations covers a wide field. It is new to many. Further study of this subject would be profitable for the Church at large.

The Institute has been sponsored by the faculty of our Seminary and has proven itself as a helpful agency to the pastors of our Synod.

ADOLPH C. BUENGER, Secretary
of the Seminary Board

Smalcald Articles

(Continued from page 261)

HOLINESS OF THE CHURCH

We call the Church the *holy* Christian Church. What about this holiness? In what does it consist?

3) . . . *This holiness does not consist in albs, tonsures, long gowns, and other of their ceremonies, devised by them beyond Holy Scripture, but in the Word of God and true faith.*

Special clerical vestments in the Roman Church mark the distinction between priests and laymen. The early Church, however, till about the time of Constantine "knew no distinction between secular and religious dress." A change took place with the arrival of the Germanic tribes on the scene. Then the costumes of the ancient world gave way to the "more convenient medieval dress," but the clergy "clung to Roman and Greek fashions."

Vestments in themselves are a matter of indifference. Zwingli was wrong when he declared about such things

as surplice, tonsure, cowl, and cross that they are not "neither good nor bad," but are simply "bad." Luther continued the use of the vestments as they were customary for the Mass. On October 9, 1524, he preached for the first time in "the black gown of the scholars," as the altar picture by Lucas Cranach in the Stadtkirche of Wittenberg presents him.

The tonsure appeared in the Church about the fifth century. In old Egypt the priests of the idols Isis and Serapis had the custom of shaving their heads. The Roman Church adopted the form of the so-called St. Peter's crown. Another form was used by the Irish-Scottish Church in Britain, while the Greek Church has still another form.

Such things are indifferent in themselves, and it is an unhealthy symptom when people begin to make much of them. True holiness is assured only by the Word of God, the Gospel of the forgiveness of our sins, and is appropriated by faith, which the Gospel creates and nourishes.

(To be continued)

J. P. MEYER

Southeastern Wisconsin District Convention

(Continued from page 267)

"We recognize with our Commission that this is an impasse on differences which are divisive."

"We recognize the wisdom of the advice of the Commission to await the appearance of the Missouri Synod presentation in the finished form of a printed document."

"We recommend that the Praesidium and the Commission on Doctrinal Matters have our fellowship document printed in pamphlet form with the necessary introduction and explanatory helps."

"We recommend that, if the Missouri Synod's Committee on Doctrinal Unity and its Praesidium abide by the fellowship principles which have been enunciated in the presentation which brought about this impasse, and if they continue to defend a practice in accordance with these views, our Synod,

either in its next convention or in a special convention face this impasse and take the action called for by the Scriptural fellowship principles to which we hold."

"We recommend that efforts to heal the breach in our own midst be continued."

The convention also expressed approval of the recommendation of the Commission on Doctrinal Matters in regard to "continued efforts in approaching the Protestant Conference."

Milwaukee Lutheran Teachers' College

In connection with the report on Milwaukee Lutheran Teachers' College, it was resolved "that we heartily endorse the recommendation of the Board of Control . . . and urge our Synod to act as speedily as possible in carrying out the three recommendations as follows:

1. To have the Board of Trustees place an option on a suitable tract

of land. 2. That the Board of Control be granted the authority to engage professional services to act in harmony with our Synod's Planning Committee. 3. That at the convention of the Synod in 1961 the Board be granted the authority to form a faculty as the needs may determine."

WERNER H. FRANZMANN

A DOUBLE ANNIVERSARY

On July 10, in a service immediately after the morning worship, Trinity Lutheran Church, Town Norton, Rollingstone, Minnesota, honored the pastor and his wife, the Rev. and Mrs. Paul W. Spaude. The occasion was the fortieth anniversary of Dr. Spaude's ordination to the holy ministry and the fortieth wedding anniversary of Pastor and Mrs. Spaude. Prof. Bruce Backer, a son-in-law of the jubilarians, preached a sermon based on Psalm 1. Pastor R. Korn, formerly pastor of St. John's Ev. Lutheran Church, Lewiston,

delivered an address on the basis of I Corinthians 1:22-24. The children of the congregation sang "Beautiful Savior," and the church choir, "The Lord My Shepherd Is."

At a sumptuous dinner served by the ladies of the congregation a purse of appreciation from the congregation and various organizations was presented to the jubilarians. Adding to their joy was the presence of some of their eight children. Pastor and Mrs. Spaude have two sons who are professors in our schools, two who are pastors, and a daughter who is a Christian day-school teacher.

Pastor and Mrs. Spaude give all glory to God for the privilege of observing their anniversaries.

OPENING EXERCISES AT NORTHWESTERN LUTHERAN ACADEMY

Northwestern Lutheran Academy will begin classwork of the new school year at 8:15 A.M., Thursday, September 8. The opening service and registration will be held at 2:00 P.M., Wednesday, September 7. However, new students will present themselves for examination at 1:00 P.M., Tuesday, September 6. All parents and friends are invited to attend the opening service.

