

THE NORTHWESTERN Lutheran

July 29, 1962
Volume 49, Number 15



BRIEFS

by the Editor

As we mentioned in our last issue (July 15), all the members of our Commission on Doctrinal Matters attended the recent Cleveland Convention of The Lutheran Church—Missouri Synod. After their return from Cleveland the members of the Commission had “time off” for only a few weeks. Then their time was again fully occupied by the Theologians’ Conference, held at Mequon from July 9 to 13. As a result, they could not have their evaluation of the Cleveland convention in readiness for this issue.

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What was the purpose of the Theologians’ Conference mentioned in the above paragraph? Who was represented there? What was achieved through it? Will there be further meetings of this nature? See the report on page 232.

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To say that strong feelings were aroused by the June 25 decision of the Supreme Court regarding prayer in the public schools is putting it mildly. Former President Hoover spoke of it as signaling the “disinte-

gration of a sacred American heritage.” Strongest of all, it seems, was the Roman Catholic reaction. *The Lutheran* (July 11) quotes Cardinal Francis Spellman as saying that he was “shocked and frightened” by the decision and the Roman Catholic weekly *America* as calling the decision “stupid” and stating: “It spits in the face of our history, our tradition, and our heritage as a religious people.” You will find an editorial concerning the Supreme Court decision on the opposite page.

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“. . . Let’s put greater store by the incomparables of preaching. Let demagogues harangue, and side-show barkers yawp, and lawyers argue, and lecturers instruct, and reformers moralize, but let preachers announce the matchless tidings that ‘God was in Christ, reconciling the world unto himself.’ Incomparably great is the preacher’s theme: ‘What we preach is not ourselves, but Jesus Christ as Lord’ (II Cor. 4:5). Incomparably great is the preacher’s text: ‘Preach the word.’ . . . ‘For the word of God is living and active, sharper than any two-edged sword’

(II Tim. 4:2; Heb. 4:12) Incomparably great is the preacher’s objective: a faithful representation of ‘God our Savior, who desires all men to be saved and to come to the knowledge of the truth’ (I Tim. 2:3, 4). . . .

“. . . Let’s put more store by the indestructibles of preaching. . . . The preacher who is not in commerce with the imperishable has nothing with which to address the perishable — and the perishing. His true traffic, let him know, is in the indestructibilities. The Christ he proclaims is indestructible. The Bible he expounds is indestructible. The truth he handles is indestructible. The Church, in the midst of whose life and worship he stands, is indestructible.”

— Paul S. Rees (quoted in “Christianity Today,” July 6, 1962).

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Because of the abundance of material some of our regular features had to be omitted from this issue. We felt it to be more important to bring such items as the reports on the Theologians’ Conference and the District conventions, before they had receded too far in the past to evoke interest.

* * * *

The pictures of the new Music Hall at Dr. Martin Luther College will give you an idea of the newest building which your gifts have helped to erect. We hope to bring a description of the Music Hall in our next issue.

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

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THE COVER — Resurrection Ev. Lutheran Church, Phoenix, Arizona; Wm. Bein, pastor.

Editorials

Churchgoing In a recent press interview the well-known evangelist Billy Graham touched upon churchgoing. He is quoted as saying: "We are commanded not to forsake gathering together. We go to church to worship God. I don't see how a person who calls himself a Christian can forego this." He also had something to say about those who go to church for other than reasons of worship. He related the following anecdote: "When President Eisenhower used to attend the National Presbyterian Church in Washington, the church secretary one day received a call asking if the President would be attending church the next Sunday, stating that if he was, the caller would be there to see the President. The secretary answered, 'We don't know if the President will be there, but God will.'"

Of course, God is not present in every church service. He is not present where something else is substituted for the Word of God. But He is present where His Word is. Jesus said: "He that heareth you heareth me. Where two or three are gathered together in my name, there am I in the midst of them."

There is no spiritual profit in going to church just to see a President or some other glamorous personality, even though he be in the pulpit. If God and His Word is not the attraction, the soul is not benefited. How many go to church because there is an eloquent man in the pulpit, a man with a resonant voice and a pleasing personality, or because the music offered makes the same impression as a beautiful symphony concert! Such people are looking for entertainment, like King Herod who hoped to have seen some miracle done by Jesus.

The only real attraction which the church has to offer is the Word of God, the Gospel. If that is preached there, a blessing will be taken home from there even if the man in the pulpit is not an outstanding orator. It is not really the speaker that counts but what he preaches. Paul kept his own personality hidden behind his message. He was determined not to know anything but Jesus Christ and Him crucified. There it can be said: "God Himself is present: Let us now adore Him And with awe appear before Him." IM. P. FREY

* * * *

Piety of Pharisees The Pharisees were the most religious people to be found among the Jews. They used the name of God more frequently than anyone else; they wore signs on their clothing that were intended to display their piety; they were known for their long prayers, spoken by preference in places where they could be observed. The common people were impressed by these shows of piety and readily assumed that people who spoke so much about God and who were so particular about following certain pious practices must necessarily be God's favorite children.

And yet, no one among the Jews, unless it was the high priests themselves, was more insolent and bitter in word and action against the Son of God than these same pious Pharisees. When Jesus said, "I am the light of the world," they bluntly said, "Thou bearest record of thyself; thy record is not true." He was come from God the Father to lead them into all truth, and they

branded Him a liar. It was these same Pharisees that said He cast out devils with the help of Beelzebub, the prince of the devils. They made Him a servant of the devil, and all this in the name of piety.

The atheist Communist is not the most dangerous enemy of Christ and Christianity. When atheists revile God and the Son of God, we realize what is going on, and we expect nothing else from that source. What they have to say is more likely to disgust and repel than to tempt anyone. But when a man professes to be speaking in the name of God and then doubts that Christ is really the eternal Son of God, he is dangerous. Still more dangerous is the man who speaks very highly of Jesus the man but politely and cleverly avoids all mention of Jesus, God's own Son, begotten of the Father from eternity.

Modern Pharisees are outwardly as pious as were the Pharisees of old, and they speak just as much about God as did the Pharisees in Jesus' day, but they have learned to express their opinion of Jesus less bluntly. They do not accuse Him to His face of being a liar, nor do they ever say that He is in league with Beelzebub, but they are no more ready than were the original Pharisees to accept Jesus as the Light of the world, "God of God, Light of Light, Very God of Very God."

We may be sure that, no matter how pious men may appear to be, if they do not speak in the name of Jesus, the eternal Son of God, they certainly are not speaking in the name of God the Father, either. Simple, trusting faith is a virtue, but it is not a virtue to listen to those who speak well of God but make of Christ a liar and blasphemer by denying that He is, in every sense of the word, true God.

E. E. KOWALKE

* * * *

Inoffensive Prayer? One of the more amusing but at the same time one of the lamentable observations made in connection with the recent Supreme Court decision prohibiting the practice of official prayer in public schools, was the statement of an editorial writer in a metropolitan daily to the effect that it was deplorable that this adverse decision was rendered despite the fact that so much effort had been expended to make the prayer inoffensive to every faith.

The prayer, "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country," a prayer which is the product of careful thought and consideration, should, he felt, be acceptable to all religious groups. How could it offend anybody? Doesn't everybody believe in God and acknowledge his dependence upon Him? Doesn't everybody want our homes, schools, and nation to be blessed? The columnist was dumbfounded to hear that such a prayer was not acceptable to every God-fearing American (leaving the few no-account atheists out of consideration).

His astonishment is due to his own ignorance. He doesn't know that the Deity has specified the kind of
(Continued on page 234)

Studies in God's Word:

Religious Wickedness Uncovered

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him (Matthew 21:28-32).

The chief priests and elders of the Jews, whom Jesus is here addressing, were surely regarded everywhere as religious people. Anyone observing them would have had to recognize that they were also very diligent in the practice of their religion. Apparently they took it seriously and were dedicated to their religious convictions and principles.

That there was something seriously wrong with their religion, however, was perfectly plain to Jesus, if not to anyone else. He could discern the thoughts and intents of their hearts. There was the real trouble. And it was serious, because it was not merely a matter of mistaken opinion or misguided zeal, but of proud presumption and of deliberate disbelief. These religious people had to be confronted with the fatal wickedness of these twin evils if there was to be any hope for them at all.

Proud Presumption Unmasked

The religious leaders of the Jews were more than a little certain that their standing with God left little to be desired. Were they not, after

all, of the seed of Abraham and descendants of a long line of patriarchal pillars in the Jewish church? Did they not attend with painstaking perfection to the prescribed rites and rituals of their religion? Who could gainsay it? That God could have found anything lacking or missing in them was entirely inconceivable to them.

Such proud presumption the master Teacher's simple little parable was intended to unmask. And the correctness of their own appraisal of the conduct of the two sons would uncover the incorrectness of their own conduct and convict them.

The first son in the parable represents people like publicans and prostitutes who seemingly are least likely candidates for the kingdom of God. They do not pretend to have any interest in religion or presume to have connection with the Church. Yet, smitten by the Law and stricken in their conscience, they do heed the Gospel's saving call and, with contrite hearts, come to saving faith in the merits of Christ, their only Savior.

