

THE NORTHWESTERN  
**Lutheran**

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Volume 48, Number 25





# BRIEFS

## by the Editor

and work for more manpower, for our established congregations, for our missions present and future, for our Christian day schools and for our area high schools.

\* \* \* \*

A pastor informs us that his congregation has decided to send *The Northwestern Lutheran* to all its members who were recently called up with the Thirty-Second (Red Arrow) Division of Wisconsin. We have heard of a few other congregations who are sending our churchpaper to every member in the armed services.

It might be mentioned here that our Lutheran Spiritual Welfare Commission supplies these men (and students away at non-synodical colleges and universities) with MEDICATIONS. We know that some people are under the impression that the Commission also sends *The Northwestern Lutheran* to them, but such is not the case.

Is this perhaps an idea for other congregations to pick up, for the spiritual welfare of their service men?

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There is a great deal of misunderstanding and confusion regarding the meaning of "Avoid them" in Romans 16:17. Professor Schuetze goes at the heart of this confusion when he treats the question: "Is the 'Avoid Them' of Romans 16:17 the

Same as Excommunication?" (See "A Lantern to Our Footsteps," page 391.)

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In the November 5 issue we printed a notice of the installation of six instructors at Wisconsin Lutheran High School at the beginning of this school year. In this issue the installation of six instructors at Lakeside Lutheran High School is reported. It is obvious that so many installations reflect the growth of enrollments at our area Lutheran high schools. This growth and the continuing demand for more instructors should alert us once again to carry on our manpower recruitment program with vision and vigor. We can't tell our Lord: "Stop getting people interested in a Christian secondary education for their youngsters! Stop giving us these opportunities for deepening the convictions of faith in our young people and preparing them better to serve Thee! Stop blessing us in this way!" We can't tell Him this anymore than we can ask Him to stop opening the doors of mission opportunities. Instead, our only course is to pray

This issue carries the first in a series of articles on the topic: "Entrenched Unionistic Practices." The author of the first article, Professor Carl Lawrenz, states the reasons for this series in his introductory remarks.

We might add another reason why the need for this kind of information is felt. In 1956, the Synodical Conference asked for the creation of a joint intersynodical committee to discuss doctrinal matters. Our Synod agreed to this step, in another effort to remove the differences that threatened our fellowship with The Lutheran Church—Missouri Synod. The same Synodical Conference resolutions also asked the member bodies of the Synodical Conference to exercise restraint in their churchpapers as to publishing material that would point out and expose objectionable trends and practices in a member body. The thought was that the exercise of such restraint would create a better atmosphere for the discussions in the committee meetings. Willing to do everything toward the success of these discussions, the members of our Commission agreed

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The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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# Editorials

## Some Truth From Rome

There are a number of Bible difficulties in Scripture, among them the genealogy of Christ. The genealogy of Christ in Matthew 1 is not the same as the genealogy in Luke 3. Not only does Luke tabulate more ancestors in Christ's line from the time of Abraham, but he also records a different set of names. Matthew, for example, makes David's son Solomon the ancestor of Christ, while Luke indicates that David's son Nathan is the forefather of Christ. Scholars have produced various theories to account for this apparently irreconcilable difference in genealogies.

After presenting several theories to explain this discrepancy, a Catholic publication remarks: "Whatever theory we hold — and we admit no theory is absolutely satisfactory — Catholics accept the two genealogies as part of the Sacred Scriptures, guaranteed them by the divine infallible voice of an authoritative teaching Church. The rationalist scholar is unscholarly and unfair, because he starts out with the set purpose of denying the historical value of a document which goes counter to his personal views."

The Catholic approach is obvious in the assertion that the Bible is to be accepted as God's Word because the Catholic Church says so, and that it is only the Catholic Church that can infallibly interpret the Bible. Aside from this statement, we also know that Rome is guilty of misinterpreting Scripture and that it does not hesitate to place itself and its tradition above Scripture. In its claims and in its practice it insults and blasphemes the Word of God.

Yet, paradoxically, it retains a respect for that Word because it believes that God is its Author; it considers Scripture sacred because it is divinely inspired. It does not discard a portion of the Bible because there are unexplained differences or discrepancies. In this respect it differs from the rationalist scholar who discards whatever of God's Word his reason does not find acceptable.

In this respect the Catholic Church's approach is to be preferred to that of Protestant or even that of Lutheran scholars who employ such Bible difficulties as the genealogies of Christ to unsettle their hearers' or their readers' faith in an inspired Word.

C. TOPPE

\* \* \* \*

**Slogans** A slogan, to be effective must be short, catchy, clever. "Hasn't scratched yet," "Not a cough in a carload," "He kept us out of war" — these were in their day good slogans that sold a kitchen cleanser, sold carloads of cigarettes, and helped elect a man to the presidency of the United States.

To achieve their purpose of capturing the fancy of the people, slogans have to be brief and cleverly expressed, but they need not, and often do not, stick closely to the truth. In fact, strict truthfulness is not at all a characteristic of slogans as we meet them in advertising. The story is told of a certain cigarette that people complained that it was too strong. The manufacturer promptly met the complaint, not by changing the cigarette, but by changing the slogan. He now advertised that his product was mild and yet it satisfied. That seemed to satisfy the complainers.

Because the typical slogan catches the popular fancy only if it is clever, the Church cannot make much use of slogans. The clever, catchy phrases that sometimes appear on bulletin boards do more harm than good, simply because they do not meet the first requirement of everything that the Church offers, namely, that it tell the truth and nothing but the truth.

There are phrases in the Bible that can be classed as slogans. Gideon and his little army had a very effective slogan that they used in the battle against the Midianites. They blew their trumpets, broke their pitchers, held up their torches, and shouted their slogan: "The sword of the Lord and Gideon." That slogan had the authority of the Lord behind it. That was what made it effective.

Several times Jesus said, "He that hath ears to hear, let him hear." That is the kind of sentence that one remembers after hearing it only once. That is a quality that makes a slogan good. In II Timothy 2:19 we read: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "The Lord knoweth them that are his" — that is about as close as Scripture comes to framing a slogan. That sentence is brief, easily remembered, readily understood, and (what cannot be said of most slogans) it is altogether true and full of unflinching comfort to the Christian. It is effective because it has the power of God behind it.

E. E. KOWALKE

\* \* \* \*

**Too Late** The day is coming when the time of grace will be terminated. There is such a thing as postponing and putting off repentance too long. Jesus spoke of that when He said: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." There are no sadder words than these: "You are too late. You have waited so long that you have missed your chance."

That may happen already during this lifetime. God may close the door to a man while he is still alive. God is patient and longsuffering with sinners. He will put up with a lot. But if you keep on spurning His calls to repentance and continue in your indifferent, worldly ways, the time may come when the Lord says: I am through with you. From henceforth my door remains closed to you. When God has once spoken that verdict over a man, his eternal fate is sealed. Listen to the drastic words of the Prophet Amos: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not famine of bread, nor a thirst of water, but of hearing the words of the Lord. . . . They shall run to and fro to seek the word of the Lord, and they shall not find it." When God finally takes His Word away from a person or a church, the door remains forever shut.

But whether or not God will shut His door to people already during their lifetime, one thing is certain, and that is that those who postponed entering too long

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# Studies in God's Word:

## Christ At Heart's Door

**Behold, I stand at the door,  
and knock: if any man hear  
my voice, and open the door,  
I will come in to him, and will  
sup with him, and he with me  
(Revelation 3:20).**

The well-known religious painting "Christ At Heart's Door" pictures the Savior standing at a closed door rapping for admittance. This title has succeeded in capturing the spiritual sense of the Savior's words, "Behold, I stand at the door, and knock."

These words have a special meaning for us at the beginning of a new church year. In the coming months those great saving acts of God, all the things that He has done for our salvation, will again be proclaimed to us. Through His Word Christ will knock at the door of our heart.

