



# THE NORTHWESTERN Lutheran

II—REPORT ON THE SPECIAL CONVENTION—  
"RISE UP AND BUILD"

Volume 49, Number 25  
December 16, 1962



# BRIEFS

## by the Editor

It is not simply the birth of one named Jesus of Nazareth which makes us say at Christmastime:

My heart for very joy doth leap;  
My lips no more can silence keep.

If we had only the event of His birth, we would have nothing but a historical fact. If I have a sense for history, the date of an eminent person's birth may awaken a certain feeling of pleasure in me. But joy, *spiritual* joy? No! If I associate with the name of Jesus the idea of a noble life, unexcelled in the guidance it can give for "worthwhile living" — what then? That birth still would not spell joy, a *sinner's joy*. For I am a sinner, a sinner poor as poor can be. God Himself has convicted me of being bankrupt, totally incapable of bringing to Him even a penny for the coin called "a good life" in His holy eyes.

But that's just the point, the whole point, in the birth of Jesus! It was aimed at our spiritual bankruptcy, ended it, and gave in place of it a wealth beyond all reckoning. Surely, the Apostle Paul does not speak to uninformed minds and unresponsive hearts when he says to us:

"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." How poor and lowly was His birth! That lowliness set the pattern for His whole visible stay among men. More than that. He moved steadily from one stage of deep poverty to another of still deeper poverty, until He reached the depth which no sinner can even plumb with his mind: suffering the curse of God which should have descended on us and all sinners; forsaken of God — with all the nameless pangs and woes which those words suggest, but can never describe and bring home to us.

Jesus, not only born into this world, but born to substitute fully for us in His life, His suffering, and His death — He is the source of Christmas joy, of joy that knows no ending.

We are rich, for He was poor;  
Is not this a wonder?  
Therefore praise God evermore  
Here on earth and yonder.

\* \* \* \*

*We should have preferred to devote more of this issue to the great truth of Christmas. But we felt that we should not delay with the reports on the Special Convention on the Synodical Conference Convention.*

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**You will be interested to hear about the latest development in our World Missions work. For information about this see page 389.**

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Did you give a *Northwestern Lutheran* subscription to a relative or friend for Christmas?

### A Blessed Christmas —

Blessed in Him "Who for us men and for our salvation came down from heaven And was incarnate by the Holy Ghost of the Virgin Mary And was made man."

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

*The Northwestern Lutheran*

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#### THE COVER —

Grace Ev. Lutheran Church, Tucson, Arizona;  
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# Editorials

**The Manger** "And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." The manger in Bethlehem that once sheltered the Lord of Creation has through the ages caught the imagination of artists and Christmas decorators. There are still in existence paintings and sculptures showing the Child in the manger that date back as far as 300 and 400 years after the birth of Christ.

According to tradition, Francis of Assisi set up the first manger scene with lifelike figures in Greccio, Italy, in 1223. Today elaborate manger scenes are a common sight on front lawns, in large churches, in city parks as a community project, and in the windows of department stores. There are even well-organized Crib Societies in existence in many countries, and books have been written on the history and the art of the Christmas Crib.

One would expect that in the manger scenes shepherds, sheep, Wise Men with crowns on their heads and gifts in their hands should be represented. But why should the ox and the ass be such a regular and fixed part of the scene? Almost from the beginning, even before the shepherds and the Wise Men became a regular part of the scene, the ox and the ass were there, standing side by side beside the Crib, or with heads thrust through an open window looking down in reverence on the Child in the manger.

That the Child was laid in a manger would suggest including animals in the scene, but the real reason for including the ox and the ass so regularly that they have become almost the identifying feature of the manger scene lies in a passage in the prophecy of Isaiah (1:3): "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

One wonders if the casual passerby who glances at the manger scene and sees there the ox and the ass in the company of Joseph and Mary and the shepherds and Wise Men, considers and heeds the rebuke that lies in Isaiah's words: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

E. E. KOWALKE

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**Hymns and Spiritual Songs** St. Paul writes: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Hymns and spiritual songs are a form of speaking the Word of God. Someone has called the hymnbook the layman's pulpit. When we join in spiritual songs, we are proclaiming the truths of God and in particular are we proclaiming the praises of God. God grant that our hymn singing may not just be a thoughtless occupation but a genuine making of melody in our hearts to the Lord.

A non-Lutheran theologian once made a statement about Luther and his hymnbook, especially his mighty Reformation hymn. After calling attention to the fact

that in the centuries after the apostolic age congregational singing had gradually died out and was confined to priests and professional choristers, he pointed out that Luther put hymnals into the pews and into the hands of the common people.

One of the outstanding acts of the great Reformer was that he published a hymnal for the people, which contained only 37 hymns, but which played a mighty role in the success of the Reformation. These hymns helped to keep alive in the hearts of the common people the great divine truths which the Reformation had restored from the Bible. His hymns and others composed since and gathered together in our hymnal furnish us with the material for speaking to one another in a spiritual way and for making melody in our hearts unto the Lord. There is spiritual power in such hymns. It creates a spiritual atmosphere in which to live and have our being.

IM. P. FREY

\* \* \* \*

**Magazine Christmas** The magazine's bright cover glowed, "Never before a Christmas issue like this." The editors' jingle promised: "May December's issue help you / Create a Day of Days." It was an invitation to turn its pages to find the real Christmas.

A melt-in-your-mouth advertisement of a manufacturer of evaporated milk promised "the festive touch." A manufacturer of perfumes assured "special Christmas pleasure with exciting gifts." A house of cookies and cones and candies from supermarkets and the five-and-dime announced: "Christmas Lives Here." An unsurpassed Christmas with glossy holiday pitches for sales of merchandise?

The "Prayers of Animals" were quaint, winsome, perceptive; but they did not know or tell the Christ-Child's name.

The holiday fiction was sometimes clever, more often remote or cute — at best only a diversion for a very idle hour. There was sentiment, togetherness, romance decorated with Christmas tinsel; but nothing to help create a "Day of Days."

A famous American woman, now deceased, seemed to come closer with her message: "On This Day we gather together to celebrate the birthday of the Christ-Child . . .," but then she talked of other things. In life she did not know whether or not she believed in eternal life.

A well-known American diplomat distinguished between the religious Christmas and the festive pagan Christmas, but concluded only that they must make their peace with each other.

Perhaps the poems would capture the essential beauty and truth of Christmas? One poem was content with merely a Yuletide dream in which loving thoughts were gift-wrapped in cellophane. Another indulged in beautiful words about "When splendor of bells at midnight tells / The truth of miracles. When joy unfurls / And

(Continued on page 400)

# Studies in God's Word:

## Christmas Comfort In The Christ-Child's Name

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us (Matthew 1:18-23).

However long we may linger in awe and wonder over the mysteries recorded here so simply and discreetly, we must always arrive at length at the blessed benefits which our gracious God would bestow upon us through His inspired Word. If there is much in the Christmas Gospel that our frail and finite reason will not be able to fathom, there is also much therein that can comfort our fainting hearts and cause us to rejoice with joy unspeakable. May the Holy Spirit, the Comforter, accomplish this through the names which the Father assigned to His beloved Son in advance of His incarnation!

### Jesus — "Savior"

At a time when many in Israel were looking and hoping for a Savior who would deliver their nation from political oppression, it was made unmistakably clear to Joseph that the Virgin Mary's Son was named Jesus

because He would save His people from their sins. At a time 1900 years later when the name of Christ is readily seized upon in support of certain political movements and economic theories, it is well for us, too, to be forcefully reminded that He was named to be our Savior from sin. Political or economic disadvantages we may not always have, but sins we are never without. Political and economic disorders, though unpleasant, we can endure, but sin and its consequences, never. Be sure to rejoice this Christmas that Jesus was designated to be your Savior from sin!

Sin is very often described in the Scriptures as a missing of the mark, the mark of perfection set forth in God's holy Law. Every single thought, word, or deed which misses that mark is sufficient to condemn us and ruin us forever. But what hope is there of any sinful mortal setting himself free from even one of his countless sins and ridding himself of its damning power? None whatever.

Only He who was conceived by the Holy Ghost in the womb of the Virgin Mary, the mighty Son of God made man, was able to rescue us helpless sinners from our deserved fate. He was appointed by the Father for this divine rescue-operation. He was pleased to accept the appointment. He was given the name Jesus to confirm the appointment and to certify His determination to fulfill His assignment. His death on Calvary's cross assures us that He did.

