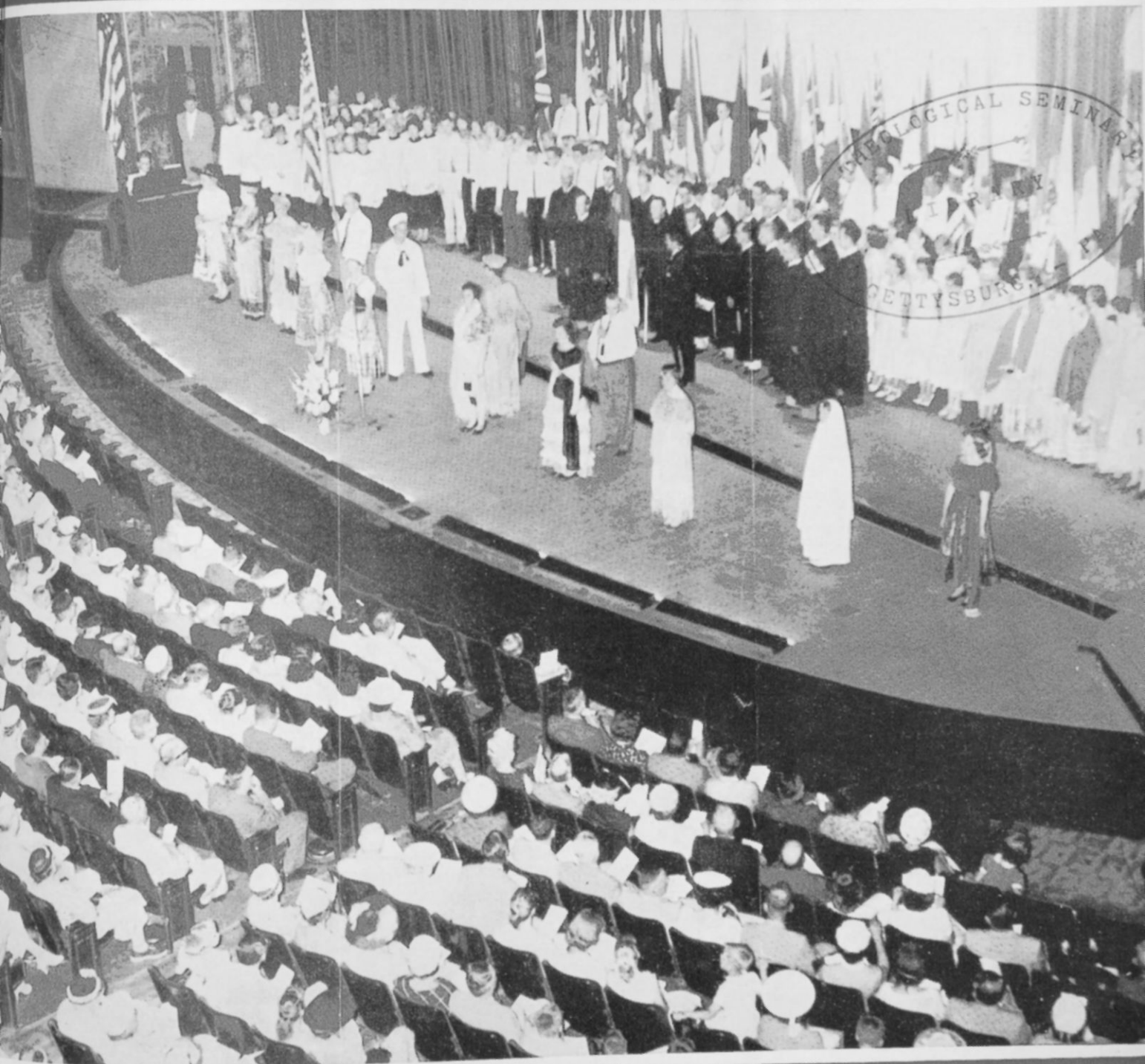


The Lutheran Witness

July 30, 1957



giant-Tableau Scene at Opening of LLL Convention (see page 19)

In this Issue: Missionary's Mother Looks at Guatemala
Let's Investigate!

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The Lutheran Witness

Official Organ of

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IOWA SUNDAY SCHOOL "BUILDS" A CHAPEL FOR NEW GUINEA



Miniature bush chapel, two pupils, and Superintendent Rolland Nothwehr of St. Paul's Sunday School, Yorktown, Iowa.

Eyes sparkled, interest rose, hearts glowed, and hands opened as the children of St. Paul's Sunday School, Yorktown, Iowa, "built" a bush chapel for New Guinea. Right before their eyes Superintendent Rolland Nothwehr built the chapel model, piece by piece, as the funds to provide a real chapel for New Guinea came in during the period of ten Sundays set aside for the project.

The Sunday school staff decided to "personalize" the work of Synod's missions by making a study of two fields each year and by designating a specific project toward which the children's mission contributions in the weekly duplex envelopes would flow. Each of the two efforts was to last approximately three months, while the remaining months would be used to support the over-all program of Synod.

The New Guinea mission was the first to be chosen. Letters were sent to the workers in New Guinea's Western Highlands. Three weeks later came the thrilling day when a thick letter bearing 12 New Guinea stamps arrived from Missionary Ian Kleinig.

The letter interestingly described the mission and enclosed a map locating the various stations and pictures of native and personnel.

Missionary Kleinig offered two suggestions for projects that could be undertaken to fill the urgent needs in the field: money for a bush chapel or a kerosene slide projector.

The Sunday school children chose the chapel by a majority vote and soon were doubling their regular gifts.

The children of the parish school, all of whom attend Sunday school, underwrote the second suggestion.

And so the chapel was built.

The children immediately began looking forward to their next project, directed to help Synod's Nigerian mission. This time their interest was heightened by the personal appearance of Missionary-on-furlough Robert Lail.

The Leaders Guide, published by the Lutheran Laymen's League, announced that Synod is launching a program called "Tools for Missions."

Tools for Missions will list hundreds of "tools" at various prices which groups may underwrite or sponsor. This is a wonderful way to stimulate interest and bring increased support of Synod's mission endeavors.

Above all, we hope that a project like ours will give to children a growing and lifelong concern for missions, which, in turn, will result not only in increased mission support but also in more fervent prayers for missions and in the dedication of some careers for the preaching and teaching ministry of the church.

SIEGFRIED H. SCHROEDER

Adapted from *Iowa District West Edition of LUTHERAN WITNESS*



PEOPLE and EVENTS

Influenza Hits Mission In the Philippines

"Influenza is now seldom heard of in the U. S. as a threat to national health and much less to economic life. We have had this threat in the Philippines almost every year. This year is the worst," writes Missionary Alvaro C. Carino from the Philippines.

Close to 400,000 reported cases and possibly twice that many unreported cases could make more than a million flu cases in a country of 22,000,000 people. "That's a high percentage, and the epidemic is now spreading to the provinces, where there are no medicines, and there is only one health officer to more than 20,000 people," the missionary wrote on June 1.

"You can imagine Candon with a population of close to 25,000 with only one government physician and with just one private practitioner who is also a politician, seldom at home. There is no hospital within a radius of 40 miles."

Antibiotics effective in combating the disease are beyond the ability of the poor to purchase.

"On clinic day the last week in May, women already weakened by flu carried their feverish children to our clinic," the missionary reports. "The health-department nurse has run out of pills."

"Thanks to the sample medicines sent us, we have something to give to

the scores who come. It's really pathetic to see youngsters who, because of weakness, heavy head, and general dizziness, whimper weakly, not understanding why they cannot walk around, laugh, and play. Parents seem to say in times like this: 'Give the sparkle back to the eyes of my children. Make them laugh again, and you can have their soul.'

"There is no doubt that tubercular people — and there are still many here who are tubercular — will have less fighting chance after a patient has a severe attack of flu.

"It's not food and clothing people here need. It's medicine and medical care!