### He Wants To Be Admitted

We do not always welcome every one who raps at our door. Perhaps we will first look to see who is standing outside. Now who is it that stands at the door of our heart and desires to enter? It isn't a wandering beggar asking for a handout. It isn't a stranger whose business may not be of interest to us. It isn't an itinerant salesman who has come to take advantage of us. It is One whom we know well and who knows us even better. He once lived on earth as we do, but now reigns in glory. It is our Redeemer, the King of kings and Lord of lords, to whom has been given a name that is above every name, before whom every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. The Savior of sinners, our best and truest Friend, He it is who stands at the door of our heart and knocks. Why do we hesitate? One glance, and we ought to be ready to say:

*Redeemer, come! I open wide  
My Heart to Thee; here, Lord, abide!  
Let me Thine inner presence feel,  
Thy grace and love in me reveal;  
Thy Holy Spirit guide us on  
Until our glorious goal is won.  
Eternal praise and fame  
We offer to Thy name.*

### He Comes To Bless Us

Our Lord comes not to ask a favor of us, but to do something for us. Listen to His words, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." According to Oriental custom there was a special significance in the fact that people were found together at the same table. It did not merely mean that they had come together to eat. It was an expression of friendship. Enemies would not have gathered at the same table. To eat with a man was to be his close friend and companion. Christ wants us to feel the full force of this intimate relationship when He says, "I will sup with him." I will dine with him. I will lay bare My innermost soul to him. I will give him all that I have. There is no real blessing that I will withhold from him.

Let us not fail to note that Christ makes this promise without any restriction or condition. "If any man (regardless of who or what he may be) hear my voice, . . . I will come in to him, and will sup with him." Christ knocks not only at the door of the great, the rich and the learned, but also at the door of the lowly, the poor, and the illiterate. He knocks not only at the door of the decent, the respectable, and the well-behaved, but also at the door of the ungodly, the immoral, and the wicked. Before the holy God there is no difference. All have sinned and come short of the glory of God. All alike are sinners, and He has come to save sinners.

### Will He Get In?

According to an ancient fable, a little girl looked long and earnestly at the picture of "Christ At Heart's Door," then asked her father, "Did He get in?"

That is an important question for us also. Will He get in? Is there a welcome place for Him in our hearts and in our lives? At the beginning of this new church year He stands in a special way at the door of our hearts, knocking. God willing, we shall again have access to His Word in purity and truth. Whenever we read our Bibles, when we listen to a sermon, when the Sacraments are administered in our midst, Christ will be knocking at the door of our heart.

Will He get in? What will our answer be? What can it be but this, "Come in, Lord Jesus! Come into our hearts! Come into our homes! Come into our lives with Thy grace and blessing!"

*Come, Thou precious Ransom, come,  
Only Hope for sinful mortals!  
Come, O Savior of the world!  
Open are to Thee all portals.  
Come, Thy beauty let us see;  
Anxiously we wait for Thee.*

*Enter now my waiting heart,  
Glorious King and Lord most holy.  
Dwell in me and ne'er depart,  
Tho' I am but poor and lowly.  
Ah, what riches will be mine  
When Thou art my Guest Divine!*

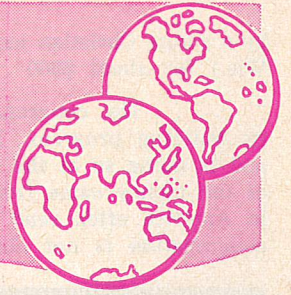
*My hosannas and my palms  
Graciously receive, I pray Thee;  
Evermore, as best I can,  
Savior, I will homage pay Thee,  
And in faith I will embrace,  
Lord, Thy merit thro' Thy grace.*

*Hail, hosanna, David's Son!  
Help, Lord, hear our supplication!  
Let Thy kingdom, scepter, crown,  
Bring us blessing and salvation,  
That forever we may sing:  
Hail, hosanna! to our King.*

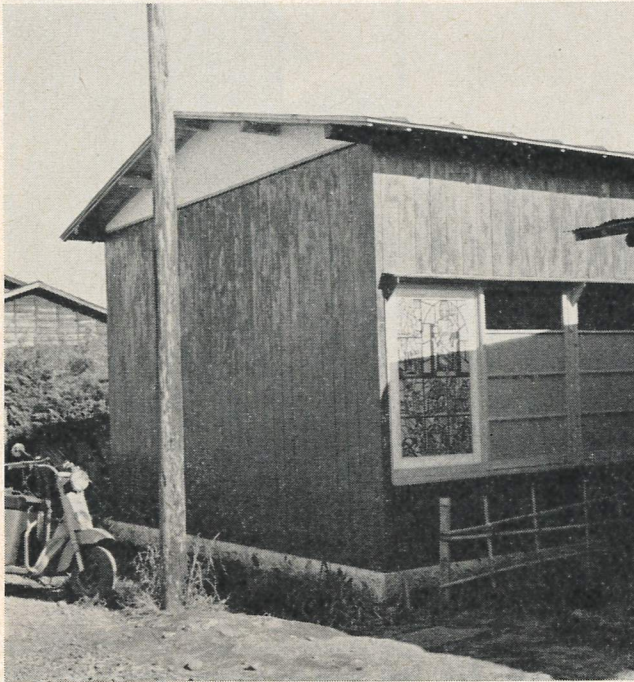
C. MISCHKE



# News FROM OUR Missions



## "Humble Beginnings in Japan"



Outside view of Utsunomiya Lutheran Church.  
Note "stained glass" window.

[This article and the accompanying pictures gives you more information regarding our first formal church building in Japan. This was reported briefly in the Oct. 22 issue.—Ed.]

Three years ago, Pastor Richard Seeger was sent to Japan by our Synod. At first, he spent most of his time in Tokyo, studying the Japanese language. After he had mastered the language sufficiently, he began mission work in Tokyo. Soon thereafter, Pastor Richard Poetter, who had previously labored in Japan, joined him as our second missionary. In the summer of 1960, a third missionary, Pastor Luther Weindorf, was added to our mission staff.

Since very little mission work was being carried on by other church bodies in the cities north of Tokyo, our missionaries and Board for World Missions decided to concentrate our efforts in that area.

In August, Missionary Seeger and his family returned to the States on furlough. He gave a stirring report on the work in Japan at our Synod Convention in Milwaukee. He is now traveling throughout Synod, preaching and lecturing in many congregations. Our readers are urged



Missionary Seeger in his first real church building.

to attend his lectures whenever he appears in your area.

In one of his letters, before coming home, Missionary Seeger wrote,

"'My Word shall not return unto me void.' That is the promise that God has given to the Wisconsin Synod and to the missionaries it has sent out. In February of 1960, our Synod started mission work in Utsunomiya, capital of Tochigi Prefecture. For a few months, the public hall was used to house the fledgling group of seekers. However, after a while, it was made known that a Christian group using the public hall to spread the Christian doctrine was not welcome. One of the members of the group gladly offered the use of his small home to conduct services. The offer was gladly received, although it was understood from the beginning that such a situation was to be only temporary.

"On May 5, 1961, by the grace of God and with the help of believers in Tokyo and in America, a building, consisting of 213 square feet, was completed and dedicated to the service of God in Utsunomiya. Missionaries Poetter, Weindorf, and Seeger were present on this glad day. This is the one and only formal church building that our Synod has in Japan.

"The chapel was erected and furnished, complete with organ, chairs, altar, 'stained glass' window (donated



by a young Christian named Michael Loose of Milwaukee, Wis.) for about \$560 . . . exclusive of land.

. . . . The congregation borrowed \$170 to complete its building program. It is obligated to pay this back and is doing so at the rate of 5% per month. The rest of the money came from gifts that dedicated Christians in America often send to us to use as we see fit. The congregation is not obligated to pay this back, but it

probably will, so that other Christians in Daigo, Tsuchiura, Mito, and elsewhere will be able to raise up houses unto the Lord in their areas. We know that our little building probably looks pitifully small and, in fact, is small! But we are convinced that the Lord Jesus will be able to use this small mustard seed to raise up a strong and mighty group of His witnesses.

"We hope that all of you will join us in thanking Him who made even this small start possible."



