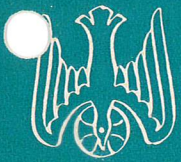



WISCONSIN EVANGELICAL LUTHERAN SYNGD



THE NORTHWESTERN Lutheran

July 1, 1962
Volume 49, Number 13



BRIEFS

by the Editor

As one reads the account of the graduation service at our Wisconsin Lutheran Seminary (page 202), and as one notes that there were only 17 graduates to be assigned, one may readily indulge in gloomy headshaking. There are many vacant pulpits, to say nothing of missions waiting to be opened and to be furnished with workers! Consider, too, that the Junior class had to be "raided" for seven assistant instructors (tutors) at our synodical schools. The classes of 1963 and 1964 will not be much larger than that of 1962.

Yet there is a distinct and broadening band of light on the horizon. First we detect it in news we have concerning the class just graduated at Northwestern College. Of the 43 graduates, 40 will continue their studies at our Seminary. Add the fact that the classes of '63, '64, and '65 at Northwestern have memberships of 34, 44, and 38 respectively, and that their number will be increased by students in the Remedial Department.

The prospect of swelling enrollments in the next years has, in fact, made the Board of Regents at the Seminary keenly aware of the fact

that additional housing must be provided soon. Next fall there will be only two unoccupied places in the dormitory.

* * * *

What kind of a liturgy should a congregation use? Must a certain form be followed? Is something to be said for a uniform liturgy? These and other questions are treated by Prof. A. Schuetze in "A Lantern to Our Footsteps." There is some unclear thinking on the subject of liturgical usage. Therefore this article should meet a need.

* * * *

The "Country Parson" feature, which is syndicated in many newspapers, runs strongly to moralizing, stressing right living, being good citizens and good neighbors, etc. The man who does the feature does have a keen eye for hypocrisy. But he seldom has anything to say about the heart of Christianity, the Gospel of Christ Crucified. Recently, however, the "Parson" got off a comment that is worth repeating: "I doubt if it is worthwhile to spread Christianity if we have to thin it down to do it."

In the present installment of "How to Read the Bible," Prof. F. Blume takes up the question of figures of speech or picture-language employed in the Scriptures. He points out that the effort to understand the figures of speech is essential for a correct understanding of the Bible, but he also cautions against the figurative interpretation of the Bible which reads plainly revealed facts right out of the Bible.

* * * *

Keeping up on the statistics of membership in various church bodies is not easy these days. For instance: a few weeks ago it was announced that The Lutheran Church—Missouri Synod had outstripped the United Lutheran Church in America (ULCA) in membership. But by the time this issue reaches you, the situation will have changed. In a convention convening in Detroit on June 28, the United Lutheran Church will have become a part of a new church called the Lutheran Church in America (LCA). The other parties to the merger are the Augustana Lutheran Church, the American Ev. Lutheran Church, and the Suomi Synod.

As a result of greatly accelerated growth, particularly in the last decade, the Southern Baptist Convention has gained the rank of America's largest Protestant denomination. The Methodist Episcopal Church had been in first place. Each of the two denominations has a membership of more than 10,000,000.

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

The Revised Version of the Revised New Testament, of 1881

which appeared in England in 1881, Dr. F. F. Bruce in his very interesting history of the English Bible says: "The appearance of the Revised New Testament caused tremendous excitement. The text was telegraphed to Chicago, and appeared as a special supplement to a well-known daily newspaper there. The sales of the revision were enormous, and it immediately became the subject of animated and, at times, acrimonious discussion."

Dr. Bruce's mention of the printing of this version of the New Testament as a supplement of a Chicago newspaper led me to write to the editor of the Chicago Tribune for further information, particularly in regard to the transmission of the text by telegraph. The Tribune Public Service Office responded with this letter:

"In response to your recent inquiry, we can give you the following information:

"May 22, 1881, Tribune printed a 16-page supplement presenting the complete New Testament as just revised by English and American committees. Ninety-seven compositors in 12 hours set the type for the supplement.

"Tribune's first decision was to take revised Testament by telegraph, and arrangements had already been made with the Western Union Company. Decision was altered, however, when it was decided that accuracy was of prime importance. Therefore, the reprinting of the New Testament was postponed for 24 hours. The publishing feat, nevertheless, represented another first for the Chicago Tribune."

It would seem that the excitement caused in 1881 by the appearance of the Revised Version was just as great as that caused by the appearance of the Revised Standard Version in 1946 and 1952, with this difference that the later Revised Standard Version was launched with a very expensive and extensive advertising campaign. The 1881 Revised New Testament generated its own excitement without the help of advertising. In 1961, just 350 years after the appearance of our King James Version, another attempt at translating the Bible appeared in the form of the New Testament part of "The New English Bible." The Old Testament will appear later. This new translation appeared without much advertising and has not as yet caused much excitement. The 1881 version is now used mainly as a reference work; the familiar King James Version held its own in the affections of the people. Only the passage of a good many years will show what effect the newer versions of 1946, 1952, and 1961 will have on the use of the King James Version.

E. E. KOWALKE

* * * *

Error's Maze A student of the history of the formation of the Nicene Creed is struck by the fact that the complicated speculative views advanced at that time were heterodox (false teaching). There was a good deal of speculation about Christ as a

man having a physical body and a soul, but without spirit and will. This Christ became complete only when the Logos (Word) entered into Him. There was speculation about a divine being who is Father or Creator, not because He is so by His substance or essence, but He is so because He decided that Christ, as a perfect creature and on account of His moral excellence, became God because the Logos (Word) entered into Him and gave Him His life and being. (Adapted from Skard, *The Incarnation*.) This very "learned" concept of Christ was all rather complicated — and wrong.

The orthodox view was simple. Christ is true God — fully, completely God; and Christ is true man — fully, completely man. This God-Man is our Lord. This declaration of the Nicene Creed is all very simple — and right.

The way of heterodoxy and error is still the same. Commonly, it is very learned. Unorthodox theology tends to be intricate, abstruse, even clever. Some of the deepest thinking the human mind is capable of goes into the formulation of error that tries to pass as truth. (Incidentally, this may also help to explain why false teachers are so proud of their wisdom; as products of the human mind, their intellectual propositions often really are something amazing.)

But, after all, why should we be surprised to find error couched in learned and profound terms? The human mind is competing with God's truth. It takes some doing to try to explain away that truth, and at the same time to attempt to pass off a human fabrication as God's truth.

C. TOPPE

* * * *

Doctrinal Instability St. Paul tells us that Christ supplies us with the Gospel ministry in its various forms that we be no longer "tossed to and fro and carried with every wind of doctrine." We all know that tumbleweeds are blind about by the slightest puff of wind. Christ does not want us to be spiritual tumbleweeds but staunch upholders and defenders of the truth. We are not to be weather-vane Christians, as we are all inclined to be.

How many of us hold out against all the pressures of false doctrines to which we are subjected? That is a mighty hard thing to do these days. We are inclined to fall for practically every attractive doctrine that we meet up with, and we have a mighty distaste for any doctrinal position that would put us out of line with the general public.

It calls for a lot of spiritual backbone to resist such influences, and we don't have it unless the Head of the Church supplies us with it. It is hard to swim against the stream, and we today are caught in a mighty current of doctrinal indifference and broadmindedness. May God transform us from spiritual tumbleweeds into solid spiritual rocks!

IM. P. FREY

Studies in God's Word: "Jesus Sinners Doth Receive"

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance (Matthew 9:9-13).

"This is a faithful saying, and worthy of all acceptation," writes the Apostle Paul, "that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). Knowing the Apostle and ourselves as we do, most of us would feel readily inclined to dispute the Apostle's claim to supremacy in this area, without boasting. Still it is our supreme comfort, as it was his, that the Lord Jesus Christ came into this world for the specific purpose of saving sinners. It most certainly follows, therefore, that Jesus sinners doth receive.

