

THE NORTHWESTERN

Lutheran

August 31, 1969

In This Issue —

"Good Words" Which Can Deceive	Page 310
The Denver Convention of the LC — MS	Page 311
Lutheran Free Conference	Page 315



BRIEFS by the Editor

A REPORT BY THE OBSERVERS our Synod sent to the Denver convention of The Lutheran Church — Missouri Synod will be found on page 311 of this issue. Our comments in this column will be restricted, therefore, for the present to the one decision which without question made this a convention that marked a turning point in the history of the Lutheran Church. That decision was the resolution in which the Synod declared itself "to be in altar and pulpit fellowship with The American Lutheran Church."

* * *

FOR SEVERAL DECADES The American Lutheran Church has frankly followed a consistent course in working toward its goal of uniting the vast majority of Lutherans in America. Deliberately it sought to occupy a theological middle ground between the strictly confessional Missouri Synod on the right and the confessionally lax Lutheran Church in America on the left. It conceived of its role as that of a mediating party. It extended the hand of fellowship in both directions, practicing a de

facto fellowship with the LCA while carrying on discussions with the Missouri in the hope of achieving a consensus.

The ALC and the LCA were agreed that there is a sufficient basis for fellowship in a so-called common commitment to the Scriptures and the Lutheran Confessions. The Missouri Synod, however, for many years properly insisted on the basis of Scripture that complete agreement in all matters of doctrine and practice was a prerequisite for fellowship. As long as the Missouri Synod held to this position, the ALC's hope of bringing the three largest Lutheran bodies in America together was obviously beyond reach. The doctrinal differences that existed were only too apparent.

In the 1940's the Missouri Synod began to modify its position. Two years ago in New York, as a climax to a long series of developments, it adopted a document called Theology of Fellowship in which it officially embraced the ALC position. It then declared that "the Scriptural and confessional basis for altar and pulpit fellowship between The Lutheran

Church — Missouri Synod and The American Lutheran Church exists." At its Omaha convention last October the ALC, seeking to fulfill its mediating role and sensing that success was now within its grasp, simultaneously declared fellowship with both the Lutheran Church in America and The Lutheran Church — Missouri Synod. At Denver Missouri accepted the proffered hand.

Thus, a giant step toward the fulfillment of the ALC's dream has been taken. Through the years the ALC has not wavered in its determination to draw Missouri and the LCA together on its own terms. The sad fact is that the once staunchly confessional Missouri Synod has capitulated.

* * *

ARTICLE VII OF THE AUGSBURG CONFESSION is cited in the fellowship resolution of the Missouri Synod adopted at Denver. Supposedly, Article VII teaches that agreement in the fundamental doctrines of the Gospel is sufficient for fellowship; complete agreement in all matters of doctrine and practice is not necessary.

Article VII states: "Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are

(Continued on page 318)

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

*

Volume 56, Number 18

*

August 31, 1969

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

THE EDITORIAL BOARD —

Prof. Wilbert R. Gawrisch, Acting Editor
Rev. Walter W. Kleinke, Assistant Editor
Prof. Armin W. Schuetze

CONTRIBUTING EDITORS —

F. Blume E. Fredrich I. G. Frey P. Janke E. E. Kowalke
M. Lutz P. Nitz C. Toppe K. Vertz H. Wicke
Mission Reporters: F. Nitz (World); O. Sommer (Home)

COVER — Trinity Ev. Lutheran School, Waukesha, Wisconsin; Clayton Krug, pastor; Martin Rauschke, principal.

(Photo by Fritz Graf)

The deadline for submitting materials intended for publication in **The Northwestern Lutheran** is **three weeks** before the date of issue. When pictures are included, an additional 5 days must be allowed. Address all items intended for publication to:

The Acting Editor
The Northwestern Lutheran
11754 N. Seminary Dr.
Mequon, Wisconsin 53092

ALL BUSINESS CORRESPONDENCE is to be directed **not** to the above address, but to:

Northwestern Publishing House
3616-32 W. North Ave.
Milwaukee, Wisconsin 53208

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance:

One year\$2.50
Three years\$6.50
Five years\$10.00

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

Editorials

A Hundred Years Ago 1869 was a critical year in the history of the Wisconsin Synod. In that year the declaration of agreement in doctrine and practice between the Missouri Synod and the Wisconsin Synod became effective. Consistent with this agreement were a number of decisions that now followed and that profoundly affected the work of our Synod.

The Synod now withdrew from membership in the General Council. It also severed connection with bodies and institutions in Germany that were members of unionistic state churches. Money had been collected in congregations of the Prussian state church, and our Synod now renounced all claim to any part of that fund, although it had been intended for our Synod's support. Pastors in Wisconsin who had been sent here under auspices of the Prussian Church were notified by the church authorities in Germany that they should now resign from the Wisconsin Synod. Pastor Vorberg of Milwaukee felt in conscience bound to obey and much to the regret of his fellow pastors returned to Germany. Pastor Kittel of La Crosse also now left the Synod.

Now that the Missouri and Wisconsin Synods were agreed, it was felt that they ought to combine some of their facilities for training pastors. Northwestern College now became the preparatory school in this area for both synods. The Wisconsin Synod discontinued its seminary and sent its theological students for further training to Concordia Seminary in St. Louis. This arrangement continued till 1878, when the Wisconsin Synod again opened its seminary in Milwaukee, and most of the Missouri Synod boys left Watertown for Fort Wayne.

A direct consequence of the withdrawal from the General Council was the protest of Adam Martin, president of Northwestern College, against that action. When he was relieved of his position at the college, Rev. A. F. Ernst of Albany, New York, was called and in 1869 began his long and distinguished service at the college as professor, and, after Lewis Thompson's brief term, as president of the college.

In 1869, congregations of the two synods joined in establishing a Lutheran high school in Milwaukee. In this year the college at Watertown bought 30 acres of land for \$6,475, although the board of control had no idea where the money was coming from. The charge for board and room at the college was \$45 for the year. A stewardess was engaged to take charge of the college kitchen at a salary of \$100 for the year, plus her board and room. There was also an acute shortage of money in the Synod's treasury in this and following years. That was 100 years ago.

ERWIN E. KOWALKE

* * *

The Real Troublemakers Faithfulness to Christ and His Word does not carry with it the promise of a bright public image. Jesus indi-

cated as much in the final Beatitude of His Sermon on the Mount when He said to His disciples, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake."

Verbal attacks against Christ's faithful disciples sometimes take the form of insinuation. Of late, for instance, Christians who steadfastly adhere to such beliefs as Verbal Inspiration and the Inerrancy of the Scriptures are described as taking a "fundamentalist" approach—a term which has taken on the aspects of an epithet, conjuring up a mental picture of ignorant yokels who engage in Bible-thumping whoop-and-holler services, featuring such activities as snake-handling, in communities dotted with moonshine stills.

Some of the attacks are more direct, and these attacks are anything but uncommon in these days of a general liberalizing of the doctrines and practices of the Church. Those who call attention to creeping error in the Church and who speak up in defense of the truth are scorned as medieval, charged with exhibiting lack of love, accused of being divisive, and branded as troublemakers.

One is reminded of a question directed by King Ahab to the Prophet Elijah. Ahab, we are told in I Kings 16:33, "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." As a result the Lord determined to send a prolonged drought upon the land of Israel, and He sent Elijah to inform Ahab of this. The drought occurred as prophesied by Elijah. At the end of the drought Elijah again was sent to speak to Ahab. Upon seeing this prophet of the truth, Ahab demanded in self-righteous indignation, "Art thou he that troubleth Israel?"

As faithful Christians speak out in an effort to stem the wave of apostasy sweeping over the Church today and as they are blamed for the resulting divisions and dissension, it seems fair to ask, Who are the real troublemakers?

IMMANUEL G. FREY

* * *

Biology Without Morals Spokesmen for stepped-up sex education in public schools deride anyone as prudish and Puritan who question their increasing emphasis on sex. They call him benighted and accuse him of dishonesty and hypocrisy.

Instead of slinking away in embarrassment and disgrace, we should press for more answers from such sex educators. Why should SIECUS (Sex Information and Education Committee) and other advocates of intensified sex education sponsor sex-knowledge tests of the most intimate and detailed kind for high-school students? Why should Family Life Publications in its multiple-choice sex-knowledge inventory be giving marital counseling to 16-year-olds? One wonders whether such clinical

(Continued on page 314)



Studies in God's Word

What Will It Be Like, Lord? II Peter 3: 10-13

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Have you noticed that there are always more questions than answers? Courageous space voyagers bring back samples from the moon, and as a result almost all previous scientific answers are dumped into the scientific wastebasket. New answers will soon be found, and new theories constructed to replace the former. In another decade, these in turn will be discarded. That's the picture.

But where does that leave you and me? We are left with the same basic questions man has always been asking: "Who am I? Where did I come from? What will happen to me when I die?" Or on a more impersonal plane: "How did this universe come into being? How will it end?" Popular writers have, of course, come up with a variety of answers. Some have come close to the truth when they have suggested a giant conflagration at the end. Others claim that the fire of our sun will eventually go out, and that our earth will become a lifeless planet floating in space. But they usually add: "Don't be scared! That

won't happen for at least another two million years." Small comfort!