*How sweet the name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his  
wounds,  
And drives away his fear.*

*Dear name! The Rock on which I  
build,  
My Shield and Hiding-place;  
My never-failing Treasury, filled  
With boundless stores of grace.  
(LH 364:1, 3)*

### Emmanuel — "God With Us"

As there is sweet comfort for sinners in the name Jesus, so is

there comfort and confidence for us also in the name Emmanuel.

The name Emmanuel means "God with us." Surely, it is always reassuring for Christians to know that God is with them. Who, in fact, could accurately estimate the number of troubled hearts that have been comforted and encouraged by these words: "Fear thou not; for I am with thee: be not dismayed; for I am thy God" (Isa. 41:10).

There is considerably more for us to cling to, however, when we discover that the Virgin's Son is to be called Emmanuel. Not only is God now near at hand and close to us, but, wonder of wonders, in the Christ-Child God has become one of us, has permanently united His divine nature with our human nature. God with us, indeed. For, "in the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us" (John 1:1,14). In the Christ-Child the fullness of the Godhead dwells bodily. His name is called Emmanuel, the Godhead, no less.

Thus He could be our perfect and all-sufficient Savior. As one of us He could take our place under the Law and under the Law's dreadful curse. As One of the Trinity He could put an end to the dominion of sin and Satan over us, and triumph for us over death and the grave. In every way He is splendid, superb, and supreme. Named to save us, He is determined in love to do just that.

"What shall we then say to these things? If God be for us, who can be against us?" And if God in Christ be with us, what can we yet lack or be without?

*Oh, come, Thou Dayspring from on  
high,  
And cheer us by Thy drawing nigh;  
Disperse the gloomy clouds of night  
And death's dark shadows put to  
flight*

*Rejoice! Rejoice! Emmanuel  
Shall come to thee, O Israel.*

(LH 62:3)

M. BURK

# News FROM OUR Missions



## Waterloo Pastor To Visit Puerto Rico

Pastor H. C. Nitz of St. John's Ev. Lutheran Church of Waterloo, Wisconsin, has been granted leave from his pastoral duties for the months of January and February, 1963, to carry out the assignment of the Board for World Missions to investigate the possibility of later establishing on Puerto Rico the first permanent team under the Christian Missioner Corps.

The Board for World Missions had unanimously given the call as the first and senior member of its new Missioner Corps to Pastor Nitz because of his wide knowledge and long contact in the field of missions, both as a missionary and as a member of the Synodical Conference Missionary Board. His articles and comments on the subject of missions have long been treasured by the readers of *The Northwestern Lutheran*, based as they are on an extensive reading acquaintance with missions and mission problems and policies.

When both he and his congregation came to the conclusion that he could not accept the permanent post, the Board for World Missions asked



Pastor Henry C. Nitz

his congregation to release him for a thorough on-the-spot study of the conditions and mission possibilities on Puerto Rico. St. John's Congregation graciously consented to do this.

Pastor and Mrs. Nitz will leave for San Juan, Puerto Rico, soon after Epiphany — the festival which appropriately emphasizes the world mission theme — and will work from that base to study the church situation on the island.

His findings and reports will be presented to the Board for World Missions as a basis for further action.

The plans are not confined to Puerto Rico, but extend to the other islands in that Caribbean area, including Jamaica. The long-range strategy is to effect a bridge into South America for our World Board operations, as soon as this is feasible and practicable through missionaries who are conversant with Spanish and Portuguese.

Your Board for World Missions invites full moral and prayerful support of all our membership, also in our church services through the prayers of the congregations, for this undertaking in the name of the Lord of Missions, Jesus Christ our Savior!

EDGAR HOENECKE, Chairman  
Board for World Missions

[See page 400 for Pastor Nitz's urgent plea.—Ed.]

## An Apache Mission Festival

On Sunday, October 21, it was the privilege of the writer to be one of the guest speakers at Grace Lutheran Church at San Carlos, Arizona. The occasion was that congregation's mission festival. Grace Church is an Apache Lutheran congregation, fully organized. Missionary Alfred Uplegger has been its pastor for many years.

What a change from 40 years ago! In those days we used to send out our interpreters on Saturday to notify the Indians that the next day was Sunday and a day of worship. A hand-

ful might turn out at church services. The tepee still functioned as the place of instruction. But on this occasion the church at San Carlos was well filled. No white congregation followed the liturgy any better. Many a white congregation would be put to shame by the hearty singing of the hymns. Let no one say that the Apache cannot sing the Lutheran chorale, for he does and he loves it.

Close attention was paid to the sermon. No interpreter was necessary, since the hearers knew English. The Apache baskets that were passed

for the offering were heaped with bills. And to top it off, the Apache women served a dinner notable for its great variety, profusion, and flavor. Fergus Sneezy, who was with the Mission in Globe 43 years ago, is still active at San Carlos. Dr. F. Uplegger, who observed his ninety-fifth birthday on October 28, proved to be in good health and attended the service.

Certainly, God has given His blessing to His Word. It has proved itself to be the power of God to salvation. To this the Apaches witness.

E. A. SITZ

## Expanding Our Worker-Training Facilities

### Introduction

Returning from the opening service, with the word of Scripture, "I must work the works of him that sent me, while it is day," and the quotation, "Not tomorrow, but *today*, sir, *today*," re-echoing in mind and heart, 169 voting delegates and 106 advisory delegates applied themselves to their serious task.

### Information and Conviction

On display in front of the convention hall was a scroll inscribed with the words of Nehemiah 2:18, "Rise up and build." These words gave direction to the issue before this Special Convention: The Worker-Training Program of the Synod.

President Naumann requested the chairmen of the three synodical committees (the Planning Committee, the Board of Trustees, the Advisory Committee on Education) to come to the rostrum and be ready to answer questions concerning the joint committee report and the report of the educational consultant. This discussion served to acquaint the delegates more fully with the numerous facts and recommendations presented for consideration by the educational consultant and the Synod's committees. Various speakers pointed out the advisability of weighing our educational program in the light of our mission program and then seriously considering how best to carry out both as effectively as possible. A joint statement of the Boards for Home and World Missions was read. It cautioned the Synod not to adopt an expanding educational program that might hinder the progress of the Synod's Home and World Mission Program.

Considerable discussion centered around the advisability of one teachers' college for the Synod. The one-college idea was favored by many of the delegates present.

The delegates received firsthand information of these conditions at our Synod's schools:

- a. students are still housed in a condemned building only because government officials have not enforced the ruling;
- b. six students are crowded into rooms meant for four;
- c. students attend school in borrowed facilities which must be vacated because of local enrollment problems.

Other topics discussed (which helped the voting delegates to become better informed) were: a possible "saturation point" in the number of congregations maintaining parish schools, the Synod's policy of encouraging mission congregations to start schools wherever possible, synodical expenditures for missions and for education, enrollment potential for our preparatory schools and colleges, church-related liberal arts colleges, etc.

Every delegate had the opportunity of getting the information he desired before the formal discussion of the floor committee report was undertaken.

### Action in Regard to DMLC

In the afternoon session on Thursday, Pastor L. Sabrowsky, chairman of Floor Committee No. 3 on Expansion of Synod's Worker-Training Schools, read that committee's report. A minority report on the above topic was presented by Pastor M. Kujath.

Serious and intensive debate took place on the first resolution of Floor Committee No. 3, which stated, "RESOLVED, That the Synod support the expansion of Dr. Martin Luther College to provide a quality program of teacher training which will insure a supply of primary- and secondary-school teachers adequate for the Synod's present and projected needs." This resolution was not adopted, because the 'Whereases' provided that DMLC be the only teachers' college.

In place of the rejected resolution the delegates adopted the following from the Report and Memorials for the Special Convention: "RESOLVED, That Dr. Martin Luther College be retained as a four-year college for the preparation of elementary-school teachers." The convention further concurred with points 2, 3, and 4 amended as follows:

2. That Dr. Martin Luther College be developed to serve in this capacity for a minimum college enrollment of 500 students;
3. That for the time being Dr. Martin Luther College be directed and enabled to incorporate a beginning program for the training of secondary-school teachers during the regular school year;
4. That, on the basis of the experience gained from this provisional arrangement, the Synod, at a future time, determine the character and extent of this program, and the school to which it is to be assigned.