See It Demonstrated

In its broadest sense the term "sinners" could properly include every human being that has ever or ever will live on the face of the earth, Jesus Himself being the only exception. The Holy Scriptures make it plainly patent that "all have sinned, and come short of the glory of God" (Rom. 3:23) and that "there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7:20). According to God's own reliable estimate, all of us have early missed the mark of perfection which He requires, before we were born,

in fact. With David we must willingly or unwillingly admit, "I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

But the word "sinners" is also used to designate persons of the most unsavory character in society or in a community. People who are frequently guilty of flagrant moral offenses may be referred to as "sinners" in a narrower sense. In this category were the harlots and publicans of Jesus' day. Matthew was one of these despised publicans whose services, as tax-collector for the hated Roman government, could hardly have been less appreciated by his fellow Jews, especially if it included the pilfering practices so common among the publicans. Few people were as publicly unpopular as the publicans.

Yet Matthew, or Levi as he was first named, was not only called to faith and fellowship with Jesus, but was subsequently also selected to be one of the Twelve and a privileged Apostle. Though he was counted chief among sinners, his repulsive reputation was discounted when Jesus warmly received his repentant heart.

And when this penitent publican prepared a great feast in his own house, as St. Luke informs us, in Jesus' honor and out of gratitude to Him, there was present a great company of publicans and sinners. It had been demonstrated to them that Jesus sinners doth receive. Matthew, their customhouse colleague, had shown and urged upon them also that sinners Jesus do receive.

Paging through the Scriptures, we find it amply demonstrated in the experience of the harlot Rahab, of the crucified malefactor, of the Pharisee Saul, and of the publican Matthew, that Jesus sinners doth receive. But it is our own experience with the Savior and His redeeming cross that will most urgently inspire us to sing both with and to transgressors, "Jesus Sinners Doth Receive."

Hear It Vindicated

However conclusively and comfortingly it is demonstrated that Jesus

sinners doth receive, there will nevertheless always be those who seem to regret it, or to oppose it, or to use it for their own malicious purposes. When this happens, it usually suggests a very shallow understanding of the Gospel's inclusiveness or it betrays an attitude of unbecoming, self-styled saintliness.

When the Pharisees observed that Jesus was eating and drinking with publicans and sinners, they figured, in the blindness of their own self-conceit, that since no self-respecting religious leader would have anything to do with persons of that sort, this could be used to discredit Him. Once the people found out that Jesus consorted with publicans and sinners, they too would be done with Him. There is ridicule and contempt in the hearts of the Pharisees as they ask Jesus' disciples, "Why eateth your Master with publicans and sinners?"

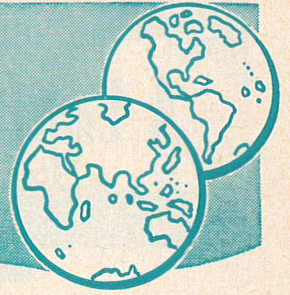
Such a question the Lord is moved to answer for Himself. His reply is in the nature of a proverb which is intended to trouble the comfortable and at the same time to comfort the troubled, "They that be whole need not a physician, but they that are sick."

It can happen spiritually as well as physically that a person may be desperately ill without even knowing it. As long as he is not aware of his critical condition and feels no pain or discomfort, he is not likely to go to a doctor or to call one. On the other hand, sensing that something is wrong with him, he may not like to admit it, even to himself. In either case, the sick person stays out of the range of help. So it was with the self-righteous Pharisees. They couldn't be helped until they became sinners in their own eyes.

Not only CAN sinners be helped by the Great Physician, but ONLY sinners can be helped under His merciful care. If you are one, rejoice and give thanks with Matthew the publican, for Jesus sinners doth receive.

MILTON BURK

News FROM OUR Missions



A Letter from Japan

From time to time, Missionary Richard Poetter of Mito City, Japan, sends a mimeographed letter to friends in the States. Since the letters contain very much material which should be of interest to all of our members in Synod, we are going to share some excerpts from one of his recent letters with our readers.

1426 Namimatsu-cho
Mito City, Japan

Dear Friends,

. . . The result of a recent poll of Tokyo University students revealed these percentages of dominating beliefs: Shinto.....9%; Buddhist.....12%; Agnostic.....73%; Christian.....6%. In spite of this vast agnosticism, atheism, nihilism or purposeless living, the Gospel of Jesus Christ is little by little forging ahead and souls are being rescued from this quagmire. We Christians, our church, and your missionaries face this challenge with unconquerable faith.

We are indeed a little flock in the midst of the heathen masses, plus the confused and confusing witness of countless Christian sects with which we do not and cannot have fellowship. Those whom the Lord gives us, we endeavor to train in the Scriptures to be disciples well-grounded in the doctrine which they can apply in Christian life, judgment, and witness. The forces of the devil, the world, and the flesh are so formidable that we often marvel how the Holy Spirit fulfills His promise to keep them in the one true faith. But not only does He supply the defensive power and grace but also the offensive power and grace. I believe our Christians are effectively combating the forces of evil

with the one little Word that can fell them.

Last fall, we asked for volunteers from our believers to help us in outdoor evangelism. . . . About 10 of our Christians volunteered and we took turns street preaching to the passing crowds. . . . Many young Christians began with quaking voices, but confidence came and ended with a triumphant witness to Christ. . . . We cannot measure all the results, but it is a way of reaching some of the masses and pricking the conscience of some. An immediate result was a deep feeling of satisfaction on the part of the witnesses for having done something for Christ which took a bit of courage. . . .

For 18 souls this past Christmas was also truly the birth of the Christ-Child in their hearts. (This was the number of people baptized and confirmed in Mito, Ishioka, Oarai, Hitachi, and Tsuchiura.) . . . These additions to God's family here are indeed encouraging and a cause for rejoicing. Our Japanese church now numbers 47 souls. Of these, 32 are communicants. Indeed a little flock, but His little flock. A number are also taking catechetical instructions at the present time. . . .

The Holy Spirit has given the needed faith and strength to our family to continue the work in the service of our Lord here in Japan. The good wife is managing the household and children with all its implications; teaching Sunday school and helping with other church activities. Hilda, seven, is completing the first grade in the Japanese public school, attending mornings, studying the American Calvert School correspondence course in the afternoon with

father, and continuing organ study in between. Chris, two, is still running wild, but his day is coming. . . . Father is gone so often, and is so busy when he is at home that the family suffers at times, but we really have fun together when we find a free hour. All in all, we lead a normally active life with heartfelt thanks for the many blessings bestowed upon us by our Savior.

We are human, and at times, do get lonesome. At those times, we recall how Jesus left His heavenly home to come to live among us who scorned Him. And we are so thankful for that now. For He knew what was good for us although we did not know or recognize it. We thank and praise Him that He changed us. And He can change the Japanese too, as He has already done in many cases. We are happy and privileged that He has chosen us to preach the Gospel here among His enemies whom He loves that they may become His dear friends and faithful followers. All of us are taking part in this blessed work and the joy of it lightens the burden of living in this world which also really is a foreign country for all of us.

"The love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (II Cor. 5: 14, 15, RSV). With this Word, we leave you until next time, the Lord willing, and commend you all to His gracious care.

Your missionary family,
RICHARD A. POETTER,
IKU, HILDA, CHRIS



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: What Is Proper Liturgical Usage?

Our Lutheran Church is a liturgical church. That means that we follow certain more or less fixed liturgical practices. We have a definite order of worship. What view should we take of such liturgical usages? Two extremes are possible. Some may consider them as absolutely essential and that they must be followed without any deviation. Others may take a rather indifferent attitude toward them, paying little heed as to what may be considered good liturgical practice. One of our pastors asked that something be written in this column in regard to liturgy in our churches. He had in mind that some basic principles be presented that can help us in our thinking on this subject.

Formula of Concord Helpful Here

We are fortunate that Article X of our *Formula of Concord*, one of our Lutheran Confessions, takes up the subject of *Church Rites*. A part of this Article expresses "The Correct and True Doctrine and Confession concerning This Article." Certain basic principles are expressed which can guide us in our thinking and practice on this subject. Let us look at some of them.