Many Are Unconcerned

It may be true, of course, that those of us concerned about such questions are but a small minority. A paragraph from the July 18 issue of *Christianity Today* seems to suggest that. It states: "A United Press survey found that the 'typical American' is a twenty-seven-year-old who does not read one book a year. He is materialistic, satisfied with small pleasures, bored with theological disputations. Although he may attend church twenty-seven times a year, he is not interested in the supernatural. He is concerned with neither heaven nor hell. In fact, he has no interest whatever in immortality. His principal interests are football, hunting, fishing, and car-tinkering." With some minor alterations, I'm sure the typical man of Peter's day was no different. He even had the same moon in the heavens! That's the kind of men we must witness to for Jesus Christ, lest they be lost.

For the moment, however, Peter is not so much concerned about mission possibilities as about the fact that such men often enter the church without actually being converted. Others backslide. Whatever the case, such attitudes can only work havoc in the church. No doctrine is off limits for such men. They discard one after the other. Judgment Day is always one of their first targets. Having sold out to evolution, having removed all moral brakes, such men — with their engines running wild — are not minded to give an accounting. It wouldn't only be embarrassing; it would be downright disastrous! The way out is simply to deny the coming of Judgment Day.

Heaven and Earth Will Be Destroyed by Fire

The scoffers of Peter's day — ours are no different! — tried to give their

denial a scientific basis. They said, "All things continue as they were." They ignored one mighty fact, as Peter pointed out — the fact of the Deluge. Scripture speaks of the Deluge as a forerunner of the final judgment which will come upon sinful man and the world he lives in.

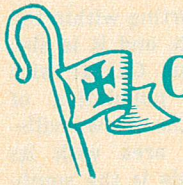
Speaking of that final judgment, Peter says, "The heavens and the earth, which are now, . . . are kept in store, reserved unto fire." He gives further details when he writes, "The heavens shall pass away with a great (crackling) noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Again, "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Compared with that day, the devastating Peshtigo and Chicago fires of the last century were as nothing. Imagine a whole universe in flames! Nor is that just the final stage in the natural order of events — it's the Day of Judgment! God is summoning all men to stand before Him. That's why Peter calls it "the day of the Lord, . . . the day of God."

Foretold in the Old Testament

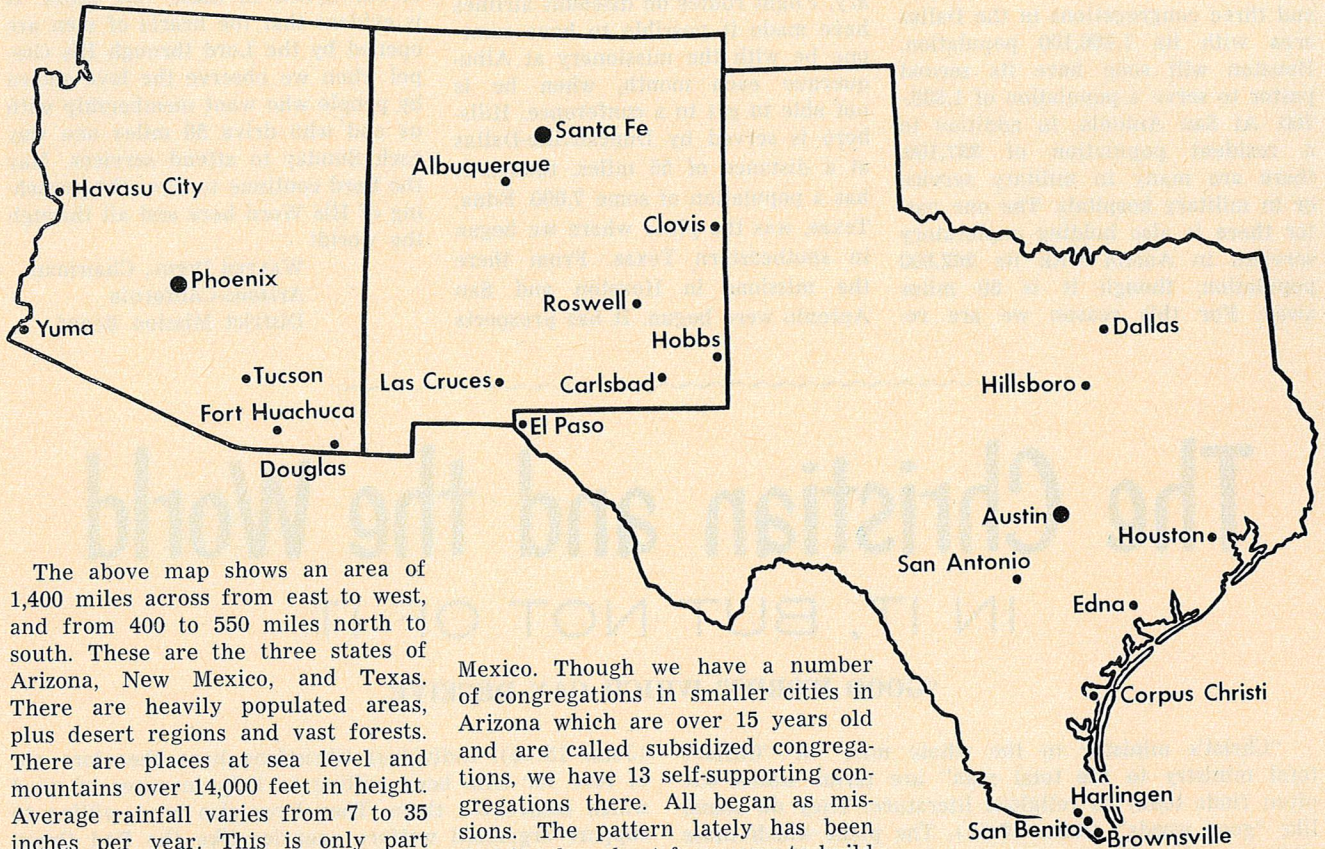
"But how did Peter know?" you ask. He had it on good authority. There was, first of all, God's Word of the Old Testament. For example, Psalm 102: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Peter also had a good instructor — our Lord Jesus Christ! Nor do we want to forget Christ's promise: "Howbeit when he, the Spirit of truth, is come, . . . he will show you things to come" (John 16:13). Peter's answers are therefore God's answers.

(Continued on page 317)



Our District Mission Boards – The Arizona-California District

Called to Serve



The above map shows an area of 1,400 miles across from east to west, and from 400 to 550 miles north to south. These are the three states of Arizona, New Mexico, and Texas. There are heavily populated areas, plus desert regions and vast forests. There are places at sea level and mountains over 14,000 feet in height. Average rainfall varies from 7 to 35 inches per year. This is only part of the Arizona-California District, for the California Mission District Mission Board is responsible for that state and also for Hawaii. There is a population of 13,500,000 in the three-state area. We have only 53 congregations and 31 pastors. Of these pastors, nine serve Apache Indian or Spanish missions, and only 22 serve home missions or self-supporting congregations.

From Arizona to New Mexico and Texas

Though we have served in Arizona over 75 years, we entered Texas with our present missions only five and one half years ago and New Mexico, four years ago. Naturally part of the reason was the fact that we formerly had a sister synod which could serve our people. Now the need for a synod which clearly confesses God's Word, plus the rapid growth in population has led us into Texas and New

Mexico. Though we have a number of congregations in smaller cities in Arizona which are over 15 years old and are called subsidized congregations, we have 13 self-supporting congregations there. All began as missions. The pattern lately has been that it takes about four years to build up a smaller group of communicants. Now the growth has spurred so that several congregations have become self-supporting after four, five, and six years. This is amazing in areas where Lutheranism runs as low as two-tenths of one per cent of the total population.

We have followed the policy of serving well-populated metropolitan areas. We do serve several small communities, mostly with two or three congregations forming a parish. This does not always bring satisfaction to the congregations involved, nor does it exploit the greatest potential in some areas. We believe, therefore, that the Lord has led our Synod to bridge the country at the large population centers.

Prospects in Arizona

In Arizona we would like to serve Yuma, an area of 33,000 population,

where we are holding exploratory services. This would bridge the distance of close to 400 miles between our Arizona and California missions. It would still mean that the Yuma congregation would be 180 miles from its closest neighbor in Arizona or California. In Arizona we are watching the suburbs of Phoenix and Tucson, where rapid growth is expected, so that we can be ready to hold exploratory services when the evidence of growth is there. We are alert to the towns near military installations, especially those close to Fort Huachuca. The new Havasu City may eventually be a field.

New Mexico

In New Mexico we have only the one small congregation in Albuquerque. The state of New Mexico numbers about one million population, nearly half in the vicinity of Albu-

querque. However Santa Fe, Roswell, Carlsbad, Hobbs, Clovis, and Las Cruces are between 20,000 and 30,000 in population, are far from any congregation of our Synod, and deserve attention as men and money become available.

Texas

In Texas we now have two pastors and three congregations in the Dallas area with its 1,466,100 population. Houston will soon have its second pastor to serve a population of 1,836,700. At San Antonio, in addition to a resident population of 837,100, there are many in military service or in military hospitals. The one pastor there is also holding exploratory services in Austin with its 262,800 population, though it is 80 miles away. For this reason we are re-

questing permission to call a missionary to Austin.

