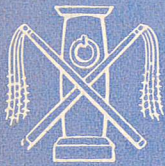


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BRIEFS

by the Editor

We didn't care much for many of the religious thoughts expressed in connection with Lt. Col. John Glenn's space flight. A number of these had to do with prayer. A common idea was this: The flight succeeded *because* so many people were praying for its success and for the safety of John Glenn.

Let us do some sober reflecting about this idea. Aren't men assuming quite a bit when they ascribe such a success to the effectiveness of prayers said by perhaps millions? They talk as though they knew the mind of God in this matter. Of course, the thing could not have been done without God's will. Nothing ever is. But to say that He granted success to this venture in response to the prayers of many men is another matter. We simply don't know that He did so — and we should be humble enough to admit that fact. "For who hath known the mind of the Lord? or who hath been his counselor?" (Rom. 11:34.)

Besides, when men lay this success to the prayers of millions, they imply that God gave the project His blessing. What will they do with the much greater success of the Russians

in this area? Their man orbited the earth 17 times, while our man made the circuit only three times. From the line of argument set forth above it would follow that the Lord blessed the Russian endeavor almost six times more than ours. Were the Russian prayers six times more acceptable and effective? You see, when men get away from the sane and sober base of God's Word, they must indulge in untenable fancies. They paint themselves into a corner and make themselves look ridiculous.

* * * *

Perhaps the most sensible words spoken in connection with the epochal event came from Lt. Col. Glenn himself. He was asked by Senator Alexander Wiley (Wis.): "What are your thoughts in connection with religious faith as you soar into space?" In the statement he made then, we will certainly find some wholesome thoughts, though we need not agree with his way of expressing them in every instance.

"I can't say that while in orbit you sit there and pray, or anything like that. It is a very busy time. I know that there have been people in the

past who have tried to put words into my mouth that, at a certain time, I suddenly lapsed into a prayerful state, something like that, and this just isn't the case.

"I feel that we should live all our lives every day as though that were going to be the last day. Now, I fall so far short of this every day that it is pitiful, but we come back and keep trying the next day anyway.

"But I feel that, to me at least, my religion is not a 'fire engine' type of religion and not something that I call on in an emergency and then put God back in the woodwork in His place at the end of a particularly stressful period. We try to live every day as best we can, and I think that is the right way.

"I would say that the same thing happened on the mission. My peace has been made with my Maker a number of years. . . .

"I think to try to limit God to one particular section of space or something like that is a very foolish thing to do. I don't know the nature of God any more than anyone else, nor would I claim to because I happened to have made a space ride that got me a little bit above the atmosphere. God is certainly bigger than that and I think He will be wherever we go."

* * * *

The presentations on "The Church" and "The Ministry," documents pre-

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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. I Kings 8:57

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Editorials

Translations

In 1961 it was exactly 350 years since the King James Version of the Bible was published in England. This translation of the Bible was not always looked upon with the admiration and reverence that it enjoys today. When it first appeared, one distinguished scholar declared that it was so ill done that he would rather be torn to pieces by wild horses than urge the translation on the churches. Not many people agreed with the learned gentleman, and the new translation steadily grew in popularity in England and America. The fine rhythm of the language, the stateliness of expression, and the reverent tone that prevails throughout both Testaments have won the hearts of the readers. In fact, it is not surprising to hear this version spoken of as though the language of the translation were itself inspired.

Bible students and translators have not, however, felt that the language of the King James Version is untouchable or that this translation of the Bible is perfect and beyond all possibility of improvement. One reason for the constant attempts of revision and improvement of the translation was the discovery of better Greek manuscripts than those that the translator of 1611 had to work with. Most of the English translations that have appeared since 1611 have been revisions of the King James Version, containing corrections of misleading translations and incorporating the improvements made possible by the discovery of better Greek manuscripts.

The Revised Version of 1885, the American Standard Version of 1901, and the Revised Standard Version of 1952 are all revisions of the original 1611 translation. They are not new translations. New translations, such as those by Moffatt and Goodspeed, are much used by scholars but have never become popular. The newest version to appear, the New English Bible of 1961, is a new translation of the Greek New Testament and is not just another revision of King James. It is being very well received and has not been subjected, not yet at least, to as much adverse criticism as was directed at the earlier Revised Standard Version. The language of the New English Bible has a modern sound without being in the least flippant or in any way suggesting slang or the careless language of the street. No translation will ever satisfy everybody, and every translation will contain words that some people will not understand. For example, the New English Bible translates Matthew 13:26, "When the corn sprouted and began to fill out, the darnel could be seen among it." That is no clearer than the King James: "When the blade was sprung up and brought forth fruit, then appeared the tares also." 'Darnel' is even more unfamiliar than 'tares.' If a Midwesterner were to translate the passage and wanted to make sure that he was understood, he would not say corn, darnel, or tares; he would be much more likely to speak of wheat and weeds. The way of the translator is hard.

E. E. KOWALKE

But Not Without Shame

Candid and outspoken films are being discussed everywhere, on the editorial pages of newspapers, in widely circulated magazines, in serious journals. Differences of opinion about these "films for adults only" are obvious in

these discussions. Some feel that movies about sex, particularly about sex aberrations and perversions, are shedding needed light on contemporary social problems. Others see them as moral threats to an already morally sick nation. Censorship is called for by many, but deplored by others who feel that "tight and prudish censorship" leads to distortion of facts and to maladjustment. Each writer's opinion is colored by his basic approach to the question. One views these films in the light of his concern for education, another is concerned about art, a third about morality, or entertainment, or financial gain.

Among all these voices there is one that is seldom heard in the public forum; it is the voice of the Apostle Paul. In Ephesians 5:12 he writes: "It is a shame even to speak of those things which are done of them in secret." Paul does not mean that it is "a shame" to discuss them in doctor's offices, hospital clinics, or pastors' studies. And certainly it does not mean that they cannot be mentioned even to reprove them. In the preceding verse Paul tells us to do just that — reprove them. In Romans 1 he speaks of unnatural sex sins, but again only for one purpose — to expose them for the degrading and damning sins that they are.

But to make works of art of these sins, to trumpet forth information about them, to present them as excusable weaknesses, to dwell on them absorbingly, to make profitable entertainment of them — that is not what Paul did in Romans; that is not what his letter to the Ephesians has told us to do. Shame remains shame.

C. TOPPE

* * * *

Congregational Singing

The Apostle Paul says something about "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." It is difficult to see how anyone whose heart is bubbling over with joy in Christ can remain indifferent to congregational singing, whether it be that of the liturgy or of the hymns. Singing is an integral part of our public worship. In joining in it we not only give expression to our own spirit of worship, but we also teach and admonish one another. There have been times in the history of the Church when there was no provision for congregational singing at all. Whatever singing was done, was done by the choir. And those were the times when spiritual life in the Church had reached its lowest ebb.

On the other hand, there have been periods in the history of the Church when the faith of the common people was preserved by the old Christian hymns which they still sang together. That was the case in the age of Rationalism when no more Gospel was heard from the pulpits, just as now it is not heard from modernistic pulpits. But the common people still got something of the Gospel out of the Christian hymns which they kept on singing together and which found a resting place in their hearts and in their memories.

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Studies in God's Word: "The Glory That Excelleth"

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him (John 13:31, 32).

It is not so much the sterling life of Jesus as it is His humiliating death that is such a serious stumbling block to many. Consequently, unbelievers are likely to speak in glowing terms of His grand and glorious life while they either discount His death or disconnect it from His model life. From the viewpoint of God, however, and hopefully also from ours, the glory that excelleth is His for the life He gave rather than only for the life He lived.

The Glory of His Life

Without a doubt the Son of man was glorified for the kind of life He lived from beginning to end. He received glory and honor both from men, His fellows and from God, His Father. To some it was granted to glorify Him for the best possible reason. They perceived that the pattern of His life was due to the fact that He was not only one of them but also One of the Trinity, not only one with us mortals but One also with the Almighty.

Early in His life He was recognized as worthy of kingly honor and glory. The Wise Men from the East were sure of it. They paid Him tribute in no uncertain terms.

At the age of 12 he astounded the learned Temple teachers with His unexcelled understanding of Biblical truth. They had more than a glimpse of His glory and more occasion than most to mention it.

During the years of His public ministry Jesus was highly extolled and esteemed for the miracles He performed and for the messages He proclaimed. In the beginning, at

least, He was something of a sensation among His countrymen. In every way His conduct was at all times above reproach and His speech was ever spotless and pure.