The second son in the parable represents people like the chief priests and elders of the Jews who presume to belong self-evidently to the kingdom of God, but on their own terms. Their own supposed merits and virtues are the basis for this proud presumption. For them contrition and repentance are out of the question. The Gospel to them is a stumbling block, and its invitation of grace and mercy remains sadly unheeded.

In judging that the first son was the one who did the will of his father, the chief priests and elders unwittingly condemned themselves and unsuspectingly acknowledged that publicans and harlots had priority over them in the kingdom of God. It remained only for Jesus to explode this damning deduction in their faces. This He did with scathing severity, but without the desired effect. Their proud presumption was unmasked, but not surrendered.

Deliberate Disbelief Exposed

It was not, however, as though these chief priests and elders of the Jews were merely the unwary victims of misguided religious teachers. They knew the truth. They had heard it from the lips and from the heart of no less a person than John the Baptist. He had come to them in the way of righteousness, preaching the baptism of repentance for the remission of sins. He had urgently admonished them to acknowledge their sins and to surrender their own self-styled righteousness in order to seize and embrace the divinely designed righteousness of God's own Son, Jesus.

But they would not and did not believe John and thereby "rejected the counsel of God against themselves, being not baptized of him" (Luke 7: 30). Thus, like the second son in the parable, though they politely professed to be God's true children and the most perfect performers of His word and will, they deliberately refused to render the obedience of repentance and faith. They would not enter the Father's vineyard by His way and so remained outside His kingdom. And now their wicked unbelief was glaringly exposed, for they had carelessly conceded that the second son was the one who had not done the will of his father.

To make matters worse for them, they had not had a change of heart even when they observed the change which the power of the Gospel had wrought in the hearts and lives of publicans and harlots. Even this, to their utter shame and disgrace, did not cause them to repent and to believe, as did the first son in the parable. Their perverse and stubborn disbelief was manifestly obvious, also to themselves.

Unbelief is often more than blind ignorance and superstition. It is frequently religious wickedness in the form of proud presumption and deliberate disbelief. Be aware of the latter and beware of the former.

M. BURK

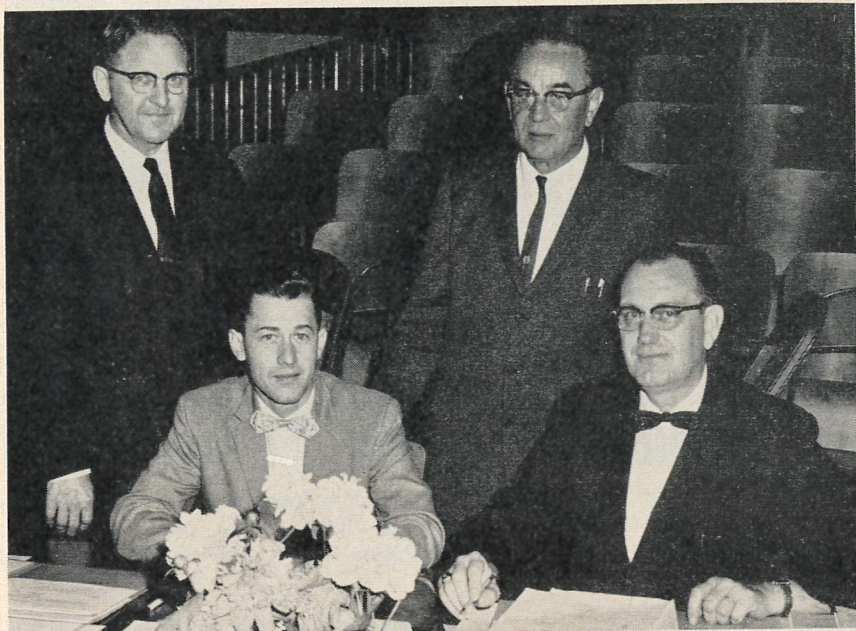
Minnesota District Delegate Convention

June 11-14, New Ulm, Minnesota

After weeks of rain-every-day weather, the skies turned blue and the sun came out — just in time for the first day of the Minnesota District Convention. And that good weather stayed with the convention until its adjournment four days later, one hour ahead of schedule. Perhaps the sunshine helped the delegates get their work done ahead of time; at any rate, it was certainly appreciated by a convention visitor from sunny Arizona, Mr. Alfred Burdette, catechist and interpreter in our Apache Indian Mission, and by the pastor and delegate from a St. Paul congregation, who brought their wives and their camping equipment along to New Ulm and pitched their tents in beautiful Flandreau State Park.

What was the business before the convention during these days?

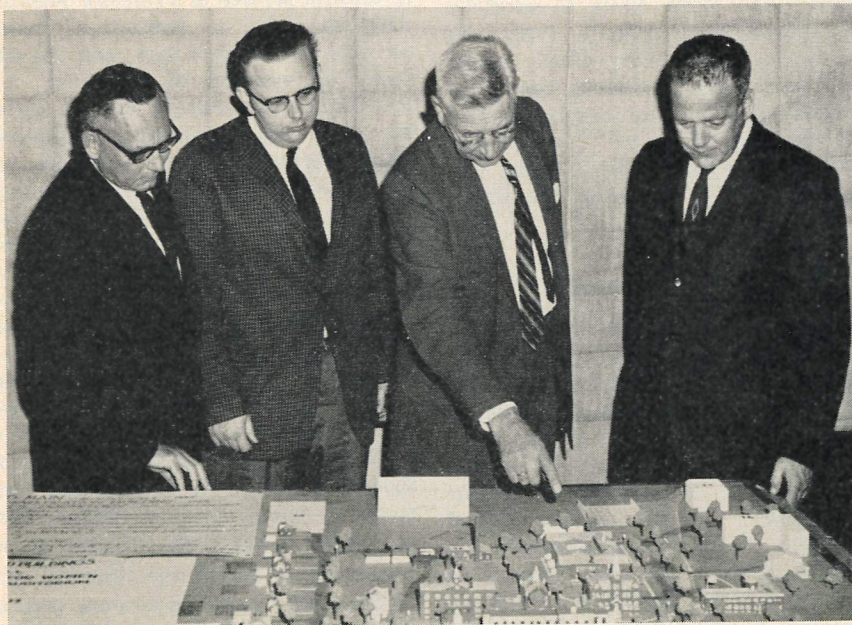
“No matter how small we are, we can attempt big things in the name of the Lord. . . .” With introductory remarks based on Zechariah 4:10 (“Who hath despised the day of small things?”), President Manfred J. Lenz presented his biennial report to the 92 pastors, one vicar, 17 professors, 27 teachers and 103 laymen assembled



The officers of the Minnesota District. Seated, left to right: Pastor Norval Kock, Secretary; Pastor M. J. Lenz, President; Standing, left to right: Pastor P. R. Kurth, Second Vice-President; Pastor W. J. Schmidt, First Vice-President

at New Ulm for the twenty-third biennial convention of the Minnesota District. He encouraged faithfulness to God's never-failing Word, and faith-

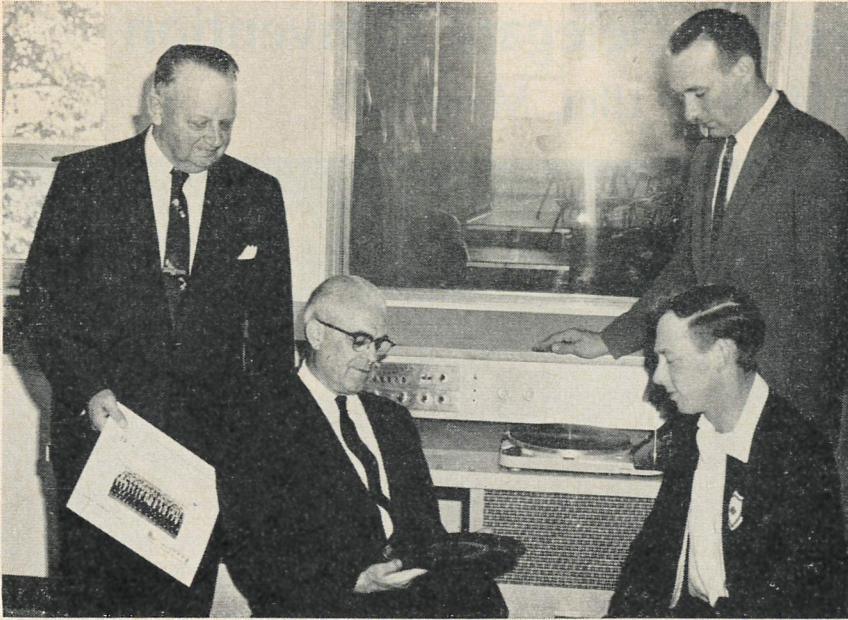
fulness in investing the talents which God has given us and which He wants us to use, to attempt great things for Him.



President C. L. Schweppe (third from the left) explains campus layout to DMLC's new business manager, Mr. Hugo Billitz (at the right) and to two lay delegates at the convention, Mr. Orville Radtke of Redwood Falls and Mr. Alfred Somermeyer of Balaton.