"*Oroc* is plain heart failure due to disease. The superstitious and ignorant folk dismiss the death of a victim of heart attack as *naranggasan*, that is, harmed by an enemy spirit.

"When a patient goes into coma, the *baglan* or *mangcuculam*, who is conversant with the spirits, chants and consults the spirits. Offerings and sacrifices are made. If death occurs, there is always an easy explanation — the offended spirit refuses to be appeased.

"If the patient recovers, the *mangcuculam* becomes a hero. He exacts his fees in chickens, pigs, or money.

"Many thanks to the Omaha Chapter of the Lutheran Medical Mission Association for the much-needed medicine

cabinets for our clinic. Now we can systematically sort the sample medicines sent by the LMMA.

"The group has been very helpful to us in other ways. The examining table will be used more and more, since our two-story clinic is now getting the finishing touches. To all who have sent sample medicines we are grateful," writes the missionary.

College Paper Features Synod's School in Texas

The two-page center spread of *Junior College Newsletter* features Concordia College, Austin, Tex.

"Concordia is an excellent example of a well-organized and strongly financed church college designed to provide outstanding personnel in the ministry and its parochial schools," the monthly publication of the American Association of Junior Colleges reports. "About 90% of the students live on the campus."

"Nearly all buildings are of recent construction, and the same general architectural design has been maintained. The supporting Synod financed the dormitory for men, gymnasium, classroom building, dining hall, and music building. Individual donors financed the chapel and library. The Texas District of the Lutheran Church built the dormitory for women."



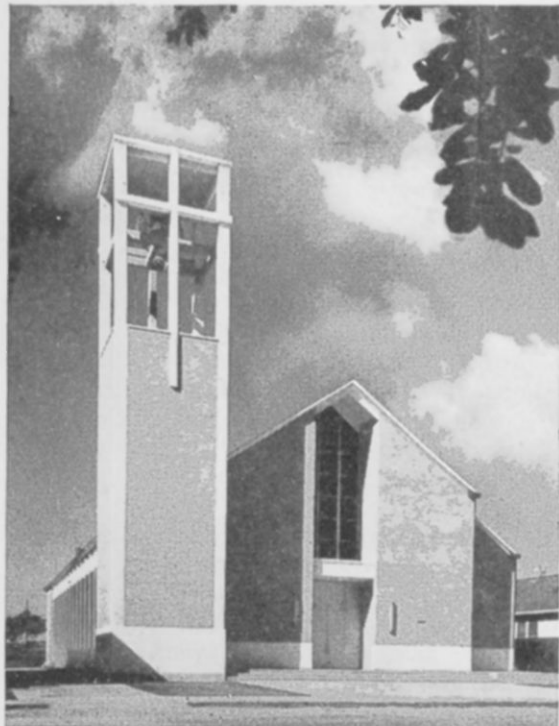
THE LUTHERAN CHORAL SOCIETY OF EDMONTON AND DISTRICT presented its fourth annual concert of sacred music on May 26 at Edmonton, Alberta, Canada. Dr. Albert H. Schwermann (far left) directed the 170 singers of nine choirs: four from Edmonton and the others from Brightview, Fort Saskatchewan, Leduc, Stony Plain, and Wetaskiwin. Miss Marvelyn Schwermann was the organist.

With a goal to improve choir work in the local churches, the Choral Society was organized four years ago. Some of the members travel 70 miles to sing with the group. The society plans to offer scholarships to the nine choir directors, enabling them to enroll in short courses on choir work given annually by the University of Alberta. The choirs are building up a library on choral singing and leadership.

NEWS in PICTURES

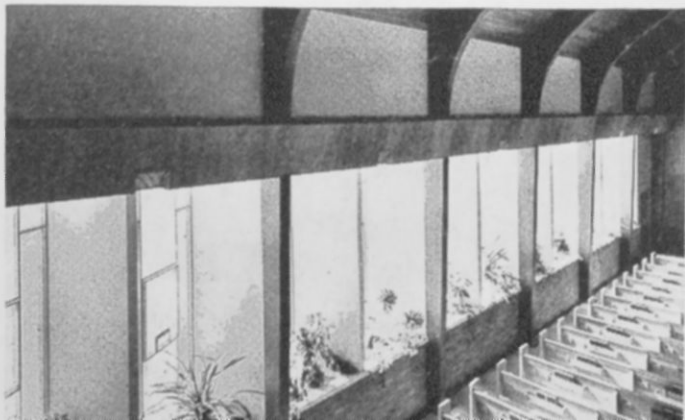


Twins, Miss Dorothy Kettunen, left, and her sister Helen, lecture on Synod's mission in New Guinea, although they have never been abroad. See page 5.



FRANK LOTZ MILLER

Growing plants at the windows line both sides of the nave of First English Lutheran Church, New Orleans. The planting boxes were designed and built integrally with the walls. All windows in the church and the school are of aluminum.



◀ The new First English Lutheran Church of New Orleans has 2,200 members. Revs. Edgar Homrighausen and James Bomba are the pastors. The cost of construction for the church and the school plant was \$312,840.

FRANK LOTZ MILLER



Missionary A. A. Carino (front row) confirmed this class at Candon, Ilocos Sur, the Philippines, on Palm Sunday. See page 5.

Twins Dorothy and Helen Kettunen "give an excellent lecture," their pastor, Rev. Paul G. Barth of Nazareth Church, Buffalo, reports. Although they have never been abroad, they have presented more than 40 lectures on Synod's work in New Guinea.

The film *Cross over New Guinea* spurred their zeal. "This movie," Helen said, "depicted the uncivilized state of the people in the interior of New Guinea and their need for the church's help."

The twins, who are medical secretaries to a physician in Buffalo, offered assistance through a woman lay worker in the mission field. Synod's headquarters in St. Louis provided them with the name of Miss Wanda Fricke, a registered nurse at the Lutheran Mission Hospital in Mambisanda, New Guinea.

By correspondence the nurse responded with colored slides and information, which the Kettunen girls incorporate in their lectures. "Miss Fricke has become almost a sister to us," the twins say.

Although they have never seen the mission, they are invariably asked how long they lived in New Guinea.

Through their own "missionary work" the girls have obtained contributions of medical supplies, cash, food, and clothing for the New Guinea cause.

Three years ago their pastor gave the girls a start by writing his local brethren and offering their services as lecturers. They have spoken to Sunday schools, young people's groups, LWML meetings, and other church organizations in the western New York area.

Both girls teach Sunday school and have been youth counselors.

Three Philippine Converts To Study for Ministry

"Of 60 young people and adults who had attended membership information classes for almost two years, 12 became members of our church in the Philippines. To do this, they had the courage to break away from traditions and

friends," wrote Rev. Alvaro A. Carino. Some of those who belonged to the class frankly admitted that they were not ready to break away from old moorings. Some left town. One became ill. Two girls who came to the Lutheran Sunday school for more than seven years wanted to become members, but their parents forbade them.

Of the group on the picture, all were formerly Roman Catholics, except one who had been baptized a Protestant.

Three of the men will study for the ministry. With the help of the Lutheran churches in the Candon area, two men started their pretheological studies in June.

"The confirmands took their vows with emotion," Missionary Carino said. "Some wept unashamedly."

Two Workshops Held At St. Louis Seminary

"We as Negroes are not interested in charity, but in the full privileges of first-rate citizenship," Sidney R. Redmond, St. Louis attorney, told 22 persons at the Human Relations Workshop, conducted at Concordia Seminary, Saint Louis, June 24—28.

"In this area," Mr. Redmond concluded, "the church has not led, it has followed."

Directed by Dr. Andrew Schulze of Valparaiso, Ind., Executive Secretary of the Lutheran Human Relations Association, and a staff of six speakers, the workshop considered: (1) Present Status of Minority Groups in U. S. (2) Present Status of Human Relations in The Lutheran Church—Missouri Synod. (3) Groups Active in Dealing with Human Relations Problems. (4) Scriptural Principles on Integration.