At the outset, on the occasion of His baptism and then again near the close of His ministry on the Mount of Transfiguration, He heard the approving words of His Father: "This is my beloved Son, in whom I am well pleased." This was His glory. In this He was glorified. Significantly, St. John writes: "We beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth" (John 1:14). Likewise St. Peter: "We . . . were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased" (II Pet. 1:16, 17).

The Father was well pleased with His Son, however, not simply because He was living the kind of life after which people should pattern their own, but because He was offering to the Father for sinful mortals the kind of life they needed in order to have the Father for their very own. To satisfy the demands of His righteousness, God the Father was pleased to accept the obedient life of His only-begotten Son as lived for each of us personally. Glorious reason, indeed, to glory in the glory of His life.

The Glory of His Death

But the life that our Savior lived is the life that He gave. And the glory of His life, however glorious, is incomplete without the glory of His death. The glory that excelleth is in laying down His life and taking it up again. In this He is glorified by and with His Father. In this the gates of glory are flung open for us all forever.

"Now is the Son of man glorified, and God is glorified in him," said

Jesus as Judas departed to deliver Him into the hands of His opponents. Now the hour towards which His life from the very beginning had been directed and towards which He had all His life been driving was fast approaching. The die was cast. His death was assured.

But where is the glory in what He was facing? Where is the glory in being betrayed and mocked and spit upon? Where is the glory in being a condemned criminal, in being brutally beaten and cruelly crucified? Where is the glory in dying the humiliating death of a despised malefactor? Surely, this is not glory as men understand it and strive for it.

But in the eyes of the Father this is obedience unmatched and sacrifice supreme, a sweet-smelling savor. To Him this is the most perfect part of His beloved Son's willing submission to the saving divine will. For the Son to pour out His life's blood willingly for wretched sinners one and all, is an achievement of highest honor and greatest glory. In it the Son is glorified by the Father for fully reconciling the world to God. In it the Father's love and mercy are glorified and exalted and made to shine forth for all the world to behold and to glory in.

If some hopeless souls are impressed only with the glory of the Savior's life and count His death a useless tragedy, we shall, nevertheless, find our continuing comfort in the glory that excelleth, the glory of His death. And beholding, as He did, beyond the cross the crown of glory in the Easter triumph, we sing:

*In Thee all fullness dwelleth,
All grace and pow'r divine;
The glory that excelleth,
O Son of God is Thine.
We worship Thee, we bless Thee,
To Thee, O Christ, we sing;
We praise Thee and confess Thee,
Our glorious Lord and King.*

M. BURK

Topic: How Old Is the Bible?



A Lantern to Our Footsteps

God's Reply to Our Questions

"Can we learn anything from the Bible about the age of the earth?" is the question of one reader. Another writes: "According to the Bible we figure the world as being around 6000 years old. Can these people who doubt this, scientists, etc., really prove the world is much older, the way they claim?"

No Direct Answer in Scripture

The Bible does not directly state the age of the earth. It does, however, contain genealogies and chronological material that are helpful in setting up a chronology of the Old Testament times. Learned men have spent much time in working on this material, have set up chronological tables that list the dates for various events in Biblical history, including also the date for the creation of the world.

The Ussher Time — Reckoning in the King James Version

In your King James Bible you may see such dates listed either in notes or in marginal references. The date of creation is given as 4004 B.C. These marginal notes are, of course, not a part of the original inspired text. These dates were added in the margins in the year 1701 A.D. and represent the chronology that was prepared by Ussher, an Anglican archbishop of Armagh in Ireland. He had published his chronological system in the years 1650-1654.

No Absolute Certainty on Date of Creation

The question that interests us is this: How accurate and reliable are these dates? While the work of Ussher was careful and scholarly, there are certain problems connected with Old Testament chronology that do not permit us to fix all dates, especially the earliest ones, with absolute certainty. The Jews, for example, in their reckoning of the time of creation place it 3760-3761 years before Christ. Others have arrived at a figure well in excess of 4000 and even 5000 years before Christ as the time of creation. These differences in figuring the time of creation from the Scriptural evidence indicate the problems that are involved. So we cannot say that creation occurred exactly in the year 4004 B.C., that the earth is exactly 5966 years old. However, it is evident that *the differences in figuring the time are not great and the problems involved are not of such a nature as to allow for an addition of many thousands and millions of years to the age of the earth according to the Scriptures.*

Does Science Have Proof?

But does science have *proof* that the earth is much older? It would, of course, be completely impossible

here to examine the various methods science has used to estimate the age of the earth. But what we ask is whether their methods are proofs in the sense of being based upon the assumptions about which no doubts can be raised. G. Schweitzer, a scientist at the University of Tennessee, writing in *Evolution and Christian Thought Today* (1959), picks out the "more reliable methods . . . for approximating the age of the earth." He lists eight methods and then draws the conclusion from them: "Thus the various methods set forth above give an estimate of from 3 to 5 billion years for the age of the earth."

Methods Used to Estimate the Age of the Earth

As we examine these methods that he cites as the "more reliable," we note that they have something in common. In all of them the method for estimating the age of the earth is based in one way or another on the rate at which certain changes take place. For example: The oceans contain a certain amount of salt at the present time. So the scientists measure the rate at which salt is carried to the oceans and then arrive at the length of time it took for the oceans to accumulate their present amount. Other methods have to do with the rate at which sedimentary rocks form, the rate at which the moon is receding from the earth, the rate at which radioactive substances decay, the rate at which uranium-235 and uranium-238 change to other substances, etc.

What About the Rate of Change?

Such methods are based on two assumptions which we need to question. One is that the rate at which changes occur must always have been the same. But what assurance is there that there may not have been times and conditions when the rate of certain changes that we can observe were not different, faster? Who knows what changes the Flood that covered this earth at the time of Noah may have brought about within a very short period of time? This is a factor scientists in general pass by, finding other explanations for the great amount of evidence on the earth's surface that speaks to us about the Flood.

What Were the Conditions to Begin With?

The second is that the earth is assumed to have been created void of certain conditions that we now observe. For example: The oceans, it is assumed, were created as fresh-water bodies, the earth was created without sedimentary rock, with equal amounts of uranium-235 and uranium-238, etc. But can the scientists know this with certainty?

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How To Read The Bible

Third in a Series

Which Translation of the Bible Should I Use?

We wish it were possible to give a simple and direct answer to this question. It surely would be of great comfort to us if we could always answer the inquiry as to which is the recommended English translation of the Bible with the simple statement: "Such-and-such an English version of the Bible is adequate and reliable in every way."

For most of the readers of this column, "The Bible" no doubt means some English translation of the Bible. While we are fully aware that the real Bible is that collection of 39 books in Hebrew or Aramaic that form the Old Testament and of the 27 Greek books that form the New Testament, the very words of the Prophets and Apostles found written in these books are in a language that most of us are unable to read and understand. We must depend on translations into our own tongue.

The King James Version Rates High

The English Bible that most of us have become best acquainted with surely is the King James Version of the Scriptures. Though it appeared as long ago as 1611, it is the language of this version that has become familiar to us in our Church's literature. Our Catechism, our Bible histories, and the bulk of our other religious and theological literature quote and refer to Scripture in the language of the King James Version.

Though a number of noteworthy translations of the Bible had appeared before the time of King James, it was the over-all high quality of this translation that made it the generally accepted rendering of the Bible into English within a comparatively short time after its appearance. This is the position that it continues to hold to this day, in spite of the fact that a number of much-publicized English Bibles have appeared in this century both in our own land and in England. While we must make these admissions of fact, there are still many instances where we must conclude that the wording of the King James Version is not acceptable either because of the language it uses or be-

cause of the theology it gives expression to.

But the KJV Has Its Shortcomings

There can be no doubt that the King James Version has many outstanding qualities, the clarity and beauty of much of its language among them. Still we must admit that in many a passage the meaning is quite unclear to the present-day American who can read only this 1611 version of Scripture, since the words used in it are those of seventeenth-century England; and in quite a few passages the informed Lutheran who has taken an interest in what his Church teaches will have trouble with the renderings he finds in the King James Bible. In cases like this, how do we read our Bible?

Using Other Translations

The most direct, and certainly the best, help that we can find will be from our own pastors. They will have been trained in the original languages of the Bible and will be glad to help us with questions as to the meaning of certain passages.