Lay Evangelism — An Essay

Much of the Convention's work can well be put under this heading: “Attempt big things for the Lord.” In the first essay, presented by Pastor Daniel Malchow of Caledonia, the work of the Synod's new Commission on Evangelism was explained to the assembly. Pastor Malchow brought out the fact that preaching the Gospel is an important privilege and assignment which the faithful Christian desires to carry out; yet, because of our sinful nature, we often find it difficult to function faithfully and effectively as Christ's witnesses. We need encouragement and assistance to bear witness to our faith: a Christ-centered program of evangelism will provide this help. It seems a very small thing for one Christian to speak to one other person about his Savior; but when this is multiplied by the thousands of members in the District and in Synod, it becomes a “big thing” that we can do for the Lord.



Getting acquainted with the new broadcasting equipment in DMLC's new Music Center. Left to right: Mr. Herbert Dumke, New Ulm, Prof. Martin Albrecht; Mr. John Peter, Lake City; Pastor Robert Schlicht, who installed the system.

Home Missions — "Thank You, Lord!"

Pastor John Raabe, chairman, reported for the Mission Board of the District. Under the heading: "Thank You, Lord!" he listed 13 of the blessings of God upon this work in our midst, beginning with the blessing of the Gospel which we believe and preach. Our District is now active in 14 mission stations, in institutional work in four cities, and in student work at state colleges. A great blessing is the fact that there are at present no vacancies to be filled in Minnesota District mission fields. Recent gifts of God for which we are thankful include the new chapel at Brooklyn Park, new property purchase at Forest Crest on which a chapel is to be built, new workers' homes in Brooklyn Park, St. Louis Park, Forest Crest, and Bloomington, a new field north of Minneapolis being explored by a summer vicar, a possible field of 250,000 refugees in Canada, where our services have been requested. If we with faith and zeal dedicate our little talents to these areas, the Lord will pour out big blessings on our work.

A District Radio Service

A brand new venture for the Lord received favorable action on the floor of the convention. A committee appointed by the District Council had

investigated the possibility of beginning a Wisconsin Synod Radio Service to cover the entire state and to be supported by interested congregations of the District and neighboring conferences. The completion of the new Music Center at Dr. Martin Luther College with top quality equipment and facilities for recording make this possible; the fact that we have God's Good News to proclaim in spoken word and in song obligates us to use every effort to sow the seed. The unanimous committee resolution was unanimously adopted by the convention: to "1. solicit support for the broadcast; 2. enlist personnel; and 3. publicize the broadcast."

A Study of Neo-Orthodoxy

The second convention essay was presented by Professor Armin Schuetze of our Seminary faculty. It dealt with a new religious line of thought which is sweeping our country after having already carried the field in Europe. Called "Neo-orthodoxy," it has already found entrance in America in dozens of Lutheran schools for the training of future pastors, including, according to the *Walther League Messenger*, those of our former sister synod of Missouri. What does Neo-orthodoxy teach? While claiming to return from religious evolution to Bible

teachings, it holds that the Bible is not God's Word, as such, but may possibly become God's Word to an individual if the Holy Spirit causes that person to "encounter Christ" through the means of the Word. It teaches that the Bible in itself contains errors and is the product of men. Because of the same "old-fashioned" Bible words being used by neo-orthodox pastors and churches in new and completely different ways, we must constantly be on our guard against this new "Goliath" of Satan, relying, as little David did, on coming into the battle armed with the name and strength of the Lord Almighty. New religious teachings, such as Neo-orthodoxy, come on the stage of history for a time, play their part, and then disappear again; our concern, as Bible-based Christians, is that we are not carried away with them, both in time and for eternity.

DMLC — "Our" School

Patriotism for its own school is very evident in every District of Synod which has a Synod school within its territory; the Minnesota District makes no claim to being an exception to that rule. The report on Dr. Martin Luther College brought out many reasons for rejoicing: the new Music Center (for organ and piano practice and band and choir rehearsals); faculty additions; the 19 years of faithful service of Professor Martin Albrecht, who is leaving to take up work at the Seminary, and the 44 years of teaching by Professor H. R. Klatt, now retired; special gifts from the Ladies Auxiliary; a Concert Model electronic organ given by an individual member. There remain, however, many "big things" for us as District and Synod to attempt for the Lord. The Men's Dormitory crowds 164 in rooms for 114; Centennial Dormitory places three girls into rooms built for two; three "temporary" girls' dormitories house 104 where there should be only 64; up to 75 girls must live "off campus," often in basement rooms; classroom and gymnasium space is insufficient; the Student Union area is pitiful. For all these reasons the District went on record as urging the carrying out of the 1959 Synod resolutions, giving priority to this program.

Bemoaning the lack of enough trained teachers for our parochial schools becomes either ridiculous or

insincere, if, at the same time, we are turning away students for lack of room — and do nothing to improve the situation. At the same time, the Synod's members and Minnesota

District members, especially, are urged to attempt the "big things for the Lord" not in word only, but also in deed; the drawback to carrying out any building program is lack of the

"wherewithal." May we in District and Synod also give proof of our will to work the Lord's works with our generous support of Synod!

F. G. KOSANKE, Reporter

Resume of the Michigan District Convention

The 81st convention of the Michigan District was called to order by its president, the Rev. G. L. Press, at 2:00 P.M. on June 11 in the auditorium of Michigan Lutheran Seminary, Saginaw, Michigan. At approximately 3:30 P.M. on June 14 the convention adjourned and the 175 pastors, male teachers, and lay delegates were soon on their way to their respective homes and fields of labor. We shall attempt to summarize the work which was done at the convention and mention those things which we feel are of interest to all the members of our Synod.

Divine Services

Monday evening the delegates gathered in St. Paul's Lutheran Church. Here they were spiritually edified and strengthened not only by the sermon which was delivered by the Rev. Waldemar Zarling of Benton Harbor, the second vice-president of the District, but also by the Sacrament of the Altar of which they partook. Further encouragement and exhortation were given by the Rev. Frederick Zimmerman of Lansing, who delivered the sermon at the divine service which was held on Wednesday evening in the Seminary auditorium. A different chaplain was appointed to lead the devotion at the beginning and close of each morning and afternoon session.

The Essays

Three essays of a practical rather than doctrinal nature were delivered. "The Need and Use of Constitutions in Organized Congregations" was explained and presented in a very interesting manner by the Rev. James Schaefer of Milwaukee, Wisconsin. He gave a historical account of the development of the constitution in the congregation. He showed that a detailed constitution is not a legalistic document, but that such an instrument is a means of preventing possible legalistic and unevangelical action by members of a congregation. Pastor Irvin Weiss offered us a timely

essay in which he sought to show "How the Historical Differences between Missouri and Wisconsin on the Doctrine of the Church and Ministry Have Contributed to Differences in Practice." He pointed out that these differences have manifested themselves in the Missouri Synod in: 1. a gradual development to unionism and ecumenism; 2. a failure to exercise church discipline; 3. a lack of sense of obligation to those who are in error; 4. a loyalty to the synod even though one is not fully in accord with all its policies and practices. Dr. Adolph Dasler of Muskegon, Michigan, read a paper entitled: "A Christian Psychiatrist Speaks to Pastors." He expressed the conviction that the psychiatrist and pastor both can render a necessary service to many disturbed individuals, each in his own area of activity. The service of the psychiatrist can never replace that of the pastor, but it is necessary at times so that the pastor is able to work effectively with a person. As the service of a psychiatrist at times complements that of the pastor, so in other instances the service of the pastor complements that of the psychiatrist.

President's Report

The convention heard and acted upon the reports of its various District boards as well as the floor committees. Twenty floor committees were appointed to implement the work of the convention. In his biennial report President G. L. Press cautioned us against enthusiastic activism and spurred us on to Scripture-motivated action. He acknowledged that there are some troublesome situations plaguing the Church today, but he sounded a note of optimism as he urged us to continue doing the Church's work, putting our confidence in the Lord's promise: "Be of good cheer; it is I; be not afraid."

The convention reluctantly heeded his request not to consider him for re-election to office and thanked him for his consecrated service as president of the District for 12 years.

Board of Education Report

The Board of Education reported that we have 30 schools in which 92 teachers are active. The current enrollment of 2,897 pupils is an increase of 131 over the previous biennium.

It expressed the fear that the state's teacher certification requirements might cause great difficulty in gaining teachers for our District who will be able to fulfill the minimum requirements. The troubles which are being experienced in connection with teacher certification make it imperative, according to the resolution adopted, that the preliminary study of the matter of accrediting Dr. Martin Luther College be effected with all possible speed without further delay.

The Synod's Board of Education was commended for beginning to meet the urgent need for educational publications and the District Board was instructed to commission interested groups or individuals to prepare and publish suitable educational materials for use in junior, senior, and adult Bible discussion, as a conference of the District had done some years ago.

Mission Board Report

The District Mission Board brought the pleasant news that all missions of the District were supplied with missionaries. A new mission was opened in Florida, and the Board is contemplating the opening of another. Two new missions will be opened shortly in our home state, one in the Detroit area and the other in the Grand Rapids area.

The floor committee agreed with the Board's report that "human frailty in the field of finances is once again an obstacle in the purchase of land and in providing adequate church facilities" but that "this should not instill a spirit of defeat but should stir up and excite sanctified ingenuity." The Board of Trustees was urged to borrow the necessary funds to meet the current Church

Extension Fund need according to the Synod's resolution of 1961 on this matter.