El Paso is receiving its first resident missionary. The city numbers 343,800 and is 600 miles from San Antonio and 250 miles from Douglas, Arizona. We rejoice that World Missionary Ernest Zimdars is there as a companion to this isolated missionary. Flight routes on discount airlines have made it possible to have someone be with the missionary at Albuquerque each month, when he is not able to get to a conference. Hillsboro is served by Duncanville-Dallas at a distance of 55 miles, though it has a population of some 7,000. Edna, Texas, was the place where we began in southeastern Texas. From there the missions in Houston and San Antonio were begun. It has prospects

of becoming self-supporting within the 10-year plan of growth, and it is also the gateway to Corpus Christi with a metropolitan area population of 279,700, and even of the Brownsville-Harlingen-San Benito area with its 134,900 population. This is the southernmost tip of our area.

We thank the Lord for the work of our Synod in these vast areas. It is evident that the hearts of men are opened by the Lord through His Gospel when we observe the love shown by people who want membership with us and who drive 58 miles one way each Sunday to attend services. May the Lord continue to bless the preaching of His Word here and all through the world!

WALTER DIEHL, Chairman
Arizona-California
District Mission Board

The Christian and the World

IN IT, BUT NOT OF IT

"GOOD WORDS" WHICH CAN DECEIVE

"Christ's ministry to the whole man" or "Christ's total ministry to the total man" are terms which one often finds today in religious literature. They do sound like "good words" (Rom. 16:18). The point which those wish to make who use these terms is that Jesus in His ministry did not restrict Himself to preaching and teaching and in the end laying down His life upon the cross, but also healed the sick, fed the hungry, answered questions about what in His day were current problems, and condemned those who abused their position and power. The conclusion which is drawn from the use of these terms is that individual Christians and Christians as a body, the Church, ought not to consider the saving of souls their only business, but ought also to be concerned about the physical, social, economic, and political needs of men if they want to be faithful in following the example of Jesus.

Recognized Responsibility

There is no denying that Christians ought to be concerned about the well-being of their fellow men in every respect. After all, Jesus did say that the second chief commandment of the Law is: "Thou shalt love thy neighbor as thyself" (Matt. 22:39). It is He, too, who gave us the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

When Jesus speaks, we gladly obey, for we love Him. He says: "If ye love me, keep my commandments"

(John 15:15). Individual Christians have therefore out of love for Him been willing to help in cases of need which confronted them. They have also been willing to support organized welfare agencies like the Red Cross, C.A.R.E., and many others which approach them for help either through the mails or through house to house solicitation. Even though congregations and synods have been called into being for other main purposes, since an organization was there, Christians have also used it to carry on welfare work. In other instances Christians have banded together for the specific purpose of carrying on welfare work, as in the care of dependent children, the mentally retarded, or the aged and infirm.

It is no new discovery, then, that Christians ought to be concerned not only about the spiritual, but also about the material needs of men. They have been!

A Dangerous Emphasis

Why then this present emphasis upon Christ's ministry to the whole man? It is not our business to judge motives, but we can point out dangers. In our estimation the chief danger in stressing Christ's ministry to the whole man lies in giving the impression that whatever Jesus did for men was on the same level.

But Jesus' miracles did not lie on the same plane with His saving work. They were, rather, evidence that He is the promised Savior. When He was asked, "Art thou he that should come?" He answered by pointing

to His miracles fulfilling the Old Testament prophecies as proof that He was indeed the Coming One (Matt. 11:3-5). Jesus never said, "I am come to feed the hungry or to improve social conditions," but He did say, "The Son of man is come to save that which was lost" (Matt. 18:11). This was the one big purpose of His ministry, all else was subordinated. He himself impressed the truth on His hearers: "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26.)

When Christ's ministry to the whole man is stressed for the purpose of showing that believers ought to follow His example by likewise being concerned about the total needs of the total man, Jesus is made to stand out as a lawgiver. Now there is no denying that Jesus on occasion did explain the Law, either to expose sin or to guide believers, and on occasion did encourage His disciples to follow His example in His attitude—not His works. For His works, as we saw, were in a class by themselves as proofs that He is the promised Savior. He would have been asking the impossible if He had told us, "Heal the sick, feed the hungry, raise the dead as I have done."

But, as we have pointed out before, Jesus' chief work was to save sinners. And it is that which is to stand in the foreground of our preaching and teaching, not His example. His command is: "Preach the gospel" (Mark 16:15). Therefore His Apostle said: "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). They who accept Jesus as their Savior will want to serve Him, and the Law, also as revealed or explained by Him, will show them what

to do. We can learn God's will for our conduct elsewhere in Scripture also, but only in Jesus can we see our Savior. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

A final concern which troubles us when we see the stress which today is being laid upon Christ's ministry to the whole man is that it plays into the hands of those who are caught up in the ecumenical movement, those who want the churches to drop their differences and become one big church. If taking care of the physical, economic, social, and political needs of people ranks as equal in importance with taking care of their spiritual needs, then indeed the quicker the churches get together the better. Why have different groups working for the same purpose when much overlapping could be avoided if there were only one church? If, however, as is in fact the case, our one big purpose is to proclaim the truth of the Gospel, and error undermines that truth and leads away from it, then our Lord's command not to make common cause with those who continue to teach, support, and defend error is as much in place today as it ever was.

By all means let us for our Savior's sake continue to heed the admonition: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). But on the other hand let us not allow ourselves to be led away from a balanced judgment worked through God's Word by "good words" which can deceive, words like "Christ's ministry to the whole man."

IRWIN J. HABECK

The Denver Convention of The LC—MS

July 11-18, 1969

A deep doctrinal cleavage was evident among the official delegates and visitors assembled for the 48th Regular Convention of The Lutheran Church—Missouri Synod. This factor, more than any other, impressed itself upon the writer who was present as one of the observers sent by our own Synod's Commission on Doctrinal Matters.

Manifest were two theological positions which cannot be harmonized and reconciled or stand side by side in one church body, if it is really to bear a clear witness. Yet in spite of repeated exhortations to close ranks and to regain unity, these two positions remained evident throughout the convention in its actions, its elections, its discussions, and its resolutions. As from day to day one or the other of the two positions won out on various matters under consideration, contradictory actions were taken and contradictory resolutions were adopted. For those who did not yet remain mindful of the two positions striving for mastery the convention was apt to appear unpredictable.

The cleavage pertained most specifically to the authority of the Scriptures, to the principles of church fel-

lowship, and to the scope of the Church's mission. The division was most pronounced on the first point, especially as it pertained to the inerrancy of the Holy Scriptures. In issues involving fellowship and the Church's mission a greater number of delegates could be swayed and influenced. In those issues involving fellowship and the Church's mission where previous conventions had already set a pattern of departure from a soundly Scriptural position a smaller number of delegates still saw clearly.

Preliminary Hearings

Already at the open hearings of the Floor Committee on Church Relations, held on the day before the convention, the deep theological cleavage became evident. They were attended by as many as 1,700 people. These hearings dealt with the issues of establishing fellowship with the American Lutheran Church (ALC), of continuing membership in the Lutheran Council of the United States of America (LCUSA), and of applying for membership in the Lutheran World Federation (LWF).

The major portion of time was devoted to the first of these issues. Those opposing a declaration of fellowship with the ALC stressed the unsound position of many of its leaders and publications in the doctrine of the Holy Scriptures, the ALC's lax lodge practice, and its ecumenical relations with heterodox churches and church federations. From the viewpoint of the Missouri Synod's past Scriptural position in doctrine and practice these speakers therefore found an establishment of fellowship with the ALC unwarranted.

Those speaking for ALC fellowship did not spend too much time questioning and refuting the facts about the ALC set forth by those who spoke in opposition to fellowship. They rather viewed these facts from a different theological approach. It was the approach of a new way of reading the Scriptures and thinking of their authority. It was the new approach to the questions of fellowship and the Church's mission as set forth in the *Theology of Fellowship* and as crystallized into a synodical program in the *Mission Affirmations*, adopted at the Detroit Convention in 1965.

Instead of demanding full unity in Scriptural doctrine and practice for fellowship, those speaking in favor of fellowship with the ALC emphasized a vaguely defined consensus in the Gospel and in the administration of the Sacraments. Instead of holding out for agreement with the past doctrinal statements of the LC — MS, they placed sole emphasis on a common subscription to Scripture and the Lutheran Confessions. Instead of stressing the absolute inerrancy of the Holy Scriptures, also in all factual statements, they contented themselves with a functional trustworthiness of the Scriptures in matters of Christian faith and life.

They refrained from distinguishing between weak brethren and persistent errorists, between orthodox and heterodox churches. Their thinking and their presentations erased the distinction between the invisible spiritual fellowship of faith which actually exists among all members of the Holy Christian Church and the outward fellowship which is to be practiced on the basis of a common Scriptural confession. Disregarding the Scriptural "avoid" and "beware" over against persistent errorists, they maintained that Christians have an obligation to give outward expression to a fellowship of faith with all whose Christian faith is not denied. They emphasized that Lutheran Christians, committed to the Scriptures and the Lutheran Confessions, are to share their strength and to deal with the doctrinal aberrations and errors of other professing Christians with the same spirit of patient forbearance and forgiveness with which they are expected to bear with the imperfections of life in fellow Christians.

Instead of recognizing the proclamation of the Gospel for the conversion and sanctification of sinners as the one entrusted task of the Church, they widened its direct mission to one of service to the whole man. They laid much stress on effecting outward unity and fellowship among Christians in order that the Church might gain strength in wrestling with the great social and economic evils of this day.