### Action Regarding MLTC

Thereupon, the majority of the delegates voted to consider three points from the minority report, namely: "RESOLVED,

1. That Milwaukee Lutheran Teachers' College be established as a teachers' college with its own facilities;
2. That for the time being Milwaukee Teachers' College offer two years of training, basic for both elementary- and secondary-school teachers;
3. That the planning of Milwaukee Lutheran Teachers' College envision the development of a four-year college with an enrollment of 500 or more students."

The motion for the adoption of the first section asking for a Milwaukee Lutheran Teachers' College with its own facilities was lost. Points two and three were not considered.

The delegates voted to consider a proposal previously read by Prof. Conrad Frey. The convention authorized the MLTC Board of Control to "negotiate with the Wisconsin

Lutheran High School Conference for continued use of its educational facilities." This Board in cooperation with the Board of Trustees, is to "offer . . . funds sufficient for the construction of the classrooms needed for the Milwaukee Lutheran Teachers' College with the understanding that in return for these classrooms the Synod may continue its two-year teacher-training program in connection with the Wisconsin Lutheran High School for a minimum period of six years after the construction has been completed." Furthermore, the Board of Control of MLTC was "authorized to call, at its discretion, an administrator for the institution as well as one man each to head the departments of Religion and Education." The convention also provided that the "Conference of Presidents be instructed to appoint a committee whose duty it shall be to weigh carefully the teacher-training facilities necessary to the conducting of our educational program both as to size and location," and "that this committee make its recommendations and supporting data available in printed form to the Conferences and Districts of the Synod no later than April 1964," and "that this committee's report become an important item for discussion and resolution on the 1965 agenda of the Synod." The Board of Trustees was instructed to retain for the Synod in the intervening period the so-called Bluemound property. This 55-acre tract of land in Brookfield, a Milwaukee suburb, had been purchased for possible expansion of Milwaukee Lutheran Teachers' College.

### Separating Preparatory Departments From Colleges

At this point in the sessions, the convention returned to the report of the Floor Committee. This report was used as a basis for discussion for the remaining time of the convention. The third resolution dealing with the separation of the Synod's preparatory departments and colleges was unanimously adopted. The convention thereupon voted "That a new preparatory school be erected in the New Ulm area, and that the Board of Control of DMLC be authorized to develop a plan, secure a site, and obtain firm bids for presentation at our next regular convention." A new preparatory school is also to be erected in the Watertown area. A spokesman for NWC stated that if the college were granted a replacement for a dormitory, the separation there "would be deferred for several years."

### Regarding Academy for Nebraska

Representatives from the Nebraska District urgently requested that the Synod:

- a. grant approval to their District to attempt to raise funds necessary for the purchase of Luther College at Wahoo, Nebraska;
- b. agree to the disposal of the Grand Island site if the purchase is consummated;
- c. express its willingness to assume the cost of the operation of this school.

The motion to adopt the Nebraska Lutheran Academy Board of Regents' report was tabled until the next regular Synod convention.

### Regarding Educational Charges

The report by the joint committee of the Synod contained the following instructions: "to raise board and room, tuition at all institutions, to establish an annual educational fee for all students." The convention established a \$325 annual fee for board and room. Included also was a nonrefundable educational fee: \$75 annually for preparatory students and \$150 for college and seminary students. Tuition was established on a graduated scale from \$100-\$250 annually for those who are not preparing for or who do not enter full-time service in our fellowship. Special provisions for families having more than one child attending synodical schools were authorized. A Scholarship Program was referred to the Board of Trustees for study and presentation at the next regular convention. Concerning other financial support of the Synod's schools and colleges, the convention directed the Conference of Presidents to refer the matter to a committee appointed by that body.

The convention "at this time" did not favor the establishment of a special coordinating committee "to promote common educational functions of area high schools and the Synod's preparatory schools." The memorial calling for a Board of Higher Education was tabled.

### The Program to Meet Urgent Needs

Under the heading "Urgent Needs in Our Building Program," the Synod authorized the following, stipulating that the priority for building be determined by the Board of Trustees and the Advisory Committee on Education:

- a. the construction of Wisconsin Lutheran Seminary dormitory and necessary remodeling;
- b. the purchase of property for the Dr. Martin Luther preparatory school;
- c. the razing of Old Main and construction of a replacement building at Michigan Lutheran Seminary;
- d. the Board of Control of Northwestern Lutheran Academy to secure bids for a refectory and report to the next regular convention;
- e. the construction of a gymnasium, refectory, student union, girls' dormitory, and a remodeling of the administration building at Dr. Martin Luther College; and
- f. the construction of a men's dormitory at Northwestern College.

The building program authorized above will cover a period of years dependent upon the moneys available for the various projects.

### Method of Financing the Program

The mode of financing this building program over a series of years was discussed. The plan adopted stipulated that the Board of Trustees:

- a. borrow one million dollars on a two-year term loan when needed for the first phase;

- b. place current depreciation money into the building fund;
- c. place money from educational charges into the building fund;
- d. use future depreciation money and revenues to liquidate the million-dollar loan;
- e. ask all congregations of Synod to observe a Thank-Offering Sunday at dedication time to erase any remaining indebtedness.

Recognizing that unforeseen circumstances may alter the needs of the Synod, the Convention resolved that future Synod meetings review the entire Building Program and put additional parts of the program into effect if possible.

### Conclusion

In his closing remarks to the convention, President Naumann commended the delegates for having given themselves diligently to the tasks before them. All delegates were urged to show continued zeal and concern for the work in the Lord's kingdom, evidencing the same by concerted work in their home Districts and congregations. Joint effort by all members of the Synod will be necessary for the successful completion of our building program and for the expansion of our mission work.

Great is the task, but greater are the blessings held out to us individually and collectively by our gracious Lord. "Let us rise up and build."

FREDERICK A. MANTHEY

## The Synodical Conference Convention

Chicago, Illinois, November 13-15, 1962

### A Report and An Evaluation

#### SEPARATE OPENING SERVICES

To conserve space, we shall cut corners in reporting on the opening services of the Synodical Conference Convention. But a few things must be said to give an honest picture of the circumstances under which this convention was held.

The delegates of the Evangelical Lutheran Synod and of the Wisconsin Ev. Lutheran Synod joined in an opening service at St. Paul's Lutheran Church (ELS), while those of The Lutheran Church—Missouri Synod and of the Synod of Evangelical Lutheran Churches held an opening service at St. James Church (Mo.), the convention site. The reason for these separate services can be briefly stated. The Wisconsin and the Norwegian Synods through their representatives had asked that meetings of the Conference be opened and closed with silent devotions. The Wisconsin Synod had in special convention adopted a memorial to the same effect and had gotten it into the hands of President John Daniel before the convention. This memorial was also distributed to all the delegates right after the opening of the convention. But just as the praesidium of the Synodical Conference had denied our request before the convention, so there was no action on our memorial until the very last moments of the convention. (See "Silent Devotions" on page 394.)

Therefore, our course both in regard to the opening service and the devotions was clear. We could not and did not join in them. We had solemnly declared in 1961 that we were no longer in fellowship with The Lutheran Church—Missouri Synod. There we said A. Had we failed to say B, that is, had we practiced pulpit, altar, and prayer fellowship at this convention, we would no longer have been a responsible church body which deserves to be taken seriously.

Secondly, we were thankful that we could enjoy and express the oneness of spirit with the brethren of the Evangelical Lutheran Synod in our opening service.

The sermon by Prof. Julian Anderson, "Faithful Servants and Stewards of God" (I Cor. 4:1,2), voiced this unity for us with eloquent simplicity. The liturgist was Prof. Bjarne W. Teigen, president of Bethany Lutheran College.

#### MEMORIALS TO DISSOLVE THE SYNODICAL CONFERENCE

In reporting this matter, we begin at once with the majority report of Committee No. 5.

"Re: Resolutions of Evangelical Lutheran Synod — see Reports and Memorials, 47th Regular Convention, Lutheran Synodical Conference, page 3, II: page 6, Resolution No. 1. — Resolution of Wisconsin Evangelical Lutheran Synod, Mimeographed Resolution 1.