The delegates were heartened to hear of the progressive attitude which is now being taken with respect to our world mission endeavors and urged that the policy of sending Christian Missioners into foreign fields be expanded and accelerated.

They also approved the proposal to render better service to military

personnel by calling full-time pastors where conditions warrant it and by producing additional devotional material and worship aids not only for military service personnel but also for students and young people away from their home church.

Evangelism Commission Report

The District Commission on Evangelism was commended for the clear and comprehensive material which it

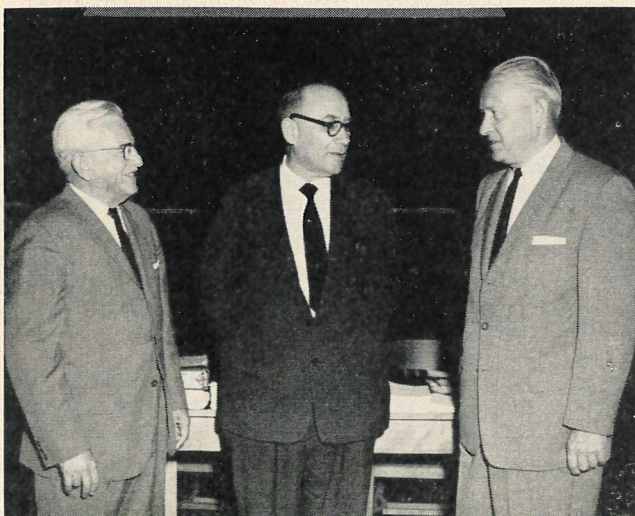
prepared and distributed for guidance and instruction in evangelism. The convention was pleased to hear of the good response to the area meetings which the Commission conducted and to the "Call to Calvary" program which it arranged for the Lenten season of 1962. The congregations were urged to participate in the "Sharing the Savior" program, which is scheduled for this fall.

(Continued on page 239)

Theologians' Conference

From July 9-13, 1962, our Wisconsin Lutheran Seminary at Mequon, Wisconsin, again played host to brethren from many parts of the world for a theologians' conference. Participants included theologians from "down under," Australia, Brazil, and South Africa. The various Lutheran free churches of Germany, confessional Lutheran churches in fellowship with us, were represented, as well as the Ev. Lutheran Church of England. From our own country, participants included representatives from the Ev. Lutheran Synod (Norwegian) and the Synod of Ev. Lutheran Churches (Slovak). In all, 43 theologians from these various bodies and our own participated in this second theologians' conference held at our Mequon Seminary. In addition there were numerous visitors, including official observers from The Lutheran Church—Missouri Synod.

This meeting was called to carry out the resolution of our Synod, passed in August 1961, stating that "we declare our desire to discuss the principles of church fellowship further with the church bodies that were repre-



Pastor Edgar Hoenecke, chairman of the Board for World Missions; Pastor Ludwig Wiesinger, president of the Ev. Lutheran Free Synod in South Africa; President Oscar Naumann



Dr. Manfred Roensch, Dr. William Oesch, Pastor Karl Wengenroth, and Pastor Ferdinand Bellin. These men represent the Lutheran Free Churches of Germany (Pastor Wengenroth is one of the ministers in our mission in Germany)

sented by the members of the Overseas Committee, and that we initiate such steps as might be necessary to carry out such further discussions" (1961 Proceedings, p. 199).

The conference occupied itself with a study and discussion of the Wisconsin Synod statements on Church, Ministry, and Church Fellowship, as well as the theses of the overseas delegation entitled "Fellowship in its Necessary Context of the Doctrine of the Church." On the closing day the following summary of these discussions was adopted, showing both the points of agreement and also those where further discussion was felt necessary:

In summarizing the discussion held at this conference, we should like to express our gratitude to the Lord for having permitted us to attend this meeting. We appreciate the fraternal spirit in which all of the discussions were held. We believe the deliberations served to give the participants a better understanding of the terminology employed in the respective presentations, also with respect to the intent

and content of the doctrinal statements on Church, Ministry, and Church Fellowship that were used as a basis for the discussion.

Concerning the doctrine of the Church, we find ourselves in agreement that "The holy, catholic, and apostolic church is one body in Christ, incorporating all believers, whose faith is created, sustained, fulfilled, and known to God alone." We agree that "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." We agree that "*The right use of Word and Sacrament are the true marks of the Church. . . .*"

While there is agreement that the regular use of the Means of Grace will alone give us the assurance as to where the Church is, there appears to be disagreement as to whether other groupings or assemblies of Christians gathered in Jesus' name for the proclamation of the Gospel (e.g., Synod, the Jerusalem assembly, Acts 15) also are Church and retain the right to exercise the Keys publicly, subject, of course, to such limitations imposed on them by the injunctions of love and order toward their local congregations.

Regarding the doctrine of the Public Ministry, while there seemed to be agreement that according to Ephesians 4 the one office of the public ministry may show itself in various forms (apostles, prophets, evangelists, pastors, teachers) time did not permit a thorough discussion of this point.

On the doctrine of Church Fellowship, we agree that 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." We agree that the "Lord in His Word admonishes us to withdraw our church fellowship from those who persistently" — in spite of all brotherly admonition — "teach, spread, condone error and demand recognition for it." We agree that it is "untenable to designate certain nonfundamental doctrines as not being divisive of church fellowship in their very nature." We agree also that it is untenable "to envision fellowship relations (in a congregation, in a church body, in a church federation, in a church agency, in a cooperative church activity) like so many steps of a ladder, each requiring a gradually increasing or decreasing measure of unity in doctrine and practice." We agree that the official confession of a church body, no matter how excellent, is negated by persistent approval of or toleration of false practice. We are also agreed that church fellowship may express itself in pulpit fellowship, altar fellowship, prayer fellowship, fellowship in worship, fellowship in church work, in missions, in Christian education, in Christian charity.

We are not agreed as to the meaning and scope of pulpit fellowship. Some feel that pulpit fellowship involves only an exchange of pulpits in public worship. Others include under pulpit fellowship all public proclamation of the Word carried on jointly by Christians. We are not agreed on the question of confessional involvement in joint prayer.



Dr. Henry Hammann, Sr., Australia, Pastor Arnold Pakow, England; Pastor Harold Hoehne, vice-president, the Ev. Lutheran Church of Australia; Dr. E. George Pierce, president, the Ev. Lutheran Church of England

Though the foregoing brief summary attempts to touch on certain areas in which disagreement seemed apparent, it should also be mentioned that such disagreement did not represent the thinking of one group over against another, as, for example, the Overseas delegation against Wisconsin/Norwegian representatives.

In conclusion, we would express the hope and prayer that the Holy Spirit might bless us all with His gracious indwelling, without whose help all our labors are in vain.

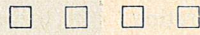
Toward the end of the conference the Overseas Churches presented an overture to the Wisconsin and Norwegian brethren, asking that we "participate in the first 'International Theological Conference,' which is scheduled to take place in London during the month of August 1963." Neither our Doctrinal Commission nor the Doctrinal Committee of the Evangelical Lutheran Synod felt that they could commit themselves to a proposed meeting as that without instruction from their respective synods.

However, a real need was felt to continue the discussion with the Overseas brethren. The present conference had not really completed its work, as appears from the adopted summary. Our Doctrinal Commission and the Doctrinal Committee of the Ev. Lutheran Synod therefore joined in an overture to the Overseas brethren asking that "the discussion held this year by the participant bodies be resumed at the earliest date possible." In response to this, a further meeting is being planned for next year, quite likely in Germany. In the meantime, a smaller committee is working to try to establish more closely the points of controversy in the doctrine of Church Fellowship so that next year's meeting can concentrate more completely on them in its discussions.

Surely it will be the prayer of us all that the Lord may bless these discussions with our Overseas brethren so that we may be drawn ever more closely together with those who are truly confessional Lutherans.

A. SCHUETZE

What do
you mean..



Original Sin ?

SPIRITUAL IGNORANCE, ENMITY, AND HELPLESSNESS

If we are fully to appreciate the great gift of salvation which God gives us through Christ, it is necessary that we realize from what He has saved us. We need to understand what original sin has done to us.

The Formula of Concord, one of our Lutheran Confessions or Symbols, teaches that original sin is not only the "entire absence of all good in spiritual, divine things," but that "it is at the same time also a deep, wicked, horrible, fathomless, inscrutable, and unspeakable corruption of the entire nature and all its powers, especially of the highest, principal powers of the soul in the understanding, heart, and will, so that now, since the Fall, man inherits an inborn wicked disposition and inward impurity of heart, evil lust and propensity."

A Total Lack of Spiritual Vision

Through original sin our natural understanding of divine things has not only been impaired. Our vision has not merely been dimmed. We have been completely blinded. "Ye were sometimes darkness," Paul writes to the Christians at Ephesus. He is referring to the time before they came to faith in Christ. Natural man is bound with the chains of spiritual darkness and ignorance. He is altogether helpless. He can not extricate himself. In fact, his ignorance is so great that he does not even realize what his spiritual condition actually is. In the Smalcald Articles Luther writes, "This hereditary sin is so deep and horrible a corruption of nature that no reason can understand it, but it must be learned and believed from the revelation of the Scriptures."