But we may not always find it possible or convenient to go directly to someone else for help. We may want to work directly with the text of the Bible ourselves and discover its real meaning without any outside help. That being the case, a good method would be to compare the rendering in our English Bible with that of Luther's German Bible. And if one lacks a reading knowledge of German or the acquaintance of someone who has it, the use of one of the more recent translations, for purposes of comparison is to be recommended — to be used with caution, of course.

Whichever translation into English we happen to be using, we shall always need to remember that there has not appeared a complete English Bible by a translator or translators with whose theological viewpoint we find ourselves in wholehearted agreement. The translators of the King James Bible were strongly under the influence of the theology of John Calvin. The men who were responsible

for the Revised Standard Version (the RSV), of which the New Testament appeared in February 1946, were long since on record as promoters of and spokesmen for the kind of modernistic theology that has swept the universities of Europe and the schools of religion and most theological seminaries in America during the last 30 years. The translators of The New English Bible, of which the New Testament appeared during 1961, represent churches in England and the rest of the United Kingdom that certainly do not share a common confessional stand with us.

In addition to translations produced by more or less official committees like those just mentioned, there have also appeared a number of private translations. But among these, produced by men like Moffat, Goodspeed, Phillips, and others perhaps just as widely known as these three, where will we find a translation that we could recommend without reservation in the way we can recommend the translation of Martin Luther, which was also, when it first appeared, a "private translation"?

At its 1953 Convention, our Wisconsin Evangelical Lutheran Synod directed its Committee on Bible Translation to include in its assignment the study of some book of the New Testament and then to publish a translation of that book in the *Wisconsin Lutheran Quarterly*. The intention was that the translation be in the nature of a revision of the King James Version.

In the July 1957 issue of the *Wisconsin Lutheran Quarterly*, the Wisconsin Synod Committee on Bible Translation published its revision of *Galatians*. A study of one verse in *Galatians* in this connection may help the reader gain some direct insight into the kind of problem we meet in using the 1611 translation and how help can come from a variety of sources.

The King James translation of *Galatians* 3:24 reads: *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.* This rendering is

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The Church and Ministry

Introductory Note

After the Commission on Doctrinal Matters had released its presentation on the doctrine of the Church in the May 7, 1961, issue of *The Northwestern Lutheran*, the criticism was voiced that while it quite properly emphasized the essence of the Church, namely that the Church consists of all believers in Christ born of the Gospel and preserved by it, this presentation appeared to be deficient in failing to dwell directly on the unique and vital task of the Church, namely that of proclaiming and administering the Gospel to others for the growth of the Church.

The obvious explanation was this that the portion which had appeared in *The Northwestern Lutheran* was actually only the first part of a unit presentation entitled *Church and Ministry*, in which the first part, *The Church*, treated principally of the essence of the Church, and the second part, *The Ministry*, dealt principally with the great task of the Church. At its recent meeting on February 27 and 28 the Commission on Doctrinal Matters resolved to have the entire presentation appear in *The Northwestern Lutheran*, especially also in view of the misunderstanding which arose from the partial release of this presentation on the Church and Ministry.

CARL LAWRENZ, Chairman
Commission on Doctrinal Matters

I. The Church

A. *The Church is the communion of saints*, the entire number of those whom the Holy Spirit has brought to faith in Christ as their Savior and whom through this gracious gift of a common faith He has most intimately joined together to form one "congregation" (A.C. VII, VIII), one body, one blessed fellowship. When the *New Testament speaks of the Church or of churches the reference is always to believers, to the communion of saints or to a part of it present at any given locality.*

As long as we keep the truth that the Church is the communion of saints in mind, everything that Scripture tells us about the Church will fall into its proper place and can be readily understood. At the same time all the false notions which men have entertained and still entertain concerning the Church are readily exposed.

Matt. 16:16-18: Through his God-given faith in Jesus as his divine Redeemer Simon had become Peter, a building block laid on Christ the foundation rock to form a part of the growing edifice of Christ's Church.

Eph. 2:19-22; John 10:16; I Cor. 1:2; II Cor. 1:1; I Thess. 1:1; Acts 2:47.

B. *The Church*, just because it is the communion of saints, the congregation of all true believers, *is of necessity invisible*, that is, it can be apprehended only by faith.

Rom. 10:10; I Sam. 16:7; II Tim. 2:19: Since faith in Christ, which alone makes sinful human beings members of the Church, is a matter of the heart, God alone can discern all those who are really His.

We can judge others only on the basis of the profession of faith that they make in word and deed. Such a profession may be false and hypocritical. Hence the Church cannot be equated with any individual church organization whose members can be determined and tabulated by men on the basis of their outward profession. Just as little is it to be equated with the sum total of all such outward churches.

C. *The Church of believers, though invisible, is a blessed reality.* It is not a mere platonic idea.

1. It is the object of God's gracious thoughts from all eternity. John 17:2,6, 9, 11, 12; John 13:18; Eph. 1:4.

2. Everything that happens and that will happen is bound up with the gathering and completion of the Church. Eph. 1:20-23.

3. It is a reality that is to be of great comfort and concern for us. Eph. 2:18-22; Eph. 4:1-16; I Cor. 12.

D. *The Church, the communion of saints, is present there where the means of grace are in use*, where the Gospel is rightly taught and the Sacraments are rightly administered. (Marks of the Church.)

1. It is *through the Gospel* (in Word or Sacrament) that the *Church has received its life*. All of its members have been born again by the incorruptible seed of the Word of God. Through the Gospel the spiritual life of all its members is sustained. *Through the Gospel the Holy Spirit* calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith. John 6:63; John 3:5, 6; I Pet. 1:23-25; Rom. 1:16; Titus 3:5; I Cor. 10:17; John 17:17, 20.

2. Not all, of course, who hear the Gospel believe. Matt. 23:37; Acts 7:51; Heb. 4:2; A.C. Art. V. Yet the promise of the Lord stands that His word will not return to Him void, without accomplishing that which He pleases. Isa. 55:10, 11; Matt. 28:18-20; II Cor. 2:14-16.

3. Hence Scripture bids us to look for the Church there where the Gospel is in use, where people are gathered together both to receive its blessings and to bring them to others. Matt. 18:20. Scripture designates such gatherings of people who profess faith in Christ and manifest it in the use of Word and Sacrament as churches. It does so, however, because of the believers found in their midst. Acts 4:32; 8:1; 5:1-11. Hypocrites are like chaff among the wheat, outwardly adhering to the company of believers but not a part of them. Until God exposes them, they, too, will be the *outward recipients of the expressions of fellowship of the believers*. I Cor. 5:13.

4. *The specific forms in which believers group themselves together* for the fellowship and work of the Church, the specific forms in which they arrange for the use of the means of grace in public worship, the specific forms in which they establish the public ministry, *have not been prescribed by*

the Lord to His New Testament Church. It is the Holy Spirit who through the gift of their common faith leads the believers to establish the adequate and wholesome forms which fit every circumstance, situation, and need. I Cor. 3:21; I Cor. 14:33, 40. God in His Word *merely bids them to gather together*, Heb. 10:25, and through their faith prompts them to do so. Since believers ordinarily live at some local place, where they will desire to nourish their faith regularly through the means of grace, the local congregation will usually be the primary grouping of Christians. Yet it is likewise the Holy Spirit who through the same bond of a common faith draws Christians together in Jesus' name in other groupings, and draws Christian congregations together in larger groupings, such as a synod, that they may share their mutual gifts and gain strength for certain phases of the great task of the Church, such as the training of pastors and teachers, the establishment and maintenance of mission fields. Acts 15; I Thess. 4:9, 10; Acts 9:31 (the Greek text: the church in Judea, Galilee, and Samaria); I Cor. 16:1 (the churches of Galatia); II Cor. 9:2 (Macedonia and Achaia); II Cor. 8:18, 19 (Macedonian churches had a common worker and jointly elected a traveling companion for Paul); Acts 16:1, 2 (Timothy's work praised by Derbe, Lystra, and Iconium). *In essence the various groupings in Jesus' name, for the proclamation of His Gospel, all lie on the same plane. They are all church in one and the same sense.* As the Holy Spirit leads Christians to group themselves together in Jesus' name in various ways, He always constrains them to do so in an orderly manner (I Cor. 14:33, 40) and in the spirit of love (I Cor. 16:14).