On the accompanying picture are:

Front row, l.—r.: N. Sandifer, Kansas City; Rev. Dewitt Robinson, New Orleans; Miss Doris Fitz, Kansas City; Dr. Andrew Schulze; Rev. Walter Heyne, St. Louis, President of Lutheran Human Relations Association of America; Rev. Arnold Twenhafel, Alton, Ill.

Second row: Prof. David Schuller, Concordia Seminary; Rev. John Oppliger, St. Louis; Dr. Martin Scharlemann, Concordia Seminary, Associate Director of Workshop; Rev. Orville Jank, Kansas City; Rev. Lester Charles, St. Louis; Darrel Kautz, Chicago; Rev. Henry Fingerlin, Indianapolis.

Third row: Rev. Paul Schulze, St. Louis; Prof.

Rev. John Skinner, Memphis; Rev. Paul Schuessler, Chicago; Rev. Dale Lichty, St. Louis.

On the Seminary campus during the same four days 30 full-time chaplains of Synod, all serving in public and private institutions, attended the second annual workshop for institutional chaplains. The meeting was sponsored by Synod's Department of Social Welfare.

Dr. Arthur C. Piepkorn, one of the five discussion leaders, is addressing the group shown on the picture to the left. A St. Louis faculty member, he discussed the doctrine of the call and the holy ministry as applied to the institutional ministry.

Other leaders were Chaplain Edward J. Mahnke of the Lutheran Hospital, St. Louis, who conducted a problem clinic; Dr. H. F. Wind, Executive Secretary of the Department of Social Welfare, whose topic was "Spiritual Hygiene for Chaplains"; Dr. Alfred v. R. Sauer, St. Louis Seminary, "The Problem of Human Suffering"; and Dr. William E. Hulme of Wartburg Seminary, Dubuque, Iowa, "Counseling and Pastoral Care."

Boy Gives Church Tithe of Quiz Prize

On the concluding program of the NBC-TV show "The Big Surprise," Walter J. Kuleck, Jr., 11, of St. John's Church, Springfield, Pa., won \$10,000.

One tenth of the money, now placed in a trust fund, he promised to give to his congregation.

He was asked to identify from four airplane silhouettes the names of the planes, their manufacturers, and the country of origin. The quiz kid correctly identified a C-124 Globemaster, Douglas Corp., U. S.; Mig-15, Mikoyan-Gurevitch, Russia; British Jetliner, DeHavilland Co., Great Britain; and Swedish Fighter J-29, Saab Co., Sweden.

On the CBS program "The Giant Step" he won \$3,000 in prizes, including an organ, movie camera, and combination record player-TV-radio.

Walter is an acolyte and a member of the Junior Choir at St. John's.



Second Annual Workshop for Institutional Chaplains



Human Relations Workshop at St. Louis Seminary

Norwegian Synod Plans Name Change

The Norwegian Synod of the American Evangelical Lutheran Church may change its name to "the Evangelical Lutheran Synod."

At its annual convention, held at Mankato, Minn., in July, the 12,000-member body resolved to submit a referendum on change of name to its congregations. If three fourths of them approve the change, the new name must be ratified at the 1958 convention.

The Norwegian label has been a handicap in mission fields, it was claimed.

In another action, the delegates overwhelmingly defeated a memorial to break off relations with the Lutheran Synodical Conference, of which it is a member. However, the convention declined to lift an earlier suspension of relations with the Missouri Synod.

Rev. Milton Tweit, St. Peter, Minn., moved up into the presidency, succeeding Rev. Milton H. Otto, Lawler, Iowa.

Catholics Sue Lutherans For Luring Son from Faith

When Lutheran Mary Louise Werner, who majored in religion at Vassar, and Leland Cummings, Jr., spoke of marriage, his Roman Catholic parents objected, the July 1 issue of *Time* states. Both 21, the couple met at Harvard summer school last year.

The bride's father is wealthy industrialist Arnold J. Werner, a member of St. Matthew's Lutheran Church (ULCA), Milwaukee. The bridegroom is the son of "a comfortably fixed chemical engineer from Wyncote, Pa."

Before the marriage was performed in St. Matthew's Church, the first week in July, the Roman Catholic Cummingses filed a \$500,000 lawsuit in Circuit Court, Milwaukee County, against the Werners. The father and daughter, the Cummingses claim, "had lured Leland away from his faith and his family; they had enticed him to Milwaukee in Werner's private plane, given him a \$75-a-month allowance, promised him a \$25,000-a-year job in the family ironworks," *Time* reports.

The influence of the Werners "destroyed the natural affection the son had for his parents" and deprived them of "their only hopes for solace, affection, companionship, and comfort during their declining years."

Leland is reported to have said he had thought about giving up his faith before he met Mary Louise.

He was not a devout practicing Catholic when they met, she said.

Methodists Sanction Clergy Petition Against Nuclear Tests

The Southern California-Arizona Methodist Conference granted permission to two ministers to circulate a petition "to mobilize the concern of the nation's Protestant clergy" against nuclear tests. However, the conference did not endorse the content of the petition.

Revs. Frank Crane and Jack Shaffer, both of University Methodist Church in Los Angeles, said the petition will be sent, with signatures, "to the leaders of the nation and the world."

Briefly Told



Dr. R. Preus

● Dr. R. Preus, 33, a member of the Norwegian Synod of the American Ev. Lutheran Church, was given a two-year appointment as assistant professor in the department of systematic theology at Concordia Seminary, St. Louis. Beginning in September, he will

teach "Problems of Philosophy" and related courses. In 1952 he received a Doctor of Philosophy degree from the University of Edinburgh; in 1947, the Bachelor of Divinity degree from Bethany Lutheran Seminary, Mankato, Minn. He was pastor of Harvard Street Lutheran Church, Cambridge, Mass., 1952 to 1955. The last two years he served three Norwegian Synod congregations at Trail, Minn.

● The World Council of Bible Societies will meet in Rio de Janeiro, August 10-24. The meeting will give impetus to the distribution of the new Portuguese translation of the Bible, now being printed, Prof. Werner K. Wadewitz of Seminario Concordia, Porto Alegre, writes. He also mentions that the March 26 *WITNESS* incorrectly identified Dr. K. A. Rupp on the picture of the translation committee as "fourth from left." The gentleman is Rev. Hans Wendt, minister of the Evangelical Lutheran Synod of Rio Grande do Sul. Dr. Rupp does not appear on the picture.

● The Augustana Lutheran Church for the first time in its history decided to hold a referendum among its congregations on an issue. The synod, meeting in Omaha, voted to ask its congregations to express their views on whether the church should hold biennial, instead of annual, national conventions.

● Richard Pfaff, a member of Trinity Lutheran Church, Wichita, Kans., has been awarded a Rhodes Scholarship to study modern history at Magdalen College, Oxford University, England. In June he was graduated from Harvard University, *magna cum laude*. His major area of interest is in the interrelation of the arts of Western Europe during the Renaissance. He is a member of Phi Beta Kappa, his pastor, Rev. Paul von Dielingen, reported to the *WITNESS*.



WEDNESDAY MORNING BIBLE STUDY GROUP at Trinity Church, San Bernardino, Calif., organized last fall, under the direction of their pastor, Rev. Luther E. Schwartzkopf.

Seated, l.-r.: Mrs. Melvin Belter, Mrs. Rudolph Recny, Mrs. Vern Jackson, Mrs. Herbert Schnack, Dr. Nora Zempel, Mrs. Robert Gosnell, and Mrs. Russell Kath. Standing: Mesdames Ed. Ebmeier, John Schwartzkopf, R. Richardson, L. E. Schwartzkopf, Harold Klinker, A. H. Studt, Frank Peters.

SIGNS and WONDERS

While Billy Graham was crusading in England, Tommy Hicks invaded Buenos Aires. One of Tommy's evangelistic meetings drew more than 200,000 persons to a football stadium. Graham's campaign featured preaching; Hicks magnetized the throngs with "faith healing."