"Floor Committee No. 5 on Constitutional Matters met on Tuesday, November 13, 1962, to consider the constitutional aspects involved in the above mentioned resolutions of the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod requesting dissolution of the Lutheran Synodical Conference as it is now constituted.

"There was general recognition of the fact that these resolutions involve theological as well as constitutional considerations. Committee No. 5, though it entered into considerable theological discussion, agreed that Floor Committee No. 3 on Doctrinal and Intersynodical Matters would properly bring in a report and resolutions covering the theological implications in these resolutions."

**Comment:** "To consider the constitutional aspects involved." This was properly the assignment of Committee No. 5. The Wisconsin men on the committee stated as much, and they were told there was agreement on this point. Accordingly, the minority observed this limitation in its report. But the majority, though stating the assignment correctly in the above, went beyond the assignment. Instead of simply stating an opinion whether the Constitution was pertinent in regard to memorials asking for dissolution, they recommended a course of action.

Since this procedure was followed, one might have predicted the confusion and the sense of frustration



which followed later. Here was Committee No. 3 dealing with the same memorials and inviting a thorough discussion of the doctrinal issues involved. Yet the Convention had already taken position on those issues by voting the course of action recommended by the majority report of Committee No. 5! (See the report on "Doctrinal Matters" on page 394ff.)

"The meeting of Floor Committee No. 5 was cordial and frank in its discussions, but it must be reported that no sufficient consensus could be reached on the constitutional aspects on the submitted resolutions for dissolution to formulate a unanimous report and resolution to this convention.

"As a result permission of the president of the Lutheran Synodical Conference is herewith requested to present a majority and a minority report for the consideration of the delegates to this convention.

### Majority Report

"In presenting the majority report, the delegates are referred to the following articles of the Constitution of the Lutheran Synodical Conference as recorded in the Proceedings of the 45th Convention, page 108 and following:

#### Article II — Doctrinal Basis

"The Lutheran Synodical Conference accepts without reservations the canonical Scriptures of the Old and the New Testaments as the verbally inspired Word of God, and the symbolical books of the Evangelical Lutheran Church, constituting the Book of Concord of 1580, as its confession of faith.

#### Article III — Membership

"Membership may be acquired and held in the Lutheran Synodical Conference by such Lutheran bodies only as have accepted without reservation the doctrinal basis stated in Article II and uphold the same in practice.

#### Article IV — Purpose

"The purpose of the Lutheran Synodical Conference shall be:

- a) To give outward expression to the unity of spirit existing among the constituent synods;
- b) To encourage and strengthen one another in faith and confession;
- c) To further unity of doctrine and practice and to remove whatever might threaten to disturb this unity;
- d) To strive for true unity in doctrine and practice among Lutheran church bodies;
- e) To invite into membership with the Lutheran Synodical Conference such church bodies as agree with the constituent synods of the Lutheran Synodical Conference in doctrine and practice (Articles II and III);
- f) To cooperate in such matters of mutual interest as:
  1. Conducting and directing domestic and foreign missions;
  2. Encouraging the joint publication of a theological journal;
  3. Fostering joint educational endeavors;
  4. Promoting theological conclaves at regular intervals within the confines of the Lutheran Synodical Conference.

"The doctrinal basis, the qualification for membership, and the purposes expressed in these articles of the Constitution adequately and clearly express the intentions of the founding of the Lutheran Synodical Conference and still serve in a God-pleasing manner the needs of the constituent synods of the Lutheran Synodical Conference.

"In analyzing the purpose of the Lutheran Synodical Conference as expressed in Article IV, it should be pointed out that, even though there are difficulties at times a) 'to give outward expression to the unity of spirit existing among the constituent synods' due to serious disagreements in points of doctrine and practice,

still the purpose enunciated in b), c), and d) are designed to overcome such problems in a fraternal ministry one to another."

**Comment:** These assertions completely reverse the order of things as it ought to be. First among confessional Lutheran bodies is purpose a): "To give expression to the unity of spirit existing among the constituent synods." Note "existing"! Only when unity does exist, can there be a genuinely Lutheran Synodical Conference. And only then can it discharge the other purposes listed. Take, for instance, purpose c): "To further unity of doctrine and practice and to remove whatever might threaten to disturb this unity." The Synodical Conference can no longer pursue this purpose since the unity is not merely threatened, but shattered.

In general, this report does not seem fully aware of the situation which caused two synods to break fellowship relations with The Lutheran Church—Missouri Synod. "Difficulties," "serious disagreements," "such problems" — this kind of language does not adequately describe a rupture in fellowship relations caused by persistent departures from Scripture ground.

"In view of these considerations, the following resolution is presented:

"Whereas, The Lutheran Synodical Conference is the best-suited organization to foster, promote, and maintain true Scriptural unity among the member synods: be it therefore

"Resolved, That the resolutions for dissolution of the Lutheran Synodical Conference presented by the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod be respectfully declined."

**Comment:** We emphasize the point in our last comment by stating: To "maintain" true Scriptural unity does not picture the present need. To "restore" is the proper word. Therefore the course of action now proposed in the "Resolved" does not meet the need of the hour.

At this point please read the statements made by President Theodore Aaberg of the Evangelical Lutheran Synod and President Oscar Naumann of our Synod. You will find them under "Two Important Statements." All four presidents of the constituent synods made formal statements to begin the discussion of this resolution.

The vote, taken by secret ballot, was 177-53 in favor of the resolution. To most observers it appeared to be a vote strictly along synodical lines, that is, the delegates of the Missouri Synod and the Synod of Ev. Lutheran Churches voting that the Synodical Conference be continued, the Norwegian and Wisconsin delegates voting that the Conference be dissolved.

### Minority Report

"We hold that there is a warrant in the constitution of the Lutheran Synodical Conference for a memorial in which a constituent body asks for the dissolution of the Conference. We refer specifically to the statement of purpose in Article IV, a) 'To give outward expression to the unity of the spirit existing among the constituent synods.' When one or more of the synods find that another member body persists in leaving the Scriptural ground on which the unity of spirit is based, a call for dissolution is the only avenue left open to testify against such a departure. Moreover, since the premise for an outward expression of the unity of spirit has been removed, the premise for the other five purposes stated in Article IV has been removed."

**Comment:** Again we refer you to "Two Important Statements."

## EXPANSION OF THE SYNODICAL CONFERENCE

The Convention adopted two resolutions which looked toward a possible enlargement of the Synodical Conference. One of these resolutions called for the appointment of a committee "to study the organization of an international association of confessional Lutheran Churches and make recommendations to the next regular Lutheran Synodical Conference convention in 1964." The other resolution instructed the Executive Committee to "convene international free theological conferences to strive for a fully Scriptural unity between the respective churches." However, the first resolution also included these words: "This recommendation to take full cognizance of the break in fellowship relations between two of the constituent synods on the one hand and The Lutheran Church—Missouri Synod on the other." This statement was added at the request of the Wisconsin and Norwegian members of the committee. The purpose was, of course, to make it perfectly clear that at present there exists no sound basis from which an expansion program can be launched. At the request of the same three committee members — a request readily acceded to by the majority — the chairman also added to the second recommendation the oral statement that the passage of this resolution should not be understood as "binding the hands" of the doctrinal commissions of the constituent bodies.

## SILENT DEVOTIONS

This matter deserves a little more comment than we gave it in our opening paragraphs. We quote two pertinent sentences from our Wisconsin Synod Memorial:

"The Wisconsin Evangelical Lutheran Synod, assembled in special convention at New Ulm, Minnesota, November 7-9, 1962, resolved to address an appeal to the present Lutheran Synodical Conference convention from the majority decision of its officers in scheduling joint conference devotions as usual for the convention sessions. . . . With this communication it desires to ask the convention to recognize the status as it is at present within the Lutheran Synodical Conference and to arrange for a period of silent devotion at the beginning and close of each session."

Now consider this sequence of events:

— The Memorial was distributed early in the first business session of the convention.

— President Naumann, in a letter to Chairman John Daniel, had requested that "these memorials [on Silent Devotions and the Dissolution of the Synodical Conference] be brought to the attention of the convention delegates and of the pertinent floor committees during the first session of the convention."

— The chairman did not have the Memorial read.

— It is doubtful that it was ever assigned to the Committee on Doctrinal Matters.