Scripture Does Not Command or Prohibit

First we need to keep in mind that we are speaking here of "ceremonies or church rites which are neither commanded nor forbidden in God's Word." These are called *adiaphora* or indifferent things. Of these it is pointed out that they "are in and of themselves no divine worship." How important it is for us to remember this! Whether we speak the Lord's Prayer immediately after the sermon when the pastor is still on the pulpit, as was customarily done in our German liturgy, or speak it after the offering when the pastor is at the altar, is a matter of indifference. Neither custom can claim for itself Biblical authority. If, however, someone were minded to introduce an *Ave Maria* into our order of service, that would be another matter. To pray to Mary, or any so-called saint, is not an *adiaphoron*. That is un-Scriptural. That is a prohibited ceremony or prayer. But in matters not determined by the Word of God we have Christian liberty. We do not want to lose sight of this fact.

Carelessness and Chaos Not Advocated

The fact that these are "matters of indifference" does not lead to the conclusion, however, that we should treat them indifferently. Should we abandon all liturgical usages? Not at all. They serve very definite purposes, also according to the Scriptures. They have been "instituted alone for the sake of propriety and good order." God wants everything done decently and in order (I Cor. 14:40). That calls for following certain rites and ceremonies. They have their place. Reference is also made to the effect that in making changes such ceremonies should be introduced which "may be most useful and

edifying to the congregation of God." While no fixed order has the command of God, we should do all things unto edifying (I Cor. 14:26). The various parts of the liturgical service are to have a profitable purpose, are to build up, to edify, the congregation spiritually. It will be well for our congregations periodically to restudy the order of worship with this in mind and not use our present order simply because it is conveniently located in the hymnal.

Avoiding the Frivolous and Offensive

In line with the thought that ceremonies are useful for edification, Article X gives this warning: "Nevertheless, herein all frivolity and offense should be avoided." Whatever is frivolous, offensive, disturbing, unseemly is to be avoided. This warning may well be remembered when a wedding ceremony in the church is planned. How important this is also in the choice of music and songs! This may be kept in mind in planning children's services, where the temptation is to include certain practices because they are so "nice" or "so cute." Whatever is frivolous, disturbing, unseemly will not serve to edify.

Identical Liturgies Everywhere?

Should all churches follow identical church rites? There may well be good reasons to encourage that, particularly in our day when people are on the move. We shall want them to feel at home when they move from one location to another, when they are visitors in any of our churches. And yet, we don't want to forget that these are *adiaphora*. So the Article states that "the congregation of God of every place and every time has power, according to its circumstances, to change such ceremonies."

What Really Counts

The last point mentioned in this part of the Article is also well taken. "We believe, teach, and confess also that no Church should condemn another because one has less or more external ceremonies not commanded by God than the other, *if otherwise there is agreement among them in doctrine and all its articles, as also in the right use of the holy Sacraments*" (emphasis added). Too often we are inclined to look only at the externals, the order of service that is used. We feel close to a congregation that uses the same forms we do; we feel strange toward any that uses different forms. We need to remember that those are matters of indifference, and no church should be judged simply by its ceremonies and forms, provided they are not un-Scriptural. What is important is what is taught. Where there is full doctrinal agreement, differences in liturgical forms should not be permitted to disturb us. And they won't, as long as we remember that they are *adiaphora*, but that the doctrines of Scripture are not.

ARMIN SCHUETZE

The Language of the Bible is Often Figurative

A problem of major importance in the proper reading and understanding of the Bible is that of the *figures of speech* employed in the language of the Bible. It should be understood at once that here we are dealing with something that is by no means confined to the Bible. Our own everyday language abounds in figures of speech, and we are so thoroughly accustomed to their presence and use that often we forget that we are employing language not in its literal, but in a figurative, sense.

Figurative Language in Everyday Life

So it is, for instance, with all those things in our lives that have acquired the name "jack." The word itself is apparently the familiar nickname for John and came into our present-day common usage with the help of the French *Jacques*, which is our James. But who today, except perhaps an occasional student of the history of language, will remember that all the various jacks we know and use in our everyday lives are in reality little Johns?

It is easy to see how the usage developed: any young man who served as an assistant could be called "Jack," whether his real name was John or not. And then the word was applied to any of the numerous mechanical devices which may be looked upon as doing the work of an assistant. A man may remove his boots with the help of an assistant. But he will get along almost as well with the aid of a boot-jack. A human helper may turn the meat that is roasting before an open fire, but in these modern times we generally use a roasting jack. And what motorist who suddenly realizes that one of the four tires on the car has gone flat does not take comfort from the thought that in the trunk of his car there is a mechanical assistant that will help him get on his way quite soon again, a weight-lifting jack?

Many more examples of the figurative use of this one word could be quoted, but those given should be sufficient to make clear that all of us simply take for granted that a

word can be, and often is, used in a sense that is different from and yet directly suggested by the basic original meaning of that word. For all of our jacks are basically helpers as that original *Jack* surely was.

The Figure of the Shepherd

When David in the Twenty-Third Psalm says, *The Lord is my Shepherd*, he knows that he will be understood in the way he intends to be. He does not take the trouble to point out that, of course, the great God Jehovah is not a man like the shepherd of Palestine, but by means of the figure of speech which he employs here David makes it clear that in His activity Jehovah, the One True God, the Lord whom Israel serves, is in many ways like the shepherd who was a familiar feature of the Palestine landscape. In the tenth chapter of the Gospel of John our Lord points out that He is the Good Shepherd. In this connection Jesus not only calls attention to the care which He has for His flock, but He stresses the point that He is the *Good Shepherd* and as such is utterly different from the false leaders of God's people, who, while posing as shepherds, have in reality only been serving themselves. They are hirelings, while He is the *Good Shepherd*, who lays down His life for the sheep.

Figurative Interpretation to Be Rejected

We have always insisted that the literal interpretation of Scripture is the only proper one. By that we mean that the Bible must be read in the way in which the writers, under divine inspiration, intended it to be read and understood. There are those who employ a *figurative interpretation* of the Bible. They interpret the Bible in such a manner as to take away from it entirely the precious *facts* that are there recorded and to derive from it only some general truths, thoughts that on occasion may be of some value. On the other hand, we see that in our day this method of interpretation is being carried to the opposite of what the Biblical

writers intended to convey by their words. In our generation there are interpreters who deny that the opening chapters of Genesis tell us how the world came into being. They claim that what we and all believers have always looked upon as the inspired Biblical account of the creation of the universe is but a poetical way of dwelling on man's "creatureliness," whatever that may mean. Interpreters like this are not letting the Bible speak for itself, but are imposing their ideas on the Scriptures. In their *figurative interpretation* of the Scriptures the meaning they find in the Bible is related to the words used in it only in a general, remote way. Such reading of the Bible is not interpretation at all. It is using the text of Scripture as a pretext for setting forth the interpreter's own very human, and generally very wrong, notions.

But Picture-Language Must Be Interpreted

But the *interpretation of the figures* we find in the Bible becomes the necessary task of every reader and interpreter of the sacred page. When the Biblical writer used a figure of speech, he was using a picture in order to convey his meaning all the more vividly and effectively. He wanted this picture in words, which is all that a figure of speech is, to convey his meaning. Therefore the interpretation of the figures of speech in Scripture is but part of the literal interpretation. *There is a world of difference between the interpretation of the figures of speech and figurative interpretation.* In the former we simply try to get at the sacred author's intended meaning; in the latter, unless it is most strictly controlled, we are in danger of carrying our own thoughts into the text instead of deriving God's thoughts from that text.

What some of the different figures of speech are and how we should go about reading and understanding them will be taken up in future articles in this series.