During the first Hicks performances, one onlooker reported, several score of sick people would gather around the platform on the football field.

"Hicks prays for them," the reporter noted. "He shrieks, 'Let them go, Satan! Get out of them!' Suddenly a mass hysteria seems to hit everybody. The paralyzed bestir themselves and take halting steps. Little children, healed, run over to kiss Hicks. Crutches and canes are waved in the air."

Some earnest Christians have asked questions about Tommy Hicks and other healing cultists. Doesn't God hear and answer the prayers of Christian sufferers who in faith call upon His name? Isn't the church selling its people short by failing to stress faith healing? Is it wrong to expect a miracle? Didn't the apostles of Jesus, after His ascension, effect miraculous cures?

Miracles Confirmed Message

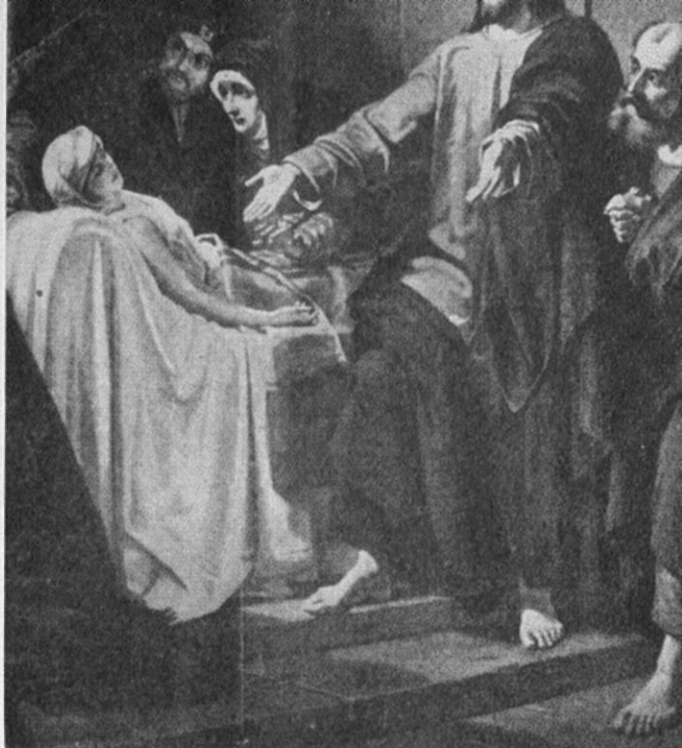
Holy Scripture records miracles of healing performed by the apostles. Peter, for example, healed the lame beggar at the Gate Beautiful. Peter also cured Aeneas, who had been bed-ridden for eight years, and restored life to Tabitha, also called Dorcas.

Why can't men of God perform similar miracles today? St. Mark answers that question. "And they [the disciples] went forth and preached everywhere," he writes, "the Lord working with them and confirming the Word with signs following."

This answer is amplified in Heb. 2:4: "God also bearing them [the disciples] witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost."

The apostles became channels of divine healing to confirm their message. The miracles they performed were "wonders," designed to startle men and to prepare them for the news of God's salvation. The miracles were also "signs," pointing to the divine authority of the agents, stamping God's seal on their teaching.

*"Christ Raising the
Daughter of Jairus,"
Richter*



H. ARMSTRONG ROBERTS

Throughout the Bible, God used miracles to call attention to His presence, power, and will. When Moses directed Pharaoh to obey the voice of the Lord, Israel's deliverer performed miracles to authenticate God's words. Even the magicians of Egypt acknowledged His presence and power when they failed to duplicate the miracles of Moses. "This is the finger of God," the Egyptians said.

In the apostolic era the spokesmen of the Lord needed signs and wonders to effect a transition from the Old to the New Testament. To lead God's people away from the offering of beasts to the atoning sacrifice of Jesus, from subjection to ceremonial laws to liberty under the Gospel of Christ, from service in the temple to worship in spirit and in truth—that required preaching divinely certified by signs and wonders.

Signs Needed Today?

Does the Gospel still need confirmation by miracles? Christians know the answer: If men "hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

The signs and miracles recorded in Holy Writ render the sacred record valid; any demand for additional signs challenges the genuineness of Scripture. The Bible, the inspired Word of God, is not only the source of all divine truth but also the miracle which confirms every recorded word.

If modern "faith healers" point to miraculous "cures" as a special seal on their ministry, the burden of proof rests with the cultists.

A large metropolitan afternoon daily

recently offered headlines and front-page publicity to any "faith healer" in the area who could produce a case of genuine faith healing. This news has not appeared.

More than half the hospital beds in the United States are occupied by mental patients. If "faith healers" confirm the Word with signs and wonders, why don't members of the cult relieve the distress of the mentally sick?

Why don't "faith healers" raise the dead? Why don't the healers practice their own art and live to the age of Noah or Methuselah? "Physician, heal thyself!"

God Uses Means

God still performs miracles, but He does not authorize or commission evangelists and revivalists to heal the sick.

Christians in time of illness will pray for God's help, and they will trust in His promises to deliver them out of all their afflictions. Sometimes the Lord heals without means; many functional disorders abate when the mind is stayed on God.

As a rule, however, God uses means to cure disease, for "creatures are only the hands, channels, and means whereby God gives us everything . . . neither should we in presumption seek other means than God has commanded." (*Large Catechism*, 1:26, 27)

God is always near the sickbed. Men speak of "wonder drugs." Physicians often say, "It's in God's hands now." After a critical operation more than one surgeon has commented, "It'll take a miracle to save the patient." And the patient recovered.

TOBIAS H. JOECKEL

A Missionary's Mother Looks at Guatemala

Autos, bicycles, pushcarts, buses, and burro- or oxen-drawn carts weave in and out of traffic in Guatemala City. Adults and children cross the street anywhere, looking neither right nor left until they hear the honk of a horn.

My son Carl, a missionary in Zacapa, met me at the airport on June 21, 1956.

A milk delivery on a side street of Guatemala City fascinates me. The owner of a goat herd takes his animals straight to the door of his customers, where he fills their containers with milk directly from the goats. Wouldn't a St. Louis milk delivery surprise these Guatemalans!

About 20 miles from Guatemala City is Antigua, with its many ancient ruins and tall Mount Agua. This volcano, not far from Synod's hospital property, affords a breathtaking view from our missionary's dwelling.

Carl and I boarded the narrow-gauge train for Zacapa, 100 miles northeast of Guatemala City. The two steam engines, used to pull the train over the mountains, couldn't get started at the same time. The take-off was rough. The turn-of-the-century cars with wooden seats are not too clean. Because of the endless stops the 100-mile train trip stretches to six hours. — The air flight from New Orleans zips to Guatemala City in five hours, with a half-hour stopover in Mexico.

Outside Guatemala City the train crosses a trestle several hundred feet

Missionary Carl Bretscher and the teaching staff at the Zacapa school.



above a deep chasm. Seeing no side supports near the tracks — just trestle and tracks above the abyss — my eyes must have rounded.

"Even though the trestle is seldom inspected or repaired, there's never been an accident here," Carl assured me.

Zacapa

Most of my five weeks' visit I spent in Zacapa with Carl, his wife Elaine, and three-and-a-half-year-old Jimmy, my grandson. They live on synodical property named *Loma Luterana*, "Lutheran Hill," surrounded by picturesque mountains. The house of one missionary is prefabricated. The other house, of adobe brick, is Carl's home.

A \$5,000 grant from the Lutheran Women's Missionary League provided the four-room adobe school on the hill. Members of the Zacapa mission made the bricks from clay dug from the same hill and did much of the construction.

Three native teachers instruct the 70 children enrolled. Complying with government regulations, missionaries teach only the classes in religion.

A mile away is the chapel for serv-

ices and Sunday school. I deeply regretted that I could not reply in Spanish to the warm welcome of the people.

Rough, uneven cobblestones pave the narrow streets of Zacapa. Block-long walls line both sides of the street. Ownership boundaries of Zacapa houses are determined by the color of paint. Many houses have only a crude door opening to the sidewalk. Few houses have windows.