5. *The right use of Word and Sacrament are the true marks of the Church*, the marks by which the Lord points us to those with whom He would have us express the fellowship that we have in the communion of saints. John 8:31, 32.
 - a. The Lord in His Word admonishes us to withdraw our church fellowship from those who persistently teach, spread, condone error and demand recognition for it. Rom. 16:17, 18; II Tim. 2:17-19; II John 9-11; Gal. 1:8, 9.
 - b. Yet we rejoice in the fact that God in His grace and mercy can and does awaken, sustain, and preserve believers also in the midst of erring congregations and church bodies. I Kings 19:18. We remember, however, that He does so not through the errors that are taught and condoned there, but only through the true Gospel message that is still heard in these erring churches. We are therefore incited to proclaim the pure Word of God with great zeal and faithfulness and also with meekness and love at every God-given opportunity, so that our testimony may perchance be heard also by those who are God's children in erring churches and help them in overcoming the errors with which they are surrounded.

Antithesis: We hold it to be untenable to say that the local congregation is *specifically* instituted by God in contrast to other groupings of believers

in Jesus' name; that the ministry of the keys has been given exclusively to the local congregation.

II. The Ministry

- A. *Christ instituted one office in His Church, the ministry of the Gospel.*

It is the task of proclaiming the Gospel in Word and Sacrament. Matt. 28:18-20; Mark 16:15; John 20:21-23; Acts 1:8, I Pet. 2:9; Luke 22:19, 20. This office or service, the ministry of the keys, has been given to the Church, i.e., to the believers individually and collectively. Matt. 16:19; Matt. 10:32; Matt. 18:18; I Pet. 2:9.

A.C. (p. 44): "That we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Spirit is given, who works faith, where and when it pleases God, in them that hear the Gospel. . . ."

F.C. (1100,30) "That the ministry of the Church, the Word preached and heard. . . ."

- B. *The purpose of this ministry is the edification of the Church*, by winning ever further sinners for Christ, and by building up those who are already members in Christian faith and life. Matt. 28:18-20; Eph. 4:11-14; I Cor. 12:7.
- C. *From the beginning of the Church there were men especially appointed to discharge publicly* (in behalf of a group of Christians) *the duties of this one ministry.* Acts 13:1-3; Acts 6:1-6.
- D. *This public ministry is not generically different from that of the common priesthood of all Christians. It is merely a special way or form of practicing the one ministry of the Gospel.*

1. All Christians are equal before God, neither superior nor inferior to one another, and all are equally entrusted with the same ministry of the Gospel. I Pet. 2:9. Hence no one may assume the functions of the public ministry except through a legitimate call. Art. Smalc. p. 522:67-69: The authority to call (*ius vocandi*) is implied in the authority to administer the Gospel (*ius ministrandi evangelii*) given to the Church. Hence it is proper to speak of the *derived* right of local congregations to call.
2. God is a God of order; He wants us to conduct all of our affairs orderly, I Cor. 14:33, 40, and in the spirit of love, I Cor. 16:14.
3. Christians are not all equally qualified to perform publicly the functions of the ministry. The Lord sets forth the needed qualifications of those who are to perform publicly the functions of the ministry. I Tim. 3:1-13; Titus 1:5-11. God gives to the Church men qualified for the various forms of the work required. Eph. 4:7-16; Rom. 12:6-8; I Cor. 12:4-11, 28-31.
4. These gifts should be gratefully received and developed. I Cor. 12:31; I Thess. 5:19, 20; I Tim. 4:14; II Tim. 1:6-9.
5. Thus these public ministers are appointed by God. Acts 20:28; Eph. 4:11; I Cor. 12:28. It would be wrong to trace the origin of this public ministry to mere expediency. (Hoefling.)

6. There is, however, *no direct word of institution for any particular form of the ministry*. The one public ministry of the Gospel may assume various forms, as circumstances demand. Acts 6:1-6. The specific forms in which Christians establish the public ministry have not been prescribed by the Lord to His New Testament Church. It is the Holy Spirit who through the gift of their common faith leads the believers to establish the adequate and wholesome forms which fit every circumstance, situation, and need. Various functions are mentioned in Scripture: I Tim. 4:13; Eph. 4:11; I Cor. 12:28; Rom. 12:6-8; II Tim. 2:2; John 21:15-17 (feeding); Acts 20:28 (watching); I Tim. 3:2; 4:11; 6:2 (teaching); I Tim. 3:5; 5:17 (ruling). In spite of the great diversity in the external form of the ministerial work, the ministry is essentially

one. The various offices for the public preaching of the Gospel, not only those enumerated above, e.g., in Eph. 4:11 and I Cor. 12:28, but also those developed in our day, are all gifts of the exalted Christ to His Church which the Church receives gratefully and with due regard for love and order employs under the guidance and direction of the Holy Spirit for the upbuilding of the spiritual body of Christ; and all of them are comprehended under the general commission to preach the Gospel given to all believers.

Antithesis: We hold it to be untenable to say that the pastorate of the local congregation (Pfarramt) as a specific form of the public ministry is specifically instituted by the Lord in contrast to other forms of the public ministry.

Some Reflections on the Ecumenical Movement

I. Assessment of the Ecumenical Movement in General

With the convening of the World Council of Churches late last year, the Ecumenical Movement has again received much publicity in the public and religious press. Just what is the Ecumenical Movement? Briefly, it is an effort to unite all churches, if not all religions, of the world. This movement finds its present day embodiment in the World Council of Churches (hereafter written WCC), organized in Amsterdam in 1948. Its third great Assembly convened at New Delhi, India, from November 18 to December 6 of last year.

Membership of the WCC Which churches belong to WCC? In New Delhi 197 member churches from 60 countries, with a total membership of about 220,000,000, were represented. Included in these are Anglican [Episcopalian] churches, a majority of Protestant churches, most Orthodox churches, also since New Delhi the 50,000,000 member Russian Orthodox Church, and a goodly number of Lutheran churches, in fact, practically all those who make up the National Lutheran Council of American Lutheran churches.

Many Shades of Doctrine Even a not too highly informed Christian must know that there is a great difference in the teachings of these various member churches. The fact is, the WCC includes in its membership not a few churches which deny the very fundamental teachings of the Bible: the inspiration of the Scriptures, the Trinity of God, the virgin birth and divinity of Christ, the atonement of the world of sinners by the death of Christ, and others.

Assessing the "Basis" How can all these churches, with not only widely different, but actually contradictory teachings, unite in a movement such as the WCC? Surely, they cannot adopt a doctrinal basis or position which satisfies all of them, to say nothing of agreeing with the Scriptures! Surprising and inconceivable as it may seem, the WCC has always operated with a *Basis*, a fundamental condition of membership. Since 1948 this had read very simply: "The WCC is a fellowship of churches that accept our Lord Jesus

Christ as God and Savior." The very fact that this basic statement was subscribed to by churches which flatly deny what Scriptures teach concerning the person of Christ and His all-atoning sacrifice for the sins of the world, should convince us that the statement is too vague and permits more than one interpretation.

The Expanded "Basis" Nor dare we attach too much significance to the expanded statement adopted at the New Delhi Assembly. (On this read *The Northwestern Lutheran* of January 28, 1962, pages 18 and 19.) It reads: "The WCC is a fellowship of churches that confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seeks to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit." Remembering the entirely negative position with regard to the Bible and its inspiration held by many member churches, the addition of the mere words "according to the Scriptures" again is far too vague and inadequate to be hailed as a step in the direction of orthodoxy. The same would apply to the addition which names the Trinity, "the one God, Father, Son, and Holy Spirit." These additions would indeed be significant and cause for rejoicing if they meant the return to Scriptural teaching on the part of false churches. Of this, however, there is no evidence, and thus these fine-sounding words are at best only a compromise, an effort to find a common denominator, on the basis of which these differing bodies can unite, worship, and do church work together without any change in their doctrinal positions.

Joint Worship and Church Work Involved But perhaps the purpose of the WCC is such that the confessional position of none of its member churches is jeopardized or compromised by what they do jointly. It is, however, no secret that the joint activity of the WCC involves joint worship and joint church work. Evidence of the latter is its International Youth Movement with its entirely religious emphasis. There is also its mission program, which received even greater emphasis when at the recent

Assembly the formerly separate ecumenical endeavor, the International Missionary Council, was integrated into the WCC. This move especially was hailed as strengthening the unity of the Ecumenical Movement, whose stated aim is the Christian World Mission.