Bitter Resistance Against God

Not only is man by nature, however, a victim of spiritual blindness and ignorance. Even worse is the fact that since the Fall "the carnal mind (that is, the mind of man's Old Adam) is enmity against God." Natural man cannot please God. He does not even want to please God. He bitterly resents and resists God. He is spiritually estranged from God.

In this respect all men are alike. "There is no difference," the Bible tells us, "for all have sinned, and come short of the glory of God." Some, however, deny this. Even some Lutherans, attempting to explain why some are converted and others not, have claimed that there is a difference among men. This is one of the points of difference between our Wisconsin Evangelical Lutheran Synod and the American Lutheran Church. Some, they say, do not resist the grace of God as much as others.

The Bible, however, knows nothing whatsoever of any such supposed distinction. It makes the blanket statement concerning all, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they

are spiritually discerned." By nature our sin-bound will is diametrically opposed to God.

Polluted at the Source

Moreover, because the heart, the spring and source of all that man thinks and says and does, has been poisoned, nothing good can flow from it. It is like a river which has been polluted and contaminated at its very source. As it pursues its winding course toward the sea, the foul and murky waters produce a nauseating stench that hangs heavy in the hot and humid summer air.

Similarly, out of the unclean heart of natural man "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." By nature we can do nothing at all that is good in God's sight. "They that are in the flesh cannot please God." We are spiritually powerless and impotent because we are "dead in trespasses and sins." Before God "we are all as an unclean thing, and all our righteousnesses (what we consider our 'best' deeds) are as filthy rags."

Original Sin "Will Out"

In the Smalcald Articles Luther writes, "The fruits of this sin are afterwards the evil deeds which are forbidden in the Ten Commandments, such as unbelief, false faith, idolatry, to be without the fear of God, presumption, despair, blindness, and, in short, not to know or regard God; furthermore, to lie, to swear (falsely) by God's name, not to pray, not to call upon God, not to regard God's Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc."

How indescribably great is therefore the grace of our God! By grace He has called us out of darkness into His marvelous light. By grace He has given us the victory through our Lord Jesus Christ. By grace He has delivered us from the curse and bondage of sin, from the shackles and tyranny of Satan.

WILBERT R. GAWRISCH

Editorials

(Continued from page 227)

prayer that is pleasing to Him. It may not even have occurred to the columnist that God reserves this right for Himself. He doesn't realize that subtracting Christ from prayer to make it inoffensive to the Jew and the Universalist makes it offensive to the Father of our Lord Jesus Christ. He is not even vaguely aware of the offensive character of promiscuous prayer engaged in by men of differing religious persuasions.

The Supreme Court decision may not be adequate in every respect, but it ill behooves a man ignorant of the nature of God-pleasing prayer to fault the justices for being "black-robed secularists." Who's a secularist?

C. TOPPE

Direct from the Districts

Southeastern Wisconsin

A June graduate of our Seminary, Mr. Daniel Sabrowsky, has been assigned to Palos Lutheran Church, Palos Heights, Illinois. The congregation had been without a pastor for nearly two years. The District Mission Board also reports that a canvass of the Port Washington area is under way.

Pastor Paul Huth was installed in the Brownsville-Knowles parish on July 15. He had previously served the congregation at Ringle, Wisconsin. Mr. Dale Markgraf, a June graduate of Dr. Martin Luther College, has been assigned to St. Paul's Ev. Lutheran School, Brownsville.

The Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches is seeking to purchase a summer camping site.

Wisconsin Lutheran High School will begin a new term on September 5. Enrollment at present is 832. New teachers, who will be installed on September 16 are: Mr. Christian Kock, music; Mr. Rollin Westendorf, English; Mr. Robert Oswald, German and religion; and Mr. Andrew Madson, business. Miss Frieda Tonn will also teach in the business department.

Pastor Lester Groth, formerly of Stanton, Nebraska, has been installed as pastor of the Slinger-Cedar Lake parish. Two pastoral vacancies remain: Grace, Milwaukee; and the Chicago mission.

Milwaukee Lutheran Teachers' College will begin its third year on September 11. Enrollment for the new term stands at about 110, of whom approximately 70 will be freshmen. Requests for housing are so numerous that another building suitable for dormitory use is being sought. Since this will be the final year of the agreement with the High School, the need for new quarters in 1963-64 is urgent.

RICHARD D. BALGE

Western Wisconsin

Anniversaries

The 100th anniversary of St. John's Lutheran Church of Ridgeville was

observed on June 24 with three festival services. Speakers for the special occasion were three former pastors. Pastor C. E. Berg spoke at the morning service, Pastor R. T. Beckman spoke at the afternoon service, and Pastor Eldor Toepel spoke at the evening service. The resident pastor, L. W. Meyer, Jr., served as liturgist.

The fiftieth anniversary of the Rev. Gustav Gerth was observed Sunday, May 27, at St. John's Lutheran Church of Haycreek, Eau Claire County, Wisconsin. Pastor Gerth's home congregation. Guest speaker for the occasion was the Rev. Walter Zank of Beaver Dam, a brother-in-law of the honored pastor.

Teachers

Three Onalaska Luther High School faculty members have been selected for summer study programs in the United States and Europe.

Herbert R. Grams, German instructor and athletic director, is the recipient of one of 20 grants awarded by the Federal Republic of Germany to attend a summer seminar in that country. He will also participate in the German section of the University of Wisconsin Summer Language Institute for Secondary Teachers.

The mathematics instructor, Norbert Manthe, will attend the nine-week Summer Institute in Modern Mathematics for Secondary Teachers at Western Washington State College in Bellingham. This Institute is sponsored by the National Science Foundation.

Noel Fadness, physics instructor, will participate in the National Science Foundation program at the University of California in Los Angeles from June 25 to August 3.

Conferences

A special session of the Chippewa River Valley Conference pastors was held at St. Paul's Lutheran Church in Bloomer for the purpose of discussing and becoming more thoroughly familiar with Synod's new program of Pre-Budget Subscription for mission offerings. A similar conference was held in the Wisconsin River Valley at Ringle with pastors, church council, and stewardship committee members being present.

The National Convention of the Lutheran Girl Pioneers was held at St. Paul's Lutheran Church of Wisconsin Rapids. More than 200 delegates representing Pioneer organizations in Wisconsin, Michigan, Illinois, and Minnesota attended. The Rev. Wm. Lange, host pastor and national chaplain of the Lutheran Boy Pioneers, spoke at the opening devotions. National officers were elected. The Rev. Karl Otto was reappointed as national chaplain, Mrs. W. Masewicz of La Crosse, Wisconsin, was elected national counselor, Mrs. Donald Hoenecke of Muskegan Heights, Michigan, and Mrs. James Shaw of Owosso, Michigan, were elected national council members.

New Churches

A new church superstructure is planned for Our Savior's Lutheran Congregation of Wausau, Wisconsin. The 100- by 40-foot building will accommodate about 380 worshippers. Construction will begin in the near future. Cost of the project is expected to be about \$40,000.

A special Easter Stewardship Campaign by St. Paul's Lutheran Church of Menomonie, which was outstandingly successful, resulted in a decision of the congregation to undertake the building of a new church and the remodeling of present facilities. At present the architect's plans are still incomplete but it is anticipated that the cost of the new structure will be approximately \$150,000. The new church will incorporate the present bell tower and will tie in with the Christian day school.

ELMER PRENZLOW, JR.

Anniversaries

Golden Weddings

Mr. and Mrs. Gustav Henke of St. John's Lutheran Church, Rt. 3, Appleton, Wisconsin, on June 10, 1962.

Mr. and Mrs. Otto Haus of St. John's Lutheran Church, Hastings, Minnesota, on June 12, 1962.

Mr. and Mrs. Arthur W. Schultz of St. Peter's Lutheran Church, Fond du Lac, Wisconsin, on June 24, 1962.

Dedication and Commencement

Dr. Martin Luther College, New Ulm, Minnesota -- June 3 and 4

Sunday, June 3, was a cloudy and rainy day, but, nevertheless, an overflow attendance greeted President Oscar Naumann, who delivered the main address for the dedication of our new Music Center, an exceptionally well-equipped and attractive structure facing the city from the top of the bluff on which all of our buildings are set. President John Meyer spoke words of congratulation on behalf of our Seminary at Mequon. Both he and President Naumann stressed the proper type and function of music in our Lutheran Church. Pastor Otto Engel, chairman of the College board, served as liturgist and read the words of dedication.

At five o'clock the annual dinner for the alumni and other friends of the institution was served in our dining rooms. We were happy to have Professor E. E. Kowalke of Northwestern at Watertown as one of the speakers. He stressed particularly Professor H. R. Klatt's 44 years of service as a member of our faculty, a service which now has come to a close with his retirement.



Exterior of the new Music Hall at D.M.L.C.

At 8:15 the concert began. This marked Professor Martin Albrecht's last appearance as a director of choirs and the band. After 19 years of activity in the music department, he has now moved to Mequon, Wisconsin, where he will be installed as a member of our theological faculty. Professor M. Zahn of Michigan Lutheran Seminary will be his successor here.