Most of the homes we visit on a round of calls with Carl seem pathetically poor. In more comfortable homes, rooms are built around a patio, where tall trees, climbing vines, hanging ferns, and beautiful flowers grow.

One of the parishioners is a poor woman, deeply wrinkled for her age of 65. She has cared for an invalid, severely epileptic male relative since his infancy. The walls, floor, doors, and furniture are drab beyond imagination. Two crude single beds, a few old straight chairs, and a rocker constitute her meager personal property. An inexpensive picture of Christ hangs on the wall. The walls have been blackened with smoke from a stone stove on the porch.

Although this valiant Guatemalan woman suffers from heart disease, she earns her living by taking in washings. She has neither the convenience nor the materials that women in the States take for granted on washdays.

Saddest of all, she does not have enough to eat. Yet she is a sincere Christian.

"We both love Christ, our Savior, and we both love your son, Pastor Bretscher," she assured me.

Zacapa has summer all year round. During the rainy season, from May to October, everything is lusciously green. The days may be hot, but the nights are comfortable.

From November to May, when there is no rain, temperature climbs to 110° are quite normal. Foliage on the trees dries up. Then the people long for rain and relief. They welcome the first downpour as a festive occasion.

The Bretschers' parsonage is the white building beyond the school's basketball court



The Jeep

One evening Carl and I visited a village only four miles away. The distance seems like 20 miles or more, for the rains have rutted the roads so badly that only a jeep can plow through. The roads are too rough for a pickup truck.

The jeep fords a river with a stony bottom and a rocky approach of some 30 feet. We stop in front of a mud hut with a thatched roof. Pigs "oink" around the hut. A woman and children rush to greet us. From that home we pick our way with a flashlight for a distance of about two long city blocks — but with a varied surface for so short a space — up and down a steep grade and around a sharp curve.

At another woman's home, sparsely furnished even by Zacapa standards, we talk by candlelight until members bring lanterns for the makeshift altar. Here Carl and Missionary Gerhard F. Kempff hold services and instruction classes.

Many poor farmers are widely scattered over the mountainous area. The group of worshipers is small but devoted.

The Funeral

"The epileptic is deathly sick" is the message awaiting us upon our return to Zacapa. Carl leaves a call for the doctor to visit the patient and rushes to the bedside. The doctor comes. His prescription cannot be filled because the druggist does not have the required medication.

Carl again goes to the doctor for another prescription and then returns to stay with the epileptic.

When a missionary calls a doctor for a parishioner here, the pastor usually pays the physician and the pharmacist.

At 4:30 A. M. the epileptic man dies.

Carl arranges the funeral, obtains the death certificate from the doctor, buys a coffin — in Zacapa the people call it a "box," and that's all it is — for \$6.

The man's relatives pay for this casket. Often enough the missionary pays for the "box" and delivers it on his pickup.

Carl comes home for breakfast, but soon leaves to make funeral arrangements.

Because embalming is almost unknown in South America, funerals are held within 24 hours.

Carl prepares his funeral address and conducts the service at 4 P. M.

It is an hour's march to the cemetery. This time there are enough men to carry the casket, so that the missionaries do not have to help.

Right after dinner at 6:30, Carl falls sound asleep.

The Market

Thursdays and Sundays are market days in Guatemala. Native women display their wares on the street; a few have stands. Fruits, potatoes, and other vegetables are small by U. S. standards. In a pile of peaches I notice half are rotten, but the poor people buy even the rotten peaches. All day in the hot sun little children sit or stand near their mothers.

Starved chickens with legs tied together lie on the market place. One woman puts two squealing pigs into a round basket and carries the basket on her head.

On both sides of the market are shops. Wrapping paper, bags, and string are unknown here. Bread, bakery goods, and merchandise are wrapped in newspaper. Meat is rolled in banana leaves. Elaine, who shops on Thursday, takes her own plastic bags when she goes marketing.

Puerto Barrios

On a train to Puerto Barrios, a seaport 100 miles northeast of Zacapa, the trip is slow through the mountainous country. The corn appears dwarfed in comparison with fields in Iowa and Illinois. We wonder how the workers in this Central American territory can manage to stand upright while they till the soil and plant corn to the summit of the steep hillside.

On the train, women and children hucksters, "wearing" their wares in baskets atop the head, clamor to sell their tortillas, pineapples, coffee, fried chicken. Hucksters at every stop — and the train stops every few miles — shout their wares loudly, board the train, travel a short distance, get off, and return on the next train.

A woman with a cargo of 12 huge round baskets of produce enters the coach. The baskets are parked wherever there is room. Eight chickens, tied by twos, she throws under the seats. Since no one objects to her "baggage," I certainly showed no annoyance that a pair of chickens brushed against my legs.

In Puerto Barrios, where Missionary Robert J. Schrank is stationed, we visit the Lutheran mission chapel and school and meet the Negro male teacher and the Spanish woman teacher. Both Negro and Spanish children attend the mission school.

Although their homes are shacks, the parishioners of Puerto Barrios are friendly and gracious.

Returning to Zacapa on a Friday night, when many workers travel to Guatemala City, we find the trains

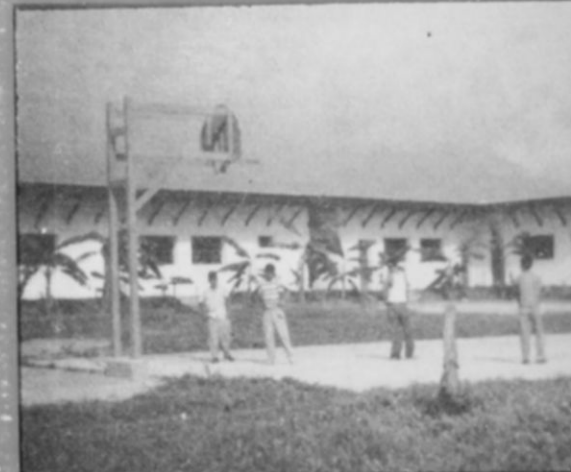
(Continued on page 21)



Chapel and part of congregation in Zacapa. The author is at right end, middle row.



Garage for missionary's pickup truck.



Lutheran school at Zacapa, built through \$5,000 LWML grant.

Witness Comments

Do District Conventions Pay?

Are District conventions worth the cost of bringing together hundreds and thousands of delegates? Do the meetings accomplish anything?

Since representatives of the entire Missouri Synod convene only triennially, the church body pursues its aims and administers its affairs by means of the District conventions during the intervening years. Congregations, pastors, and teachers received into membership at District conventions become members of the Missouri Synod. A District convention is a synodical convention.

District meetings feature doctrinal essays and discussion. Synod's representatives — the synodical President or one of the Vice-Presidents — present a detailed report of every phase of the church's activities at home and in foreign fields. Delegates hear and take action on the reports of Missions, Parish Education, Stewardship, Student Recruitment and Support, etc., in their own District. For several days the representatives of each congregation are steeped in church business.

The real value of the District convention lies in what the delegates convey to their fellow members in the home congregation. The Districts, like Synod, cannot legislate. At best, they can "encourage" and "urge."

District conventions are worth the cost when the lay delegates bring home the spirit of the meetings and plead with their fellow Christians to widen their view of the church and to give themselves more selflessly to Kingdom-building.

"Let's Investigate"

Page 20 of the WITNESS announces its acceptance of the challenge of the Knights of Columbus. Non-Catholics have repeatedly been urged to investigate the claim of the Roman Catholic Church that it is the only true church of Christ. In this issue Dr. Carl S. Meyer, professor of church history at the St. Louis seminary, introduces himself as the examiner. Future columns will examine and answer specific claims made in K. C. ads.

One statement in Dr. Meyer's first article should be noted: *Criticisms will not be directed against individuals within the Roman Church.* Some of the most admirable and lovable people God put upon this earth are members of the Roman Catholic Church.