The Election of the Praesidium

Voting, also the election of officers in a church body, always involves a division. Yet in a doctrinally united

church body it will be a division of judgment as to who by gifts and experience can best carry through a commonly held position and program. In this presidial election the division was on theological positions, though there was a considerable segment of voters who could still be influenced and who repeatedly wavered in their decisions.

In the nomination ballot for the presidency, taken on the first convention day, the top five candidates, with the exception of the incumbent, Dr. Oliver Harms, were considered to be conservatives. This evidence of conservative strength among the voting delegates continued to show when Dr. J. A. O. Preus was elected president on the second subsequent ballot.

It seemed apparent that a large segment of voting delegates had given Dr. Preus the mandate of leading his synod back to former positions in doctrine and practice, a mandate to turn the synod away from the new theological approaches which had led to a recommendation of establishing fellowship with the ALC and of applying for membership in the LWF. How has Dr. Preus understood this mandate? How does he envision carrying it out? To what extent has he acknowledged this mandate? His statements during the course of the convention do not make it possible to give clear answers to these questions.

After expressing his gratitude for having had the opportunity to serve the synod since 1962, and after introducing the president-elect and urging the synod to close its ranks and to move forward, Dr. Harms stated that many serious matters had come up during his period in office, but that he had no regrets for the important actions that he had taken, and that he continued to stand by the recommendation of establishing fellowship with the ALC.

On the subsequent Monday evening Dr. Roland Wiederaenders was elected first vice-president. He had been definitely classified with Dr. Harms as supporting the liberal position in the controversial issues. This seemed to indicate that the initial majority of conservative votes had in the meantime been lost through various activities and presentations on and off the convention floor. The subsequent elections of Theodore Nickel, Victor Behnken, and E. C. Weber as second, third, and fourth vice-presidents again showed a resurgence of conservative voting strength. This was not true of the final election of Paul Streufert as the fifth vice-president.

Fellowship With the ALC

Before the close of the Wednesday evening session the convention voted by ballot on a floor committee report which recommended establishment of pulpit and altar fellowship with the ALC. A minority report, signed by 10 of the 46-man floor committee and advocating further study of the issue, was merely read for purposes of information.

The count of the 961 ballots during the Thursday morning session showed one blank vote, 522 for a declaration of fellowship, and 438 against. By the time that the vote was taken the convention delegates had heard carefully worded statements from many prominent individuals who strongly advocated this declaration of fellowship. This included the convention essayist, Dr. Richard Caemmerer,

President Fredrik Schiotz of the American Lutheran Church, President John Marshall of the Lutheran Church of America, Kenneth Steege, who spoke in behalf of the youth of the LC—MS, and President John Kovac of the Synod of Evangelical Lutheran Churches, a former Synodical Conference synod, which by resolution of the Denver Convention is to be merged with the LC—MS as a nongeographical district.

All who still had an opportunity in this evening session to speak from the floor of the convention before the vote was called likewise favored fellowship. The delegates had heard that a delay of two or four additional years might no longer find the ALC's proffered hand of fellowship extended to the LC—MS. In addressing the convention shortly before the vote was taken Dr. Preus urged each delegate to "vote his conscience," although he himself favored "a delay in declaring fellowship." He closed with the statement: "As your president I will abide by the decision of the convention and will endeavor to procure consensus and fellowship with all Lutherans in America with all vigor and sincerity."

These factors and others seem to have swayed a sufficient number of voting delegates to effect a favorable margin of votes. On the whole the division of votes did not appear to represent a divided judgment concerning the position of the ALC in doctrine and practice, but rather a cleavage in theological position on the part of the voters. Officially, however, the resolution establishing fellowship with the ALC by a very close vote was handled as a matter of judgment, rather than one of conscience.

Fellowship in Canada

In a correlated action the convention approved fellowship with the Evangelical Lutheran Church in Canada, which was formerly an ALC district. The Lutheran Church-Canada, which comprises the Missouri Synod's three Canadian districts, had recommended this fellowship declaration. The resolution approving the establishment of fellowship was adopted with the amendment that it be prefaced with the same preamble which had been used in the resolution approving fellowship with the ALC in the USA. This action was followed by an additional resolution authorizing The Lutheran Church-Canada to "pursue the quest for Lutheran unity with The Lutheran Church in America-Canada section."

LCUSA

Even before the issue of fellowship with the ALC was decided, it was resolved "that the LC—MS thank God for the blessings bestowed on His church through LCUSA," and "that the Synod continue to participate in LCUSA."

These resolutions were adopted with a sizable majority. Even many of the conservatives seemed to lack awareness for the fact that such membership involved the same violation of Scriptural fellowship principles which made fellowship with the ALC and LWF membership unacceptable for them. The president-elect also did not feel constrained to speak out against continued membership in LCUSA. It is noteworthy that Dr. John Tietjen, in his book *Which Way Lutheran Unity* had been more discerning in pointing out that it was by joining LCUSA that the LC—MS had relinquished its former position of demanding full unity in doctrine for fellowship.

Subsequently a resolution was passed which stated that it "would be desirable that the Lutheran churches

in LCUSA express a common witness against unchristian and antichristian organizations," and resolved "that we ask our commissioners to LCUSA to request the Council to initiate and promote an educational program in the Lutheran bodies belonging to the Council, presenting the Lutheran witness against such organizations." Another resolution was adopted which requested "that the President of the Synod appoint a committee to study in consultation with the Commission on Fraternal Organizations the whole matter of the pastoral approach to the lodge question and make recommendations, including *Handbook* changes, if needed, to the next convention of the Synod."

Social Action

A great deal of convention time and attention was devoted to social problems, such as racism, black power, conscientious objection to unjust wars, and especially also world hunger. A single board, combining the concern of social welfare and world relief, was authorized.

A *Statement of Principle on Social Action* was presented and approved to serve as a general preface for various resolutions dealing with social problems. In this preface the distinction between Christ's kingdom and the political kingdom as defined in the Lutheran Confessions was set forth.

We hold, however, that a confusion was introduced when by way of application it was stated: "When the Synod concerns itself with the Word of God and the call to proclaim it, it is dealing with what the Confessions call 'the kingdom of Christ.' When the Synod directs its activities to questions of social ministry and social action, it is responding not only to the call of love, but to the call of Christians to participate fully in the 'secular' or 'political kingdom.' These two types of response cannot really be separated for the Christian remains one person, and his ministry must be to the whole man and even to the whole society of men, as the *Mission Affirmations* state."

The confusion consists in this that the distinction is erased between what the Christian does as a member of the Church, also through a synod as a working form of the Church, and what the individual Christian does as a member of the state and human society, though with Christian motivation and insights supplied by the Church through God's Word. Hereby the mission of a confessional synod functioning as church is widened beyond the mission which Christ gave to His Church. Hence the very confusion of the two kingdoms is brought about, which the Lutheran Confessions sought to prevent with their clear distinction between the two kingdoms, and between their respective functions and means.

To His Church the Lord has given His Word for the conversion and eternal salvation of sinners. To solve man's social, economic, and political problems in human society and in the state, the Lord bids also the Christian to use the light of human reason. This the Lord does not supply through the Church or through His Word entrusted to the Church as far as the details of the problems of the state and human society are concerned. This does not deny, of course, that in applying his reason to these problems the Christian will do so with his Christian motivation and his Scriptural insights concerning God's holy will.

The Position of Women in the Work of the Church

By resolution at the Denver Convention the LC—MS declared that the statements of Scripture which direct women to keep silent in the church “do not prohibit full membership of women on synodical boards, commissions, and committees,” also “that Scripture does not prohibit women from exercising the franchise in congregational or synodical assemblies.” This is based on the understanding that these statements of Scripture “mean that women ought not to hold the pastoral office or serve in any other capacity involving the distinctive functions of this office.” This interpretation does not do justice to these statements of Scripture.

One is indeed pleased to note that the pertinent resolution does uphold the Scripture principle that the order of creation is not to be set aside and that hence women in their activity are not to exercise authority over men. Yet how can this principle practically and in actuality be upheld amidst the few functions and activities which this resolution in a very general way opens up for women in the Church?

Lutheran World Federation

The floor committee on church relations submitted a resolution that the convention instruct the Synod's president to make application for membership in the LWF. This was based on the premise “that the nature, function, and scope of the LWF according to its revised constitution of 1963 afford the LC—MS an opportunity to add its voice to the witness of Confessional Lutheranism to the Christian community and to the world as an implementation of the *Mission Affirmations* adopted by the Synod in 1965.” The recommended resolution also stated that “the thorough study of the doctrinal basis of the Lutheran World Federation by the Commission on Theology and Church Relations revealed no Biblical or Confessional obstacles to membership.”

When this resolution was taken up for action on the final day of the convention, the spokesmen introduced by the floor committee chairman explained that the committee had devoted a great deal of additional discussion to this resolution, taking note of the measure of disunity

among the delegates concerning fellowship issues. Hence the committee considered it wise to distinguish between two matters; the one, that there was nothing in this recommended application for LWF membership which militated against Scripture and the Lutheran Confessions; the other, whether it would be good judgment for the Synod to make application for LWF membership at this time. The spokesman suggested that the Synod affirm the first matter and postpone the second. The executive secretary of CTCR expressed himself ready to go along with this recommendation. Dr. Preus asked the body to decline this resolution because fellowship with the ALC had been approved with such a small margin. A layman pointed to the high cost of LWF membership. Though the basic membership fee would be \$100,000, the complete cost in 1969 to the LCA and ALC had been \$2 million plus. Attention was called to the need of taking part in the allaying of world hunger, repeatedly stressed at the convention. President Reimitz of the Brazil District called attention to the fact that his district was 99 per cent against LWF membership.