A Fulfillment of Christ's Prayer? Is the Ecumenical Movement, as embodied in the WCC, the fulfillment of Christ's prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17:21)? Again and again these words of our Savior are quoted in support of endeavors to unite churches, on a narrower or wider scale. This, however, is a gross misuse of Jesus' words. He is speaking of the spiritual unity or fellowship which exists between all those who believe in Him as the Savior of sinners. This spiritual fellowship is brought about, not by the joining of churches in mergers or federations, but alone by the word of truth of which Jesus speaks in His prayer, the Gospel in Word and Sacraments. This unity or fellowship exists undisturbed, even though at times its exercise may be made impossible by distance, lack of acquaintance with one another, or membership in confessionally separated churches. Even as the Savior desired and prayed for this oneness of all believers, so Christians everywhere are comforted at the thought of it and joyfully confess their faith in it, as when they speak the words of the Nicene Creed: "And I believe one holy Christian and Apostolic Church."

Christ Not Pleased With Divisions Caused by Error Saying this does not mean that Christ is pleased with the divisions in the visible churches. How can He be when what divides them is not His truth, but manmade error? Nothing would please Christ more than that all His followers, all believers, would be able to practice unhindered the fellowship which by virtue of their mutual faith in Him as the Savior is a blessed reality. In order that also the outward practice of this fellowship — certainly desirable — might at all times be possible, the Apostle Paul exhorts the Christians, not only in Corinth, but everywhere and for all time: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10).

God Tells Us What to Do About Divisions But what if such divisions do arise, if those who call themselves Christians no longer "speak," that is, teach "the same thing," and if all efforts to remove the errors which divide them fail? God, through the same Apostle, instructs us how to act in such a situation in an admonition which begins with the identical words: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom 16:17). It is obviously God's will that Christians under such circumstances forego the otherwise so desirable outward exercise of fellowship with such who, though still confessing Christ as their Savior, have become inextricably entangled in error.

Gross Unionism It should therefore not be difficult for us to determine what, on the basis of God's Word, our attitude ought to be toward the Ecumenical Movement, or more specifically the WCC, whose objective is not that "all speak the same thing," but to unite all churches for joint worship and church work, though a wide gulf of doctrinal differences separates them. If ever an effort to unite churches deserved to be branded as unionism, it is the Ecumenical Movement and its World Council of Churches.

What Other Conservative Protestants Say While this fact, to our dismay, did not keep even large and prominent Lutheran bodies, also in our country, from joining the WCC, it is gratifying to hear that from the start fundamentalist groups in Protestant circles, here and abroad, refused to become involved. In fact, some of these founded associations of their own in an effort to counteract the WCC. Among the reasons given by them was this: "The projection of the proposed WCC has given ample evidence that those who believe in an infallible, inerrant Bible and the whole counsel of God revealed therein cannot be a party to that body." Of some of the leaders of the WCC they said, they are "Christ-rejecting and Bible-contradicting ministers," and of the organization itself, it is "displaying complete doctrinal indifference, with believers and unbelievers partaking of the communion," all "combining to project an organization which will be expressive of apostasy and filled with abomination" (quoted from the *International Call*, issued in February 1948 by the officers of The American Council of Christian Churches).
GERALD HOENECKE

Activity on The Evangelism Front

Report of Your Committee

In its 1961 Convention, the Synod once again took cognizance of the fact that personal witnessing for Christ is the responsibility and privilege of every Christian. To neglect to stress to our lay people the importance and urgency of faithfulness to this God-given responsibility and privilege, and to offer them the

necessary instruction and direction, is to deprive the Church of one of the most effective means of reaching the greatest possible number of dying souls with the message of life.

The Synod, therefore, resolved that its efforts in the area of lay evangelism be intensified and expanded: (1) by the creation of an enlarged

Commission on Evangelism, and (2) by the dissemination of appropriate instructional and promotional materials in keeping with our theology and practice.

The first directive has been, and the second is now being, carried out.

The personnel of the new Commission consists of the following:

Executive Committee

Erhard C. Pankow, Chairman
 Armin Roekle, Vice-chairman
 Herbert Kruschel, Secretary

District Chairmen

Frederick G. Knoll, Arizona-California
 Herbert A. Birner, Dakota-Montana
 Wilmer Valleskey, Michigan
 Daniel W. Malchow, Minnesota
 Herbert F. Lichtenberg, Nebraska

George W. Frey, Pacific-Northwest
 Lyle J. Koenig, Northern Wisconsin
 Richard D. Balge, Southeastern Wisconsin
 Norman W. Lindloff, Western Wisconsin

In the initial meeting of the new Commission in February, the importance and urgency of lay evangelism was thoroughly discussed. The basic principle that a God-pleasing program of evangelism must be solidly

Gospel-motivated and Christ-centered was clearly enunciated. Committees were instructed to prepare, for possible future publication, manuals on subjects such as "Scriptural Evangelism," "Training for Evangelism," and "Organizing for Evangelism." They are now at work on their assignments. The result of their work is scheduled for review by the entire Commission in May.

ERHARD C. PANKOW, Chairman

NWC Chorus Goes On Tour



The Northwestern College Male Chorus

The Northwestern College Male Chorus is again planning to visit a number of congregations on an extended concert tour during the Easter recess at the school. A chorus of 40 members chosen from the total number of 60 will make the trip by

chartered bus. The tour will cover areas in Wisconsin, Minnesota, South Dakota, and Nebraska. Dates and places at which the chorus will sing are listed below. A cordial invitation to attend the concerts is extended to all readers.



Prof. Hilton Oswald, director of the Northwestern College Male Chorus

Wednesday, April 11,	Peace Lutheran Church Hartford, Wisconsin	Wednesday, April 18,	St. Paul's Lutheran Church, St. James, Minnesota
Friday, April 13,	Zion Lutheran Church, Rhineland, Wisconsin	Thursday, April 19,	St. John's Lutheran Church, Fairfax, Minnesota
Saturday, April 14,	St. Paul's Lutheran Church, Bloomer, Wisconsin	Friday, April 20,	St. Matthew's Lutheran Church, Winona, Minnesota St. John's Lutheran Church Caledonia, Minnesota
Sunday, April 15,	St. John's Lutheran Church Hastings, Minnesota St. James Lutheran Church, St. Paul, Minnesota Mount Olive Lutheran Church, Delano, Minnesota	Saturday, April 21,	St. Paul's Lutheran Church, Wisconsin Rapids, Wisconsin
Monday, April 16,	St. Martin's Lutheran Church, Watertown, South Dakota	Sunday, April 22,	Bethany Lutheran Church, Appleton, Wisconsin Trinity Lutheran Church, Brillion, Wisconsin St. John's Lutheran Church Two Rivers, Wisconsin
Tuesday, April 17,	St. Paul's Lutheran Church, Norfolk, Nebraska	Monday, April 23,	St. Stephen's Lutheran Church Beaver Dam, Wisconsin

Pastors' Institute

From as far as Minnesota a pastor of our Synod came to join his co-workers from the Green Bay and other closer areas in Wisconsin to attend the Pastors' Institute last fall at our Wisconsin Lutheran Seminary, Mequon, Wisconsin.

The institute offered two courses of six lectures each on successive Monday afternoons from October 9 and ending November 27. Thirty-four pastors registered and faithfully attended the lectures together with the Seminary faculty members.

In our day when the Bible is being subjected to all kinds of critique and comes under a re-evaluation on the basis of another standard, not its own, it was truly refreshing to observe how the two Seminary professors let the Scriptures speak in their own right.

Prof. Gerald Hoenecke presented an exegetical-homiletical study of the Ancient Church Gospels for the Sundays from Cantate to Pentecost. These are well-known texts to both the hearers and the pastors. However, even as the Christmas Gospel and the Passion story of our Lord increase in meaning with each renewed contemplation, so these texts, too, bid fair to lend themselves to a profitable restudy again and again. Bible-centered preaching is to be recommended and encouraged, according to Prof. Hoenecke.

The Institute was also highlighted by a presentation by Prof. Frederic Blume. His topic was an evaluation of modern theology. Giving a survey of the theology from the philosopher Immanuel Kant (1784) to the present, Prof. Blume produced evidence that many ideas being heralded today as new thoughts in the field of religion are in reality a restatement of what was taught by various men a hundred and more years ago.