Intelligent members of the Lutheran Church know that they have in common with the members of the Roman Catholic Church certain basic Scriptural doctrines and the three Ecumenical Creeds developed by the early Christian Church. Lutherans and Catholic share a priceless heritage in liturgy, art, music, and architecture.

As the original "catholic," or "universal," church became larger and more complicated in structure, the organization did not remain solely with the Word of the living God. Error and abuse crept into the church. Every Lutheran knows —

as every well-informed Roman Catholic knows — that the church desperately needed a reformation.

Since the Reformation instituted by Martin Luther — he and his followers were excommunicated from the Roman Catholic Church — members of the Lutheran Church and members of the Roman Catholic Church find themselves in different church bodies. Lutherans, however, retained fundamental Biblical doctrines, from which the Roman Catholic Church deviated, and kept wholesome church appointments, customs, and practices.

The Lutheran Church maintains that the 66 Books of the Bible are the only source and norm of Christian doctrine and life. The central doctrine of the Holy Scriptures and therefore of the Lutheran Church is that Christians are forgiven and declared righteous in God's sight purely as an act of divine grace through faith in Jesus, "the Lamb of God which taketh away the sin of the world." Salvation is by grace, through faith, without works of merit and without other mediators.

What Is Their Love?

What do married women past 45 like to do? Since 1940, working women have changed the picture of the labor force. Their number has grown from 14,000,000 to 21,000,000 today. Older married women form a sizable portion of this climb. Today 58 per cent, or 12,000,000 women workers, are married. Of this number, 2,474,000 have children under the age of six, according to *Printer's Ink*.

Why are the women working? Are they forfeiting their feminine dower of home happiness by plunging into the routine of the workaday world? Or are they escaping from a marriage they may consider dull; housework that is boring; children who tax the patience of adults ("I'd go nuts if I had to wrestle with the kids all day")? Are the women changing typewriter ribbons for the excitement and the warmth of being where people are? Are the women working for luxuries?

"I took a job to pay off a TV set," said a wife and young mother, when asked why she was working. "Then the extra money came in mighty good." Can she work at her job and at home show the love and welcome and devotion that have the power to turn the most humble home into a palace?

Is there a restlessness in being at home day and night? Is there no imagination, no plan for surprise or delight, no interest, no drive to use the time to the profit of the family?

The five-year-old boy who slowly slides into the car at 7 A.M. when his parents take him to nursery school on their way to work, and who whines in petulance when the parents bring him home at 6 P.M. every working day, may be losing something that nothing will be able to supply in his adulthood. The whining now

turns to tears and tantrums that edgy parents try to subdue through volume and short order. Is the income of the working mother worth what is happening to her child and to her husband? How much will go to the doctor? To love and to be loved are necessary in childhood and adulthood.

There are exceptional cases for the working wife who helps finance the education of her children or who supports an invalid in a family. But are there 12,000,000 exceptions?

What is their love?

Holiday and Holy Day

The summer weekend holiday belongs to the American way of life, a fun-filled way of "going places and doing things." The open road calls

people from the crowded cities to enjoy a trip along the highways and into the byways of the countryside. This is part of the gracious outdoor living Americans enjoy.

But sometimes the weekend holiday leaves no time for Sunday worship, no time to praise God. A long run on the open highway may recharge a run-down car battery. But a trip without Sunday services runs down the battery of faith.

Each Sunday brings a new opportunity to worship in the company of fellow Christians. God wills that Christians lay aside the labors and cares of weekday chores and tend to soul needs.

Sanctify the holy day in public worship by reverently hearing what the Lord says and by speaking to Father, Son, and Spirit in prayer and song. This hallows a weekend holiday and makes for happiness, contentment, and peace.

Loose Leaves

When Saved

A story is told of the late Bishop Johnson of Colorado. Once when he was sitting in a railroad station waiting for a train, a stranger came up to him and began to try to convert the Bishop to his variety of Christianity.

"Are you saved, brother?" the stranger asked him.

"Yes," said the Bishop.

"When were you saved?" the man asked.

"At three o'clock on a cloudy Friday afternoon, 1900 years ago," said Bishop Johnson. — *The Living Church*.

What Type of Christian Are You?

Someone suggests that "a church has a lot of four-wheeled Christians. They are brought to the church in a baby carriage for baptism; they are brought in an automobile to be married; they are brought in a hearse to be buried. Outside these occasions they are rarely, if ever, seen in church. . . . A lot of Christians are like wheelbarrows — they are no good unless pushed. . . . Some are like sponges — they take but give nothing unless squeezed. . . . But most of them are like a good watch — they are open-faced, pure gold, quietly busy, and full of good works." — "Bulletin," St. James, Shawano, in *North Wisconsin District Edition*.

Partner or Patron?

Some church members are patrons. A patron is interested in a good cause. He permits his name to be used in connection with that cause. When something is going on, he shows up on invitation. He gives the cause some support. However, he never associates himself with the cause beyond his own inclinations. The real work and toil of doing the work he leaves to others. He wants to be counted, but you cannot count on him. He shows up for the "big affairs," but the real job of putting things over is not his affair. Though he is behind every worthy cause, he is not really a part of any. He just goes along for the ride.

Then there are the partners: the people who know their part and do it. They have joined hands in a cause in which they believe. They put the best they have into a cause. According to their ability they serve that cause with enthusiasm, patience, and vision. They are not afraid of difficult tasks, but take them in stride.

Patron or partner — which are you?

In the good old days when the stagecoach was the usual means of travel, you could travel first, second, or third class. Why the difference in fare? Well, when the stagecoach was stuck in the mud, the first-class passengers kept their seats; the second-class passengers stepped out to lighten the load; and the third-class passengers took off their coats and helped get the coach out of the mud.

So in many congregations, there are those who do nothing but look on when work is to be done. Then there are those who get out of the way of the workers, while the faithful few roll up their sleeves and go to work.

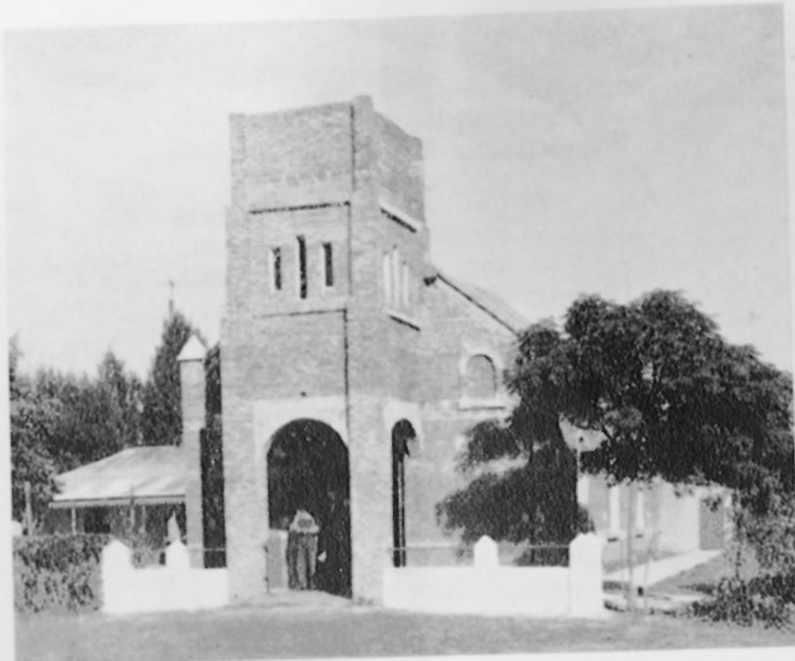
Let all of us find a place of service in our congregation and fill it. There is so much to be done. There are many things that will never get done unless all of us help to do them. — *The Wyoming Lutheran*.

Baccalaureate Services

We have on more than one occasion seriously questioned the propriety of official baccalaureate services which graduates are required to attend.

. . . As the years go by, it is borne in upon us with increasing force that situations arise which are decidedly unfortunate, and totally unnecessary.