— Private inquiries were made of Chairman Daniel by Wisconsin and ELS officials as to how soon the Memorial would be put before the convention for discussion and action.

— When the convention was almost ready to adjourn the chairman brought the matter before the convention, stating that the floor committee had not had time to study the memorial and that other factors had made it impossible to introduce the memorial at an earlier time.

— After a brief debate the matter was referred to the praesidium of the Conference for action during the next biennium.

Evidently this whole method of procedure did not "sit right" with many of the Missouri and Slovak delegates, for a motion to express regrets to the Wisconsin and Norwegian delegates regarding this handling of the matter was passed without noticeable dissent.

The motion to refer the matter of silent devotions was made on the grounds that *the Wisconsin Synod is inconsistent*. The speaker stated that Wisconsin was not willing to pray with Missouri, and yet was ready to carry on joint mission-work with her. Therefore the Wisconsin Synod should study the matter further. Since this argument has been raised in connection with other joint work on the local or regional level, and people might be disturbed by it if they do not know the facts, it should be answered.

First of all, all those present at the convention could have read in our Memorial for Dissolution of the Synodical Conference the express recommendation that definite steps be taken "*regarding the disposition of all joint mission work.*" Secondly, the same Special Convention took steps toward dissolution of the joint work at the Student Mission in Madison, Wisconsin. Finally, a special committee has been appointed by the Conference of Presidents to study dissolution of all joint work and to bring recommendations regarding such dissolution. The Wisconsin Synod is well aware that joint Gospel work is an expression of fellowship even as joint prayer is. She will, under God, act in accordance with that Scripture-based conviction. But she will not simply withdraw abruptly from work involving souls for which she has been responsible and still feels responsible.

## ACTION IN REGARD TO MISSIONS

The Missouri Synod, through its Board of Directors, had requested that all African mission work (in Nigeria and Ghana) be turned over to its sole supervision and control. The recommendation of the floor committee, however, was that this mission work be retained as a joint work, at least for the time being. The convention adopted this report.

**Comment: Please judge this matter in the light of what we stated under "Silent Devotions."**

WERNER H. FRANZMANN

## REPORT OF THE COMMITTEE ON DOCTRINAL MATTERS

The memorials of our Synod and the Evangelical Lutheran Synod requesting that the Synodical Conference be dissolved because it no longer serves the first purpose set forth in its constitution: "To give outward expression to the unity of spirit existing among the constituent synods," were referred to two committees, No. 5 on Constitutional Matters and No. 3 on Doctrinal and Intersynodical Matters. Since the report of the first-mentioned committee was the first to reach the convention, it was this report which was given the major portion of the time of the convention and which was debated at length. It was adopted by a big majority which reflected the fact that the two synods which presented the memorials were greatly outnumbered by the delegation of The Lutheran Church—Missouri Synod.

When the report of the Committee on Doctrinal Matters became the order of business, there was little debate since it was based upon the premise that the Synodical Conference should not be dissolved, and since that matter had been debated and settled. In fact, this report was adopted so suddenly and with so little participation that many of the delegates were surprised when they were informed later of the action which had been taken.

One section of the report was acted upon separately, a recommendation which at first read: "k) that no unilateral action in doctrinal discussions with church bodies not affiliated with the Synodical Conference be undertaken by the constituent synods except by common consent of the member synods." This was amended to read; "without consultation with the member synods." One other change was made in the report: "1) that the constituent members of the Lutheran Synodical Conference return to the historic position on church fellowship and reaffirm the same" was changed to read: "maintain the historic position, etc." The majority group did not want to concede that on the part of one member the historic position on church fellowship had been forsaken. Thus The Lutheran Church—Missouri Synod over against those who are or were within its fellowship continues to assert that it has not changed its fellowship principles, while it permits those who are not within its fellowship to recognize that it does not hold to its former fellowship principles. How much clearer the air would be if there had been a frank admission that it could no longer hold the doctrine of church fellowship which we once held in common, and had recognized our right and duty to separate if we were convinced, as we are, that the former common position is not only the historic position of the Synodical Conference, but, what is more important, the doctrine of God's Word.

The report of the Committee on Doctrinal Matters is lengthy, but we shall reprint it because our readers will want to know what it is. Unless they know in what setting it was adopted, they may be confused if they see it quoted elsewhere. We shall make a few comments as we go along. We shall first print the Addendum because it indicates who was speaking in the committee report: "The foregoing resolution was passed by a vote of 5-4. The delegates of the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod refrained from supporting this resolution because of their conviction that it assumes a degree of fellowship which does not exist at present."

### The Report

"Your Committee was given the duty of considering two memorials asking for the dissolution of the Synodical Conference and three memorials pleading for its continuation and preservation.

"Your Committee considered and discussed these memorials, studying and analyzing the pro's and con's of both the dissolution or the continuation of the Synodical Conference. We were aware of the seriousness of the action we would recommend, its possible immediate and future consequences. Ours was not a concern to preserve an earthly institution but that the body of Christ be not torn asunder by schism."

**Comment:** We were disturbed by the remark: "that the body of Christ be not torn asunder." Similar remarks were made a number of times on the floor. While what we call the visible church may be torn asunder,

**God's Word teaches that the Church, the body of Christ, is one. All believers in the Lord Jesus before God are one body, no matter what their outward connections may be. We can't tell who they are, for we cannot look into anyone's heart to see whether he believes. Only the Lord knows who are His own. But amid all strife and confusion we know that the Church is one, as we constantly confess: "I believe in the holy Christian Church, the communion of saints."**

"At the same time we are concerned that the Church be not divided by false doctrine or loose practice, by liberalism or legalism, by separation or unionism, by impatience or sluggishness of action, by lack of discipline according to Matthew 18 or too strict a literalism in its application by a superorthodoxy which goes beyond the 'notae purae' (pure marks of the Church — the Word and Sacraments) or by a latitudinarianism which disregards the necessary marks of the church for the extension of church fellowship."

**Comment:** The sole reference to Matthew 18 in a connection in which church fellowship is spoken of is misleading. For Matthew 18:17 speaks of excommunicating an impenitent sinner, while in most cases we do not excommunicate and treat as heathen men and publicans those who persist in error. As our presentation on church fellowship correctly says: "If the error does not overthrow the foundation of saving faith, the termination of fellowship is not to be construed as an excommunication. Moreover an excommunication can only apply to an individual, not to a congregation or larger church group. The 'avoid them' of Romans 16:17,18 excludes any contact that would be an acknowledgment and manifestation of church fellowship; it calls for a cessation of every further joint expression of faith."

"Throughout its sessions the committee was sensitive to the extreme peril which confronts Christendom in the form of a militant Communism, which is determined on nothing less than the total destruction of the Church, and by the resurgence of the old pagan religions, and by an awareness that Christianity is now a minority religion among world religions.

"The Committee cannot escape the conclusion that the dissolution of the Synodical Conference would weaken the voice of conservative theologians within Christendom and the Lutheran Church, and that at a time when their witness is needed as at no other time in our generation."

**Comment:** The strength of the voice of any theologian is determined not by the number of those with whom he is outwardly united, but by the degree to which what he says agrees with the Word of God. That alone is "the power of God unto salvation" (Rom. 1:16).

"The Committee believes that it is pertinent to call attention to the specified purposes of the Synodical Conference as stated in Article IV:

**PURPOSE:** The purpose of the Lutheran Synodical Conference shall be:

- a) To give outward expression to the unity of spirit existing among the constituent synods;
- b) To encourage and strengthen one another in faith and confession;
- c) To further unity of doctrine and practice and to remove whatever might threaten to disturb this unity.

"We might reiterate our conviction that there is no other church body that shares so large a body of Biblical truth."

**Comment:** To minimize the existence of error because there is only a little of it; or to condone forbidden fellowship because there is only a little of it,

joint prayer and cooperation in some phases of church work, but no complete pulpit and altar fellowship, is courting danger, to say the least. "A little leaven leaveneth the whole lump" (Gal. 5:9).

"The disagreements among us are largely in the application of doctrines. This purpose is expressed in the Constitution (cf. Article IV: b, c) that we admonish and strengthen one another. Unity is a given thing, not something created by us. Involved in it is a constant growth as the Apostle Paul emphasizes twice in Ephesians, chapter 4:11-15. This growth is always painful and ordinarily it involves time, patience, and understanding, and will flourish only in an atmosphere of love and respect, and a spirit of mutual helpfulness and sharing. This has been the history of the Church in the past. Unity was not achieved overnight, but often took centuries in its development."