*Part of congregation at dedication service. The building will hold about 30 people.*



*Some of those who gathered for the dedication. Believers from as far away as Mito were present.*

### **Dedication of School Addition and Seventy-Fifth Anniversary of School**

**St. John's, Barre Mills, Wisconsin**

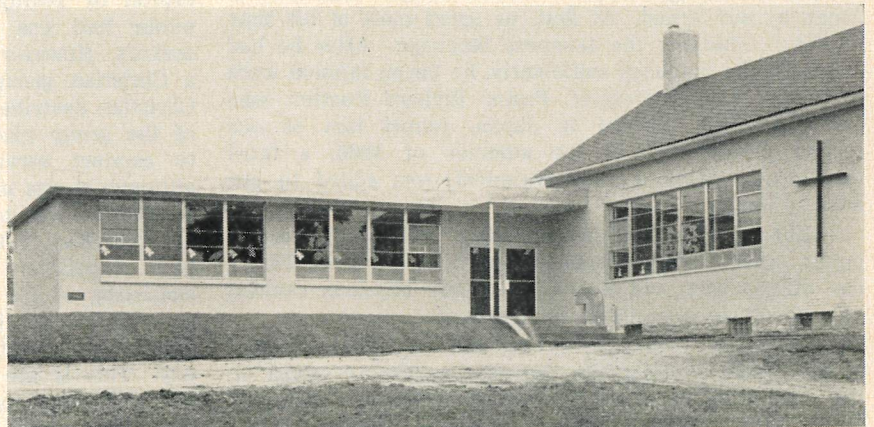
On October 1, members and friends of St. John's Lutheran Church of Barre Mills gathered in the house of God with very special reasons to sing His praise. For in the morning service, the congregation was privileged to observe the seventy-fifth anniversary of the establishment of a Christian day school, and in the afternoon an addition to its school was dedicated to the glory of God. The morning speaker was Pastor Wayne Schmidt of Luther High, Onalaska, while Pastor Reginald Siegler of Bangor preached the dedicatory sermon in the afternoon.

The roots of the Christian day school in Barre Mills go back to the middle of the last century when the first settlers arrived in this valley, for the minutes of the first meetings show deep concern for the proper training and feeding of the lambs of

Christ. It was not until 1886, however, that a full-time Christian day school was opened by a school society supported by 23 dedicated members, and the following year the congregation took over its operation. The school flourished to such an extent that soon there were two classrooms and two male teachers, with about

100 pupils attending. The enrollment fell off at the turn of the century with the establishment of daughter congregations in West Salem and Bangor, and the school became a one-room school. Since 1953, growing enrollment again made necessary a second teacher. Over three-fourths of the

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*St. John's Lutheran School, Barre Mills, Wisconsin*



## Topic:

Is the "Avoid Them" of  
Romans 16:17 the same  
As Excommunication?

# A Lantern to Our Footsteps

*God's Reply to Our Questions*

The question is sometimes asked: How are we to look upon Lutherans that are not members of a synod with whom we are in fellowship? This is really not a new question. It is one we have had to answer for years. But there is renewed interest in it because we no longer are in fellowship with The Lutheran Church—Missouri Synod, a body with whom we had close fraternal ties for over 90 years. Do we look upon all of them as unbelievers? Do we claim that they are no longer Christians? When someone is excommunicated from a Christian congregation, that is what is meant. Is the "avoid them" of Romans 16:17 the same as excommunication?

### With Whom Does Matthew 18:15-17 Concern Itself?

Let us compare Romans 16:17 with Matthew 18:15-17, the important reference that speaks of excommunication. We ask first: To whom is each of them applicable, the avoiding of Romans 16 and the excommunication of Matthew 18? Our Savior says in Matthew 18: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Then He shows the lengths to which a Christian will go in his efforts to bring his sinning brother to repentance. He will speak to him alone. If he fails, he will enlist the help of one or two other Christian brethren, and if that still results in failure, the congregation is to be called upon to help. When all of these earnest, consecrated efforts result in failure, it has become apparent that the man is an impenitent sinner. He has shown himself to be one who has hardened his heart against the Christian admonition that has been spoken to him. He will not repent. Here then we are concerned with an impenitent sinner, one whose impenitence in the face of earnest Christian admonition shows him to have lost his faith in Christ.

### Who Is Spoken of in Romans 16:17?

Now let us look at Romans 16:17. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Who is spoken of here? Those who are guilty of departing from the Scriptures in doctrine and practice. This, however, does not have reference to such who in weakness fall into an error which they readily give up again when they are corrected by the Word of God. The form of the Greek word that is translated "cause" really means "are causing or making," or we may say, "are continuing to make or cause." They are such who continue in their error, uphold it, defend it. We usually refer to them for that reason as "persistent errorists." Whether this error has resulted in a complete loss of faith or not is not the consideration here. It may have, and again it may not have, resulted in that. Although error is harmful to faith, not every error will make the presence of faith impossible. The point here

is that they have shown themselves to persist in their errors.

So the one is applicable to an impenitent sinner, who has lost his faith, the other to all persistent errorists.

### The Action Called for in Matthew 18

Let us next compare our two references as to the action that each calls for. In Matthew 18 our Savior says: "Let him be unto thee as a heathen man and a publican." After his impenitence has shown him to be a sinner who has lost his faith, he is no longer to be considered a fellow Christian. He is to be looked upon as an unbeliever. He is excluded from the Christian congregation as one who by his impenitence has shown himself to be on the way to eternal damnation. This exclusion we commonly call excommunication.

### The Action That Romans 16 Calls For

What is called for in Romans 16? "Avoid them," we read. This would be excommunication only if the persistent errorist has shown himself to be impenitent, to be an unbeliever. Yet that does not lie in the term itself, and in most cases it would not mean excommunication. But there is to be an avoiding. Does this mean that I cannot carry on business with them? Does it mean that I may no longer buy insurance from an A.A.L. salesman who belongs to the Missouri Synod? (This question was asked in a letter.) Does this mean that I may not visit with them on a social level? Surely not. But it does mean that we cannot treat them as Christian brethren, for error has come between us, divides them from us, even though it may not have completely destroyed their faith. We usually put it this way: We cannot have religious fellowship with them.

### Matthew 18 Deals with Individuals

Let us compare the two references in one more matter. As we read Matthew 18, we note that our Savior used the singular, "thy brother," "let him be unto thee." In excommunication we are dealing with an individual. We excommunicate only individuals, not entire groups, not whole church bodies.

### Romans 16 Applicable Also to Groups

As we, however, read Romans 16, we see that the plural is used. What we have here is applicable not only to individuals, but also to groups. If one individual persists in error, he is to be avoided. But also if an entire group, a church body, persists in its erroneous confession, the avoiding is to be applied to it. Such avoiding does not pass judgment upon the personal faith of any individual within the group, but it is testimony also

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# Prophecy And Fulfillment

## Nebuchadnezzar's Dream: The Development and Fall of World Empires

Daniel 2:31-36

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king.

In the first chapter of his book Daniel told how it came about that he, a youth of the Hebrew people, was trained in the language and learning of the Babylonians, among whom his people were captives, and then entered the government service of the Babylonian king, Nebuchadnezzar.

### Daniel, God's Agent in Revealing the Divine Purposes

In the second chapter of his work Daniel shows how he becomes God's instrument for revealing to God's people in the Babylonian Captivity and also to the heathen nations, of whom at this time the Babylonians were the chief, that behind the so-called good and bad fortunes of men there lie the eternal purposes of the Almighty; that He will keep His promises of grace for all men; and that He will use the mighty power of the world empires of history to accomplish His own purposes, purposes that can be understood only in the light of the promise of the Messiah who was to come and of the kingdom which He was to establish.

### A Message to the World Empires

Through Daniel, an official of the Babylonian government, the Lord created a way for revealing to Nebuchadnezzar and to the heathen nations with their dreams of world empire that they were utterly wrong in their notions of what they were achieving by their own strength and skill. They seemed to themselves to be facing only glorious victory and success. At the height of their power the Babylonians, and every world empire after them, seemed to be riding the crest of the wave. There seemed to be nothing that could stem their progress from one victory and success to the next. Through Daniel the Lord showed them that they, though they were the mightiest power yet raised by the hand of man and though they dazzled men with the glittering splendor of their rule, were in reality rushing headlong toward ultimate defeat and utter ruin.