That to many theologians today the Bible is not God's Word given by the Holy Spirit word for word in the original texts, becomes evident by the view of these men when they consider the Biblical accounts as folk literature. The Gospels, they claim, are not to be regarded as a factual account of Jesus' life but an account of conditions when the Gospels were written. How different is the clarion call of the Bible itself: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto



Photo — Courtesy, United Airlines

Prof. Carl Lawrenz, president of our Seminary, and Synod President Oscar Naumann at Chicago's O'Hare Field, just before emplaning for Australia, to visit the convention of the Ev. Lutheran Church of Australia. (See the March 25 issue.)

all good works" (II Tim. 3:16,17).

These Institutes will continue to be offered by our Seminary faculty to the degree that the pastors of our Synod will respond.

Adolph C. Buenger, Secretary
Board of Control
Wisconsin Lutheran Seminary

Anniversaries

Golden Weddings

Mr. and Mrs. John Mahrt of Grace
Ev. Lutheran Church, Burke,

South Dakota, on February 25,
1962.

Mr. and Mrs. Paul Weist, Sr., of
St. John's Ev. Lutheran Church,
Sleepy Eye, Minnesota, on Febru-
ary 25, 1962.

Mr. and Mrs. W. A. Moritz of St.
John's Ev. Lutheran Church,
Stanton, Nebraska, on March 11,
1962.

Mr. and Mrs. Elmer Barckholtz of
Zion Lutheran Church, Chesaning,
Michigan on March 11, 1962.

Briefs

(Continued from page 98)

pared by the Commission on Doctrinal Matters, appear in this issue. We published the statement on "The Church" in these pages last spring (May 7, 1961, issue). But the Commission decided to publish it again, this time, however, in combination with the presentation on "The Ministry." The reason for the decision to do it in this manner is given in the Introductory Note by the chairman of the Commission, Professor Carl Lawrenz.

How To Read The Bible

(Continued from page 102)

unacceptable for two reasons: first, the Greek word rendered by "schoolmaster" meant a number of things to Paul and to his Greek readers that are not even suggested by that English rendering. In fact, there is no single word in English that would adequately translate it. Secondly, the role assigned to the Law by the rendering "to bring us unto Christ" is something that finds a prominent place in Calvinistic Reformed theology, but the teaching of the Lutheran Church in this matter is an altogether different one.

When the Committee on Bible Translation published its *Galatians* —

A Trial Translation, Galatians 3:24 was rendered: *So then the law was our custodian until Christ came, that we might be justified by faith.* The Committee was not entirely satisfied with the word "custodian," but it thought the word was a decided improvement on "schoolmaster," since at least it did not convey many of the false notions of the older word. But at the time no better suggestion came to mind.

The New English Bible — New Testament, that came out in 1961, has the verse thus: *Thus the law was a kind of tutor in charge of us until Christ should come, when we should be justified through faith.* This writer is very happy with the "a kind of tutor in charge of us," but he cannot say the same for the last clause in the verse.

This discussion of Galatians 3:24 in the various English renderings is not, in any case, intended to be a complete or final expression of opinion on the problem. These matters are being brought to the reader's attention at this time merely to illustrate the truth, that in our use of the various translations of the Bible, we do not accept any of them. What we do accept are the divinely inspired words, in Hebrew and Greek, of the Prophets and Apostles. But we do use the works of modern men, also in the study of the Bible, and in that sense we use any or all of the trans-

lations that we can find in the hope that through them light will be shed for us on the sense which the divinely inspired writer intended. All translations are at best but a help to that end.

FREDERIC E. BLUME

Dr. Paul Rafaj Dies Suddenly

Dr. Paul Rafaj, president of the Synod of Evangelical Lutheran Churches (Slovak) for the past 12 years, died of a cerebral stroke on March 16. Funeral services were held at Dickson City, Pennsylvania, where Dr. Rafaj had served St. Stephen Ev. Lutheran Church for more than 40 years.

The Rev. John Kovac, acting president of the S.E.L.C., stated that Dr. Rafaj "was a faithful servant of Jesus Christ and a defender of the faith once delivered to the saints."

Not only the members of Dr. Rafaj's family and of his synod will mourn his sudden passing at the age of 66. President Oscar Naumann of the Wisconsin Evangelical Lutheran Synod said in honor of his memory: "He was a confessional brother whose childlike faith shone forth through his fearless confession to the whole truth of God's Word and, by the Holy Spirit's gracious function, bound us together in a blessed fellowship in Christ for which we shall always be grateful."

Editorials

(Continued from page 99)

There is spiritual power also in the singing of Christian hymns, especially the old solid hymns, which some people do not like to sing because they seem so heavy but which are full of solid spiritual food. Let us, then, keep on teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord. That creates a spiritual atmosphere, a spiritual climate which will promote our Christian thinking and Christian living.

IM. P. FREY

A Lantern to Our Footsteps

(Continued from page 101)

Proof for the Assumptions Lacking

If the proofs based on these assumptions are to stand, the assumptions themselves must first be proved, and who can do that? Those scientists who deny the creation of God will, of course, see no need to prove this assumption, since everything had to evolve in the course of time to its present condition, according to their thinking.

Does science, then, have proof that the earth is much older? The scientist may claim that for himself. But we believe that he bases his proof on assumptions that themselves have not been proved. And when the results of his "proofs" cannot be harmonized with what God, the Creator, has revealed to us in His Word, then we are convinced that his conclusions cannot stand.

ARMIN SCHUETZE

CHOIR TOUR MICHIGAN LUTHERAN SEMINARY

Saturday, March 31 — 8 p.m. Grace, Muskegon Heights, Mich.
Sunday, April 1 — 4 p.m. St. Paul's, Stevensville, Mich.
Sunday, April 1 — 8 p.m. St. Paul's, South Haven, Mich.
Monday, April 2 — 8 p.m. Juneau High School Auditorium, Juneau, Wis.
Tuesday, April 3, — 8 p.m. Wisconsin Lutheran High School, Milwaukee, Wis.
Wednesday, April 4 — 8 p.m. St. John's, Jefferson, Wis.
Thursday, April 5 — 7:30 p.m. Bethel, Menasha, Wis.
Friday, April 6 — 7:30 p.m. Jerusalem, Morton Grove, Ill.
Sunday, April 29 — 3:00 p.m. St. John's, Pigeon, Mich.
Sunday, May 6 — 8:50 a.m. St. John's, Zilwaukee, Mich.
10:45 a.m.
Sunday, May 13 — 10:00 a.m. Salem, Owosso, Mich.
Sunday, May 13 — 8:00 p.m. Seminary Auditorium, Saginaw, Mich.
Sunday, May 20 — 10:30 a.m. Emanuel, Flint, Mich.
Thursday, May 31 — 7:30 p.m. St. Paul's, Saginaw, Mich.

DR. MARTIN LUTHER COLLEGE SUMMER SESSIONS

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

7:00-9:00 a.m.

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

9:00-10:00 a.m.

Luther's Thought and Theology
Creative Writing
Constitutional History of the U.S.

T. Hartwig
R. Hoenecke
E. Scharf
E. Arndt
C. Trapp
V. Voeks
E. Fredrich
R. Swantz
H. Kaiser
E. Sievert
L. Raabe
I. Johnson
J. Oldfield
B. Backer
M. Schroeder

T. Hartwig
C. Trapp
E. Fredrich

Conservation of Natural Resources
Mathematics of Business Affairs
Teaching the Language Arts
Remedial Reading Techniques
Elementary Thorough Bass

10:00-12:00 a.m.

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

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

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

R. Swantz
J. Oldfield
E. Sievert & L. Raabe
E. Arndt
B. Backer

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

NOMINATIONS

The following have been nominated for the music professorship at Northwestern College. Any correspondence regarding these candidates must reach the secretary of the board before April 25. On that date the board will meet at Northwestern College at 9:00 a.m. to make the choice.

Mr. David Adickes, St. Paul, Minn.
Mr. Emanuel Arndt, Milwaukee, Wis.
Mr. Robert Bame, Fond du Lac, Wis.
Mr. Fred Bartel, Milwaukee, Wis.
Mr. Frederick Biedenbender, Kenosha, Wis.
Mr. Frederick Blauert, Rhinelander, Wis.
Professor Roger Dennis, Oshkosh, Wis.
Pastor Kurt Eggert, Milwaukee, Wis.
Mr. Eldon Hirsch, Norfolk, Nebr.
Mr. Harold Hosbach, Milwaukee, Wis.
Mr. Robert Kirst, New Ulm, Minn.
Mr. Arnold Lehmann, Lakewood, Ohio
Mr. Waldemar Nolte, Winona, Minn.
Mr. Albert Nolting, Kenosha, Wis.
Pastor Henry Paustian, La Crosse, Wis.
Mr. James Raabe, Waukegan, Wis.
Mr. Otto Schenk, Oshkosh, Wis.
Professor Wayne Schmidt, Onalaska, Wis.
Mr. James Tank, Beaver Dam, Wis.
Mr. Howard Wessel, Red Wing, Minn.
Mr. Alfons Woldt, Milwaukee, Wis.
Mr. Franklin Zabell, Benton Harbor, Mich.
Professor Meilahn Zahn, Saginaw, Mich.