After various proposed amendments did not gain favor, the previous question was called. Of the 892 votes cast, 272 were in favor, 620 against applying for LWF membership at this time. In view of the great variety of arguments adduced to advise against application of LWF membership at this time, it would be difficult to evaluate this vote as a conservative victory, by which LWF membership was declined as a matter of Scriptural conviction.

What can be done and what will be done to overcome the new theological position which has entrenched itself in the LC—MS, and which has made sizable gains through many vital resolutions of this convention? We can only pray that the doctrinally concerned members and leaders of the LC—MS may seek and find their answers not in human strategy and ingenuity, but in the edifying Word, including its injunctions relative to error and persistent errorists. May they at the same time find strength in the precious Gospel message which is at stake, strength for clear and resolute confessional action!

CARL LAWRENZ

Editorials

(Continued from page 307)

explicitness is not, finally, in the same category as the cheap and sordid sensationalism of the authors of Valley of the Dolls and Portnoy's Complaint.

Are they at all concerned about the moral problem in premarital sex? If they are, why do they tempt and titillate adolescents to follow their classroom instruction with field experiments of their own? Or are they so unenlightened as not to realize that sexual desire will be stimulated by sex instruction so detailed as to be seductive?

If they are concerned about morality, are they so naive as to believe that knowledge will assure right actions, or to suppose that no knowledge can ever be harmful? Are they victims of the delusion that their knowledge

and education can solve all of our problems? To imagine that knowing the biology of reproduction will solve the problems of sex is no more intelligent than to hold that if you know chemistry, you won't experiment with LSD or smoke “pot”; or that if you know bookkeeping, you won't steal, or defraud the government.

If these crusading sex-educators have spiritual concerns, we could address more questions to them—about their understanding of the Law of God and about guilt, about the message of the Cross, and about our bodies being the temples of God—but we can only hope they will understand them and our concerns in such education.

No, our questions are not contemptible—but the answers we have been getting often are.

CARLETON TOPPE

ITEM FROM OUR NEWS BUREAU

Continuation of Lutheran Free Conference Referred to Committee

Davenport, Iowa — Participants in the sixth annual Lutheran Free Conference, meeting here July 29-31 at the Blackhawk Hotel, referred the question of further free conferences to the Arrangements Committee.

A resolution, adopted by the conference, said that while the Lutheran Free Conference has "adequately served the purposes for which it was originally called into being, there is a question whether these purposes can be furthered at this particular point in the history of the church."

The resolution referred to the "rapidly changing scene in American Lutheranism with its ensuing confusion."

According to a spokesman this was a reference to the declaration of altar and pulpit fellowship between the

American Lutheran Church and the Lutheran Church in America and the more recent declaration of fellowship between The Lutheran Church — Missouri Synod and the American Lutheran Church.

The resolution said that since it was "difficult to evaluate at this time these considerations," the Arrangements Committee should study the "various factors involved and determine the future of the Lutheran Free Conference."

The Arrangements Committee, according to its chairman, Professor Armin Schuetze, Mequon, Wisconsin, will meet late in fall to determine whether another free conference will be held next year.

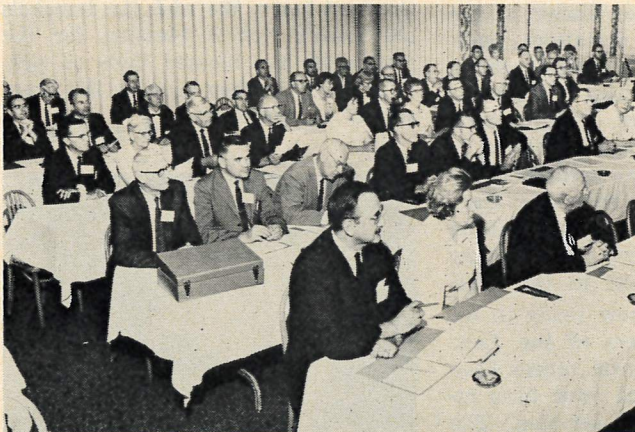
Addressing the three-day conference on the topic *God, the Holy Spirit, Acts* were the Rev. Arthur Drevlow, St. James, Minnesota, of The Lutheran Church—Missouri Synod; Prof. Bjarne

Teigen, Mankato, Minnesota, of the Ev. Lutheran Synod; and the Rev. George Tiefel, South Lyon, Michigan, Prof. Martin Lutz, Mequon, Wisconsin, and Prof. Paul Eickmann, Watertown, Wisconsin, all of the Wisconsin Ev. Lutheran Synod.

The free conferences are being sponsored by an Arrangements Committee composed of 23 pastors and laymen from five Lutheran church bodies who are concerned about the "growth of liberalism in the Lutheran church."

This year the Lutheran Free Conference registered 180 pastors and laymen from six Lutheran church bodies coming from 17 states. The attendance was down from last year when there were 234 registrants.

At a free conference participants do not speak for or bind their church bodies.



Part of the audience at the sixth Lutheran Free Conference which met at Davenport, Iowa, July 29-31, 1969.



Bottom, left:

Some of the participants at the Lutheran Free Conference (left to right): Rev. Otto Krause, LC-MS, Fairmount, Minnesota; Rev. Kent Spaulding, ALC, Tacoma, Washington; Rev. Erich Waldek, LCA, Mechanicsville, Virginia; Rev. Walther Gullixson, ELS, Princeton, Minnesota; Dr. Henry Koch, Morrison, Wisconsin, WELS; and Rev. Otto Eckert, CLC, Saginaw, Michigan.

Bottom, right:

One of the essayists and the officers of the Lutheran Free Conference are pictured left to right: Rev. Arthur Drevlow, St. James, Minnesota, essayist; Rev. Norman Berg, Milwaukee, moderator; Rev. Kent Spaulding, Tacoma, Washington, vice-chairman; Prof. Armin Schuetze, Mequon, Wisconsin, chairman; and Gerhard Freundt, Elmwood Park, Illinois, treasurer.



Direct from the Districts

Michigan

Redeemer, Ann Arbor, Observes 25th Anniversary

Redeemer Ev. Lutheran Church, Ann Arbor, observed the 25th anniversary of its founding on Sunday, May 18. Two former pastors of the congregation participated in the afternoon service of thanksgiving and rededication to the One for whom Redeemer is named. The Rev. Leonard J. Koeninger, Plymouth, Michigan, pastor from 1946 to 1953, served as liturgist, while the Rev. Alvin H. Baer, Adrian, Michigan, who served Redeemer from 1956 to 1964, delivered the sermon based on John 6:66-68.

The ladies' guild of the church served refreshments at a reception following the service. Films were shown covering the highlights of Redeemer's history, and the 1969 confirmation class presented several gifts to the congregation.

Redeemer Ev. Lutheran Church had its beginning in 1944 under the name of South Side Ev. Lutheran Church, worshipping at first in the lower half of a private residence. After fire destroyed this building, the congregation temporarily used the facilities of a sister congregation, Darlington Ev. Lutheran Church; then moved to its present location and adopted the name of Redeemer Ev. Lutheran Church.

A two-room school was the first building erected in 1946, with one room serving as a place of worship and the other as a one-room Christian day school. The present church building was completed in 1958, and a parsonage in 1959. After more than 20 years with a one-room school, the congregation added a second teacher in 1968.

Former pastors who have served Redeemer are Ralph Schaller, Roland Scheele, Leonard Koeninger, Martin Radtke, and Alvin Baer. The present pastor, Myron R. Kell, has served the congregation since 1965. Mr. Raymond Manthe and Miss Eileen Hartwig are the teachers of the Christian day school. At present Redeemer Ev. Lutheran Church numbers 160 communicants and 220 baptized members.

New Pastor Begins Work At Jackson

The commissioning service for Pastor Paul Seiltz was held at Lola Park Ev. Lutheran Church on Sunday, February 23, 1969. Pastor E. Zell served as liturgist, with Pastor Norman Berg, Executive Secretary of the General Board for Home Missions, delivering the sermon. They were assisted by Pastors Wilmer Valleskey, Werner Franzmann, David Schmeling, and Reinhart Kom.

Pastor Seiltz is married and has two infant sons. He graduated from the Wisconsin Lutheran Seminary in 1966 and was assigned to the tri-parish of Globe, Safford, and Morenci, Arizona. After serving there two and a half-years, he received the call from the Michigan District Mission Board to begin work in Jackson, Michigan.

The first worship service for the new mission was held on April 13, 1969, the Sunday after Easter, at the YMCA building in downtown Jackson. Attendance at the first service was 48, including about 15 friends from the Lola Park congregation, which is taking a special interest in this new mission. Upon recently burning their mortgage, the Lola Park congregation decided that in addition to their Called to Serve program they would help a mission in the area.

Ten families are now ready to become charter members of the Jackson mission, and several others have expressed interest and have been attending the worship services. The General Board for Home Missions has granted the congregation a loan of \$15,000. Pastor Seiltz reports that the congregation hopes to obtain some easily accessible land close to either I-94 or 127 just outside the Jackson city limits.

Church attendance has averaged about 30 after the first service. Two families have expressed interest in an adult instruction class. A Sunday school with three classes has been started.