Various news items inform us that the problem is still real. . . . There are people who find it against their conscience to participate in union baccalaureate services. . . . Why not discontinue the formal baccalaureate services? In place of them why not institute the custom of each congregation having a special service at which the graduation from high school of its young people is noted? — *Lutheran Herald*.



Church in Almada, where the Argentine District met February 4—11, 1957.

Synod's Work In Latin America



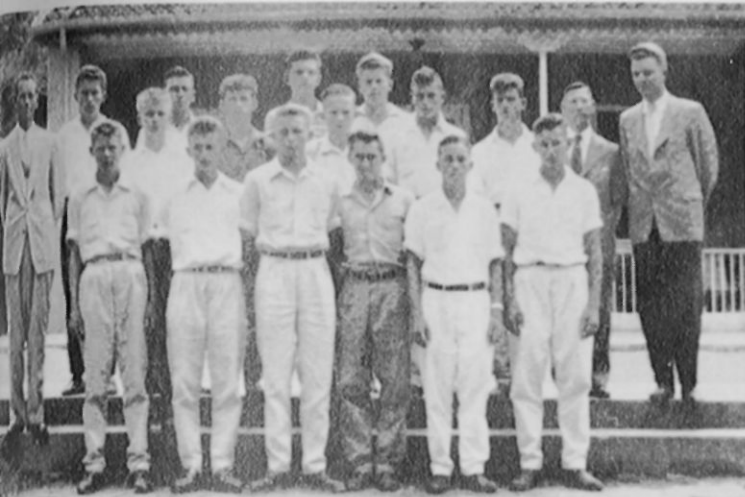
Rented quarters of new preparatory school in Rio de Janeiro, Brazil.



Church at Niteroi, Brazil, built with loan-grant from Synod. Rev. Elmer Reimnitz, pastor.



Rev. B. G. Flor of Brazil has given his seven sons to the church: two are pastors; five are preparing for the ministry.



Student body of preparatory school, Rio de Janeiro. Prof. Adolph Gruell, left; Prof. Oswaldo Schueler, right

"This is the first time I have heard a Lutheran pastor in 27 years," a man told a missionary at the close of the first Lutheran service in a north Brazilian metropolis. Many people in Latin America could make the same statement.

Synod's Latin American mission is not merely or chiefly the work of gathering the scattered Lutherans of European and North American origin. The back hill country of Venezuela, the villages of Central America, the growing cities in Brazil, Argentina, Mexico, and Cuba are the melting pots where peoples from two, three, or more racial stocks have mixed bloods for generations. These nationals of Latin America are fields white to harvest.

In the past the church appealed to scattered Lutherans of Germanic origin. Success crowned the effort. Witness 119,000 souls in 932 preaching stations served by 163 pastors at present. For this harvest of 60 years the church is grateful.

"Yankees" at work in the Brazil District:

Front row, l.—r.: Prof. H. Rottmann; Rev. Harold A. Ott, Secretary, Latin American Missions; Rev. Arnold Schneider, President, Brazil District; Dr. John W. Behnken, President of Synod; Rev. August Heine, District President emeritus; Rev. Victor Lehenbauer.

Second row: Rev. George Mueller; Dr. L. C. Rehfeldt; Prof. Adolph Gruell; Rev. Fred Otten; Rev. Elmer Reimnitz.

Third row: Rev. Ellis Rottmann; Mrs. Rottmann; Mrs. Wadewitz; Rev. Ernest Rath; Mrs. Ernest Rath.



Convention picture of the first meeting of the LWML of Brazil. Official name: Liga das Senhoras Luteranas do Brasil.

Among these numbers are only a few converts of Spanish-Indian or of Portuguese-Negro-Indian background. The evangelization of these people is the primary objective of Synod's present mission outreach to Latin America.

Many could be reached if the mission manpower were available. One pastor, for example, serves 27 stations. Another missionary flies 5,500 miles twice a year to hold distant mission outposts.

Synod is adding to its training centers for pastors and teachers. Three new schools are planned for Brazil. A preparatory school in rented quarters at Rio de Janeiro houses 13 students. In northern Argentina 13 pupils are enrolled in an experimental preparatory school, built by a group of congregations.

As the supply of pastors increases, overworked missionaries will have relief, congregations will enjoy greater regularity of services and care, outposts will be manned, and more intensive work can be done in Latin America.



Do You Want to Help a Blind Child?

BY WALTER H. STORM
Executive Secretary
Board for Missions
to the Blind

The packages shown in the picture are stacked in the living room of the home of Mrs. Leo Bruhn (left) of Charter Oak, Iowa. They constitute one month's mailing of *Sunday School Lessons in Braille*. She is assisted in this volunteer work by Rev. Frederick A. Wiese (right) of Schleswig, Iowa, who has been active for a long time in serving the blind in his area.

Mrs. Bruhn's home is the assembly point for all Sunday school material transcribed by Lutheran women throughout the United States. Here the Braille sheets are assembled, bound, and wrapped for mailing to blind children. These pupils attend regular Sunday schools in the congregations of Synod and participate in class-work with sighted boys and girls.

The Concordia Lessons, edited for space, are sent months in advance to volunteer women helpers who transcribe the graded lessons into Braille by hand stylus or Braille writer. The loose pages are forwarded to Mrs. Bruhn for assembly. The Board for Missions to the Blind has recently authorized Mrs. Bruhn to purchase a machine to assist her in this growing work.

At present the Primary, Junior, Intermediate, and Senior Lessons are available both in Braille and in large type for sight-saving readers. It is contemplated that in the near future the Junior Bible Class series of instructions will be added.

Hymns in Braille are also available in loose leaves, so that blind children can participate in singing at divine services. The magazine *Teen Time* is printed in Braille and in large type and may be had free of charge.

Pastors and teachers who have blind boys or girls in their congregations are urged to write to the Library for the Blind at Concordia Publishing House, 3558 S. Jefferson, St. Louis 18, Mo., for Sunday school materials in Braille.

The special service section of the Transcription Committee has transcribed some parochial school textbooks into Braille.

Synod's Board for Missions to the Blind also sponsors the church-parent program, whereby families living near schools for the blind can make arrangements with the school to invite blind children to enjoy the refreshing taste of home life on a Sunday or over a weekend in a family with sighted children. The Board is ready to assist any congregation wishing to begin this program with their neighboring school for the blind.

District Conventions

Central

June 10—14, Fort Wayne, Ind.

"Enlist more workers!" was heard again and again from the floor of the 74th Central District convention.

Meeting at historic Concordia College, more than 700 delegates bade farewell to the 117-year-old institution and witnessed the cornerstone laying of the new Concordia Senior College.

Now numbering 102,142 communicant members, the District welcomed 12 new congregations.

The convention divided the office of the Executive Secretary for Missions and Stewardship; placed the sum of \$25,000 into the 1958 budget to provide a start for a District office building; raised the ceiling on Church Extension Fund loans to \$50,000; decided to study further the reorganization of the District with a Board of Directors and regional Vice-Presidents; and voted to explore the possibilities of granting the franchise to the called male teachers.

ELECTED: President, Dr. Ottomar Krueger; Vice-Presidents, Revs. George R. Maassel and Martin H. Ilse; Secretary, Rev. Walter O. Pasche.

SYNOD'S REPRESENTATIVE: Vice-President Arnold H. Grumm.

English

June 11—14, River Forest, Ill.

The 30th assembly of the English District was "the largest, most expensive, and one of the most resolute in its history," reported Rev. Roger L. Sommer, editor of the *English District Edition*.

Of the 389 persons registered, 304 were eligible to vote. It cost \$18,000 for travel, food, and lodging, the convention reporter added.

During the past two years the District opened seven Christian day schools and eleven new missions. The Church Extension Fund, with a net worth approaching \$1,000,000, has about \$6,000,000 at work in 85 parishes.

A committee will restudy the structure and operation of the District Board of Directors form of government. A similar study will be made of the Mission Board's policies and operation.