Kurt A. Timmel, Secretary
612 Fifth St.
Watertown, Wisconsin

BOOKS WANTED

C. F. W. Walther — "Dass die Evangelische Lutherische Kirche die wahre sichtbare Kirche Gottes auf Erden sei"
Franz Pieper — Christliche Dogmatik (German)
Luther — Any volumes of Erlangen Edition and/or Weimar-Abteilung Werke
Address correspondence to the Managing Editor.

SCHOOL DESKS OFFER

David's Star Church of Kirshayn, Jackson, Wis., has available 32 school desks for the primary grades which it is willing to offer gratis to any mission congregation. Used, but in good condition — two sizes — single, but of the conventional type. Recipient will bear cost of transportation. Contact:

Mr. Raymond Volkman
R. 1, Jackson, Wis.

NOTICE—CORRESPONDENCE FOR MLTC

Please address all applications and general correspondence for Milwaukee Lutheran Teachers' College to:
Rev. Reinhart J. Pope
735 Grand Ave.
Racine, Wis.

REQUEST FOR NAMES

Our comparatively new mission congregation in Sheboygan is trying to contact Wisconsin Synod Lutherans living in the

Sheboygan area. Send names and addresses to the undersigned. Services are held in the Y.M.C.A. Building (South Entrance) each Sunday at 8:30 a.m.

Pastor S. Kugler
R. 1—Box 215
Manitowoc, Wisconsin

LIST OF CANDIDATES

In response to the request of the Board of Control of Dr. Martin Luther College for names of men qualified for the professorship in the field of history, left vacant when Prof. H. R. Klatt tendered his resignation from the faculty, the following have been nominated:

Prof. Hoge Bergholz, Appleton, Wis.
Prof. Walter Drost, Milwaukee, Wis.
Rev. Paul Eickmann, Crete, Ill.
Rev. George Enderle, Flasher, N. Dak.
Prof. E. Fredrich, Saginaw, Mich.
Prof. C. Frey, Saginaw, Mich.
Mr. Richard Grunze, Princeton, Wis.
Rev. Harold Johnne, St. Paul, Minn.
Rev. Henry Koch, Morgan, Minn.
Rev. Arnold Koelpin, Cambridge, Wis.
Prof. Arthur Koester, Milwaukee, Wis.
Rev. John Meyer, Friesland, Wis.
Prof. Morton Schroeder, West St. Paul, Minn.
Rev. George Tiefel, Jr., Bonesteel, S. Dak.
Rev. Frederick A. Werner, Omaha, Nebr.
Rev. Victor Weyland, Moberg, S. Dak.
Mr. Robert Willhite, Algona, Wis.

The Board of Control will meet on April 28, 1962, at 1:30 p.m. to call a man from this list. Correspondence regarding these candidates should reach the secretary before the time of the meeting.

Arthur Glende, Secretary
17 South Jefferson St.
New Ulm, Minn.

LIST OF CANDIDATES

The following have been nominated for the professorship in the department of Education at Dr. Martin Luther College:

Prof. Emanuel Arndt, Milwaukee, Wis.
Prof. Gilbert Fischer, Appleton, Wis.
Mr. Marvin Meihack, Hoskins, Nebr.
Prof. Wayne Schmidt, Onalaska, Wis.
Prof. Martin Schroeder, New Ulm, Minn.
Prof. Waldemar Stindt, Milwaukee, Wis.
Mr. Adolph Wilbrecht, Tucson, Ariz.
Mr. Alphons Woldt, Milwaukee, Wis.

The Board of Control will meet on April 28, 1962, at 1:30 p.m. to call a man from this list. Correspondence regarding these candidates should reach the secretary before the time of the meeting.

Arthur Glende, Secretary
17 South Jefferson St.
New Ulm, Minn.

ATTENTION

Pastors and Relatives of Patients at Yankton State Hospital, Yankton, S. Dak.
The undersigned has been called by the Dakota-Montana Mission Board to serve Wisconsin Synod patients at Yankton State Hospital, Yankton, South Dakota. To make

certain that all our people are served, he would appreciate receiving their names. It is his plan to make about two contacts a month. Address your communications to:

Pastor H. A. Birner
1729 S. Sherman
Sioux Falls, S. Dak.

HELP NEEDED

Help is needed in caring for mentally retarded children. Immediate openings available for ward attendants, janitors, and kitchen help.

40-48 hours per week. Benefits include health and accident group insurance, paid vacations. Contact

Bethesda Lutheran Home
Box 296
Watertown, Wis.

All applications will be handled confidentially.

SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet on May 16 and 17, 1962, in the Synod Office Building, 3624 W. North Avenue, Milwaukee 8, Wisconsin. The first session is to begin at 9:00 a.m., Central Daylight Time.

We again call attention to Section 3.01e of the Constitution and Bylaws: "Reports of the departments of the Synod to the Synodical Council shall be submitted in writing and duplicated for its members." Preliminary meetings of various boards and committees will be held on May 14 and 15.

The Committee on Assignment of Calls will meet in the Tower Room of the Wisconsin Lutheran Seminary on Friday, May 18, at 9:00 a.m., Central Daylight Time.

OSCAR J. NAUMANN, President

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN DELEGATE CONFERENCE

Date: May 7, 1962.

Hour: 9:00 A.M.

Place: Grace Lutheran Church, Tucson, Ariz.

Agenda: John 6:60-71, V. Winter; Psychological Consideration in Teaching Teenagers, A. Wilbrecht; What Does the Third Commandment Mean to Us in the New Testament? P. Pankow; How Can we Keep Our Confirmed Youth Growing in the Knowledge of the Scriptures? K. Hering.

Note: All teachers of the Gadsden Conference attend this one-day conference.

V. H. WINTER, Secretary

DISTRICT CONVENTION

Date: June 12-14, 1962.

Place: Gethsemane Ev. Lutheran Church, 3734 Centinela Ave., Los Angeles 60 Calif.

Host congregation will provide housing and meals.
ARMIN K. E. KEIBEL, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 24-26, 1962.

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Time of Opening Session: 9:00 A.M., CST.

Essays: Has the Scouting Program Changed? R. Zimmermann; To What Extent May the Church Accept Federal Aid Without Violating Scripture and the Constitution? H. Birner; Exegetical-Homiletical Treatment of Psalm 118:14-23, G. Rothe; Old Testament Chronology and the Age of the Earth, G. Enderle; A Critique of Sasse's Book "This Is My Body," W. Ten Broek.

Preacher: L. Dobberstein (alternate: G. Eckert).

Please provide your own bedding.

D. C. SELLNOW, Secretary

MICHIGAN

SOUTHEASTERN PASTORAL CONFERENCE

Date: April 30 to May 1, 1962.

Place: Grace Lutheran Church, Tecumseh, Mich.; K. F. Koepflin, pastor.

Preacher: D. Geschen (alternate, H. Lemke).

Assignments: Exegesis of Gal. 4:21-31, L. Rasch; Sermon study, Ps. 47, W. Henning; 5th of 7 churches, A. W. Hueschen; 'How do we define and apply the term: Cooperatives and Externals?' W. Valleskey.

ROBT. A. BAER, Secretary

NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 30 to May 1, 1962.

Place: Good Shepherd, Flint (R. Scheele, host pastor).

Preacher: Norman Maas (alternate, L. Newman).

The conference begins with a Communion service at 9:00 a.m. on Monday. Teachers are required to be present the first day. Only the noon meal on Monday will be served by the host congregation. The Tuesday noon meal and Monday night lodging are the responsibility of each one attending.

R. A. SCHULTZ, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Rockford, Minn., Cross Ev. Lutheran Church; W. E. Neumann, pastor.

Date: May 1 and 2, 1962. Opening session on Tues. at 10:00 a.m., and evening Communion service at 7:30 o'clock. Preacher: Ervine Vomhof (alternate, Harold Johnne).