**Comment:** This ignores the fact that the Synodical Conference was established only after unity in doctrine and practice on the part of the constituting synods had been recognized. When a new trend became evident in the life of The Lutheran Church—Missouri Synod, our Synod since 1939 by patient admonition sought to restore the former unity. It was only after the Missouri Synod showed by its continuing practice and public doctrine that persistent error was involved — only then did we separate from her, as God commands. Once the persistence in error was evident, the matter of making the break which the Lord commands was urgent. For this was not an academic question which had little bearing on the life of our churches and might be debated for centuries. Rather, this "division" caused "offense," people were disturbed in their faith and asked, "If what we stand for is right according to God's Word, how can we remain together in the Synodical Conference with those who teach contrary to 'the doctrine which' we 'have learned' (Rom. 16:17)?" We shall still work and pray for the restoration of the former unity.

"A possible dissolution of the Synodical Conference may open the doors to fragmentation within the individual synods, leading to even greater confusion and chaos, not only in the Lutheran Church but in the Protestant world."

**Comment:** "To obey is better than sacrifice" (I Sam. 15:22).

"Let the convention be reminded that schism, the setting of altar against altar, is as great a sin as unionism.

"On the positive side we should not lose sight of the encouragement which is ours, that a vast body of brethren in the constituent synods are united in prayer for the continuation of the Synodical Conference. In this connection let all delegates be impressed by the fact that the representatives of the Overseas Churches both plead for the continuation of the Synodical Conference and warn of the baneful results to the conservative Lutheran Church, which a dissolution would bring.

"Neither are we blind to the problems that confront us and the ruptures that resulted. In the Synodical Conference we have the very agency through which these problems can be discussed, studied, and resolved by the grace of God. This is explicitly one of the objectives of the Synodical Conference (Art. IV: c). We believe that all has not been done. Our efforts should be channeled toward healing of the wounds of the body of Christ by the issues disturbing us, so that we can again be a united church around the Word and the Sacraments, and give a unified witness to other Lutherans and all of Christendom. In all this, patience and restraint are needed so that we uphold the truth of God and apply it in an evangelical manner to our individual and synodical problems.

"THEREFORE, WE RECOMMEND that the Lutheran Synodical Conference be continued and strengthened to function as an agency to express and practice the purpose for which it was formed, as stated in its objectives (Art. IV: a, c).

"WE FURTHER RECOMMEND that this convention strongly urge the officials of the Lutheran Synodical Conference as well as the officers of the constituent synods, and ultimately all pastors and members of the same to respond affirmatively and with all possible dispatch to the following suggestions:

"a) that there be better communications between the synods and within the synods themselves;

"b) that there be more careful supervision of teaching and public pronouncements of faculties, officials, boards and committees, official publications, etc., of the respective synods;

"c) that strict discipline be exercised by all the synods of their respective membership."

**Comment:** Discipline can be meaningful only if there goes hand in hand with it strict fellowship practice. How can anyone who deviates in doctrine within a synod be convinced that his course is serious if his synod has fellowship with a synod which confesses or condones the very errors for which he is being disciplined?

"d) that there be a willingness on the part of all the synods to study problems as they arise, and that meanwhile unfavorable publicity be avoided;

"e) that there be frequent joint meetings of theological faculties, officials, pastors and teachers of the respective synods;

"f) that an exchange of professorships by faculties be encouraged;

"g) that a joint theological journal be published;

"h) that consideration be given to a joint publication of the synods for the laity;

"i) that less competition and more cooperation between the respective synods be encouraged;

"j) that in the future a joint commission of theology, composed of personnel of all the synods of the Conference and, if possible, of representative theologians of the Overseas churches serve in the formulation of doctrinal statements;

"k) 1) quoted on page 395;

"m) that the constituent members of the Synodical Conference exercise effective discipline by the public repudiation of public error persistently promoted.

"Finally, in gratitude to God we desire to call attention of the convention to the fact that the members of the committee individually and collectively approached, studied and discussed the problems confronting us in a true spirit of Christian and fraternal love, understanding, patience, and concern."

**Comment:** The adoption of this report, especially of its final stipulations, underscores the merit of the dissolution memorials which it rejected. For how can a church federation remain a genuine working unit of its constituent church bodies when it permits one or more of its constituent members, merely through their constitutional voting power, to push through resolutions which completely ignore the convictions and conscientious scruples of other constituent synods who happen to be in the minority as far as voting strength is concerned? Yet points (f), (g), and (h) are stipulations which the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod could not possibly carry out with The Lutheran Church—Missouri Synod, if they wish to remain responsible church bodies whose official position is to be taken seriously. It would constitute a virtual lifting of their suspension of church fellowship with The Lutheran Church—Missouri Synod, yet without a change of conviction. Other stipulations, such as (c), (k), and (1) contain an element of untruth-

fulness, since they cannot be taken seriously. How can the delegates of the Wisconsin and the Norwegian synods help maintain the historical principles of fellowship in another Synodical Conference in which, according to their own conviction, these principles must first be restored to an official position as well as in practice? How can strict discipline be exercised by all the synods in their own midst to the satisfaction of all other synods, when there is no agreement on the principles accord-

ing to which doctrinal discipline is to be carried out? What does previous consultation with member synods on current pan-Lutheran discussions and federation plans mean, when it is freely granted that such consultation would not lead to common consent? By passing resolutions which exercise spiritual violence or which cannot be taken seriously, a church federation ceases to be a genuine working unit for its constituent church bodies.

I. J. HABECK

## Two Important Statements

[Below we bring you two statements made at the Synodical Conference when the memorials calling for dissolution were under discussion. The first is by President Theodore A. Aaberg of the Evangelical Lutheran Synod, the second by President Oscar J. Naumann of the Wisconsin Synod.—Ed.]

### President Aaberg's Statement

Mr. Chairman:

It was doctrinal unity which brought the Synodical Conference into existence. The chief purpose of the Synodical Conference was and is to give expression to that unity of doctrine. We of the Evangelical Lutheran Synod hold that doctrinal unity is not present in the Synodical Conference today.

Earnest and patient efforts have been made over the years to restore that unity of doctrine. Let it be said that we of the Evangelical Lutheran Synod have not been perfect in our admonition. We have not always been as kind, considerate, and loving as we should have been. However, we have earnestly tried to restore the unity and have not succeeded. In fact, the gap is widening.

Wherein lies the gap? In this that public error in the Missouri Synod is not publicly repudiated. We are not speaking of Christian discipline which in its very nature requires patience and privacy, but of public repudiation of public error, whereby the world is told: "So-and-So does not speak for the Missouri Synod." We know of no periodical of the Missouri Synod in which the errorists have been repudiated. If there has been such repudiation we would welcome being informed of it. Among those who should be repudiated are:

Dr. Martin Marty, associate editor of the *Christian Century*.

Dr. Jaroslav Pelikan, professor at Yale University Divinity School.

Dr. Carl H. Krekeler, professor at Valparaiso University, who brought "theological, pastoral, and scientific" objections to the Scripturally correct presentation of Dr. Paul A. Zimmerman and others in the book: "Darwin, Evolution and Creation."

Dr. Martin H. Scharlemann, Concordia Seminary, St. Louis. Here let it be said that we of the ELS are more than satisfied with his apology for his part in causing unrest, etc., for we would not have required such an apology. But we do insist on a retraction of his false doctrine.

These are some of the men who should be publicly repudiated by the Missouri Synod.

The gap between our synods lies also in this that we have real doubt as to the position of the Missouri Synod on the doctrine of Scripture, due to the theological faculty's presentation: "A Statement on the Form and Function of the Holy Scriptures," as well as the Missouri Synod's handling of the Scharlemann case.

Then there is the matter of Church Fellowship. We hold "The Theology of Fellowship" to be a new and a false position.

In a general way, we of the ELS believe that the position of the Missouri Synod today is pretty much that of the General Council in the days when the Synodical Conference was formed, in this that while you can find good statements as to its doctrinal position, they are not carried out in synodical life.

Here then is the gap in the Synodical Conference today. We of the ELS hold therefore that even as doctrinal unity brought the Synodical Conference into being, so our present doctrinal disunity ought to cause us to take it out of existence, if we are still to be true to its principles.