On Monday, June 4, at 10 o'clock, the graduates entered our auditorium and proceeded in parallel columns to their places on the stage — 25 college seniors, 26 juniors, and 49 high-school seniors. After an opening hymn by the large assembly, a prayer, a Scripture lesson and another hymn, the Rev. Wm. Schweppe, who has spent 25 years as a missionary among the colored people of Africa, and who has since then departed for the same kind of work in Northern Rhodesia, delivered the address based on the question Jesus directed at Peter: "Lovest thou me?" Then the choir sang, the diplomas were distributed, and after another hymn and the benediction the graduates gathered in one of the classrooms to receive their calls.



Looking toward the entrance way

COLLEGE SENIORS

Name, Hometown	Teaching Assignment
Patricia Allerheiligen, Plymouth, Nebr.	Hadar, Nebr.
Ruth A. Brockhoff, Tucson, Ariz.	Kewaunee, Wis.
Carol Susan Dittmar, Wayne, Mich.	Flint, Mich.
Owen A. Dorn, Hendricks, Minn.	Cibecue, Ariz.
John L. Eaton, Tucson, Ariz.	Phoenix, Ariz.
David R. Farstad, Watauga, S. Dak.	Mt. Terrace, Wash.
Caroline E. Geiger, Buffalo, Minn.	Wayne, Mich.
Betty N. Haas, Mequon, Wis.	Lola Park, Mich.
Phyllis L. Haas, Mequon, Wis.	Geneva, Nebr.
Eunice M. Hagedorn, La Crosse, Wis.	St. James, Minn.
Donna J. Hartwig, Stevensville, Mich.	Ann Arbor, Mich.
JoAnn K. Kaercher, South Lyon, Mich.	Swan Creek, Mich.
Ronald A. Klug, Milwaukee, Wis.	Oconomowoc, Wis.
Judith R. Koepsell, Milwaukee, Wis.	Menomonie, Wis.
Robert F. Kugler, Racine, Wis.	South Milwaukee, Wis.
George E. LaGrow, Coloma, Mich.	Juneau, Wis.
Dale E. Markgraf, Grand Rapids, Minn.	Brownsville, Wis.
Violet S. Schewe, Milwaukee, Wis.	Grand Island, Nebr.
Florence P. Schmidt, Two Rivers, Wis.	Bay City, Mich.
Roland R. Schultz, West Allis, Wis.	East Fork, Ariz.
Joan I. Slattery, Menasha, Wis.	Brillion, Wis.
Winfred H. Vathauer, Fairfax, Minn.	Belle Plaine, Minn.
Dorothy L. Vogel, Mequon, Wis.	Norfolk, Nebr.
Dorma J. Witt, Kendall, Wis.	St. Louis Park, Minn.
Ronald P. Zahn, Saginaw, Mich.	St. Paul, Minn.

COLLEGE JUNIORS

Ruth M. Albrecht, La Crosse, Wis.	Minneapolis, Minn.
Ruth M. Backer, Winona, Minn.	DMLC
Shirley A. Diehl, Menasha, Wis.	Algoma, Wis.
Else Flegel, Waukesha, Wis.	Milwaukee, Wis.
Patricia Gaulke, Milwaukee, Wis.	East Fork, Ariz.
Donna M. Hartwig, Wood Lake, Minn.	Ann Arbor, Mich.
Jeanette C. Hemker, Coon Valley, Wis.	Mission, S. Dak.
Mavis L. Hemker, West Salem, Wis.	East Fork, Ariz.
Betty R. Herzog, Milwaukee, Wis.	Milwaukee, Wis.
Marcella M. Hoefler, Winner, S. Dak.	Des Moines, Iowa
Judith M. Hoyard, Madison, Wis.	Sauk Village, Ill.
Ruth A. Kamrath, Tomah, Wis.	Green Bay, Wis.

Judith C. Kirwan, Waupaca, Wis.	Menomonee Falls, Wis.
Janet F. Kuehn, Sparta, Wis.	Bay City, Mich.
Ruth H. Levorson, Northwood, Iowa	Iron Ridge, Wis.
Muriel A. Manthey, Manitowoc, Wis.	Neenah, Wis.
Geraldine E. Mellon, Pomona, Calif.	Yakima, Wash.
Rita Z. Petrowsky, Wayne, Mich.	Sparta, Wis.
Carol R. Pruess, Menomonee Falls, Wis.	Fairfax, Minn.
Lois M. Preutz, Bay City, Mich.	Lake Mills, Wis.
Pauline E. Rupprecht, Milwaukee, Wis.	Watertown, S. Dak.
Sandra L. Sands, Manitowoc, Wis.	Menasha, Wis.
Lyndell M. Schoeder, Neenah, Wis.	Boyd, Minn.
Emmaline M. Scott, Rhinelander, Wis.	Wood Lake, Minn.
Yvonne E. Smith, Warren, Mich.	Milwaukee, Wis.
Janet L. Witt, Brant, Mich.	Fond du Lac, Wis.

The following will receive their calls after having successfully completed the present summer session:

Name, Hometown	Teaching Assignment
Carole Danner, South St. Paul, Minn.	Newville, Wis.
Mary Deglow, Beaver Dam, Wis.	Eldorado, Wis.
Sharon Geiman, Monroe, Mich.	Niles Center, Ill.
Verna Mischke, Hazel, S. Dak.	West Salem, Wis.
Margaret Nolte, Winona, Minn.	Waukesha, Wis.
Janice Runke, Cosmos, Minn.	Mount Calvary, Wis.
Helene Addy, Milwaukee, Wis.	Princeton, Wis.
Betty Dobratz, Sullivan, Wis.	Two Rivers, Wis.
Wally Flegel, Waukesha, Wis.	Wrightstown, Wis.
Dorothy Found, Wauwatosa, Wis.	Waterloo, Wis.
Sandra Fritzier, Fond du Lac, Wis.	Montello, Wis.
Kay Klawien, Milwaukee, Wis.	Fond du Lac, Wis.
Charlene Kraft, Milwaukee, Wis.	Manitowoc, Wis.
Orie Ann Krebs, West Allis, Wis.	Reedsville, Wis.
Joan Michaelsen, Milwaukee, Wis.	Kimberly, Wis.
Betty Riebe, Watertown, Wis.	Palos Heights, Ill.
Diana Rosenthal, West Allis, Wis.	Medford, Wis.
Sue Roth, Milwaukee, Wis.	Caledonia, Wis.
Ruby Setz, Waterloo, Wis.	Bangor, Wis.
Faith Wegner, Ft. Atkinson, Wis.	St. Paul Park, Minn.

CARL L. SCHWEPPE, President



A view of the graduates at the DMLC graduation

Item From Our News Bureau Blume Receives Faculty Fellowship:

Professor Frederic E. Blume of the Wisconsin Lutheran Seminary, Mequon, has been awarded an Aid Association for Lutherans faculty fellowship for the 1962-63 school year.

The announcement was made by Professor Carl J. Lawrenz, president of the Wisconsin Lutheran Seminary.

Professor Blume will use the AAL fellowship to complete his studies for the doctor of philosophy degree at the University of Chicago. A graduate of the Wisconsin Lutheran Seminary, Professor Blume has also done graduate work at the University of Minnesota.

Blume was one of 12 Synodical Conference Lutheran college and seminary professors who recently shared in faculty fellowships awarded by the Aid Association for Lutherans, Appleton, Wisconsin. The fellowships totaled \$23,000.

Arizona-California District Convention

The Arizona-California District held its fifth biennial session June 5-7, 1962, in Gethsemane Ev. Lutheran Church, Los Angeles, California. It was launched with a sermon on "The Honorable and Exceeding High Calling of the Christian," by the President, Pastor E. Arnold Sitz. Fifty-one delegates, five advisory men, and 15 visitors were present.

President's Report

President E. A. Sitz pictured the stresses and joys in the Church, warned against extremes in matters of church union, urged heartier support of the Synod's program, and noted that nine of our churches went self-supporting in the last five years. He urged that more emphasis should be placed on mission work and that more pastors ought to be called into expanding population areas.

Doctrine

The Report of the Floor Committee on Doctrinal Matters was endorsed by the convention. It expressed pleasure at the Synod's Commission for encouraging all who love the truth to confess with us the Scriptural Doctrine of Church Fellowship. This was apparent in the Commission's dealings with various Lutheran bodies such as the Free Synod in South Africa and in continued efforts to strengthen our synodical membership. The Committee besought the Lord for growth in sanctification in the application of His teaching of fellowship in our practice.

Missions

The Board for Home Missions noted that our missions had 1171 communicants, a gain of 87 over the previous year, and that the per com-

municant offerings exceeded \$100 for the fifth consecutive year. There were 62 children and 35 adults confirmed. The new California Mission District Mission Board proposed that the Synod start at least two new missions each year until each of the larger metropolitan areas of California has at least one mission. The Field Secretary for the Apache Mission expressed gratification over the tangible gains in our Apache congregations as a result of the Synod's encouragement for becoming indigenous. The East Fork Nursery report showed that 61 children were cared for last year and that receipts cleared expenses by \$2,550.00.