FREDERIC E. BLUME

Direct from the Districts

Dakota-Montana

Groundbreaking

On Easter Sunday, Good Shepherd Lutheran Church of Sioux Falls, South Dakota, broke ground for their new chapel. After many years of waiting, this congregation was finally given the go-ahead sign to begin building by the Mission Board. The new chapel, which should be completed in August of this year, will have a seating capacity of 165. Both pastor and the 164 souls of Good Shepherd Church are grateful to you, the members of Synod, because you have made this chapel possible by your gifts to the Church Extension Fund.

Dedication

Our Savior Lutheran Church of Bismarck, North Dakota, a new mission started just a few years ago, has dedicated a new parsonage and is now working on plans for a new chapel. This congregation also hopes to begin building this chapel even before the end of this year because they are so greatly hampered without their own house of worship.

Educational Building

St. Paul's Lutheran Church of Roscoe, South Dakota, has begun work on a new educational building. It will be a 50' by 60' brick-veneer structure. The congregation is serving as its own architect and contractor, and labor will be almost exclusively donated. It is hoped that the building will be ready for use in fall.

Institutional Missionary

Pastor H. Birner of Good Shepherd Lutheran Church, Sioux Falls, South Dakota, has accepted the call of the Mission Board to work as a part-time institutional missionary at the State Hospital at Yankton, South Dakota. At the present time he is serving about 15 patients there but expects to serve more after he becomes better established. All the pastors of our District who have members at this hospital should notify Pastor Birner.

Addition

Trinity Lutheran Church of Terry, Montana, has added to its chapel. This new addition was greatly needed for this growing mission congregation. The building of this addition was carried out completely by the offerings and gifts of the members of the congregation.

Vacationing?

Anyone vacationing in Montana this summer must make a special point to stop at Melstone and visit our beautiful chapel erected there by the pastor and members of Faith Lutheran Church. Here is something to marvel at. This 30' by 60' chapel which would cost from 30 to 35 thousand dollars today was built complete for \$8,000. And what makes this all the more amazing is the fact that this chapel is being paid off by the 31 communicant members of this mission congregation without any assistance from Synod. This certainly shows what a congregation can do, be it ever so small, when it goes ahead in faith, trusting in the Lord to support and guide them. It reminds one of the words of Paul: "I can do all things through Christ which strengtheneth me."

Self-Supporting

St. Paul's Lutheran Church of Henry, South Dakota, and St. Peter's of Florence, South Dakota, have both gone self-supporting since October, 1961, on a trial basis. This is a big step forward for these two congregations, both served by Pastor P. Schliesser. May the Lord grant them both the will and the means to make this a permanent step forward!

Welcome

The Dakota-Montana District welcomes the following pastoral candidates into its midst: Mr. Edward Werner, Mr. Daniel Buske, Mr. David Valleskey, and Mr. Helmut Flegel. (See list of assignments in previous issue.) We also welcome Miss Pauline Rupprecht who was called to teach at St. Martin's Lutheran School in

Watertown, South Dakota, and the two summer vicars, Mr. John Meyer and Mr. Melvin Schwark, who will serve at Mobridge, South Dakota, and Ekalaka, Montana. May the Lord's richest blessings rest upon their work!

ROBERT J. ZINK

CLOSING EXERCISES Northwestern Lutheran Academy

As scheduled, the closing exercises of Northwestern Lutheran Academy took place on June 8, 10:30 A.M. Since on such occasions we want to provide for our guests, and since our dining room facilities are very limited, we were greatly troubled about the continual downpour of rain we were having almost daily, though we also recognized the great need for moisture in this area. However, we were granted a perfect day.

Our guest speaker, the Rev. Roland F. Zimmermann, chairman of our Board of Control, impressed the class and the assembly with the fact that our students do receive the one thing needful (text: Luke 10:42) and that in the days ahead the Word will remain the one thing needful for them.

Of the 14 graduates, one will enter Dr. Martin Luther College, two, Bethany Lutheran College, two, Milwaukee Lutheran Teachers' College, and two, Northwestern College. Two will enter the nursing profession, and the rest expect to make their decisions during the summer.

Tutor Aaron Uitti was not able to return after Easter because of ill health. Tutor R. Paustian will serve a mission in Globe, Arizona, and Tutor R. Shilling will return to Dr. Martin Luther College. Their places will be filled next fall by Mr. Richard J. Kuckhahn, Hamburg, Wisconsin, Mr. Charles H. Flunker, Appleton, Wisconsin, and Mr. Jon Kietzer, Vernon Center, Minnesota.

Our applications for the next school year are made almost entirely during the summer. Since ample rains have given crops throughout the area from

which we draw our students, we are hoping for a normal enrollment.

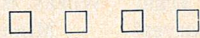
On the evening before graduation, our students rendered their traditional year-end concert of sacred and secular music under the direction of Professor W. Birsching and his assistant, Mr. Ronald Shilling. This concert

was well attended, and many voiced their appreciation of the fine work done.

It is such activities that place before our people in a more vivid and graphic way than what happens in the classroom what our school represents and what our students are able

to do. At such times our constituents see that everything we do centers on the Gospel and that we are not satisfied with mediocre achievement. People outside our Lutheran circles comment on this fact; our Lutheran people often take it for granted.

R. A. FENSKE



Original Sin ?

Our Inheritance from Adam: a Sinful Nature

The Myth of Innocence

A common but mistaken belief is that children are spiritually and morally good at birth. Many have the idea that children become bad only through contact with their environment. It is claimed that it is the function of education to bring out the good in them and to shield them from the evil influences of their surroundings. This misconception is nothing new. It was popularized by the French philosopher, Jean Jacques Rousseau, who has had a great influence on the thinking of leaders in the field of education. Rousseau held that man is born with a *tabula rasa*, a clean slate.

But the supposed "innocence" of children is a myth, contrary to the Scriptures and contrary to the experience of every mother and father as well as every teacher. It is God who says, "The imagination of man's heart is evil from his youth." As soon as a child begins to express itself, it reveals the sinful nature of its heart and will. "A corrupt tree bringeth forth evil fruit."

The Loss of the Divine Image

When Adam came forth from the creative hand of his Maker, he was "in the image of God." He was a reflection of God in his knowledge and wisdom, righteousness, and holiness. But when Adam and Eve disobeyed God, they lost His image. They were then no longer like God. They had become sinful. And this sinfulness has been inherited by us.

Adam's son, Seth, had a sinful nature like his father's. Seth was not begotten in the image of God. The Holy Ghost, speaking through Moses, makes a special point in Genesis 5 of the fact that Adam "begat a son in *his own* likeness, after *his* image."

A Sinful Nature Transmitted to All

From Adam a sinful nature has been handed down from one generation to the next. Just as parents transmit certain physical characteristics to their children, such as, for example, the color of their skin, so the children also

inherit from their parents a nature which is completely corrupt, a heart which is "deceitful above all things, and desperately wicked."

David, whom God calls "a man after mine own heart," confesses, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." That is true of us all. It was true also of the Virgin Mary. Rome's teaching of the immaculate conception of Mary is a fabrication, pure and simple. It is not based on the Scriptures. Mary too sings, "My spirit hath rejoiced in God, my *Savior*." If she were the sinless "Queen of Heaven," as the Pope claims, she would have no reason to praise God as her Savior.

Only One Exception to Universal Depravity

"That which is born of the flesh is flesh," Jesus told Nicodemus, the Pharisee and member of the Jewish Sanhedrin who came to Him by night. The one and only exception to this universal depravity of the human race is Jesus Himself. He is the Son of God and Son of Man. He is the promised Seed of the Woman. Because He was "conceived by the Holy Ghost" and "born of the Virgin Mary," as we confess in the Apostles' Creed, He was without sin. In the Annunciation to Mary the angel Gabriel told her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that *holy* thing which shall be born of thee shall be called the Son of God." Jesus was miraculously conceived without the agency of a human father. He did not, therefore, inherit a sinful nature. Of all that have been born of woman only He was "holy, harmless, undefiled, separate from sinners."