### A Message for God's People

The words of Daniel were however not intended only for the minds and hearts of the enemies and conquerors of the people of God. The people of Judah, now in the Babylonian Exile, were to learn an important lesson as well.

In their conquest of Judah the Babylonians had apparently scored an important victory. They had destroyed the city of Jerusalem and deported its people to the land of Mesopotamia. In ancient times the fate of such a deported people had regularly been complete annihilation and oblivion. The Ten Tribes of Israel had been led off into captivity by their Assyrian conquerors and had disappeared from the pages of history, to be remembered only as "The Lost Ten Tribes of Israel." Would a similar fate await the captive Kingdom of Judah? Would the destruction of Jerusalem spell the end of all hopes of the people of God for the future and of all their expectations for the kingdom of the Messiah? Outwardly it surely seemed as if Jerusalem, its people, and its God were to be consigned to the rubbish heaps of history, to be of

interest possibly to some future antiquarian but scarcely a power still to be reckoned with in any sphere.

Through the work of Daniel the Prophet, God's own people were to be reassured that there was every reason in the world why they should cling to their hopes for the future, since that future was to be determined, not by schemes or abilities which they might develop, but by the gracious purposes of the one true God, the Lord of heaven and earth, who held the destiny of all men and nations in the palms of His hands.

### The Vision of Nebuchadnezzar

To bring these messages home to both the heathen conquerors and the afflicted captives from the land of Judah, the Lord let King Nebuchadnezzar see a vision in which the fate of the world empires from his day till the establishment of the New Testament kingdom of Christ was in symbolical fashion unrolled before the sleeping king.

The vision Nebuchadnezzar beheld was that of an immense statue, with head of gold, breast and arms of silver, abdomen and thighs of bronze, legs of iron, and feet part iron and part clay.

The wise men of Babylon were unable to tell the king the meaning of this vision. This Daniel was able to do, since the Lord of Heaven whom Daniel served revealed the meaning to him.

### An Outline of Future History Till Christ's Coming

What Daniel revealed as the interpretation of the dream was in broad outlines the history of the world from Nebuchadnezzar till Christ: the magnificent ancient empire of Nebuchadnezzar represented by the gold head, was to give way to that of the Medo-Persians, represented by the silver breast and arms. The power of the Persians was to be smashed by the empire of Alexander, the Macedonian Greek, represented in the statue of the vision by the

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# Entrenched Unionistic Practices

**Introductory Remarks** Our Wisconsin Synod has found *The Theology of Fellowship*, Part II, of the Doctrinal Unity Committee of The Lutheran Church—Missouri Synod to be an unscriptural presentation on church fellowship, inasmuch as it no longer excludes all joint worship and church work with those who in their public confession persistently cling to errors in doctrine and practice. In declaring this at its recent convention, our Synod at the same time pointed out that this new position on fellowship has already become deeply entrenched in the public practice of the Missouri Synod and in connection with such practices has been repeatedly reaffirmed in principle by Missouri Synod convention resolutions. All this was concisely stated in the following eleventh “whereas” of our Synod’s resolutions declaring a suspension of fellowship with The Lutheran Church—Missouri Synod:

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

The Editorial Board of *The Northwestern Lutheran* felt that it might be well to acquaint its readers with some of the current instances of such unscriptural practice within The Lutheran Church—Missouri Synod. It seemed natural to begin with one of those briefly listed in the aforementioned “whereas,” namely the NATIONAL LUTHERAN EDUCATIONAL CONFERENCE, convening in the framework of joint devotions.

**The Organizational Setup** Let us take a look at this conference by studying its own brochure announcing the fiftieth anniversary convention, January 10-12, 1960, at the Statler-Hilton Hotel, Boston, Massachusetts. When this brochure was sent also to Wisconsin Lutheran Seminary, with an invitation urging participation, our Seminary was faced with a direct responsibility of evaluating this meeting and of reaching a decision concerning it. Listed as members of this conference in the brochure are the presidents of 20 Lutheran seminaries, of 29 Lutheran senior colleges, of six Lutheran junior colleges; and the ranking executives of six Lutheran boards of higher education. It should be noted that included in this list are not only the educational leaders of all the National Lutheran Council synods, but also men in a similar position of high responsibility within The Lutheran Church—Missouri Synod, the executive secretary of its Board of Higher Education, the president of Concordia Seminary, St. Louis, and the president of Valparaiso University. In keeping

with this membership pattern, a college president of the present American Lutheran Church is listed as the conference president, a college president of The Lutheran Church—Missouri Synod as vice-president, and a United Lutheran Church educator as executive director. The seven-member Executive Committee is listed as consisting of six National Lutheran Council seminary and college presidents and of the executive secretary of the Missouri Synod Board of Higher Education.

**The Conference Program** *New Dimensions in Lutheran Higher Education* was announced as the overall theme to be discussed from various aspects in the seven sessions of this three-day conference. Listed among the speakers, panelists, and moderators on the program were seminary and college presidents, professors, and educational leaders of the United Lutheran Church, the Augustana Lutheran Church, the present American Lutheran Church, and The Lutheran Church—Missouri Synod. In view of the wide range of divergent theological convictions, especially also on the doctrine of the inspiration of Scripture and its inerrancy, represented by these program leaders and by the conference officers and members, the thought could readily arise whether these men would be able to speak with a great deal of unanimity concerning the most vital needs of Lutheran education. It could be maintained, however, that the conference program might still offer an opportunity to bear fearless testimony to what is Scripturally sound in Lutheran education.

**The Devotions** The definitely disturbing feature lies in the fact that opening devotions for each day’s sessions, and also devotions at the close of the conference, were announced in this convention brochure, all of them to be conducted by the president of an Augustana Lutheran college. Since the Statler-Hilton Hotel has no devotions of its own, they could be nothing else than conference devotions, joint worship arranged for the Conference and by the Conference, whose members and officers are clearly defined. Such joint worship is not pleasing to our Lord, who in His Word, and in the interest of His precious Word as the Bread of Life, forbids us to worship with those who persistently cling to errors in doctrine and practice (Matt. 7:15-19; II Tim. 2:17-19; II John 9-11; Rom. 16:17, 18). For as we worship with errorists we give approval to their errors.

It is for this reason that The Lutheran Church—Missouri Synod, even as our own Synod, has not yet established church fellowship with any of the Lutheran synods which comprise the National Lutheran Council. It still declares them to be heterodox Lutheran churches, clinging to unscriptural doctrine and practice. Hence Missouri Synod congregations have not and do not worship with the congregations of the United Lutheran Church, the Augustana Lutheran Church, or of any of the other National Lutheran Council synods. How then can it be God-pleasing for the theological leaders of the Missouri Synod, its seminary and college presidents, to worship jointly with the theological leaders of the United



Lutheran Church, the Augustana Lutheran Church, or of any of the other National Lutheran Council synods?

It ought to be remembered that at the very time of this National Lutheran Educational Conference these same seminary and college presidents of the United Lutheran Church and the Augustana Lutheran Church were giving approval to the merging of their synods and two other synods into a new Lutheran church body, the Lutheran Church in America, on the basis of a confession concerning the Word of God that is very deliberately a disavowal of the verbal inspiration of Holy Scripture and its inerrancy.

These joint devotions were one of the unionistic practices within the official family of the Missouri Synod against which our Commission on Doctrinal Matters bore earnest brotherly testimony at the joint meetings of the Synodical Conference doctrinal commissions. As the "whereas" of our synodical resolution indicates, our testimony was not heeded but the educational leaders of the Missouri Synod continued to participate in the National Lutheran Education Conference as it convened again on January 8-10 of the subsequent year in the same framework of joint conference devotions.

CARL LAWRENZ

## An Open Letter

### President O. Naumann Dispels a Misgiving

Dear Mrs. —:

Your letter of October 12 addressed to one of the editors of *The Northwestern Lutheran* was given to me with the request that I supply the information you seek.

You enclosed with your letter a clipping from the postconvention *Wisconsin Synod Herald* which reports that our Synod voted the sum of \$184,500 for expansion of the Calvary Lutheran Student Chapel at Madison, Wisconsin. This action appeared to you to be inconsistent with the suspension of fellowship with The Lutheran Church—Missouri Synod, whose two Wisconsin Districts conduct the student mission at Madison together with our Synod.