Program: The 1961 Suspension Resolution (background, comments, and clarification), O. Engel; An Evaluation of Sponsors and Witnesses at Baptisms, N. W. Kock; Exegesis, Jer. 25:16-29, N. Luetke; Ps. II for Our Day (Luther's Interpretation), W. Hoyer; Reports by District officers, boards, and special committees.

Request cards for meals (\$3.50 for two days) and lodging (free) will be mailed later. Please inform the host pastor if you are unable to attend. The excuse committee will consist of the visiting elders.

NORVAL W. KOCK, Secretary

DISTRICT DELEGATE CONVENTION

Date: June 11-14, 1962, Monday to Thursday. Place: Dr. Martin Luther College, New Ulm, Minn.

Opening Communion service on Mon., June 11, at 10:00 a.m., in St. Paul's Ev. Lutheran Church; speaker to be announced. Information about registration, program, and lodging requests will be sent by the secretary and housing committee in due time.

NORVAL W. KOCK, Secretary

NEBRASKA

PASTORAL CONFERENCE

Place: Grace Lutheran Church, Geneva, Nebr.; James F. Rockhoff, pastor.

Date: May 1 to May 3, 1962 (Tuesday, 10:00 a.m. to Thursday noon).

Assignments: Exegesis of Rom. 10:14-21, C. Nommensen; Exegesis of one of the Minor Prophets, H. Schulz; Exegetical paper on Ps. 8, G. Free; The Purpose of Our Fellowship in Christ in the Light of Eph. 4:11-16, P. Manthey; Procedure in Consideration of Call, W. Siffing; Luther's Stand on the Word against the Theology of the Middle Ages with Application to Present-day Controversies, A. C. Bauman.

Reports: Board of Support, Finance, Academy, Missions, Relief, and Education.

Note: Communion service Tuesday evening at 8:00 o'clock (preacher M. Weishan; alternate: Wm. H. Wietzke).

Please announce to Pastor J. Rockhoff, host, by or before April 22, if at all possible. If so desired, he will make motel reservations.

G. FREE, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Place: Grace Lutheran Church, Sugar Bush, Wis., Pastor J. Manteufel.

Date: May 7, 1962.

Time: 9:00 a.m. Opening Communion service.

Preacher: E. Habermann (F. Heidemann).

Agenda: "Scriptural Principles Motivating Proper Relationships among the Congregation-Pastor-Principal-Faculty," W. Panikow; Study of Romans 12:1-8, Orvin Sommer; Book Review, Fox Valley Lutheran High Faculty; Round Table Discussion: Educational Standards, Discipline, etc., Gilbert Fischer, Moderator.

C. SCHLEBI, Secretary

DISTRICT CONVENTION

Date: July 16-19, 1962.

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

S. KUGLER, Secretary

PACIFIC NORTHWEST

PASTORAL CONFERENCE

Place: Trinity Lutheran Church, Eugene, Oreg.; G. J. Albrecht, pastor.

Date: May 1 to May 3, 1962 (Tuesday noon to Thursday noon).

Assignments: Isagogical study and paraphrase of Zephaniah, R. Baur; Review and Evaluation of the Protestant Controversy, W. Steffenhagen; Exegesis of Galatians, G. J. Albrecht; The Pastor as Missionary, Counselor, Administrator, T. Adascheck.

Note: Communion service Tuesday evening (preacher: A. B. Habben; alternate: W. Lueckel).

Please announce to Pastor G. J. Albrecht, host, your intended presence or absence.

C. TESSMER, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: May 8 and 9, 1962.

Place: St. Paul's Lutheran Church, Brownsville, Wis.

Opening Communion service: May 8 at 9:30 a.m.

Preacher: W. Krueger (E. Froehlich, alternate).

Essay assignments: Exegesis I Cor. 6 (continued), W. Krueger; The Fate of Those "who never had a chance to hear the Gospel," M. Croll; Exegesis of Gen. 7,

E. Weiss; The Baptism of Non-Trinitarian Churches, E. Froehlich; Objective and Subjective Faith, B. Hahm; How to Establish the Canonicity of the Books of the Bible, L. Tessmer; Admonishing the Weak, C. Henning.

CARL J. HENNING, Secretary

DISTRICT CONVENTION

Time: June 12-14, 1962.

Place: Wisconsin Lutheran High School, 330 Glenview Avenue, Milwaukee 13, Wis. HEINRICH J. VOGEL, Secretary

WESTERN WISCONSIN

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The pastors of the combined Wisconsin River Valley and Chippewa River Valley Pastoral Conferences will meet Tuesday and Wednesday, May 1 and 2, at Our Savior's Lutheran Church, Wausau, Wis. R. Reede is the host pastor. The meeting will begin with a Communion service at 10:00 a.m. on Tuesday. Sermon by A. Schumann (H. M. Schwartz, alternate).

M. Koepsell, Secretary

CENTRAL PASTORAL SPRING CONFERENCE

Date: May 22-23, 1962.

Place: Trinity Ev. Lutheran Church, Pastor Theo. Mahnke, R.R.2, Mt. Carroll, Ill. (Directions: Two and one-half miles south of junction of Highways 64 and 78 on Highway 78, then one mile east).

Time: Opening Devotions: 10:00 a.m. Central Daylight Saving.

Communion service: Tues., May 22, 7:30 p.m. Preacher: James Fricke (alternate: B. Borgschatz).

Essays: Exegesis of Jude, A. Koelpin; The Doctrine of the Church and the Ministry, Carl Mischke; Theology of Stewardship, Victor Prange; Isagogical Study of Hebrews, Elton Huebner; Ascension Day sermon, A. Dobberstein; Adult Bible Classes, H. Schaar; Use of Visual Aids, Marilyn Schroeder.

Deadline for announcements for sleeping quarters is May 18. Please announce promptly to: Pastor Theo. Mahnke, R.R. 2, Mt. Carroll, Ill.

ELMER J. ZEHMS, Secretary

DISTRICT CONVENTION

Date: Tues.-Thurs., June 12-14, 1962.

Place: Northwestern College, Watertown, Wisconsin.

Opening Communion Service: College Chapel, 2:00 p.m. Tues., June 12, 1962. Speaker: W. Voigt (alternate: N. Lindloff).

Closing Service of Evangelism: College Chapel, 7:30 p.m., Wed., June 13, Speaker: H. Winkel (alternate: M. Zank).

Essayists: Traugott Bradtke, "Christian Burial"; R. Siegler, "The Procedure of the Call."

Registration: to be made with the Secretary and Convention Committee at the N.W.C. Chapel entrance beginning Tues., June 12, 3:30 p.m. Advance registration and lodging requests to be sent to Prof. Carl Leyrer, N.W.C.

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Henning, Thomas, as associate pastor of St. Paul's Ev. Lutheran Church, New Ulm, Minn., by W. J. Schmidt; assisted by M. Albrecht and H. Jaster; March 18, 1962.

Peter, Henry T., as pastor of St. Paul's Ev. Lutheran Church, Sodus, Mich., by W. J. Zarleng; assisted by area pastors; March 25, 1962.

CHANGE OF ADDRESS

Pastor

Henning, Thomas, 16 S. Payne, New Ulm, Minn.
Tel.: Elmwood 4-2824.

AUDIO-VISUAL AIDS

THE STORY OF HANDEL'S MESSIAH (FS-167-HM)

S.V.E. 20 min. cl. 33 1/3 rpm. record MICROGROOVE
A colorful account of the composition, presentation, and reception of Handel's inspiring masterpiece. Includes excerpts from the famous arias and choruses which depict the prophecies, advent, and saving mission of the Messiah. For all age groups from Junior high school up.

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Tells the story of mission work by the Lutheran Synodical Conference bringing the Gospel to the Negro in the South, from its earliest beginnings, the growth of mission stations, congregations, and the training of mission workers at Alabama Lutheran Academy and College.

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(American Bible Society)

This series of filmstrips is taken from the movie, "Our Bible — How It Came To Us." They trace the story of the Scriptures from the first writing, through the establishment of the canon, down to present-day translations. The use of these filmstrips should enhance our appreciation of the Bible and increase our desire to study it. We suggest that Parts I and II with one record be used for one showing, and Parts III and IV with one record be used for another showing, if two uses are desired.

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THE BIBLE COMES TO AMERICA (FS-166-BCA)

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