All of us, including children, must therefore be "born again" if we are to enter into the kingdom of God. This rebirth takes place, as Jesus explained to Nicodemus, when one is "born of water and of the Spirit." Thanks be to God that He has given us in Baptism a "washing of regeneration and renewing of the Holy Ghost"!

WILBERT R. GAWRISCH

Wisconsin Lutheran Seminary Graduation

The sky was overcast. The temperature was cool. Occasionally a few drops of rain gave a gentle reminder that a heavier downpour was possible. However, whatever threats the weather may have presented, they produced no more than some moments of anxiety. Without interruption the graduation service on the Seminary grounds under the open sky could proceed.

Seventeen pastoral candidates were presented to the Church at this closing service on Friday, June 1, 1962. It was a small number, a visible reminder that in the great harvest in which we are working the laborers are all too few. How urgently we need to address ourselves in prayer to the Lord of the harvest that He may grant many more workers to go out and gather in the harvest of souls.

Prof. Carl Lawrenz as the president of our Seminary gave the closing address. On the basis of John 21:15-17 he showed *what makes anyone proficient as a worker in Christ's kingdom*. The risen Lord engaged Peter as a worker to feed His lambs and sheep. Peter, as he showed by his replies to Christ's question, professed to love Christ, despaired of the excellency of his love, but based his love on the overwhelming grace of God. The hearers, and particularly the members of the graduating class, were encouraged to have such faith-born love toward our Lord and Savior in which they would be deeply conscious of their own sinfulness and weakness, but would glory in Jesus' full pardon and gracious salvation.

The Assignment Committee had met in the Tower Room of the Seminary on May 18, 1962. All 17 of the graduates were assigned to congregational work. The list of assignments is found in the June 17 issue. [*Note correction in that list: Edgar M. Hermann, Benton Harbor, Mich., to Zion, Mission, S. Dak., St. Peter, Wood S. Dak., and Our Savior, White River, S. Dak.*]

Seven members of the Middler class of our Seminary volunteered for a full year of vicarage. They were assigned as follows:

Bode, David F. (N. St. Paul, Minnesota)—Trinity, Neenah, Wisconsin

Ehler, Joel T. (Thiensville, Wisconsin)—St. John, Jefferson, Wisconsin

Krause, Donald A. (Wabeno, Wisconsin)—St. Paul, Arlington, Minnesota

Krueger, Silas R. (Kawkawlin, Michigan)—Grace, Tucson, Arizona

Kuckhahn, Richard J. (Hamburg, Wisconsin)—Tutor, Northwestern Lutheran Academy, Mobridge, South Dakota

Sievert, David R. (Watertown, Wisconsin)—Pilgrim, Minneapolis; St. Croix Lutheran High School, St. Paul, Minnesota

Weeks, Richard L. (Chicago, Illinois)—St. James, St. Paul, Minnesota

Three Wisconsin Synod students at Concordia Seminary, Springfield, Illinois, asked to serve vicarages in our Synod and were assigned:

Ehlers, Robert (Hastings, Nebraska)—Emanuel, Kolberg, Wisconsin

Seefeldt, Frederic A. (Kewaskum, Wisconsin)—St. Matthew, Winona, Minnesota

Sordahl, Myron F. (Viroqua, Wisconsin)—St. Mark, Richwood; Immanuel, Hubbelton, Wisconsin

Also, seven members of the Junior class at our Seminary were asked to serve as undergraduate tutors during the 1962-63 school year.

Fastenau, Don W. (St. James, Minnesota)—Dr. Martin Luther College, New Ulm, Minnesota

Flunker, Charles H. (Appleton, Wisconsin)—Northwestern Lutheran Academy, Mobridge, South Dakota

Glaeske, Vilas R. (Oconomowoc, Wisconsin)—Dr. Martin Luther College, New Ulm, Minnesota

Kruck, Keith C. (Waukesha, Wisconsin)—Michigan Lutheran Seminary, Saginaw, Michigan

Pinchoff, Edward D. (Monroe, Michigan)—Michigan Lutheran Seminary, Saginaw, Michigan

Weber, Richard F. (Saginaw, Michigan)—Northwestern College, Watertown, Wisconsin

Wiechmann, Richard L. (Arlington, Minnesota)—Northwestern College, Watertown, Wisconsin

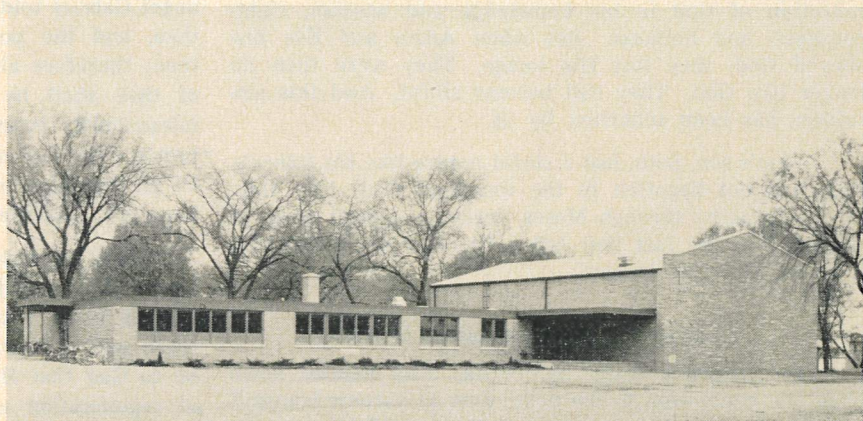
School Dedication at Oconomowoc, Wisconsin

"Oh, sing unto the Lord a new song: for He hath done marvelous things." These words, taken from the Introit for Cantate Sunday, provided the mood for the members of St. Matthew's Ev. Lutheran Congregation at Oconomowoc, Wisconsin, when on Sunday, May 20, they by the grace of God were privileged to observe the tenth anniversary of the dedication of their church edifice at the two morning services and the dedication of a new school at an afternoon service, with the Rev. Karl Bast of Madison as guest speaker.

The new school building, constructed of Tennessee stone and brick, is located to the north of the church, on

the shore of Lake La Belle. The school was constructed at a cost of approximately \$175,000.00. It consists of four

classrooms, a reception room, principal's office, teachers' lounge and
(Continued on page 205)



St. Matthew's new school, Oconomowoc, Wisconsin

By H. C. Nitz

By the Way

Loaded Adjectives

It is saddening to see a journal of the stature of *Dialog* (Spring 1962) resort to using loaded adjectives in an editorial on recent happenings in the Missouri Synod. The article gives support to the generalization that "the adjective is the enemy of the noun." We underscore the loaded words.

The controversy about un-Scriptural teaching in the Concordia Seminary in St. Louis is called "the attempt of a *radical* group to unseat a St. Louis seminary professor."

Certain articles in the official periodicals of the synod are called "*obvious propaganda* against *vague foes* like modern theology whose chief *error* usually was tantamount to its nonaffirmation of the Missouri Synod's *antiquated* Brief Statement."

"In a fourth move," the article continues, "a *favorite* of the *extreme right* wing was placed on the St. Louis seminary faculty, presumably as a *corrective* to the *mounting critical impulse* there."

Men who are battling for the orthodoxy in the Missouri Synod are called "*extreme rightists*, who for fifteen years have been *poisoning* the theological atmosphere." In his opinion such men will "accelerate a trend in Missouri toward *sectarianism*."

The intent of such propaganda seems to be to needle Missouri to abandon its efforts to return to conservative Lutheranism and fully embrace the liberal position of ecumenism.

A responsible writer will not use such words and phrases as we have underscored, without bringing proof.

The Lutheran Confussions

According to *The Lutheran* (June 13, 1962), a Pennsylvania pastor required his beginning class of catechumens to write an essay on "What I Expect to Get Out of Catechetical Class." Among them was a beautifully written essay with some misspellings, including this: "I also hope to learn about the Lutheran *confussions*."