A brief look at the Convention program will show that the mission board reports and requests were acted upon rather early in our Convention. The question of continued fellowship with The Lutheran Church—Missouri Synod was one of the last things decided during those days. Quite naturally the appropriation for any expansion in joint work, such as the building project at the Madison Student Mission, were contingent upon the question of continued fellowship. This was stated on the floor of the Convention. Even though this item was included in the proposed budget, it will not be expended for a joint project now that the practice of fellowship has been suspended. Funds will, however, be needed to carry on the student mission among our Wisconsin Synod members at the University of Wisconsin. About 700 members of our Synod are at this university.

I regret that the report concerning this action of the Convention has been misunderstood. I believe, however, that our reporters were concerned about telling our members that other matters beside the fellowship question were decided by our Convention. These reports

show that our delegates had no intention of curtailing the preaching of the Gospel or of neglecting the souls entrusted to our care. The positive and forward-looking resolutions on mission expansion, on training more workers for the Church, on providing needed facilities for our mission congregations, and a retirement plan for our servants in the Lord proved that our Synod is concerned about doing the work the Lord has called us to do.

I should like to call your attention to parts d and e of Resolution 1 of Floor Committee 2. The first states "that we are ready to continue our support of the joint projects carried on by the Synodical Conference and by groups within the Synodical Conference until we can adjust to the new conditions brought about by the suspension of fellowship with The Lutheran Church—Missouri Synod." This resolution expresses our determination to serve the souls entrusted to our care in these joint projects. The work must be done, but the division of the work and the dissolution of the joint projects must be effected in such a way as to cause the least possible disturbance for the souls to whom we minister. Some projects can be dissolved more quickly than others. All joint projects must be dissolved unless fellowship practice can on a Scriptural basis be restored.

During this period of adjustment we plead with our members in our resolutions "to manifest the understanding, consideration, and patience of love."

I trust that this will dispel your misgivings. It would be inconsistent, as you state, to suspend fellowship in one resolution and to resolve to expand the practice of fellowship in another. This we do not intend to do.

May the Lord grant us grace to confess the whole truth of His Word and to practice in harmony with that confession at all times!

Sincerely yours in Christ,

OSCAR J. NAUMANN

## Anniversaries

### Golden Weddings

Mr. and Mrs. Yates Sickler of Grace, Ringle, Wisconsin, on October 11, 1961.

Mr. and Mrs. Frank Goemer of St. Paul's, Litchfield, Minnesota, on October 22, 1961.

Mr. and Mrs. Edward J. Henning of St. Peter's, Eldorado, Wisconsin, on November 5, 1961.

Mr. and Mrs. Erdreich Kiecker of Emanuel, Town Wellington, Fairfax, Minnesota, on November 5, 1961.

Mr. and Mrs. Herman Pommerening of Grace, Oshkosh, Wisconsin, on November 8, 1961.

Mr. and Mrs. Edward Summers of Trinity, Nicollet, Minnesota, on November 19, 1961.

### Fifty-Fifth Wedding

Mr. and Mrs. Fred Krohn, Sr., of Trinity, Nicollet, Minnesota, on October 1, 1961.

### Sixty-Fifth Wedding

Mr. and Mrs. F. J. Zummach of Immanuel, rural Hutchinson, Minnesota, on October 30, 1961.



# Direct from the Districts

## Arizona-California

### California Mission District Organized

The California Mission District was organized on November 2 at St. John's Lutheran Church, Tarzana, in a special session of the California Delegate Conference following the sessions of the Arizona-California District Pastoral Conference. Mission District status was granted to California by the last convention of Synod. While California will remain a part of the Arizona-California District, its mission affairs will henceforth be administered by its own mission board. Elected to this newly created mission board were the Rev. Paul Heyn, Pomona (3 years), the Rev. Robert Hochmuth, Santa Clara (1 year), and Mr. Carl Loeper, Granada Hills (2 years).

### Lodi Goes Independent

Christ Lutheran Church, Lodi, California, became self-supporting as of October 1. This congregation, which numbers approximately 230 communicants, only recently joined the fellowship of the Wisconsin Synod. The Rev. G. F. Zimmermann is the pastor.

### Pomona, Our Savior, Becomes Self-Supporting

Our Savior Lutheran Church, Pomona, California, achieved self-supporting status on September 1. It opened a Christian day school in the same month, with 16 children in grades 1-4. Miss Barbara Winter is the teacher. Pastor Paul Heyn and his family are now occupying the new parsonage, which has just been completed.

King of Kings Mission in Orange County, California, is in the process of calling a pastor to replace the Rev. Gilbert Seager, who was forced to resign because of illness.

### Joint Reformation Service

The Wisconsin Synod churches of the Phoenix metropolitan area held their annual joint Reformation service on Sunday evening, October 29. The Rev. Oscar J. Naumann preached the sermon, and a mass choir from participating churches sang two anthems. President Naumann attended the District Pastoral Confer-

ence in Los Angeles the same week.

Grace Lutheran Church, Tucson, the Rev. E. A. Sitz, pastor, observed its fiftieth anniversary on October 29. Anniversary speakers were President Naumann in the morning service, the Rev. R. H. Zimmermann, a former assistant pastor, in the afternoon, and the Rev. E. A. Sitz in the evening. Grace Church is among the oldest Lutheran churches in Arizona.

### Building Projects and Improvements

Several building projects in the District are nearing completion. Among them are the parish hall addition of Zion, Phoenix, the chapel at Morenci, Arizona, and the remodeling and enlarging of the chapel at the East Fork Apache Mission. Resurrection Lutheran Church, Phoenix, is ready to begin construction of its new church to replace the small frame structure erected 20 years ago. Plans for a new parsonage for Redeemer Church, Phoenix, are being completed.

New pews, seating over 400, were dedicated by Redeemer Church, Tucson, in August. This congregation is currently calling an additional teacher for the third grade of its Christian day school.

### Christian Education Note

A recent report by the District Board of Education revealed that the 10 schools in our District have a combined enrollment of 1,117, taught by 37 teachers.

### Double Observance at San Carlos

Grace Lutheran Apache Indian Mission Congregation at San Carlos celebrated the fortieth anniversary of the dedication of its church on October 22. The annual mission festival was celebrated on the same day. Approximately 300 persons attended the services and partook of the dinner served by the ladies of the congregation. Missionary Alfred Uplegger reports that during the 40 years since the church was built, 1,023 persons were baptized, 320 couples were married, 554 were buried, and about 5,000 were communed. The festival thank-offering for missions of the Wisconsin Synod amounted to \$102.73.

I. G. FREY

## Southeastern Wisconsin

### Reformation Service

About 2000 Milwaukee-area Lutherans of our Synod joined in a Reformation service at the High School on October 29. Pastor Karl Krauss of Lansing, Michigan, preached the festival sermon: "O earth, earth, earth, hear the Word of the Lord" (Jer. 22:29). Choral and instrumental groups from our Seminary, from Northwestern College, from the High School, and from Milwaukee congregations took part in the service and formed a massed choir under the direction of Mr. James Albrecht. The service was sponsored by the Milwaukee Federation of Wisconsin Synod Churches.

Pastor Herbert Lau of Elkhorn was privileged recently to observe the fortieth anniversary of his ordination to the holy ministry. Members of Friedens, Kenosha, honored District Vice-President Adolph Buenger, who has completed 25 years in the pastoral ministry. We join their congregations in asking God's continued blessings upon these workers in His vineyard.

Milwaukee Lutheran Teachers' College has purchased a dwelling to provide living quarters for 18 students. Mr. and Mrs. Kretzmann are serving as house-parents.

Wisconsin Lutheran High School was host to about 600 Christian day- and high-school teachers during the annual State Teachers' Conference, November 2 and 3. Mr. John Gawrisc of the high-school faculty is recovering from serious illness, and hopes to resume teaching duties soon. The school's Ladies' Guild has undertaken to buy uniforms for the band; and the Men's Club is purchasing gymnasium equipment for the school.

Pastor Gale Maas, Brownsville, has accepted a call to a pastorate in the Minnesota District. Pastor Paul Kuehl of Cudahy has accepted the call to serve as professor at Northwestern College, Watertown.