Thus we can honor the memory of our fathers and remain true to the Scriptures to this extent, that since doctrinal unity is not present, we recognize that the Synodical Conference cannot continue to exist.

We of the ELS believe that in dissolving the Synodical Conference for reason of lack of doctrinal unity, we can honor God and hallow His name.

If we could agree unanimously to dissolve the Synodical Conference for this reason, God in His mercy might miraculously reward such humility by drawing our hearts together again in true unity. Nothing would please the Evangelical Lutheran Synod more than to be together again with the Missouri Synod in true fellowship. God speed the day!

THEODORE A. AABERG, President  
Evangelical Lutheran Synod

NOTE: The above statement has been written out on the basis of the notes which were used in making a speech on the floor of the Synodical Conference Convention setting forth the position of the ELS on its memorial to dissolve the Synodical Conference. — T. A. A.

### President Naumann's Statement

Mr. Chairman:

Fellow Redeemed in Christ:

To speak at this time is without question one of the most serious assignments a member of the Synodical Conference could be given. Therefore I pray the Holy

Spirit to give me the words that I should speak and to let me speak them in true Christian love.

That our Synod did not take rash or premature action in adopting its resolutions suspending fellowship with The Lutheran Church—Missouri Synod or in drawing up and submitting the memorial which asks the Lutheran Synodical Conference to recognize the disunity that exists in its midst and to take appropriate action, ought to be clear to every one who will take time to review the existing record. Over 20 years we have been busy in patient and loving, brotherly admonition and exhortation which are a matter of record. That there were grounds for concern over the continued purity of doctrine and practice in the Synodical Conference and in its constituent synods ought to be evident from the fact that this admonition and exhortation came not only from our Synod, but from the Evangelical Lutheran Synod, the Synod of Evangelical Lutheran Churches, from responsible members of nearly every church body overseas with whom we are in fellowship, and from the voices of many pastors, professors, teachers, and laymen, yes, from entire congregations, conferences and districts within The Lutheran Church—Missouri Synod.

Though individuals in our Synod had been ready for some time to take the action we took last summer and to submit the memorial we have now submitted, we continued as a Synod to admonish and to exhort in loving concern until The Lutheran Church—Missouri Synod declared in writing through her theological faculties and her doctrinal unity committee that the position on church fellowship against which we had been testifying for years is now her confessional position.

That this new direction is contrary to the confessional position of the Lutheran Synodical Conference anyone can determine by reading Missouri Synod publications and documents from more than a hundred years of her existence as a church body.

The Theology of Fellowship — Part Two, which has been virtually rejected by every church body with whom The Lutheran Church—Missouri Synod is in fellowship, was not retracted or disavowed at Cleveland. It was recommended for study, and the confessional position and the practice which it advocates is being propagated and multiplied from day to day.

The Synodical Conference Constitution states in Article IV: "The purpose of the Lutheran Synodical Conference shall be: a) To give outward expression to the unity of spirit existing among the constituent synods." The Scripture requires this of us when it says I Corinthians 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." That this oneness of mind and judgment has been destroyed, every one who has studied the situation will readily admit.

That there have been divisions and offenses caused not only in the Synodical Conference but within the Missouri Synod itself, every informed person knows. That there has been a change in direction, that the turning point has been passed, must also be frankly admitted.

Honest fraternal efforts have been made to live up to another purpose of the Synodical Conference, namely "c) To further unity of doctrine and practice and to

remove whatever might threaten to disturb this unity," but these efforts have failed miserably. To deny this is to fly into the face of established facts.

That doctrinal discipline has broken down in The Lutheran Church—Missouri Synod and that a man who has challenged the authority and the factual truth of clear statements of God's holy Word continues to train the future pastors of this synod, even though he has let it be known that he has retracted nothing, is also a fact.

Hence our Synod should like to call to the attention of all delegates here present and of all the members of the Synodical Conference the confessional position of Missouri's own Brief Statement. I quote first from paragraph 28: "We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Romans 16:17, II John 9, 10; and as involving the constant danger of losing the Word of God entirely, II Timothy 2:17-21."

Our Synod also knows that by condoning a little unionism it would run the constant danger of losing the Word of God entirely. This we cannot afford. We need the Word for our own assurance of forgiveness and salvation, and for the assurance of those to whom we have the privilege of preaching the Gospel. Hence our Synod has made the word of our Savior its motto: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free" (John 8:31, 32).

I should like to quote also paragraph 29 of the Brief Statement as a warning to all of us and as a plea to The Lutheran Church—Missouri Synod to hear and to return to her own confession: "The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications." (Original emphasis.)

Permit me to cite one example of the failure to express and to put into practice an adopted resolution aimed at removing a matter that had disturbed our unity. In 1952, I believe it was, the Synodical Conference heard and acted upon a report concerning the Lutheran Men in America. The report of the committee brought the well-considered conclusion that participation of members of the Synodical Conference in this organization would make them guilty of unionistic associations forbidden by God's Word. A resolution was adopted making these findings the confessional position of the committee and the position of the Synodical Conference. I am unable to quote the resolution verbatim. How faithfully is this confession being upheld today?

Since unity has been destroyed and divisions and offenses have been and are being caused by The Lutheran Church—Missouri Synod contrary to the Word of God, our Synod in obedience to the Lord's command in Romans 16:17 adopted the resolution to suspend, that is to terminate, fellowship with The Lutheran Church—Missouri Synod as a church body. By this action we are not judging the faith of any member of the Missouri Synod, nor are we questioning his Christianity or his sincerity. We are, however, pointing out and condemning a departure from Scriptural doctrine and practice.

It is still our hope and prayer and shall continue to be our hope and prayer that The Lutheran Church—

Missouri Synod will hear this final admonition given out of true brotherly concern and the many earnest admonitions to this same end still being raised in her own midst, to come to herself and to remove what has disturbed her and us, so that unity may be restored in her own midst and in the Synodical Conference.

Our present divided condition does not glorify God. Neither does it edify men. May God give us all the courage and faithfulness He requires of us to make our confession clear and unmistakable! May we honor Him and obey His Word! Only so shall we build His kingdom.

Our Synod has asked permission to make its voice heard also in the votes that are taken on the important confessional resolutions that will be presented and

debated here. Without delaying the convention or making any undue demonstration, we ask to be permitted to register our dissenting votes where this may be necessary to make our confessional position known also to posterity.

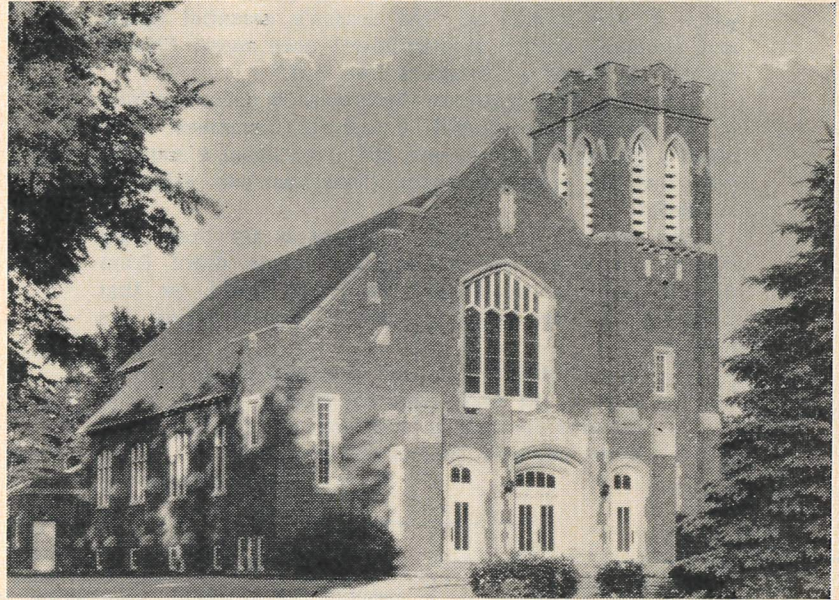
Men and brethren, our Synod is determined with Paul not to know anything save Christ and Him crucified. We are determined to remain faithful to the Word and to proclaim it faithfully in demonstration of the Spirit and of power that our faith and the faith of those who hear us should not stand in the wisdom of men, but in the power of God.