A few pages further on in the same issue of *The Lutheran*, the editor writes on the question why the Bible should still be the one book we need in teaching us to understand God, and then becomes guilty of some Lu-

theran "confussion." He asks: "Was Jonah swallowed by a whale?" and then "enlightens" his readers by replying: "You have to know that the author of the Book of Jonah was a fiction writer, trying to make a most important point by the story he told. He would be much amused by fundamentalists who take him literally." Dr. Ruff seems to forget that Jesus Christ was just that kind of a fundamentalist.

The "confussion" continues: "Are there mistakes in the Bible? Of course. For instance, in Matthew 27:9 it is stated that certain words in that verse are quoted from 'Jeremiah the prophet' when actually they are from Zechariah (11:13). No doubt the writer quoted from memory and didn't bother to proofread."

Now, Matthew 27:9 is a famous *crux* for interpreters. But before we summarily accuse Matthew of an error, we had better ponder the possible solution offered in *The Faithful Word* (Vol. I, No. 2, p. 32), where Pastor E. P. Schulze says that "it may well be that the famous *crux* in Matthew 27:9 was perpetrated when a scholar without glasses, working in a dimly lighted room, misread the abbreviation ZPIOY (of Zechariah) as IPIOY (of Jeremiah)." Unless Dr. Ruff has an autograph copy of the Gospel according to Matthew, he is committing another "Lutheran confussion."

Jews Take Clean-Cut Stand

"New York — (NC) — The American Jewish Congress has opposed Federal aid for parochial schools, religious observances in public schools and compulsory Sunday-closing laws.

"The biennial convention of the organization charged in a resolution that U.S. assistance to parochial schools would violate the Federal constitution and 'would bring in its train all the evils the constitutional provision was designed to prevent.'

"The 500 delegates expressed 'vigorous opposition' to Bible reading, prayer recitation and religious holiday celebrations, such as Christmas, in public schools. It said these practices are unconstitutional and interfere with the educational function of schools.

"The congress hailed a recent decision in Oregon against lending tax-paid textbooks to children in private schools; a ruling in Florida against religious practices in public schools and an opinion of Federal court in Pennsylvania against a school Bible-reading law."

True Christian Unity Is With the Trinity, Not in the Organizations of Men

Our Lord's prayer in John 17 has been grossly perverted by the ecumenical leaders. Christ declared, "Sanctify them through thy truth: thy word is truth." It is not the church that does the sanctifying, small or large, many or one. The prayer, "That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one," deals with a spiritual unity with the Trinity, which could not possibly be a one-world church organization. And the phrase, "That the world may know that thou hast sent me," is not related to a visible one-world church, but to the individual united to Christ. It is the individual, one by one, in whom Christ dwells. Every Christian should have this union. This is such a union and a manifestation of the truth that men may see Christ in us.

The ecumenical dreamers have twisted this completely around: the individual is not important any more; it is the powerful, visible, world church which they are building which, in the name of the church, will direct the affairs of nations and of mankind. This is not Biblical unity. How crass, carnal, cruel is a world super-church compared to the Biblical teaching!

Christian Beacon, April 26, 1962

True Christian Unity Manifests Itself by Proclaiming the True Gospel

The genius of the Protestant faith has always been that the Holy Spirit speaks through the Scriptures directly to the individual in saving his soul, and in edifying his spirit. The emphasis in unity has always been upon the Bible, the Bible, the Bible; not the church, the church, the church. It is this shift to the church at the present moment which is so disas-

trous. Only as the church gets away from the Bible does it build its own power.

Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., in the presentation of his unity plan, "The Blake-Pike Proposal," from the pulpit of Bishop James A. Pike's cathedral in San Francisco, December 4, 1960, called for the union of some 20 million Americans into one great church, including The Methodist, the Protestant Episcopal, United Church of Christ, and the United Presbyterian. He said that they should have to abandon *sola scriptura* (only Scripture) and give tradition a place beside Scripture in order that the church might be "truly Catholic, truly Reformed, truly Evangelical." This is a contradiction, and it dethrones the Scripture from its Christ-given place. Said He, "They are they which testify of me" (John 5:39).

The *Miami Herald*, February 12, 1962, reports Blake as saying, "This means giving up a dogmatic stand on justification by faith." He predicted the coming of "one church broad enough to accommodate such divergent groups of Christians as Pentecostals and Roman Catholics."

Christian Beacon, April 26, 1962

True Christian Unity Is Impossible Between Fundamentalists and Modernists

The unbelief of Bishop James A. Pike of "The Blake-Pike Proposal" is astonishing. Pike cannot repeat the Apostles' Creed, he has explained, because he cannot accept the virgin birth, the ascension, and Heavenly intercession of Christ. He can sing it as a "war song." Here is open, blatant, unashamed unbelief. But Dr. Blake of the United Presbyterian Church welcomes Pike's cooperation as they build together "the coming great church."

A president of the World Council of Churches, the Archbishop of Canterbury, Dr. A. Michael Ramsey, said, as reported in the *London Daily Mail*, October 2, 1961, that Heaven is not "a place for Christians only. Those who have led a good life on earth but found themselves unable to believe in God will not be debarred from Heaven. I expect to meet some present-day atheists there."

The Archbishop is a leading advocate of the one-world church. He wants to unite with the Roman Catholic Church and he has a "Moscow Summit Conference" with the Red-controlled head of the Russian Orthodox Church, Patriarch Alexei.

The churches of our Lord, in preaching the Gospel, must remain loyal, true, and pure. A church is not a forum for debating opinions; it is a pulpit to proclaim, "Thus saith the Lord." It is impossible for the inclusive church to manifest Biblical Christian unity; it is producing what our Lord called "the synagogue of Satan" (Rev. 2:9).

Christian Beacon, April 26, 1962

Notes on Mohammedanism

As the Moslem prays he fingers his prayer beads. These consist of 99 beads representing the 99 names for God. They say that God actually has 100 names but they know only 99. The camel is the only one who knows the hundredth name and that is why he carries his head so high. Since the camel won't tell, they must be content with 99 names for God.

The caller always goes to the top of the mosque to issue the prayer call. Friday is the Moslem special prayer day when all the faithful meet to pray together.

When a man went up to call Friday prayers a ram was held in reserve below in case the caller died by falling off in a gust of wind. The caller kept each ram presented by the Sarki (ruler) each week.

Dr. J. N. D. Anderson, Professor of Oriental Law at London University, has said that:

Islam is the only real religion that followed Christianity;

Islam is the only one that claims to supersede Christianity;

Islam is the only one to deny Christianity;

Islam is the only one to dispute the world with Christianity;

Islam is the only one that has been able to forestall and gain on Christianity.

Colonel Nasser of Egypt has announced the construction of a new radio station to be called "The Voice

of Islam." It is to be used to proclaim the false religion of Islam to all the peoples of Africa in various languages.

Sudan Interior Mission Bulletin

The Way to Ruin

To see in the proper ecumenical perspective the different moves made recently by The Missouri Synod — Lutheran Church one need only read the observation in *The Lutheran*, March 28, 1962. But The Lutheran Church—Missouri Synod once stood entirely separate from the ecumenical movement, the Federal Council of Churches, the National Council of the Churches of Christ in the U.S.A., and the developing ecumenical spirit of the Lutheran World Federation and the National Lutheran Council. Those days, however, are past and The Lutheran Church — Missouri Synod in the United States is walking down the broad road to ruin. *The Lutheran* reports from its pro-ecumenical vantage point:

"Bit by bit the dike that had separated The Lutheran Church—Missouri Synod from the mainstream of Christian life and work seemed to be breaking. Two years ago the synod had taken membership in the home missions division of the National Council of Churches. More recently conferees between the Missouri Synod and the National Lutheran Council reached an accord, agreed to recommend formation of a new inter-Lutheran agency that would succeed the NLC (National Lutheran Council) and include Missouri in its membership. In Canada, Missouri Synod pastors talked with those of other bodies about a possible Lutheran Church of Canada.