President Halboth reports five pastoral vacancies in our District at this time. They are: the mission at Brookfield; Grace, Milwaukee; St. Paul's, Cudahy; St. Jacobi, Milwaukee; and St. Paul's, Brownsville.

RICHARD D. BALGE



# By the Way

By H. C. Nitz

## Emotional and Unscientific

"Emotional" and "unscriptural" fitly describes both pros and cons in many a religious controversy. And often when a strong word is used, the discerning reader will say, "The term does not really fit the facts."

Materialistic sociologists and modernistic churchmen are unduly alarming us with "emotional and unscientific" statements about the increase of the human race and are using a loaded word when they speak of a "population explosion." For some sobering words on the "problem" we are indebted to the following report in *Our Sunday Visitor* of October 15, 1961:

New York — Alarmists who shout "population explosion" at the drop of a statistic got little comfort from the experts who met here.

Demographers from 44 nations attended a week-long International Population Conference held at New York University. A total of 128 scientific reports dealt objectively with topics such as birth control, that are usually considered controversial.

They agreed that the world's population is increasing at what some consider an alarming rate. But, to the population experts the term "explosion" is emotional and unscientific. What is more, the term does not really fit the facts.

Typical was the statement of Dr. Dudley Kirk of the Population Council.

"The point is," he said, "that the trend extrapolated geometrically leads to infinity. We have growth in all fields of human endeavor. Population growth is actually very slow compared to growth in other fields.

"For example, consider the rate of automobile production. If you extrapolate the present rate, you find that long before population growth will present a space problem, all the surface area of the globe will be covered with asphalt and all the asphalt will be covered with automobiles locked in a final, conclusive traffic jam.

"After all, it is not biologically possible for the world population growth for long to exceed three

per cent a year. In what field of endeavor would you call a three per cent rate 'an explosion'? The term is unfortunate and would not be used at a scientific meeting such as this. We are a scientific society and not a social movement."

A similar view was expressed by another expert in the field, a scientist who preferred to remain anonymous.

"I think it is fair," he said, "to say that we do not agree with alarmist statements about the rate of population growth. But demographers would feel better if world population growth were not so high."

## Ju Ju Gods

"Ju Ju Gods in West Africa" is the title of a new book by Linn Haitz, who spent two years in Nigeria as a lay-worker for the Missionary Board of the Lutheran Synodical Conference.

The squeamish reader may not "enjoy" some of the things reported in this eyewitness report on conditions

among the pagans in Africa. But the author's interest is not morbid. His alertness to what he saw and heard is paired with a warmly sympathetic heart for the spiritual misery of the Nigerians. And in his contacts with the natives he effectively witnessed for the Savior.

A reviewer correctly comments: "In his book he succeeds in captivating the interest of the reader by relating his experiences on the mission field — elaborating on native superstitions — juju houses built for storing wooden images used in the worship of spirits by Africans terrorized by evil spirits. Through the preaching of the Gospel of Jesus Christ, Mr. Haitz witnessed the wonderful work of the Holy Spirit in the hearts of these people."

Buy, read, pass on this informative book. The language is simple enough to deserve a place in our church and school libraries. The format is that of a large paperback. The price is just one dollar. It may be ordered from the Northwestern Publishing House.

## Wisconsin Lutheran Seminary

When the Seminary opened for a new school year on September 5, its aim remained unchanged, as set forth for many years in its catalogs. What it wishes to offer to its students is not merely an opportunity for some further schooling, in this instance, opportunity for specialized study in various fields of theology. No, our Seminary still has the very specific aim of offering a satisfactory preparation for those who desire to enter the ministry of the Lutheran Church. As it did throughout the years since its founding almost a century ago, so it still purposes to train its students "to preach and teach the Gospel of Jesus Christ in conscious agreement with the confessions of our (Lutheran) Church and to do all their pastoral work in the spirit of the Gospel. Both the theoretical and practical courses of the Seminary are arranged to serve this purpose." In the opening address on Luke 9:57, 58, the undersigned exhorted the 59 students in attendance for the present school year to pursue such ministerial

training with wholehearted devotion to their Lord and Savior, who has established the Gospel ministry and who calls men into it.

### Enrollment

Of the 59 students in attendance, 18 are Seniors, 16 are Middlers, and 25 are Juniors. In addition, 12 enrolled students are serving a full year of vicarage, and four others are spending a year in supplementary study at other educational institutions. This gives our Seminary a total enrollment of 75. It is our fervent hope that with the heartening growth in enrollment that the Lord has given our Synod at its various training schools for ministerial students, the future Seminary classes will not merely equal the size of our present Junior class but soon exceed it.

### Department for Special Ministerial Students

At its fall meeting the Seminary Board of Control made provision for the appointment of a committee, con-



sisting of two Board members and two faculty members, which is to meet in the near future with a comparable committee from Northwestern College to study the implementation of the recent synodical resolution which instructed both schools to develop Departments for Special Ministerial Students.

#### Kitchen Modernization — Athletic Field

In planning for a larger student body in the near future, our Seminary undertook the complete remodeling and modernization of our Seminary

kitchen during the past summer at a cost of \$17,679.20. This covers not only new kitchen equipment but also new floors for our kitchen and dining room. The new facilities provided by this project, completed during the first weeks of the new school year, are deeply appreciated by our maintenance staff and will facilitate their services to the Seminary. It can also be reported that during the summer months a portion of our Seminary property was leveled out and prepared for an athletic field, something which our students found lacking on our campus heretofore.

#### Pastors' Institute

A new feature in the educational program of our Seminary is the Pastors' Institute conducted during the school year for the first time this fall as previously described and announced in *The Northwestern Lutheran*. We are pleased by the sustained interest shown in the program of in-service training, as this was evidenced by the regular attendance of about 40 participants during the course of the six weekly sessions held on Monday afternoons.

CARL LAWRENZ

## Dedicatory and Groundbreaking Services

Monticello, Minnesota



From left to right: Allen Carlson, vice-president of St. Peter's; Pastor E. J. Otterstatter; Grant Schleif, president; the Rev. R. Hanke, former pastor of St. Peter's.

On September 3, 1961, St. Peter's Ev. Lutheran Church, Monticello, Minnesota, celebrated its fiftieth anniversary of organization. The congregation had been organized, on the same date 50 years ago, by the sainted Pastor Paul E. Horn. He had been commissioned by the Minnesota Synod as traveling missionary to Monticello and Becker, Minnesota. The beginning was indeed very small — three voting members and one lady member. However, already the next year they incorporated their congregation and built a house of worship 28'x38' with beautiful art-glass windows for \$1,700.80. (Times have changed!)

The congregation received support from our Synod until 1948.

The following pastors served the congregation during these 50 years: Paul E. Horn; R. Schierenbeck; R. Ave-Lallemant; Carl Schmidt; Carl Schrader; Walter Voigt; Gustav G. Haase; M. J. Lenz; Ray L. Wiechmann; Paul R. Hanke; Loren A. Schaller; E. J. Otterstatter.

Since St. Peter's has outgrown its present church building, it was necessary to celebrate with two services in the morning and one in the evening. Pastor Ray L. Wiechmann spoke in the morning, basing his message on I Chronicles 29:10-19,

exhorting the congregation to "Learn from David and His People to Celebrate Aright." The evening speaker was M. J. Lenz, president of the Minnesota District, basing his message on Hebrews 13:8. He exhorted us to "Praise the Eternal Savior."

The groundbreaking service in the afternoon was conducted by Pastor Paul R. Hanke. He based his message on Exodus 33:14, 15, urging us to build successfully, saying: "Your Success in Building a House of Worship Lies in God's Promise: 'My Presence Shall Go with Thee.'"

The congregation is now in the process of building a church 40'x100', with a 16x24-foot study on the rear of the building. The structure is to be of light-weight blocks on the interior and of brick on the exterior.

E. J. OTTERSTATTER

#### Briefs

(Continued from page 386)

to the exercise of this restraint. It was also agreed to set aside sufficient time at each meeting for a consideration of incidents and developments that were troubling the fellowship waters. (We might add that our Commission never agreed to a complete ban on such matters from our churchpapers.)