Jackson, Michigan, is a city of 54,000 people, located about 75 miles west of Detroit. In the past it was an important railroad town, and still handles much freight traffic. There is an assortment of industry, the

Goodyear Rubber Company plant being one of the largest. Jackson will eventually be part of the suburban population belt expected to cross southern lower Michigan from Detroit to Benton Harbor. Prospects for population increases are high. Jackson is an ideal site for another Wisconsin Synod mission.

RICHARD W. MACKAIN

Pacific Northwest Retirement

After almost 53 years in the parish ministry, Pastor William Lueckel announced his retirement effective as of the end of April. Pastor Lueckel spent his entire ministry in the Pacific Northwest District, serving parishes in both Oregon and Washington. At the time of his retirement he was serving Snoqualmie Valley Lutheran Church of Snoqualmie, Washington, where he had served since 1950.

Pastor Lueckel served the District in various official capacities, serving as District president 1938-1944 and 1946-1949. Twisp, Washington, located in north central Washington was chosen by the Lueckels as their retirement home. We wish the Lueckels the Lord's richest blessing for the future. He has blessed them so richly in the past; they have by His grace served so faithfully.

M. F. TESKE



Pastor J. H. Schwartz was privileged to celebrate his one hundredth birthday on August 7. He was born in Stanton County, Nebraska. During the 47 years of his ministry before his retirement in 1949 he served congregations in Wabasha, Minnesota, Bloomer, Menomonie, Marshall, and West Salem, Wisconsin.

† Teacher A. Gerlach †

Teacher emeritus Adolph Gerlach was stricken with a fatal heart attack Friday noon, July 25, 1969. Funeral services were conducted in St. Paul's Church of New Ulm, Minnesota. Mr. Gerlach served St. Paul's Congregation for many years as fifth-grade teacher. Interment was in St. Paul's Cemetery.

Adolph Emil Gerlach, son of Carl and Christine Gerlach, was born near Red Lake Falls, Minnesota, on February 13, 1893. He was baptized, instructed, and confirmed in St. Paul's Lutheran Church near Wylie, Minnesota.

After completing the ninth grade in the public school near his home, he was led by the Lord to enroll at Dr. Martin Luther College in New Ulm. He graduated and entered the teaching ministry in 1916. His first call took him to Winnipeg, Canada.

After serving there two years, the confusion of World War One forced him to give up teaching temporarily and to prepare to enter the military service of his country.

At war's end the Lord again called him to labor in His Vineyard. He taught in Christian day schools in three different states. His teaching career was interrupted a second time in 1944 due to impaired health. In March of that year the Gerlach family moved to New Ulm, where Mr. Gerlach found employment on the campus of Dr. Martin Luther College. When the Lord restored his health a few years later, Mr. Gerlach became the fifth-grade teacher in St. Peter's Christian Day School. He continued to serve in that capacity until his retirement in 1960.

Mr. Gerlach also served the church at large as a member of the Minnesota District Board of Support, as

secretary of the Board of Control of Dr. Martin Luther College, and as statistician of the Minnesota District of our Wisconsin Synod.

Mr. Gerlach was united in marriage with Adeline Haney in November 1921. The Lord blessed their union with five children.

He is survived by his wife, Mrs. Adeline Gerlach of New Ulm; by two sons: Dr. Vernon Gerlach of Tempe, Arizona, and Pastor Joel Gerlach of Garden Grove, California; by three daughters: Naomi, Mrs. Philip Janke of Menomonee Falls, Wisconsin, Lorna, Mrs. James Pelzl of Mankato, Minnesota, and Beata, Mrs. Enno Gerbitz of Waukesha, Wisconsin. There are 20 grandchildren.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

W. J. SCHMIDT

Studies in God's Word

(Continued from page 308)

Peter's Real Concern

But Peter didn't write as he did just to satisfy our curiosity. His was a pastoral concern. False teachers and scoffers would break into these congregations, and that at a time when he would no longer be around. He must warn his Christians in advance, and arm them! That's the reason for his penetrating question: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation (conduct) and godliness, looking for and hasting unto the coming of the day of God?"

That question is also meant for us. To live as though there were no judgment not only means to question the necessity of Christ's suffering and death, but it also means forfeiting the very salvation Christ won for us. For Judgment Day will come, whether we believe it or not. And Peter has spoken of it as "the day of judgment and perdition of ungodly men." Thus it's not an academic question. It's a question by means of which Peter wants to move us to adopt a positive attitude toward Judgment Day. He wants us to be eager for this day to dawn.

"Really? Eager? You must be kidding! I like it here!" Of course, you do; and so do I. Besides, this world is God's own creation. But He doesn't want the world to become so dear to us that we shall not be ready for the next step. That's why Peter whets our appetite by writing, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Could anything be better after all the war and turmoil we have experienced on our planet?

Annihilation Or Renovation?

In discussing this section of Peter's letter, we, however, face a problem. What does Scripture mean by "the end of the world"? Does it mean that the universe will be annihilated? Does it mean that the new heavens and the new earth will be totally new — created out of nothing? Or does it mean that God will build the new heavens and the new earth out of the "ashes" of the old?

Words like "pass away" and "burned up" seem to indicate annihilation. But we are reminded that the word "new" used here actually only means "new" as compared with the "old," and not "new" in an absolute sense. There is also Romans 8:21: "The creature itself also shall be de-

livered from the bondage of corruption into the glorious liberty of the children of God." We note that Peter in Acts 3:21 speaks of "the times of restitution of all things." Passages like these seem to support the second choice. The question cannot be answered absolutely. We leave this to God. Only let's remember that when Peter writes, "And the works that are therein shall be burned up," he allows for no monuments to man or any trace of man's sin.

Our assignment — as I see it — is not to go beyond the Scripture at any point. We may not be able to answer this question fully, but we can do what Peter did: warn our fellow believers to prepare for the day of the Lord, and to do so now, that whether they have already died when the Lord comes or are still alive, they may stand in His presence. Only those cleansed in the blood of Jesus Christ and resting their faith on Him will live face to face with Him in the new heavens and the new earth, wherein dwelleth righteousness. That's when we'll really come into our own, and be what God has always wanted us to be. That will be a really new experience! I'm sure you'll relish it!

HAROLD E. WICKE

Briefs

(Continued from page 306)

rightly administered. And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5, 6."

That the Lutheran Church from the very beginning, contrary to the interpretation now being put on Article VII, has insisted on complete doctrinal agreement for fellowship is apparent from Luther's actions at the Marburg Colloquy of 1529. Luther and his associates found themselves in agreement with Zwingli and his followers on many matters. But the Zwinglians would not agree to the real presence of Christ's body and blood in the Lord's supper. Despite the disagreement, the Zwinglians wanted to celebrate the Sacrament together with the Lutherans, but the Lutherans refused.

Some years ago Professor John Meyer, who taught at our Seminary in Mequon from 1920 till his death in 1964, published a series of articles in *The Northwestern Lutheran on the Augsburg Confession*. In discussing Article VII Professor Meyer first of all pointed out what our Lutheran fathers meant by "human traditions." Then he entered into the meaning of the crucial expressions "It is enough" and "the doctrine of the Gospel." We believe that what Professor Meyer had to say bears repeating today in view of the un-Lutheran and unscriptural interpretation that is being read into these words. Professor Meyer's comments follow:

* * *

IN WHAT DOES THE UNITY of the church consist?

Our Article makes this important declaration: *To the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments.*

Some people take offense at the word *enough*, as though our fathers meant to say that very little is required for unity. But our fathers at Augsburg were far from holding such liberal views. Over against the emphasis the Catholics laid on *human traditions*, they said emphatically, No, *it is enough*.

What they wanted to say, then, was this: regarding the unity two things may be considered, viz., *human traditions*, and *doctrine*. But *human traditions* are not necessary; doctrine, and doctrine alone, is the deciding factor. Hence *it is enough*.—We shall come back to this a little later.

Our Article demands an agreement concerning the doctrine. This is not to be understood as an external agreement, but an agreement of heart and mind, an agreement of faith and confession. Compare the German text: *dass da eintraechtlich nach reinem Verstand das Evangelium gepredigt werde*; and the Latin text has the word *consentire*. The unity of the church is a matter of the heart and mind, which is produced by the Spirit through the Gospel, and finds expression in the harmonious teaching of the Gospel.

But what is the doctrine of the Gospel? Here some misapply the expression *it is enough*, and try to tell us that doctrine of the Gospel means no more than the principal truths of the Gospel. They say there are some fundamental articles which concern the very heart of the Gospel, while others do not affect the Gospel so directly. And, they say, it is necessary that we agree in the fundamental articles, but it is not required to agree also in the less essential points.

Now we all realize that unity, also external union, is a precious good. But if we purchase it at the expense of the truth, even though it be only in some nonfundamental article, is the price not too high?

Remember, the doctrine of the Gospel was not drawn up by men. It was God who revealed it to us. God considered it important to embody in His Gospel also all the points which to us may seem less essential. They are His doctrine as well as all those points which we may call most important. How then dare we ignore any of them or set them aside, in order to unite with people who question, or even deny, any point that God has revealed? How dare we appear before God in joint prayer, or conduct joint services, or partake of the same Communion with people who reject or alter His Word in any part?

Remember also for what purpose God revealed the doctrine of the Gospel to us, every part of it. He gave it to us not to exercise our ingenuity,

to see if we can properly pick out the important from the less important. He gave it to us for our salvation. Every part is filled with His power to nourish and strengthen our faith. How, then, can we think of consenting to drop any part of it?