Elections

Except for a number of newly chosen officers, most of the incumbents were re-elected: Pastor E. Arnold Sitz, president; Pastor Raymond H. Zimmermann, first vice-president; Pastor Immanuel G. Frey, second vice-president; Pastor Armin K. E. Keibel, secretary; Mr. Arnold H. Rovey (new), cashier; Pastor Walter A. Diehl and Mr. Norbert W. Loeper (new) to the Board for Home Missions; Teacher John A. Meyer to the Board of Education; Teacher Kenneth Moeller to the Board of Support; Mr. Lester H. Oberfeld to the Board of Auditors; Pastors Charles E. Found and Alfred M. Uplegger to the Board for the East Fork Nursery. As our new financial secretary, Mr. Russell Schlittenhart of Casa Grande was appointed.

Essay

Pastor Irwin J. Habeck, vice-president of the Synod, read a stimulating paper on "The Functions of the Church." It first treated the Church's

receptive function: the Bible definition and priority of such reception in the Church. Then it dealt with the active function of the Church: that it build itself internally through growth in knowledge of the truth and in sanctification. This included the practice of discipline toward individuals or church bodies in order to win souls, the only means for this purpose being the Word and the Sacraments.

ARMIN K. E. KEIBEL, Secretary

Arizona Church Dedicates New Edifice Resurrection, Phoenix

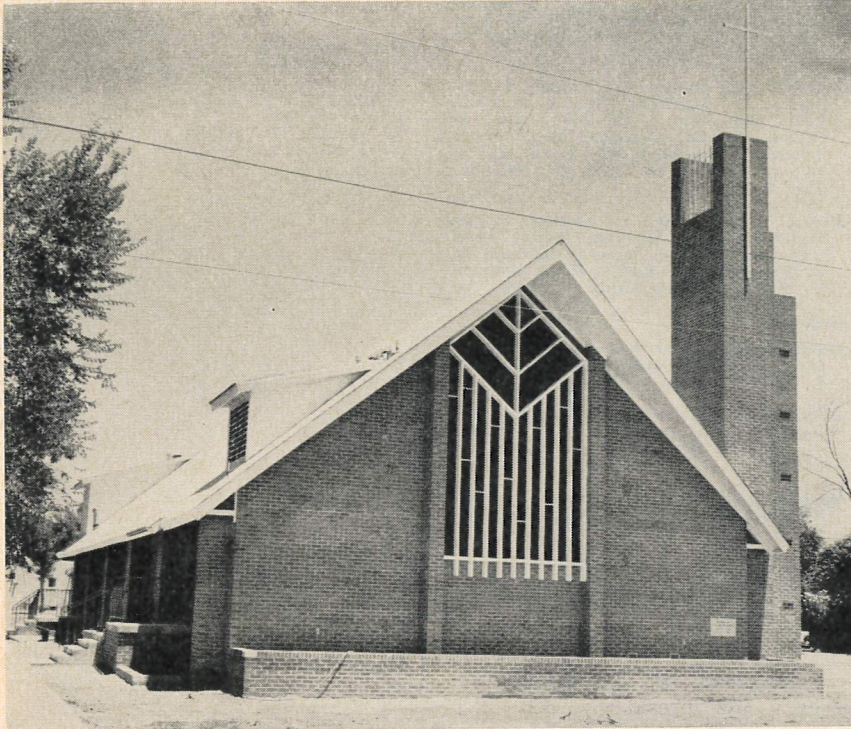
Resurrection Ev. Lutheran Church of Phoenix is not much different from your church. In the membership there are laborers, and there are professional men. They may not own an overcoat or a pair of galoshes, but they have the same joys and needs that Christians have the world over. This small group of 125 communicant members felt the need of constructing a new house of worship. Many of you have felt that need and acted upon it as did this congregation. November 12, 1961, saw the breaking of ground for the new church.

During the seven months of building members devoted their time and talents to the construction of this \$72,000.00 expression of their need to glorify their Savior, just as many of you have done in your congregations. Ladies served meals to the workers. Hardly a day went by that one or more felt the need to make a sacrifice of their time to the building. One put his trade aside to take the duty of general contractor. Another took his vacation and spent it helping. High-school young people were here during their spare time. Why? Because of their need to express their love for Him who gave His life for them. Women and children were there along with our senior members expressing their need to show their love for their Savior.

As the building progressed, the need for workers increased. Along with that need, the children of God also felt an increased need to show their love again. Especially was this evident on the last week before dedication. Because of the deep love held by His children, Resurrection Congregation was privileged to dedicate its house of worship on June



Delegates at the Arizona-California District Convention



Resurrection Ev. Lutheran Church, Phoenix, Arizona

17, 1962. Pastor Raymond H. Zimmermann, vice-president of the Arizona-California District, delivered the dedication sermon.

This was a day toward which each member of Resurrection had been looking for over 15 years. On the 17th of June, our heavenly Father poured into the hearts of His people a great joy. The Lord of the Church had been carefully watching that no harm came to any of the workers. He saw to it that things went according to schedule. Now, the construc-

tion was past, but the building still goes on. Although building a material building for the Lord was indeed a great joy, yet, His people look forward with zeal to continue building the spiritual Church.

May our blessed Savior lead you to rejoice with us as Resurrection Congregation of Phoenix, Arizona, continues to carry your Lord's banner to the Southwest along with the other congregations of your Wisconsin Ev. Synod!

WILLIAM O. BEIN

Michigan District

(Continued from page 232)

Report on Doctrinal Matters

In doctrinal matters the District deplored the action of Salem Ev. Lutheran Church, Coloma, Michigan, and its pastor in withdrawing from our Synod. It resolved to ask St. Paul's Lutheran Church and Our Savior Lutheran Church of Hale and Glennie, Michigan, respectively, which recently took a similar step, to reconsider their action.

Approval was expressed of the course which the Commission on Doctrinal Matters has been pursuing since the last convention of the Synod and the efforts which have been put forth to strengthen the bonds of church fellowship among our Lutheran

brethren and to continue to seek church fellowship with those who are in agreement with us in doctrine and practice.

Report of Board of Trustees

From the report of the Board of Trustees it was apparent that the work of our Synod is not only suffering from a lack of manpower but also from a lack of money. This is very evident from the operating deficit, the curtailing of the mission program by the withholding of the monthly allotment from the Church Extension Fund, the delay in granting the urgently needed raise in salaries to the professors, missionaries, and teachers, and the moratorium in the Educational Institution Depreciation payments, with the result that there

is no increase in the Building Fund from this source.

The District concurred in the action of raising the board-and-room charges at our educational institutions to \$325.00 for the coming year, but it requests the Board to consider its decision to increase these charges by an additional \$150.00 in the next three years as well as its decision to inaugurate a \$50.00 yearly tuition charge until these matters have been carefully studied with the Advisory Committee on Education and the recommendation submitted to the Synod.

Report on Educational Institutions

It is distressing to note the number of pastor and teacher vacancies which still exist after the placing of the candidates. The District praesidium was instructed to call a special District convention for the purpose of seriously evaluating the Educational Consultant's report in preparation for the special Synod convention which is scheduled to be called in the fall.

Elections

The following were elected to office: Pastor Norman Berg, president; Pastor Waldemar Zarling, first vice-president; Pastor Hans Schultz, second vice-president; Pastor Myron Kell, secretary; Mr. Erich Koeplin, cashier; Pastor Herbert Buch and Mr. Louis Ott, Mission Board; Pastor William Krueger, Teacher Albert Schleaf, Mr. James Doletzke, and Mr. Frederick Boehringer, Board of Education; Pastor Irvin Weiss and Teacher Richard Scharf, Board of Support; Pastor Herbert Lemke and Teacher Albert Schleaf, Board of Student Support; Pastor Robert Baer, finance secretary; Pastors Theodore Frey, Norman Maas, Robert Baer, Henry Grigsby, Clifford Kipfmiller, and Ewald Tacke to the Nominating Committee.

Conclusion

May the Lord hold His protecting hand over us in this new biennium, guide and bless those whom we have elected to positions of responsibility, and instill within all of us a much greater zeal and ability to labor joyfully in His kingdom and to show forth the praises of Him who has called us out of darkness into His marvelous light!

RICHARD A. GENSMER, Chairman
Publicity Committee

ORDINATIONS AND INSTALLATIONS

Pastors

Ordained and Installed

- ✓ **Ahlsweide, Eugene**, as pastor of the Tri-Parish of Iron Mountain, Mich., Florence and Tipler, Wis., by H. Warnke; July 1, 1962.
- ✓ **Godfrey, William**, as assistant pastor of First Ev. Lutheran Church, La Crosse, Wis., by F. Miller, July 1, 1962.
- ✓ **John, Hermann K.**, as pastor of St. Mark's Lutheran Church, Lincoln, Nebr., and of Grace Lutheran Church, Milford, Nebr., by C. Nommensen; assisted by T. Baganz, L. Gruendeman, H. Schnitker, R. Ehlert, and W. Greenwald; July 8, 1962.
- ✓ **Jungkuntz, Daniel L.**, as assistant pastor of St. Paul's Ev. Lutheran Church, Saginaw, Mich., by R. Gensmer; assisted by E. Wendland, K. Vertz, and H. Buch; June 10, 1962.