As a result, our churchpapers did not carry as much information on these matters as it would have normally. Since the impasse developed early in 1960, we no longer felt bound by this agreement. However, it was felt wise to exercise further restraint until the recessed convention of the Synodical Conference in May of 1961 should clarify the picture. Therefore there was little time to publish details of the union-



istic practice to which our Commission had entered its protest in the joint committee meetings. The need for more information of this kind was expressed on the convention floor. Since the convention the desire for more information in this area has been expressed repeatedly.

\* \* \* \*

We had promised for this issue an analysis of the reaction to "The Surprising Beliefs of Our Future Ministers," which appeared in the September Redbook Magazine. However, we shall have to defer that to the next issue, since space is lacking.

### Prophecy And Fulfillment

(Continued from page 392)

bronze abdomen and thighs, since bronze was the material out of which weapons of war were ordinarily fashioned in that day. Alexander's rule would soon be divided into two main parts, represented by the two thighs of bronze and to be found in the Egypt ruled over by the Ptolemies

of the time after the death of Alexander the Great and in the kingdom of Syria ruled over by the Seleucids during the same period. But both these powers would succumb to the fierce power of Rome, pictured in the vision by the legs of iron and the feet of iron and clay.

It was to be during the days of this Roman Empire that the God of heaven would raise up the eternal kingdom of His Son, His Church of the New Testament, a kingdom that shall stand forever.

### The Fulfillment of the Vision

Daniel interpreted the meaning of his vision to the king. As we look into the pages of history we can see how these prophecies were fulfilled, so accurately and step for step, that the only way the unbelieving critic of God's Word can escape the conclusion that there is a God of history who has revealed Himself in His Word of truth, the Holy Bible, is to deny that there ever was a man like Daniel who did the things the book

that bears his name describes him as having done.

FREDERIC E. BLUME

### Dedication of School Addition

(Continued from page 390)

congregation's members are graduates of the Christian day school. Present teachers are Mr. Armin Huhn, principal, and Miss Merlien Jaekel.

The addition consists of a new wing which is 28 by 75 feet in size, and includes a second classroom, a principal's office, a second heating system for the new wing, and a large multi-purpose area.

St. John's looks back with gratitude to the many obvious blessings which have been given through its Christian day school, and faces the unknown and uncertain future with the confident hope that the Lord will continue to prosper the training of its children in the future as bountifully as He has in the past.

H. PAUSTIAN

### Editorials

(Continued from page 387)

for one trivial reason or another will find themselves barred on the Day of Judgment. They will be left in outer darkness, where there shall be weeping and gnashing of teeth. Jesus warns us against procrastination, against postponement of getting right with God. It might have been, but it will not be, if we do not seek the Lord while He may be found. If you figure on getting under the wire at the last moment, it may be too late. "Now is the accepted time, now is the day of salvation."

IM. P. FREY

### A Lantern to Our Footsteps

(Continued from page 391)

to each individual that by his membership he, too, is involved in the error in which his group persists.

### Always an Earnest Testimony and Warning Against Error

Is the avoiding of Romans 16 then the same as excommunication? Not necessarily. Excommunication ex-

cludes an impenitent sinner from the Christian congregation as an unbeliever and is applicable only to individuals. The avoiding of Romans 16 does not necessarily pass judgment upon anyone's personal faith, but it always expresses itself against the departure from God's Word that is taught and defended; it testifies against persistent error, also of an entire church body, and is an earnest warning against the dangers involved in any departure from Scripture.

How then are we to look upon Lutherans that are not members of a synod with whom we are in fellowship? We do not pass judgment upon their personal faith. We do not deny the presence of many sincere Christians in these bodies. But the errors in the bodies with which they are associated do not permit us to practice religious fellowship with them. Although we will rejoice over whatever Gospel preaching is done and heard in their midst, their errors do not permit us, according to Scripture, to join in worship and church work with them as Christian brethren. But we look forward with longing to the day when Christ will gather all His own from everywhere to the perfect fellowship that shall be enjoyed with Him and with all the fellow redeemed in heaven throughout eternity.

ARMIN SCHUETZE

### APPOINTMENT

Pastor William Lange of Wisconsin Rapids, has been appointed to fill the unexpired term of Pastor John Schaadt on the Western Wisconsin District Mission Board.

R. W. MUELLER,  
District President

### CALL TO SEMINARY ACCEPTED

Prof. Martin Albrecht has accepted the call to our Seminary at Mequon. He will remain at D.M.L.C. to the end of the present school year.

The Board of Control  
ADOLPH C. BUENGER, Secretary

### CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College should like to fill two positions in the department of music: one professorship granted by the last convention of Synod, and one vacancy, the position of chairman of the music department, caused by Prof. Martin Albrecht's acceptance of the call he received from our Seminary at Mequon, Wisconsin.

One person to be called should possess qualifications necessary to teach instrumental music and to teach courses in the theory of music. The other should possess the additional qualifications necessary to assume the responsibility of the chairman of the music department.

Members of Synod are herewith invited to nominate candidates for these two positions. Kindly accompany each nomination with pertinent information about the nominee.

All nominations should be in the hands of the undersigned by January 3, 1962.

ARTHUR GLENDE, Secretary  
17 South Jefferson St.  
New Ulm, Minn.

### ALASKA ADDRESSES WANTED

Anyone knowing of Wisconsin Synod Lutherans who are residing in Alaska or who



are moving there is asked to send names and addresses to:

Pastor Lee Sabrowsky  
1804 N.E. 25th Ave.  
Portland 12, Oreg.

Or  
Pastor R. L. Wiechmann, Chairman  
General Board for Home Missions  
2611 Kinnickinnic Ave.  
Milwaukee 7, Wis.

## CALENDAR OF CONFERENCES

### MINNESOTA

#### MANKATO PASTORAL CONFERENCE

Date: Dec. 5, 1961, 9:30 a.m.  
Place: Le Sueur, Minn., Grace Lutheran.  
Preacher: A. Martens (R. Hoenecke, alternate).  
Agenda: Exegesis and essay on "Prayer for civic occasions" as per assignments.  
M. BIRKHOLZ, Secretary

#### NEW ULM PASTORAL CONFERENCE

Date: Feb. 28, 1962.  
Time: 9:30 a.m.  
Place: St. John's Ev. Lutheran Church, New Ulm, Minn.  
The Program: The Validity of the Means of Grace, R. Hoenecke; John 10:32-36,

G. Birkholz; The Athanasian Creed, R. Schoeneck.

The Confessional Speaker: W. J. Schmidt (alternate, A. H. Reaume).

ALVIN R. KIENETZ, Secretary

## ORDINATIONS AND INSTALLATIONS

### Pastor

Wendland, Robert P., as pastor of Immanuel Ev. Lutheran Church, Ward, S. Dak., by G. P. Eckert, Oct. 29, 1961.

### Instructors

Adickes, Robert  
Buroff, Christine  
Denninger, John  
Eberhardt, Robert

Gugel, Richard  
Koch, Marvin  
Strohm, Philip

were installed as instructors at Lakeside Lutheran High School, Fort Atkinson, Wis., by R. Brassow; Oct. 5, 1961.

Kothe, Theodore, and Lueck, Lyle were installed as instructors at Luther High School, Onalaska, Wis., by Wayne Schmidt; Aug. 31, 1961.

### Teachers

Bartsch, Waldemar C., as teacher at East Fork Mission School, Whiteriver, Ariz., by H. E. Hartzell; Aug. 27, 1961.

Nessler, Donald, as Boys' Advisor and teacher at East Fork Mission School, Whiteriver, Ariz., by H. E. Hartzell; Aug. 27, 1961.

## CHANGE OF ADDRESS

### Pastor

Frey, Oscar, 2832 Hardin, Saginaw, Mich.

## MISSION FESTIVALS

### September 17, 1961

Christ Church, Marshall, Minn.  
Offering: \$3,041.40. E. R. Gamm, pastor.

### October 1, 1961

St. Paul Church, Fort Atkinson, Wis.  
Offering: \$2,826.94. H. A. Gieschen, pastor.  
St. Peter Church, Mishicot, Wis.  
Offering: \$570.41. D. Worgull, pastor.