There is more to this. Every error concerning the doctrine of the Gospel is like a poison. It cannot leave our faith unaffected; it will destroy. The very fact that we try to establish a union with people who deny some parts of the Gospel doctrine would force us to tone down our confession on these points, force us to allow doubt and error more free play. And naturally, like a leaven they would spread and infect also such parts as at first had been taught correctly. A little leaven leaveneth the whole lump. And on the other hand, the fact that we had allowed ourselves to yield to error once would leave us in a weakened condition in the future.

It is really surprising that some people should consider any error as insignificant. Just think how careful we are in other respects. Think of our precision instruments in machinery! Everything must be exact to within one thousandth, nay, a ten-thousandth, of an inch, and even more. But when it comes to our God's life-giving doctrine of the Gospel people insist on being liberal, and complain of hair-splitting if correctness in every detail is demanded.

The unity of the church is a spiritual unity. It is a gift of God which He gives to the church through the means of grace, the same means through which He confers all His spiritual gifts on us. The way to keep and to strengthen the unity of the church, then, is to pray fervently to God for this gift of His grace, and to use diligently and carefully the means through which He has promised to convey it. To establish union by ignoring differences concerning the doctrine of the Gospel would be like shutting off a part of the channel through which alone it is to come. An external union thus established, instead of strengthening the unity, would actually pave the way for greater disunity.

God grant and preserve to us true unity! One Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all (Eph. 4:5, 6).

CORRECTION

The report on the graduation service at Northwestern College in the issue of August 3 stated that 38 boys and girls were graduated from the preparatory department. The correct figures are 38 boys and eight girls.
Wilbert R. Gawrisch
Acting Editor

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Braun, John A., as pastor of Redeemer Ev. Lutheran Church, Tomahawk, Wis., by M. Volkmann, assisted by Prof. F. Blume, W. Goers, Jr., M. Radtke, R. Schmidt; July 27, 1969.

Carlson, Errol W., as pastor of Good Hope Ev. Lutheran Church, Ellensburg, Wash., and of Good Faith Ev. Lutheran Church, So. CleElum, Wash., by T. R. Adascheck, assisted by A. Valerio, M. Diersen, P. Schliesser, G. Frey; July 27, 1969.

Goeglein, Mark, as pastor of Peace Ev. Lutheran Church, Holiday, Fla., by R. L. Wiechmann, assisted by Rich. Wiechmann, W. Steih, J. Vogt, E. Renz, J. Anderson, L. Zwieg, H. Schneider; July 13, 1969.

Grunewald, Frederick G., as pastor of Redeemer Ev. Lutheran Church, Edna, Texas, by W. Diehl, assisted by W. Krueger; July 20, 1969.

Hayes, Dennis, as pastor of St. Paul Ev. Lutheran Church, McIntosh, S. Dak., Bethlehem Ev. Lutheran Church, Watauga, S. Dak., and Christ Ev. Lutheran Church, Morrystown, S. Dak., by J. A. Ruege, assisted by V. Thierfelder; July 20, 1969.

Hennig, Richard F., as pastor of Trinity Ev. Lutheran Church, El Paso, Texas, by I. G. Frey, assisted by W. Winter, E. Zimdars, P. Siegler; July 13, 1969.

Kloehn, Russell W., as pastor of St. John's Ev. Lutheran Church, Tappen, N. Dak., by K. Schroeder, assisted by G. Rothe; July 20, 1969.

Lange, Lyle W., as pastor of Ascension Ev. Lutheran Church, Escondido, Calif., by W. Lange, assisted by B. Stensberg, G. Seager, P. Heyn, C. Found, L. Smith, D. Sabrowsky; July 13, 1969.

Otto, Carl T., as pastor of Redeemer Ev. Lutheran Church, Council Bluffs, Iowa, by R. Otto, assisted by G. Free, W. Gabb, D. Gray, T. Zarling; July 20, 1969.

Schmidt, Thomas R., as pastor of St. Paul's Ev. Lutheran Church, Timber Lake, S. Dak., by A. Winter, assisted by V. Weyland, L. Winter; July 20, 1969.

Siggelkow, Allan H., as pastor of the WELS Fort Wayne, Ind., Mission by F. C. Knueppel, assisted by K. Koeplin, J. Raabe, H. Peter, T. Spiegelberg, and M. Lenz; July 20, 1969.

Sullivan, John J., as pastor of Mountain View Ev. Lutheran Church, Great Falls, Mont., by K. Lenz, assisted by J. F. Sullivan; July 13, 1969.

Ziebell, Raymond E., as pastor of Emmanuel Ev. Lutheran Church, Grover, S. Dak., by A. P. C. Kell; also installed as pastor of St. Paul's Ev. Lutheran Church, Henry, S. Dak., by D. Ninmer; July 20, 1969.

Installed

Pastors

Besler, William, as pastor of Grace Lutheran Church, Crivitz, and St. Matthew, Pound, Wis., by T. Baganz, assisted by W. Zink, A. Gentz, G. Kionka, J. Sauer and D. Tills; July 27, 1969.

Birner, Herbert, as pastor of Good Shepherd Ev. Lutheran Church, Flint, Mich., by Erhardt Schultz, assisted by H. Buch, F. Zimmermann, K. Vertz; July 20, 1969.

Schmidt, Thomas R., as pastor of Peace Ev. Lutheran Church, Isabel, S. Dak., by A. Winter, assisted by V. Weyland, L. Winter; and as pastor of First English Ev. Lutheran Church, Dupree, S. Dak.; and of St. Paul's Ev. Lutheran Church, Faith, S. Dak., by A. Winter, assisted by M. Hahn, V. Weyland, L. Winter, L. Dobberstein; July 20, 1969.

Tomhave, Duane, as associate pastor of St. Paul's Ev. Lutheran Church, Saginaw,

Mich., by R. Gensmer, assisted by P. Press, J. Kurth, H. Kuske, K. Vertz, J. Westendorf, R. Yecke; July 20, 1969.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Date: Tues. and Wed., Sept. 16 and 17, 1969.
Time: 9 a.m.
Place: Holy Cross Lutheran Church, Tucson; Richard Paustian, host pastor.
Communion service: Tues., 7:30 p.m.; Venus Winter, speaker.

Agenda: Christ in the Books of Moses, C. Metz; Incarnation and Inspiration, E. Sitz; What are Good Works and What is Their Value? R. Hartmann; Exegesis of Heb. 2, V. Glaeske; Letter to the Congregation at Thyatira, M. Nitz; Tongues and Faith-healing, S. Krueger; Hebrew Exegesis of Ps. 51, V. Winter.
Silas Krueger, Secretary

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Place: Zion Lutheran Church, Moberge, S. Dak.
Date: Sept. 9, 1969.
Time: 10 a.m. (CDT) with Communion service.
Preacher: A. Lemke
Agenda: Reports by the delegates to Synod convention.

DAKOTA-MONTANA EASTERN DELEGATE CONFERENCE

Date: Sept. 17, 1969.
Place: St. Peter Lutheran Church, Goodwin, S. Dak.
Time: 9 a.m.
Preacher: Walter Herrmann for Communion service.
Program: Reports of the delegates to the August convention of Synod.
E. Habermann, Visitor

MICHIGAN

FLORIDA DELEGATE CONFERENCE

Place: Bay Pines Lutheran Church, Largo, Fla.
Date: Tues. Sept. 16, 1969.
Time: 9 a.m.
Sermon by Pastor Raymond Wiechmann.
Agenda: 1) A report on the August Convention of Synod; 2) An Up-to-date View of the Scouting Movement, by Pastor Daniel Gieschen; or 3) A Historical Introduction to the Book of Concord, by Pastor Richard Wiechmann.
Richard Wiechmann, Secretary

MICHIGAN DISTRICT TEACHERS' CONFERENCE

Time: October 8-10, 1969.
Place: Zion Lutheran School, Monroe, Mich.
Agenda: Science in the Light of Scripture, R. Adickes; Teaching Sanctification to the Child, J. Fricke; Panel on Memory Work, J. Spaude, chairman; Physical Education for the Elementary School With or Without a Gymnasium, D. MacNeill; Teaching of Science in the Primary Grades, K. Vanisacker.
Milton Bugbee, Secretary

NEBRASKA

COLORADO MISSION DISTRICT PASTORAL CONFERENCE

Date: Sept. 16 and 17, 1969. Opening devotions 10 a.m.
Place: Christ Our Savior Ev. Lutheran Church, Ordway, Colo.; J. F. Koch, pastor.
Communion service: Tuesday, Sept. 16, 7:30 p.m. Preacher: W. H. Wietzke (alternate G. G. Ditter).
Agenda: Various reports; Essays: Exegesis of Rev. 20, E. C. Kuehl; "Sanctification is Always Progressive," H. G. Meyer; "What does the Scripture mean by the term 'a new heaven and a new earth?'" W. H. Wietzke; A Translation of a Paper by August Pieper on Lodges, R. A. Fenske.
G. Ditter, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: Sept. 15, 1969.
Time: 9 a.m. Communion service.
Place: Peace Church, Wautoma, Wis.; G. Kanies, Pastor.
Preacher: K. Gurgel (D. Hallemeier, alternate).
Agenda: Eph. 6 by G. Meyer; Isa. 2 by W. Zickuhr; "This Goes Against My Conscience," by G. Schaefer.
Paul H. Kolander, Secretary