Installed

- ✓ **Fritze, Hugo**, as pastor of Redeemer Lutheran Church, Council Bluffs, Iowa, by F. A. Werner; assisted by D. Grummert, W. H. Wietzke, C. Cone, Sr.; July 1, 1962.
- ✓ **Huth, Paul H.**, as pastor of St. Paul's Ev. Lutheran Church, Brownsville, Wis., by W. F. Schink; assisted by R. Huth, E. Weiss, B. Hahm, M. Croll; and as pastor of St. Luke's Ev. Lutheran Church, Knowles, Wis., by W. F. Schink; assisted by R. Huth, C. Henning, C. Weigel; July 15, 1962.
- ✓ **Klug, Henry H.**, as pastor of Withrow Ev. Lutheran Church, Withrow, Wash., by W. Steffenhagen; assisted by E. Zimmermann, A. Sydow; July 8, 1962.
- ✓ **Koch, Reinhardt G.**, as pastor of St. John's Ev. Lutheran Church, T. Omro, Boyd, Minn., by G. P. Eckert; assisted by W. O. Nommensen; July 1, 1962.
- ✓ **Kuske, Theodore**, as pastor of St. Philip's Lutheran Church, Minneapolis, Minn.,

by W. Dorn, and as pastor of Forest Crest Lutheran Church, Bloomington, Minn., by L. J. Lindloff; assisted by area pastors; July 8, 1962.

- ✓ **Steffenhagen, Robert**, as pastor of Redeemer Ev. Lutheran Church, St. Croix Falls, Wis., and of St. John's Ev. Lutheran Church, Centuria, Wis., by R. Schroeder; assisted (at Centuria) by L. W. Meyer, Sr., and P. Dowidat; July 1, 1962.
- ✓ **Yecke, Richard D.**, as pastor of St. Matthew's Ev. Lutheran Church, Freeland, Mich., by G. Struck; assisted by E. Kasischke, J. Ruege, R. A. Schultz, V. W. Thierfelder; July 1, 1962.

Teachers

- ✓ **Felch, Glenn W.**, as principal of Centennial Lutheran School, Milwaukee, Wis., by P. Nitz; July 29, 1962.
- ✓ **Kehl, Leslie**, as principal, organist, and choir-master at David's Star, Kirshayn — Jackson, Wis., by P. Gieschen; July 1, 1962.
- ✓ **Markgraf, Dale**, as teacher in St. Paul's Ev. Lutheran School, Brownsville, Wis., by W. F. Schink; July 1, 1962.
- ✓ **Schultz, F. W., Sr.**, as teacher of intermediate grades at David's Star, Kirshayn — Jackson, Wis., by P. Gieschen; July 1, 1962.

CHANGE OF ADDRESS

- Pastors** — ~~Steffenhagen~~
- ✓ **Godfrey, William**, 1116 Division St., La Crosse, Wis.
- Teachers** *PASTORS*
- ✓ **Huth, Paul H.**, Brownsville, Wis.
 - ✓ **Kuske, Theodore**, 7712 Xerxes Avenue South, Minneapolis 23, Minn.
 - ✓ **Yecke, Richard D.**, R. 1, Freeland, Mich.
 - ✓ **Schewe, Erwin C.**, 5020 Nineteenth Ave., Kenosha, Wis.

MEMORIAL WREATHS

Southeastern Wisconsin District

April, May, June 1962

In Memory of — Sent in by Pastor	CEF
Antonia Steinbach — C. J. Henning	\$ 51.90
Emil Schulz — W. Reinemann	3.00
Mrs. John Schriefer — H. Cares	3.00
Carl Brenner — A. Schewe	5.00
Pastor Herbert Kirchner — A. Schewe	5.00
Adolph Possin — A. Schewe	5.00
Roy Friedewald — A. Schewe	5.00
William Strege — A. Schewe	5.00
George Molkentin — A. Schewe	5.00
David C. Nelson — M. Otterstatter	5.00
Dr. Leonard Oberleiter — W. Pless	3.00
George Molkentin — H. Cares	19.00
Mrs. Tekla Bergmann — H. Cares	6.00
Henry Poppy — P. Behn	50.00
	\$ 170.90

G. W. SAMPE, District Cashier

LUTHERAN HOME FOR THE AGED Belle Plaine, Minnesota

The Lutheran Home for the Aged, Belle Plaine, Minnesota, acknowledges with sincere gratitude the following memorials and gifts:

Mary S. Whitlock, Belle Plaine, Minn., \$75.00; St. Peter's, Tomah, Wis., \$29.50; memorial wreath for Mr. and Mrs. Arthur Schulz, remitted by St. Paul's, New Ulm, Minn., \$22.00; St. John's Ladies Guild, Red Wing, Minn., \$148.34; St. John's Ladies Aid, Red Wing, Minn., \$50.00; memorial wreath for Bertha Selnow, Belle Plaine, Minn., \$1.00; memorial wreath for Wm. Duffert, remitted by St. Paul's, Prior Lake, Minn., \$51.00; memorial wreath for Hanna Schlomer, Glenham, S. Dak., \$5.00, and memorial wreath for Elmer Schlomer, Mobridge, S. Dak., \$5.00, remitted by St. Jacobi Ladies Guild; Christ Lutheran, Rochester, Minn., \$5.52; St. Paul's, Menomonie, Wis., \$3.00; memorial wreath for Mr. August Greehling by Mrs. Aug. Greehling, Buffalo, Minn.,

\$3.00; St. John's, Red Wing, Minn., \$6.00; Miss Kathryn Turnblom, Belle Plaine, Minn., \$25.00; memorial wreath for Mrs. Aug. Roloff, remitted by St. Paul's, New Ulm, Minn., \$25.00; memorial wreath for George Geister by Peace, Hutchinson, Minn., \$5.00; memorial wreath for Mrs. Helen Fahning by Mr. and Mrs. Carl Fahning, \$5.00; St. John's, Darfur, Minn., \$10.67; Emanuel, T. Wellington, \$25.00; St. James, St. Paul, Minn., \$75.00; St. Paul's Mission, Norfolk, Neb., \$10.00; memorial wreath for Wm. Steuck, remitted by Trinity, Elkton, S. Dak., \$20.00; memorial wreath for George Michaelis, Sr., from relatives and friends, Glencoe, Minn., \$36.00; member of the Jordan, Minn., Lutheran Church, \$25.00; memorial wreath for Herman Stier by Mr. and Mrs. Loren Stier, Belle Plaine, Minn., \$1.00; Our Savior Congregation, Two Rivers, Wis., \$5.00; Immanuel Lutheran Women's League, Fish Lake, Minn., \$20.00; Grace Church, Portland, Oreg., \$25.00; memorial wreath by Mr. and Mrs. Arthur Kmar, \$1.00; Grace Ladies Aid, Oronoco, Wis., \$13.22; Christ Lutheran Mission Group No. 1, Eagle River, Wis., \$10.00; memorial wreaths for Mr. John Burmeister, Belle Plaine, Minn., by Mr. and Mrs. Herman Kerkow, Jordan, Minn., \$5.00; by Mr. and Mrs. Clarence Noll, Carver, Minn., \$1.00; by Mr. and Mrs. Walter Lough, Jordan, Minn., \$2.00; by Mr. and Mrs. Frank Kadrieh, St. Paul, Minn., \$5.00; by Mr. and Mrs. George Smith, Jordan, Minn., \$1.00; by Mr. and Mrs. John Tesch, Belle Plaine, Minn., \$1.00; by Mr. Otto Kerkow, Jordan, Minn., \$1.00; by Mr. and Mrs. Chester Leibbrand, Jordan, Minn., \$2.00; by Mr. and Mrs. Herman Schomburg, Belle Plaine, Minn., \$1.00; by Mr. and Mrs. Jack Rolfe, \$2.00; by Mr. and Mrs. Leonard DeWolfe, \$1.00; by B. R. Halvorson, \$1.00; by Mr. and Mrs. Larry Kerkow, \$2.00; by Mr. and Mrs. Richard Dakins, \$2.00; by Mrs. Adeline Hoglund, \$5.00; by Mr. and Mrs. LeRoy Burmeister, \$3.00; by Mary Otto, \$1.00; by Mr. and Mrs. Elmer Otto, St. Paul, Minn., \$3.00; by Mr. and Mrs. Widmer, \$1.00; by Mr. and Mrs. Joe Shankey, \$1.00; by Mr. and Mrs. LeRoy Grubal, \$1.00; memorial wreath for A. Boessling by Mr. and Mrs. Gust Ehler, Glencoe, Minn., \$7.00; memorial wreath for Mrs. Kunzmann by Mr. Charles Kunzmann, \$74.00; memorial wreath for Dr. H. C. Hillmann by Otto Kerkow, Jordan, Minn., \$10.00; Zion Church, St. Louis, Mich., \$57.57; memorial wreath for George E. Gibb by Grace Church, Sioux City, Iowa, \$15.00; memorial wreath for Mrs. Laura Knachel by Alpha Teske March, Paris, Ky., \$5.00; Mrs. Viola Krueger and Mrs. Howard Smith, \$100.00; memorial wreath for Henry Matthews remitted by St. John's, Shakopee, Minn., \$1.00; Grace Church, Sugar Bush, Wis., \$23.24.

R. W. SCHLICHT