### October 8, 1961

Rockwood Church, R. 4, Manitowoc, Wis.  
Offering: \$116.05. D. Worgull, pastor.

### October 15, 1961

Zion Church, Morrison, Wis.  
Offering: \$2,519.60. Dr. H. A. Koch, pastor.

### October 22, 1961

Grace Apache Indian Mission, San Carlos, Ariz.  
Offering: \$102.73. A. M. Uplegger, pastor.

## CONTRIBUTIONS SENT DIRECTLY TO TREASURER'S OFFICE For Month of September 1961

### For Books for Missions

Peace Lutheran Sunday School, Bradenton, Fla. ....\$ 6.05

### For Lutheran Spiritual Welfare Commission

Mr. and Mrs. John Dreier, Green Bay, Wis. ....\$ 10.00  
Fred A. Rusch, St. Paul, Minn. .... 1.00  
Mrs. H. Knief, Ironwood, Mich. .... 1.00  
\$ 12.00

### For Northern Rhodesia Bible School

Miss Lorraine Radtke, Milwaukee, Wis. ....\$ 10.00

### For Refugee Mission Fund

A friend in Key West, Fla. ....\$ 10.00

### For General Relief

Southeastern Michigan Pastoral Conference ....\$ 41.48  
Pacific Northwest District Delegate Conference .... 25.00  
Lincoln Trinity Lutheran Sunday School, Lincoln, Mich. .... 2.00  
\$ 68.48

### For Church Extension Fund

Children of Immanuel Lutheran Christian Day School, Hadar, Nebr. ....\$ 15.60  
Eastern Delegate Conference of Dakota-Montana District .... 29.66

### — Memorial Wreaths —

In memory of Mrs. Alvina Kuhlmann, by Mr. and Mrs. Edgar Hahn, Oconomowoc, Wis. .... 5.00  
In memory of John D. Rabenburg from friends and relatives 100.00  
In memory of John D. Rabenburg by Mr. and Mrs. Calvin Frey, Adam Frey, and Otto Frey .... 6.00  
In memory of Mrs. E. R. Schneider, Appleton, Wis., by Mr. and Mrs. John Wendt, Van Dyne, Wis. .... 2.00  
In memory of Loretta Hackbarth, by Mr. and Mrs. Theodore Hackbarth and son .... 10.00  
In memory of Rev. Carl Henning, by Mr. and Mrs. Fred Buch, Mrs. Ray Ristow and family, Mrs. Elsie Roach, Mr. and Mrs. James Roach, Mr. and Mrs. Roland Davis, and Richard Roach, Tawas City, Mich. .... 16.00  
\$ 184.26

NORRIS KOOPMANN, Treasurer

## ACKNOWLEDGMENT AND THANKS

Our Home for the Aged at Belle Plaine, Minn., acknowledges with sincere gratitude the following contributions in cash and in kind:

St. James Ladies Guild, St. Paul, Minn. ....\$ 50.00  
Maple Creek Emanuel Lutheran Church, New London, Wis. 12.47  
Trinity Lynn Church, Hutchinson, Minn. (Memorial wreath for George Martens) .... 2.00  
Grace Lutheran Church, Sugar Bush, Wis. .... 25.53  
Memorial wreath for Henry Lowinske, by the family .... 5.00  
Memorial wreath for Reynard Becker by Mt. Olive Women's Club, Delano, Minn. .... 2.00  
Grace Lutheran Church, Stockton, Minn. .... 10.00  
Memorial wreath for Henry Konken, remitted by Pastor Wm. Lindloff, Austin, Minn. .... 5.00

Memorial wreath for Paul Hansen, by Mr. and Mrs. Milford Paxton, Marshall, Minn. .... 9.00  
Lanesburg Lutheran Ladies Aid, New Prague, Minn. .... 10.00  
Memorial wreath for Mrs. Carrie Karstens, Trinity Ladies Aid, Elkton, S. Dak. .... 10.00  
Memorial wreath for Mrs. Carrie Karstens, Mr. and Mrs. Elmer Smallfield, Elkton, S. Dak. .... 1.00  
Memorial wreath for Mrs. Henry Hellmann, St. Paul's, New Ulm, Minn. .... 250.00  
St. John's Ladies Aid, Sleepy Eye, Minn. .... 50.00  
St. Paul's Ladies Aid, Jordan, Minn. (In memory of Mr. Soley's 100th birthday) .... 10.00  
Memorial wreath for Martha A. Herzberg, by brothers and sisters .... 450.00  
Memorial wreath for Mr. Oluf M. Vangen by Ingebritson's, remitted by Luther Vangen .... 10.00  
Memorial wreath for Herman E. Ackerman by Zion Lutheran Ladies Aid, Phoenix, Ariz. .... 2.00  
St. Paul's Lutheran Ladies Aid, Brownsville, Wis. .... 15.00  
Memorial wreath for Grandma Handt by Mrs. Augusta Handt, Charles City, Iowa .... 6.00  
Lutheran Ladies Guild, Nicollet, Minn. .... 50.00  
St. Paul's Ev. Lutheran Aid, Litchfield, Minn. .... 50.00  
Memorial wreath for Louis Gahnz, by Mrs. Louis Gahnz and family .... 25.00  
Smith's Mill Dorcas Society, Smith's Mill, Minn. .... 25.00  
St. John's Y. P. S., Alma City, Minn. .... 25.00  
St. John's Lutheran Ladies Aid, Alma City, Minn. .... 25.00  
Memorial wreath for Wm. Brenke, by Mrs. Wm. Brenke, Belle Plaine, Minn. .... 10.00  
Ladies Aid of St. Paul's Lutheran Church, North Mankato, Minn. .... 50.00  
Memorial wreath for Fred Trost, Trinity Church, Belle Plaine, Minn. .... 1.00  
Memorial wreath for Miss Louise M. Wendtland, N. N. .... 10.00  
St. Paul's Ev. Lutheran Congregation and Ladies Aid, New Ulm, Minn. .... 550.00  
Trinity Ladies Aid, Belle Plaine, Minn. .... 50.00  
Memorial wreath for J. Henry Swanson, by the family .... 5.00  
Memorial wreath for Miss Louise Rautenberg, St. Paul's, New Ulm, Minn. .... 10.00  
Christ Lutheran Church Ladies Aid, N. St. Paul, Minn. .... 20.00  
St. James Ladies Guild, St. Paul, Minn. .... 500.00  
Grace Lutheran Church, Le Sueur, Minn. .... 100.00  
Herman Heldt, St. James, Minn. .... 1.00  
Miss Frieda Koerner, Annandale, Minn. .... 5.00  
St. John's Ev. Lutheran Church, Sleepy Eye, Minn. .... 10.00  
St. John's Ev. Lutheran Church, Vesta, Minn. .... 2.00  
Memorial wreath for Miles Olson by Mrs. Miles Olson, remitted by Pastor E. R. Berwald, Buffalo, Minn. .... 10.00  
Agnes Flxsen, New Ulm, Minn. .... 25.00  
Memorial wreath for William Henry Renneke, St. John's Ev. Lutheran Church, Sleepy Eye, Minn. .... 1.00  
Mrs. Emma Vergin, Belle Plaine, Minn. .... 5.00  
Mr. and Mrs. Melvin Beise, Jordan, Minn. .... 25.00  
Trinity Ev. Lutheran Church, Belle Plaine, Minn. .... 301.00  
Memorial wreath for Mrs. Charles Krueger, Belle Plaine, Minn. .... 2.00  
St. John's Ev. Lutheran Church, Burlington, Wis. .... 25.00  
Mt. Olive Guild, St. Paul, Minn. .... 15.00  
Elsie C. Gundlach, St. Paul, Minn. .... 10.00  
St. John's Lutheran Ladies Aid, Fairfax, Minn. .... 50.00  
St. John's Lutheran Church, Hancock, Minn. .... 21.53  
West Florence Ladies Aid, Lake City, Minn. .... 5.00

R. W. SCHLICHT



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Jan 01 62

Please send A CHRISTMAS GIFT SUBSCRIPTION for  
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