R. A. FENSKE

ANNOUNCEMENT

The school year at Dr. Martin Luther College will begin on Wednesday, September 7, at 8:30. All new students are to report for registration on Monday, September 5, and all former students on the following day.

CARL L. SCHWEPPE

ATTENTION — STUDENTS OF D.M.L.C.

By resolution of the Board of Control of Dr. Martin Luther College the fees for music lessons have been raised from \$32.00 per year to \$42.00 per year. This is to take effect at the beginning of the 1960-61 school year.

MARTIN ALBRECHT
Chairman of Music Department

HELP NEEDED

Single persons, married couples, to be house parents. Please write Bethesda Lutheran Home, Box 296, Watertown, Wis.

RHODESIAN MEDICAL MISSION

Names of Nurses Wanted

Synod endorsed the establishment of a dispensary in the Northern Rhodesia mission field. Limited medical aid has already been given by wives of missionaries. The Executive Committee is now ready to engage a full-time registered nurse to operate the dispensary. Applications or suggested names are to be sent to Arthur Tacke, M.D., 2465 W. Capitol Drive, Milwaukee 6, Wis.

A. L. MENNICKE

MISSIONARY AVAILABLE FOR PREACHING

Missionary Edgar Greve, Northern Rhodesia, Africa, who is home on furlough,

is available for preaching dates this fall. Any requests are to be addressed to the Rev. Edgar Greve, Ixonia, Wis.

A. L. MENNICKE

AN OFFER

St. John's of West Bend, Wis., offers 62 large, almost new German hymnals. Cost to applicant: handling charges only. Contact:

Pastor Waldemar Sauer
818 6th Ave.
West Bend, Wis.

AN OFFER

The Lutheran Liturgy; the Lutheran Agenda; large pulpit Bible (perfect condition). All books are black. Write to:

Zion Lutheran Church
5360 Nebraska Ave.
Toledo 7, Ohio

CALL ACCEPTED

Notice is hereby given by the Board of Regents of Michigan Lutheran Seminary that Pastor Paul Kuske of Maumee, Ohio, has accepted the call to become dean of students at Michigan Lutheran Seminary, Saginaw, Michigan.

J. R. CUDWORTH, Secretary

NOTICE OF WITHDRAWAL

Pastors H. C. Duehlmeier, L. W. Schierenbeck, Elton Hallauer, and Harland Reed have declared their withdrawal from the Wisconsin Evangelical Lutheran Synod because of its position in union matters.

M. J. LENZ, President
Minnesota District

ESSAY AVAILABLE

"Blessings of Church Fellowship," an essay by Pastor John Raabe, prepared in catechetical form and delivered at the recent convention of the Minnesota District, is available in a 40-page booklet at a cost of 25 cents per copy plus postage. Congregations, church boards, or individuals desiring it for study may send their orders, enclosing the necessary remittance, to

Prof. M. Albrecht
43 Waldheim Dr.
New Ulm, Minnesota

CALENDAR OF CONFERENCES

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: Sept. 19 and 20, 1960. Communion service 9:00 a.m.

Place: St. John Lutheran Church, Zilwaukee, Mich.; T. J. Horneber, host pastor. Speaker: A. Kehrberg (W. Krueger, alternate).

Agenda: Exegesis on Gal. 2 (cont.), R. Gensmer; Gal. 3, R. Holtz; Teaching the Third Article in the Confirmation Instruction Class, J. Spaude; Should Young Children Be Brought to the Worship Service?, A. W. Schleef; Does Our Preaching Need Revitalizing?, H. Kaesmeyer; An Evaluation of "Christianity Today," K. Vertz; Is Participation in the Dance to be Prohibited or Severely Frowned Upon?, L. Lothert; Bible Study Outline on Evangelism; Regular Reports.

Excuses and requests for lodging should be sent to the host pastor.

R. A. SCHULTZ, Secretary

MINNESOTA

CROW RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 20 and 21, 1960.

Time: 10:00 a.m.

Place: St. Paul's, Montrose, Minn.

Sermon: P. R. Janke (alternate: M. J. Lenz).

Agenda: Terms of the Ministry in Scripture, Theo. Bauer; Isagogics of Joel, E. Otterstatter; Exegesis of Titus, W. Neumann; Sermon Study of Rev. 2:1-7, R. H. Roth;

Historical Development of the Common Order of Service, H. Hempel.

Please inform the host pastor, A. E. Schulz, of your intended presence or absence and regarding lodging.

W. E. NEUMANN, Secretary

WESTERN WISCONSIN

SOUTHWESTERN DELEGATE CONFERENCE

Date: Aug. 30, 1960.

Place: St. John's, Sparta, H. Winkel, pastor. Time: 9:30 a.m.

A. STUEBS, Secretary

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Sept. 20 and 21, 1960, Lewiston, Minn.