LAKE SUPERIOR SUNDAY-SCHOOL TEACHERS' CONVENTION

The 40th annual Lake Superior Sunday-School Teachers' Convention will be held at Calvary Lutheran Church, Abrams, Wis., Sept. 21, 1969, at 2:30 p.m. The host pastor is R. Steffenhagen.
Mrs. Raymond Thorsen, Secretary

WINNEBAGO LUTHERAN TEACHERS' CONFERENCE

Place: Trinity Lutheran School, Neenah, Wis.
Date: Sept. 25 and 26, 1969.
Thursday: The Liturgy by Prof. Albrecht i.t.a. by Mrs. W. Kissinger, Mrs. V. Otto, and Mrs. H. Pipkorn.
Friday: Science-factual approach by Mr. P. Welles. Science-experimental approach by Mr. E. Krause. A Christian View of Sex Education by Pastor Greve.
Elroy Schroeder, Chairman
Program Committee

DISTRICT MISSIONARY CONFERENCE

Date: Sept. 29, 1969, 12 noon to Sept. 30, 1969, 12 noon.
Place: St. Luke Ev. Lutheran Church, Little Chute, Wis., J. Diener, pastor.
Speaker for the Monday evening Communion service: F. Bergfeld.
Agenda: Exegetical—Practical Presentation of Acts 10:9-20, V. Voss; Practical Suggestions for People Separated From Their Home Church, panel discussion led by pastors of the Mission Board; Isa. 43:5-13, P. Borchardt; and various reports.
Note: Those desiring overnight lodging, contact the host pastor as soon as possible.
J. Diener, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN CONFERENCE

Date: Tues., Sept. 16, 1969.
Place: Trinity Lutheran Church, Caledonia, Wis.
Host pastor: Wm. Hein.
Time: 9 a.m. beginning with a Communion service.
Preacher: D. Ponath, II Cor. 4 (alternate, R. Pope).
Papers: An Isagogical Study of Ezek. 40-48, by R. Pope (alternate, Exegesis of I Cor. 11:1-15, by W. Hein); The Relation of Justification and Sanctification in Narrow Sense, R. Shekner (alternate, Principles of Sola Scriptura with special emphasis on Church and Ministry, F. Kosanke).
Please excuse to the host Pastor.
D. Ponath, Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 16, 1969.
Time: 9 a.m. Communion service.
Place: Immanuel, Medford.
Speaker: M. W. Zank.
Proposed Agenda: Exegesis of I Tim., by H. M. Schwartz; Commercialism in the Church, by F. A. Kogler; The Advantage or Disadvantage of Being Synod-Conscious, by G. E. Schmeling; The Validity of the Sacrament, by W. Lange; Ministering to the Grief Sufferer, by J. P. Meyer; Lutheranism and Society, by R. P. Otto; Mission Report by W. Lange and H. M. Schwartz; Synodical Information by E. E. Prenzlow, Sr.; Questions of Casuistry.
Kent E. Schroeder, Secretary

SLIDES ON THE NEW SUNDAY-SCHOOL COURSE

Slides and commentary on the new Sunday-school course, *The Story of God's Love*, have been prepared by the Board of Education and are available from the Audio-Visual Aids Department, 3512 W. North Avenue, Milwaukee, Wis. 53208.

The presentation consists of 48 colored slides and a 7½ IPS taped recording explaining the new Sunday-school course. It is intended for use in Sunday-school conferences and teacher staff meetings in congregations. In this presentation the purpose and objectives of the course are explained. Specific suggestions are offered for teaching the lessons and for using the various materials of the course. A commentary in printed form is available for those who prefer not to use the taped commentary. The taped presentation takes about 30 minutes. When reserving these slides, please refer to them with this designation: S-8-SSC.

NEW MATERIAL FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

"Studies in Lutheranism" by Concordia Films. A sound filmstrip series in four parts: With 33-1/3 r.p.m. record and Leaders guide. "History of the Lutheran Confessions" FS-321-HLC—17 min. cl. The purpose of this filmstrip is to discover the content of the Book of Concord of 1580 and to understand some of the history of this content. "What Lutherans Believe" FS-322-WLB—13 min. cl. Good emphasis on sin and grace. The doctrines of the Trinity, the Person of Christ, the work of the Holy Spirit, Baptism, Holy Communion, and others are touched upon. "Lutheranism in America" FS-323-LIA—16 min. cl. A brief historical overview of Lutheranism in America is given. Propaganda is presented for the Lutheran Council in the United States of America (LCUSA) and the filmstrip implies that geographical, historical, social, and language forces have been primarily responsible for the divisions among American Lutherans, while doctrinal differences are given scant mention. "What's With These Lutherans" FS-324-WWL—18 min. cl. The filmstrip considers seven aspects of the new life in Christ. Commendable emphasis on salvation as God's free gift to man. The above four filmstrips offer an excellent visual aid for use in adult, teen-age Bible and membership classes. Much preliminary homework needs to be done for most effective results. There is a very helpful leaders guide to make the necessary preparation easier. Understandably, these filmstrips are not sympathetic to the view of Lutheran Christianity which prevails in the Wisconsin Synod. Accordingly, your AVAC plans to produce a filmstrip in the future that will explore the serious doctrinal differences that divide Lutherans into the liberal and conservative camps.

ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling at school. This is extremely important, especially at schools where the campus pastors of our Synod have access to the religious preference cards of students.

We also encourage all students who attend non-Synodical schools away from home to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor. This will enable the student to receive regularly the following: Meditations, The Northwestern Lutheran, periodic sermons and newsletters.

Address all communications to: Lutheran Spiritual Welfare Commission
3624 W. North Ave.
Milwaukee, Wis. 53208

UNIVERSITY OF MICHIGAN AND EASTERN MICHIGAN UNIVERSITY STUDENTS

Please specify "Wisconsin Synod" on your registration and/or religious preference cards.

Pastors and parents, please notify the undersigned of students who are attending either the University of Michigan or Eastern Michigan University.

Rev. Werner H. Franzmann
3523 Terhune
Ann Arbor, Mich. 48194
Phone (313) 971-1317

SCHOOL OPENING Northwestern College

Northwestern College will open its school year with a service in the gymnasium at 2 p.m. on Wednesday, September 3. New students are to report at 9 o'clock that morning.

Carleton Toppe, President

WISCONSIN LUTHERAN SEMINARY

The 1969-70 school year of our Theological Seminary at Mequon, Wis., will open with a special service in the Seminary Chapel on Tuesday morning, Sept. 9, 1969, at 10 o'clock.

On this occasion the installation of the newly called member of our faculty, Dr. Siegbert Becker, is likewise to take place. Pastor Paul Nitz, chairman of the Seminary's Board of Control, will give the opening address.

Professor Carl Lawrenz, President

APPOINTMENTS

Pastor David Redlin has been appointed to the East Fork Lutheran Nursery Board, succeeding Pastor D. K. Tomhave.

Pastor A. Hugh Reaume has been appointed to the Board of Home Missions of the Arizona-California District, succeeding Pastor D. K. Tomhave.

Pastor Robert Hartman has been appointed Visiting Elder of the Texas-New Mexico Conference, succeeding Pastor James Neffendorf.

Pastor Venus H. Winter has been appointed Visiting Elder of the Gadsden Conference, succeeding Pastor William F. Winter.

Pastor William A. Meier has been appointed District Reporter of The Northwestern Lutheran, succeeding Pastor Marcus C. Nitz.

I. G. Frey, President
Arizona-California District

VISITING ELDER ELECTED

Pastor Lester Groth has been elected as the Visiting Elder of the Dodge-Washington Counties Conference of the Southeastern Wisconsin District.

Adolph C. Buenger, President

CLOSING DATES FOR DISTRICT CASHIERS

The schedule of closing dates for remittances of offerings by congregations to their District Cashiers is as follows:

Sept. 23, 1969
Oct. 24, 1969
Norris Koopmann, Treasurer

OFFER

The following items are available from St. Paul's Lutheran Church, Pine Grove: 2 hymnboards, baptismal font, altar, pulpit, lectern, communion rail, pair five-branch candelabra, 16 pews, Gulbransen electronic organ, an individual cup communion set (one tray).

For more information contact:

Mr. Elden Abraham
R. 6
Green Bay, Wis. 54301

REQUEST FOR COLLOQUY

Pastor Otto Zeeb of Dover, N. J. (LC-MS), has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod.

Waldemar J. Zarling, President
Michigan District

REQUEST FOR COLLOQUY

The Rev. Eric W. Waldek—LCA, Virginia Synod—of Mechanicsville, Virginia, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence regarding the applicant may be addressed to the undersigned.

Waldemar J. Zarling, President
Michigan District, WELS

REQUEST FOR COLLOQUY

Mr. Warren Krug, Ponca City, Oklahoma, having resigned his teaching position in a day school of The Lutheran Church—Missouri Synod for confessional reasons, has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence regarding the applicant may be directed to the undersigned.

Gerald E. Free, President
Nebraska District

NOTE!

Mailing Address of our Pastor in Vietnam (first class only):
Rev. Melvin Schwark
% Wisconsin Ev. Lutheran Synod
Box 56 APO SF 96243
Street address in Saigon (for servicemen in Vietnam):
329 VO TANH Telephone: PTT 22429