"Last month the Missouri Synod's mission affiliate in India, the India Evangelical Lutheran Church, voted at its biennial convention to join the Federation of Evangelical Lutheran Churches of India. Membership would not 'violate or compromise' the confessional position of the church and would provide an 'opportunity for closer cooperation with fellow Lutherans,' the group said.

"Nine bodies at present make up the federation."

Christian Beacon, April 12, 1962

Dedication of Remodeled Church -- Grace, Manitowoc, Wisconsin

On Sunday, May 6, 1962, Grace Ev. Lutheran Congregation of Manitowoc, Wisconsin, was privileged to dedicate its newly enlarged and remodeled house of worship. In the two morning services on that day, at 9:06 and 10:30 A.M., the Rev. Dr. Henry Koch of Morrison, Wisconsin, first resident pastor of Grace, delivered the festival sermon. In an evening service, at 7:30 P.M., the Rev. Waldemar Gieschen of Columbus, Wisconsin, who succeeded Pastor Koch, preached the sermon. The Grace choir, under the direction of Prof. Frederick Manthey, also sang. Liturgist in all services was the resident pastor, Max Herrmann. Dinner was served at noon to over 500 members and guests.

On the following Sunday, May 13, special services were also held. In the two morning services, at 9:00 and 10:45 A.M., the Rev. Robert Krueger of Saginaw, Michigan, a son of the congregation, delivered the sermon. An open house for the public was held in the afternoon from 2:00 to 4:00 P.M., and in the evening at 7:30 P.M., an organ recital was held featuring original preludes based on tunes from the Lutheran Hymnal. At the console was Milton Dytjen, church organist and composer.

The church was enlarged from a seating capacity of 132 to 250 people and follows traditional lines in that it has a cruciform shape with nave, north and south transepts, and chancel the width of the nave. A mother's room also was provided as well as a large working sacristy. The basement provides the usual facilities.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

M. N. HERRMANN

School Dedication

(Continued from page 202)

library, workroom, and a spacious multipurpose room. The construction provides for future expansion of four additional classrooms.

The present enrollment is 101 children. May this new school serve as a workshop of the Holy Spirit for generations to come, teaching the way of salvation and instilling in all pupils the fear of God which is the beginning of wisdom! NOBERT E. PAUSTIAN



Grace Ev. Lutheran Church, Manitowoc, Wisconsin



Your Evangelism Commission

Seated (l to r): H. Birner (South Dakota); Vice-Chairman A. Roekle; Chairman E. Pankow; Secretary H. Kruschel; D. Malchow (Minnesota); N. Lindloff (Western Wisconsin); R. Balge (Southeastern Wisconsin); L. Koenig (Northern Wisconsin); G. Frey (Pacific Northwest); W. Valleskey (Michigan); H. Lichtenberg (Nebraska).



The Assignment Commission in the Tower Room of the Seminary

Seated (l to r): District Presidents: I. Lenz (Minnesota), E. Zimmermann (Pacific Northwest), H. Fritze (Nebraska), O. Siegler (Northern Wisconsin), Synod President O. Naumann, District Presidents: E. A. Sitz (Arizona-California), A. Halboth (Southeastern Wisconsin), R. Mueller (Western Wisconsin)

Standing: Professors R. Fenske, C. Schweppe, C. Frey, A. Schuetze, G. Hoenecke, F. Blume, P. Peters (partly hidden), R. Krause, J. Meyer, C. Toppe, C. Lawrenz, District President W. Schumann, Jr. (Dakota-Montana), Synod Vice-President I. Habeck, Prof. H. Vogel, District President G. Press (Michigan)

† Mrs. Carl F. Bolle †

Funeral services for Mrs. Carl F. Bolle were held on May 14, 1962, at St. James Lutheran Church, St. Paul, Minnesota. Pastor Paul C. Dowidat, pastor emeritus, conducted the liturgy and officiated at the committal service. The undersigned preached the sermon, basing his words of hope and comfort on Revelation 2:10. The St. Croix Lutheran High School Chorus provided special music and led the congregational singing.

Winifred Reichmuth was born in Minneapolis, Minnesota, on December 16, 1903, the daughter of Mr. and Mrs. Fred Reichmuth. She was baptized and confirmed in St. John's Lutheran Church, Minneapolis. On August 6, 1928, in the same church, she was joined in marriage by Pastor Paul C. Dowidat with the Reverend Carl F. Bolle, pastor of St. James Lutheran Church, St. Paul.

Widely known as a gifted pianist, organist, and music teacher, Mrs. Bolle worked diligently to develop

her God-given musical talent that she might devote it to God's glory and the service of others. She did a great deal of concert work throughout the country, giving solo performances as well as appearing as guest pianist with various symphony orchestras. However, she derived her greatest joy from playing the organ for services and in teaching youngsters. Her career as church organist began at age 15 when she became organist at St. John's Lutheran Church, Minneapolis, and ended approximately six weeks before her death as organist at St. James Lutheran Church, St. Paul. Her career as piano teacher was equally as long. For many years she was the director of the children's choirs and accompanist for the senior choir of her church. She was also the first music instructor at the St. Croix Lutheran High School.

Above all, she was known and loved as a humble child of God, with an unlimited capacity for love and service to others. Stricken with cancer, she humbly bowed before God's will,

committed herself completely into her Savior's hands and waited patiently and confidently upon Him to fulfill His grace upon her. She was released from her pain and suffering on May 11, 1962.

In addition to a host of other relatives and friends, she is survived by her husband; her mother, Mrs. Fred Reichmuth; one son, David John; one sister, Mrs. S. Edward Ericson; all of St. Paul; one daughter, Mrs. Paul Schoneman, Detroit, Michigan; and three grandchildren. "Blessed are the dead which die in the Lord."

BURTON E. STENBERG

† Emma H. Thurow †

Funeral services for Mrs. Theodore Thurow were held at Christ Lutheran Church, Menominee, Michigan, on May 22, 1962, with Pastor A. A. Gentz preaching on the text John 14:1-6. The following day another service was held at the Tebo and Johnson Funeral Home, Milwaukee, where Pastor Henry Gieschen based his words of comfort on I Peter 1:3-5, and also officiated at the interment.

Emma Hannah Keller, a daughter of Pastor F. Keller and wife, Emma Freiberg, was born at Oconto, Wisconsin, April 18, 1886. She was baptized into the Christian faith on May 9, 1886, by Pastor Ernst Dornfeld on the day of her father's death. With her widowed mother she moved to Brownsville, Minnesota, where she spent her infancy. At the age of four years she and her mother moved to Canistota, South Dakota, where she spent her childhood and where she also was confirmed and received her high-school education. She continued her education at Wisconsin Business College in La Crosse. Upon her graduation she was employed by business firms in Canistota and in Bowdle, South Dakota.

On October 23, 1912, she was united in marriage with Pastor Theodore Thurow, then pastor of St. Paul's Lutheran Church, Litchfield, and St. Peter's Lutheran Church, Ellsworth, both in Minnesota.

In 1916 she and her family took up residence in Sun Prairie, Wisconsin, where her husband assumed the pastorate of Peace Lutheran Church.

In 1929 her husband was called to Christ Lutheran Church, Menominee, Michigan, where she spent the last 32 years of her life.

After a lingering illness of about nine months, she died in her home on May 19 at the age of 76 years.

She is survived by her husband; three sons: Pastor Carl Thurow, Lamar, Colorado, Pastor Theodore Thurow, Jr., Pewaukee, Wisconsin, and Dr. Roland Thurow, Black River Falls, Wisconsin; two daughters: Mrs. Elwin (Lenore) McEachen, Battle Creek, Michigan, and Miss Ardis Thurow, Chicago; 11 grandchildren; one sister: Mrs. Gus Troemel, Sioux Falls, South Dakota, and other relatives.

May the God of all comfort cheer the survivors with the sweet hope of a blessed reunion in heaven!