Tuesday, Sept. 20

9:00 a.m. Holy Communion service: E. Schoenike, preacher (P. Spaude, alternate). Exegesis on Joel 2:12-19, W. E. Gutzke; A Study of the Athanasian Creed, Prof. W. Schmidt.

Wednesday, Sept. 21

9:00 a.m. Purpose and Place of Sponsors at Baptism, R. P. Korn; Uniform Practice Over Against Sales and Suppers, K. Neumann; Reports.

Meals will be served by the host parish. Conference brethren are asked to announce their attendance or absence to the host pastor.

HAROLD A. ESSMANN, Secretary

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Engel, John M., in Grace Ev. Lutheran Church, Burke, S. Dak., and in Peace Ev. Lutheran Church, Carlock, S. Dak., by A. Engel; assisted by K. Fuhlbrigge, D. D. Plocher, K. Strack; July 17, 1960.

Gieschen Edgar, in Zion Ev. Lutheran Church, Akaska, S. Dak., and in St. James Ev. Lutheran Church, Tolstoy, S. Dak., by W. Ten Broek; assisted by H. Gieschen; July 10, 1960.

Lindloff, Lyle J., in St. Timothy Ev. Lutheran Church, St. Louis Park, Minn., by Wm. Lindloff; assisted by D. Lindloff, C. Mischke, R. Palmer, W. Dorn, W. Zell; July 17, 1960.

Installed

Pastors

Frohman, Richard, in Immanuel, Sault Ste. Marie, Mich., by T. Hoffmann; assisted by G. Krause; and in Our Savior, Cedarville, Mich., by T. Hoffmann; assisted by G. Krause, R. Lauersdorf; July 17, 1960.

Walther, Herbert G., in Zion Lutheran Church, Toledo, Ohio, by L. H. Raasch; assisted by P. Kuske, M. Kell, H. Hartenberg, K. Kuhlmann, W. Valleskey, and Vicar D. Cherney; July 24, 1960.

Teachers

Lanphear, Gerald, as principal of St. Paul's Lutheran School, Bangor, Wis., by A. Stuebs; July 24, 1960.

Jenswold, John, as principal of Calvary Lutheran School, Thiensville, Wis., by F. Tabbert; July 17, 1960.

CHANGE OF ADDRESS

Pastors

Walther, Herbert G., 3340 Nebraska Ave., Toledo 7, Ohio

Lindloff, Lyle J., 5036 Texas Ave., St. Louis Park, Minn.

Frohman, Richard, 345 Nolte Street, Sault Ste. Marie, Mich.

MISSION FESTIVAL

June 12, 1960

Trinity Church, Elkton, S. Dak.

Offering: \$158.80. Wm. Lindloff, pastor.

THE QUEST FOR TRUTH

By Theo. Dierks, S.T.D.

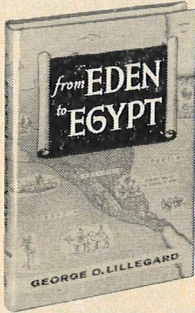


The Quest for Truth is written for college students who are haunted by the fear of losing their faith, and who embark on an anxious quest for truth. It is for the latter that Dr. Dierks wrote this book — to enable them to fight the enemies of Christianity on their own ground, to expose the inherent flaws of any anti-Christian philosophy or theory, to meet the claims of reason with the facts of Scripture, and above all to point up the fact that only God, through His Word, can provide that certainty of faith which comes to those who sincerely engage in the quest for truth. Cloth. 84 pages.

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FROM EDEN TO EGYPT

By George O. Lillegard

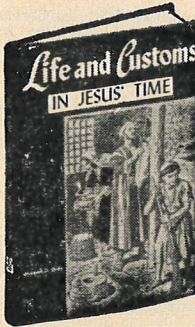


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No. 3N13 \$3.00

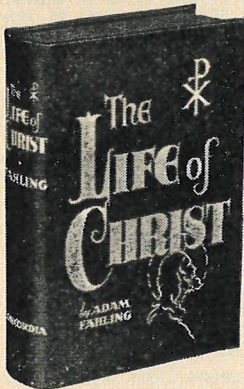
LIFE AND CUSTOMS IN JESUS' TIME. By Joseph J. Gift. 188 pages. Cloth. In simple language that can be read for pure enjoyment as well as information, here is an authentic picture of home and domestic life, farm and field, social life, commerce and economics, and the religious and political life of Jesus' day.



The plain, clear, easily understood style makes this an excellent reference book for use at home and to place in the church library.

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THE LIFE OF CHRIST. By Adam Fahling. 743 pages. Red Buckram. A readable, scholarly, thoroughly documented study of the life of Christ based on a harmony of the Gospels. In addition to the great volume of information on ancient history, archaeology, geography, chronology, and other related fields of study pertaining to the life of the Savior, the book provides many other practical helps: A map of the Holy Land on inside of both covers, lists of the miracles of Jesus, His parables, the genealogy of Christ, the family of Jesus, a topical index, and index of Scripture passages.



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