OSCAR J. NAUMANN, President

Wisconsin Evangelical Lutheran Synod

## Zion At Morrison Celebrates Hundredth Anniversary 1862—1962

Our Zion Lutheran Church at Morrison, Wisconsin, was founded in the days of the Civil War. Its first pastor was the Rev. Carl Gausewitz, the father of the author of our Synodical Catechism. Coming from Reedsville on horseback or on foot, he served our congregation in its pioneer days. German was still the idiom of preaching in those days, yet even now English and German services are being held on every Lord's Day. The first church was a humble log church hewn out of the surrounding forest. The present church is the third one erected. Our Wisconsin Synod had already been founded in 1850, but our congregation witnessed the founding of Northwestern College and Dr. Martin Luther College as well as the founding of the Synodical Conference. Centered around her own Christian day school, established almost at the very beginning of its history, our Zion grew inwardly and outwardly. Four teachers teach the eight grades, and all of the children of the congregation attend this parochial school. Today our congregation numbers about 630 souls. Located in a rural community, there was not too much opportunity for expansion through mission work as is possible in larger villages and cities. Some of its sons and daughters are serving the Church at large in church and school. Gratefully Zion looks back on a century of God's richest blessings through the Word and Sacraments, grateful to those who served with the Word in her midst in the past and also mindful of her obligation to contend for the preservation of the pure Gospel in church, school, and home.



Zion Ev. Lutheran Church, Morrison, Wisconsin

The centennial was observed on three different Sundays. The first Sunday, June 22, was dedicated to the cause of Christian education and also served as a reunion Sunday for former pupils and confirmands. President Scheweppe of Dr. Martin Luther College in New Ulm and Pastor E. Froehlich, a former pastor and teacher in our school, were the festival preachers of the day. On the second Sunday, July 22, sons of our congregation, the Pastors Herbert, Martin, and Oscar Lemke preached the festival sermons. It thrilled our members to have servants of the Word in the Church at large serve them with the Word on that memorable day. Appropriate for this day and occasion was a collection for our synodical Church Extension Fund, for which \$1950.00 were gathered as a thank-offering. On the last centennial Sunday, August 19, our fellowship with our Wisconsin Synod was underscored. The president of our Synod, the Rev.

O. Naumann, preached the festival sermon. In the afternoon and evening the cause of missions was stressed. The Pastors H. Nitz, a former missionary to the Apache Indians in Arizona, and Henry F. Koch, the son of the undersigned, preached the mission sermons. The thank-offering for missions on that day amounted to \$2302.00. All told, \$4250.00 were gathered for synodical purposes at our centennial observances. Long will the memory of the centennial with its three festival Sundays of jubilation linger on in the hearts and minds of all here at Zion in Morrison. Many friends and former members join with us in proclaiming the praise and thanks to the Lord of the Church for His past grace and mercy. We plead for the retention of the pure Gospel and for renewed zeal and consecration to the noblest cause of all, the building of the kingdom of God here in Morrison and elsewhere. To God alone all glory!

H. A. Koch

## Editorials

(Continued from page 387)

faith soars high to new radiant peaks. / Time when the best within us speaks." Christopher Fry's *Christmas Faith* spoke movingly about "More light than we can learn, / More wealth than we can treasure, / More love than we can earn, / More peace than we can measure / Because Christ is born." But then he wrote vaguely of "Bidding our spirits wake / To what makes the many one . . ." and of claiming God's will to be our own. Had he found the Christmas truth?

The editors' message on the golden page was almost poetical and spiritual as it told of peace, and of the love that "is a confirmation of what He brought to earth, that God is love, and where love is, He is also." And when it had spoken of "the season's essential spirit, and enduring truth," it maintained once more, "Never before was there a Christmas like this."

This was the magazine's Christmas. It had something to say about a meaningful, thoughtful Christmas, more about a festive and merry one, still more about a material one; but the question about Christmas was still unanswered.

No one had said that Christmas is for despairing sinners for whom the eternal God came down from heaven and put on human flesh and blood, or that Christmas is for believing sinners whose hearts are singing:

*This is the Christ, our God and Lord,  
Who in all need shall aid afford;  
He will Himself your Savior be  
From all your sins to set you free.*

C. TOPPE

### IMPORTANT! REQUEST FOR NAMES

God willing, the undersigned will be in Puerto Rico for about two months beginning January 8. Anyone knowing of fellow Lutherans living on that island (civilian as well as military) are requested to inform them of this, or send names and addresses — by **air mail**, please! — to

Pastor H. C. Nitz  
c/o Antonio de Rivas  
Calle Dos Hermanos 159  
Santurce, Puerto Rico

### SEMINARY CENTENNIAL

Plans are being completed to observe the centennial of our Wisconsin Lutheran Seminary, which is this year completing a hundred years of service in training men for the Gospel ministry.

All congregations of our Synod are asked to join in this observance by conducting a Seminary Centennial observance in their congregations, if possible, on Sunday May 26, the Sunday just prior to the close of this school year.

A service of praise and thanks to our gracious God will also be held on the Seminary grounds at 3 p.m. on August 11 during the Thirty-Seventh Biennial Convention of our Synod.

These dates are being announced now in order to help our congregations plan for these services in advance. More details will be announced later.

OSCAR J. NAUMANN, President

### PULPIT AVAILABLE

A good oak pulpit is available to anyone who will pay the transportation charges. Write to:

The Rev. Herold O. Kleinhans  
723 Jackson  
Oshkosh, Wis.

### COMMUNION VESSELS AVAILABLE

A complete set of Communion ware is available to a mission congregation for payment of transportation charges. Contact:

Pastor William Lange  
231 — 14th Ave.  
Wisconsin Rapids, Wis.

### WANTED

A copy of the 16mm. film "Martin Luther" to buy. Please write to:

Audio-Visual Aids  
3614 W. North Ave.  
Milwaukee 8, Wis.

## CALENDAR OF CONFERENCES

### NORTHERN WISCONSIN

#### RHINELANDER PASTORAL CONFERENCE

Time: Jan. 7, 1963, 9:00 a.m. (Communion service).

Place: Zion Lutheran Church, Rhineland, Wis.

Preacher: J. Kingsbury (D. Kuske, alternate).

Papers: Bedside Manner and Sick Calls, W. Gawrisch; A Study of Ephesians, J. Radloff; A Study of Hosea, D. Kuske.

WILLIAM HEIN, Secretary

### WESTERN WISCONSIN

#### MISSISSIPPI VALLEY PASTORAL CONFERENCE

Jan. 15, 1963, at Grace Lutheran Church, La Crosse, Wis.

9:30 a.m. Communion service (H. Essmann, speaker; N. Gieschen, alternate).

Papers: A study of the Introduction, Art. I and Art. II of the Apology of the Augsburg Confession, R. Kant; The New English Bible (Cambridge-Oxford edition), Dr. P. Spaude.

HAROLD A. ESSMANN, Secretary

## ORDINATIONS AND INSTALLATIONS

### Installed

#### Pastors

**Kobs, Russel G.**, as pastor of St. James Ev. Lutheran Church, Cambridge, Wis., by Geo. Kobs; assisted by L. Huebner, G. Meyer; and as pastor of St. John's Ev. Lutheran Church, Cold Spring, Wis., by Geo. Kobs; assisted by L. Huebner, R. Hoenecke, D. Tetzlaff, H. Krause; Nov. 4, 1962.

**Schmelzer, Edwin C.**, as pastor of St. Paul's Ev. Lutheran Church, Remus, Mich., and of Zion Ev. Lutheran Church, T. Broomfield, Mich., by N. Maas; Nov. 18, 1962.

**Winter, William F.**, as pastor of St. Paul's Ev. Lutheran Church, Manistee, Mich., by R. Pankow; assisted by J. Brenner, R. Schultz, G. Struck; Nov. 18, 1962.

#### Installation at Luther High School

The following men were installed as instructors at Luther High School, Onalaska, Wis., on Aug. 30, 1962, by W. Schmidt:

Pastor Carl Nommensen  
Mr. David Adickes  
Mr. Melvin Selle

## CHANGE OF ADDRESS

#### Pastors

**Gose, Roy B.**, 1012 Jackson St., Oshkosh, Wis.

**Kobs, Russel G.**, Box 261, Cambridge, Wis.