ELIGIBLE AFTER COLLOQUY

Following a colloquy which was held on May 25, 1962, Mr. Arnold C. Meyer, 238 W. Water St., Brillion, Wis., is herewith declared eligible for a call into the pastoral ministry of the Wisconsin Ev. Lutheran Synod. The colloquy was attended by the following men: Professor F. Blume, G. Hoenecke, H. Vogel; and Pastors E. Krueger, S. Kugler, and O. Siegler.

OSCAR SIEGLER, President
Northern Wisconsin District

PIPE ORGAN AVAILABLE

To give away a four-rank, single-manual, sweet-sounding, traction-action pipe organ to any mission congregation. Taker to dismantle and haul at own expense. For sale at very reasonable price to independent congregation.

Contact Mr. Walter Kempfert, Maribel, Wis.

CALENDAR OF CONFERENCES

NEBRASKA

DISTRICT CONVENTION

The twenty-third biennial convention of the Nebraska District will be held July 17-20, 1962, in St. Paul's Ev. Lutheran Church, Plymouth, Nebr.; H. Schnitker, pastor.

The opening service with celebration of the Lord's Supper will be held Tuesday morning at 9:00 a.m.

Pastor W. Sprengler will deliver the essay: "The Nicene Creed."

The closing service will be on Thursday evening at 8:00 p.m.

All lay delegates are to provide credentials prepared by their congregation.

A nominal fee for meals will be charged. Lodging will be provided.

Please announce in due time.

MILTON F. WEISHAHN, Secretary

NORTHERN WISCONSIN

DISTRICT CONVENTION

Time: July 16-19, 1962.

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

Opening Service: July 16 at 10:00 a.m. in Mt. Olive Church, corner Oneida and Franklin Sts., R. E. Ziesemer, pastor.

Essay: The Ecumenical Movement, Rev. D. Bitter.

Lodging: Consult Mr. G. Kaniess, Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis.

Credentials: Credentials for lay delegates should be in hands of secretary two weeks before convention. Excuses, too.

S. KUGLER, Secretary

LIST OF CANDIDATES

The following have been nominated to head Michigan Lutheran Seminary's music department:

Prof. Marvin F. Busse, St. Paul, Minnesota
Mr. Ronald Hosbach, Callaway, Nebraska
Mr. Harold Hosbach, Milwaukee, Wisconsin
Mr. Robert Bame, Fond du Lac, Wisconsin
Mr. Roman C. Valleskey, Milwaukee, Wisconsin

Mr. Paul K. Jungkuntz, Milwaukee, Wisconsin

Rev. Kurt Eggert, Milwaukee, Wisconsin
Mr. Eldon Hirsch, Norfolk, Nebraska
Mr. Marvin Koch, Fort Atkinson, Wisconsin
Mr. Ronald Gresens, Wayne, Michigan
Mr. Franklin Zabell, Benton Harbor, Michigan

The Board of Regents will meet on July 13, 1962, at 7:30 P.M. to call a man from this list. Any correspondence regarding these candidates should reach the secretary before the time of the meeting.

Gerald R. Cudworth, Secretary
606 Sidney Street
Bay City, Michigan

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Kuske, David, as pastor of Grace Ev. Lutheran Church, Monico, Wis., by J. Kingsbury; assisted by W. Hein, M. Radtke; May 27, 1962.

CHANGE OF ADDRESS

Pastors

Broecker, Carl P., Route 1, Ixonia, Wis.

Fritze, Hugo, 504 S. 25th St., Council Bluffs, Iowa.

Hochmuth, Robert H., 3451 Eden Drive, Santa Clara, Calif.

Kingsbury, Jerome R., 405 West Lincoln St., Crandon, Wis.

Koch, R. G., Omro Twp., Boyd, Minn.

Krueger, Robert, 4920 Mill St., Elkton, Mich.

CONTRIBUTIONS SENT DIRECTLY TO THE TREASURER

For Month of February, 1962

For Calabar, E. Nigeria Mission

St. John's Lutheran Sunday School, Doylestown, Wis., and Trinity Lutheran Sunday School, Fall River, Wis. \$ 19.55

For Northern Rhodesia Mission

St. John's Lutheran Church, Marengo, Iowa. \$ 10.00

Memorial wreath in memory of Christine Koehler of Minneapolis by Laura and Ida Ingebritsen. 5.00

Memorial wreath in memory of Albert Aasheim of Minneapolis by Laura and Ida Ingebritsen. 5.00

Memorial wreath in memory of Erick Feyerherm by Hildegard Ranney, Bloomer, Wis. 20.00

A Friend in Key West, Fla. 10.00

Grace Ev. Lutheran Day School of Benton Harbor, Mich. 28.50

For Rhodesian Medical Mission

St. Paul's Lutheran Ladies Aid Society, Lomira, Wis. \$ 50.00

For Apache Mission

Pupils of St. Paul's Lutheran School, Menomonie, Wis. \$ 19.62

St. John's Ev. Lutheran Sunday School, Wood Lake, Minn. 25.00

For Missions

Memorial wreath in memory of Erick Feyerherm sent in by Rev. H. Schaller, Bloomer, Wis. \$ 44.00

Gift of appreciation by Zion Lutheran Church, Eland, Wis. 150.00

For Chapels and Parsonages for Japan

Memorial wreath in memory of Ernest F. L. Petschow sent in by Rev. Robert Wendland, Elkton, S. Dak. \$ 27.00

For Refugee Mission

Memorial wreath in memory of Rev. Alfred F. Maas by Mrs. Alfred Maas and family, Mr. and Mrs. Edgar Gyde, Sr., the Raddatz Grandchildren and by St. Paul's Congregation, Sodus, Mich. \$ 92.00

For General Relief Committee

Grace Ev. Lutheran School, Muskegon Heights, Mich. \$ 11.50

Rev. Edward A. Westcott, Lake Mills, Wis. 2.00

Mrs. O. R. Burk, Milwaukee, Wis. 10.00

Miss R. Metzger, Lansing, Mich. 10.00

Salem Ev. Lutheran Church, Stillwater, Minn. 27.16

Zion Ev. Lutheran Church, Reeder, N. Dak. 10.00

Christ Ev. Lutheran Ladies Aid Society, Bison, S. Dak. 10.00

Ladies Aid Society of St. Paul's Lutheran Church, St. James, Minn. 100.00

For Spanish Mission

St. John's Lutheran Sunday School, Wood Lake, Minn. \$ 25.00

For Lutheran Spiritual Welfare Commission

Mrs. H. A. Hoppe, Manitowoc, Wis. \$ 2.00

For Church Extension Fund

Mr. and Mrs. Joel H. Nitz, Andalusia, Ala. \$ 10.00

— MEMORIAL WREATHS —

In memory of Ella Scharine by the Ladies Aid of St. John's Ev. Lutheran Church, Whitewater, Wis. 5.00

In memory of George Lambrecht, Benton Harbor, Mich., by the Steinke family, Sodus, Mich. 7.00

In memory of Waldemar Wuckert by Mrs. Clara Ristow, John and Robert Ristow, Mr. and Mrs. Edward Coyle, Mr. and Mrs. Martin Ristow, Mrs. Karl Bublitz, Miss Donna Bublitz, Mr. and Mrs. Harold Bublitz, Tawas City, Mich. 11.00

In memory of Mrs. Otto Richter given by Rev. Harold H. Eckert, Mrs. Jean Wiedoff, and Mrs. Alfred Schewe. 9.00

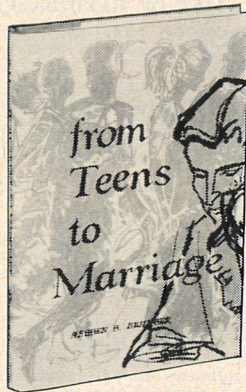
In memory of Rev. Victor J. Siegler given by Rev. and Mrs. R. Gose, Oshkosh, Wis. 5.00

In memory of Rev. O. W. Koch given by Mr. and Mrs. George Kelk, Mr. and Mrs. G. J. Blied, Miss Gertrude Christian, Miss Gladys Damitz. 4.00

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NORRIS KOOPMANN, Treasurer



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