The delegates endorsed the "Christ the King" stewardship program, adopted rules for subsidizing parish schools, urged continuance of evangelism techniques, and asked sympathetic policies for downtown churches affected by shifting populations.

ELECTED: President, Rev. Hugo G. Kleiner; Vice-Presidents, Revs. August F. Brunn, Bernard H. Hemmeter, and Edwin L. Wilson; Secretary, Rev. Daniel R. Ludwig; Treasurer, William E. Junge.

SYNOD'S REPRESENTATIVE: President John W. Behnken.

California and Nevada

June 17-20, 1957, Oakland, Calif.

Progress in carrying out the Great Commission, the theme of the 45th convention, was demonstrated when the District received 17 congregations, 17 pastors, and four teachers. It was reported that California and Nevada had opened seven of Synod's 36 new schools and that the two-state District this fall will list six more parish schools.

Adopted resolutions added three visitation circuits, authorized substantial salary increases for the District's missionaries, and created a Recruitment Committee.

The 280 delegates heard Synod's representative commend the District for "blazing the way for full-time lay workers." President Nitz in his address called for a militant Christianity to build Christ's church. The essayist, Dr. Richard T. Du Brau, stressed that loyalty to Lutheranism must be maintained because of its distinctively Christian and liberating character.

ELECTED: President, Rev. Arthur C. Nitz; Vice-Presidents, Revs. John P. Uhlig and Frank A. Haedicke; Secretary, Rev. F. W. Boettcher; Treasurer, Carl Ulrich.
SYNOD'S REPRESENTATIVE: Vice-President Herman A. Harms.

South Wisconsin

June 24-28, 1957, Milwaukee

"Attach the Gospel to the hydrogen bomb, and its warhead will be beaten into an undreamed plowshare for peace," said Dr. S. J. Roth in his essay on "The Lutheran School in the American Educational System."

Dr. Arnold H. Grumm told the delegates that "God takes the righteousness of Christ and by His grace puts it into the believer. That gives us the power of grace through Christ."

"This religion of the *indicative*," he continued, "produces an *imperative* in us. The Holy Ghost comes into us and makes us want to."

"And hereto are examples," wrote Rev. Fred H. Weber, convention reporter: Dr. John F. Boerger, in the Lord's service 67 years; Rev. Oscar Kaiser, 67; Dr. John D. Schroeder, 67; Dr. Henry A. Grueber, 57; and Dr. Henry M. Zurstadt, 51.

Nine new congregations have been or are being established. Mission and Stewardship Secretary Beversdorf pointed out. "And there will be more."

Campus work in Madison and Milwaukee is growing. Money and space alone limit the efforts.

ELECTED: President, Rev. Herbert W. Baxmann; Vice-Presidents, Revs. Gerhard Huebner and Victor M. Selle; Secretary, Dr. John F. Johnson; Treasurer, Carl Handrich.

SYNOD'S REPRESENTATIVE: Vice-President Arnold H. Grumm.

(Continued on page 18)

God Move LWF To Proclaim Real Presence!

JOHN W. BEHNKEN

President of Synod



At Marburg in October 1529 Dr. Martin Luther discussed the doctrine of the Lord's Supper with the Reformed leader Zwingli. The debate centered about the little word *is* in Christ's statement "This is My body"; "This is My blood." The Reformed wanted Luther to yield just a little. If he would only permit the word *is* to be interpreted to mean *represents*, then Lutherans and Reformed could unite and worship together in peace.

Convinced that God's revealed Word alone decides matters of doctrine, Luther refused to yield. He has been called stubborn and a disturber of peace. We thank God that Luther stood firm. He preserved for us the Biblical doctrine that with the consecrated bread and wine we receive Christ's true body and blood. We cannot fathom this great mystery, but we believe it because Jesus has definitely stated and promised it. God's Word decides.

The doctrine of the Lord's Supper is one of the pivotal issues which Lutheranism throughout the world faces today. Unfortunately there is a weakening in some quarters. Some are forsaking the staunch, unwavering position of the Reformer. The Lutheran teaching is known as the doctrine of the Real Presence. This doctrine does not merely mean that Christ as God is present everywhere, but that in the Sacrament He gives the communicants that body which He sacrificed on the cross and that blood which was shed for the remission of sins.

It is to be regretted that there is no clear-cut, unmistakable statement on the Real Presence in "Christ Frees and Unites," the doctrinal statement prepared by the Lutheran World Federation committee on theology. A Lutheran expects to find in such an important document a statement on the Real Presence. Rightly so. A study document dare not be silent on this central issue. Silence dims and may even blot out this distinctive Lutheran teaching. May God grant the LWF Assembly the courage of a Luther to defend the doctrine of the Real Presence.

Several churches belonging to the LWF have capitulated; they have yielded to the influence of the Reformed. The Church of Sweden has intercommunion with the Anglican Church, the Church of England, which is not a Lutheran Church. The Church of Denmark has intercommunion with the Church of Scotland, which surely cannot be called a Lutheran Church. The Church of Holland has intercommunion with the Reformed. How can the LWF condone such un-Lutheran practice by member churches?

May God graciously grant wisdom and courage to the LWF Assembly to speak out frankly and convincingly against the unscriptural and hence un-Lutheran practice of intercommunion with the Reformed. May the LWF definitely insist on "Lutheran altars for Lutheran communicants."



THE Psalter

The Well Diggers

Psalm 84:6, 7: *"Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength; every one of them in Zion appeareth before God."*

The pilgrims on the way to Jerusalem had to pass through the valley of Baca as they neared the holy city. It was a gloomy ravine, dry and unfruitful. But as they went, they dug little pools to catch the rainwater, to give refreshment to themselves and to other pilgrims who followed.

We, too, are pilgrims on our way to the Holy City. The journey at times is hard, and the way is steep. We, too, must pass through many a Baca, the valley of gloom and hardship.

But with our eyes fixed on the heavenly goal, we shall not falter as we go through Baca. Rather, we shall dig wells along the way and make the arid valley bear fruit. And the Lord will fill the pools with the gentle rain of His love and refresh our weary spirits with the showers of His grace.

It is a blessed thing to dig a well as we make our way through life. The Christian does not lose heart when his pathway leads through arid wastes. He does not bemoan his lot or blame God for his hardships and trials. Instead, he makes the best of every situation and sees God's hand in every experience of life — bringing water out of the sands, refreshment from the rock. And so the Christian keeps on digging wells in Baca, to be filled with the mercies of God.

On the way to the Holy City we go "from strength to strength." That is contrary to the traveler's usual experience. The longer he journeys, the more weary he becomes. But on the way to the heavenly Jerusalem we grow stronger as we travel. God gives added strength for each new stage of our pilgrimage through life. With His unfailing help and strength, we too, like the pilgrims of old, "shall appear in Zion before God."

THOMAS COATES

Lutheran Customs

LENT

How do you react when you look at a picture of Jesus on the cross? Does it cause you to wince with pain? Does sympathy moisten your eyes? Does it stir your blood to recall how badly He was treated? Or do you just feel grateful? The last is the Lutheran response to the sufferings of Jesus — gratitude for His willingness to take our place and making it possible for God to forgive us.

The Lutheran observance of Lent is conditioned by the sense of gratitude. It finds expression in the custom of holding midweek Lenten services, at which the events during the last days of Jesus' life on earth are thankfully reviewed. If Lutherans were to erect a neon sign over the entrance to Lent, the sign would read "For You." Lutheran Lenten hymns do not grieve; quietly they rejoice and give thanks that "with His stripes we are healed."

It is also customary for Lutherans to make a special effort in Lent to speak with unchurched people about Jesus and their need for Him. We call it "sharing Christ" or "witnessing." At the same time Lutheran pastors conduct classes for those who wish to know more about the Christian faith.

Lent in early Christian times was a soul-winning season. In the year 404, for instance, three thousand adults were instructed and baptized during Lent in the Syrian city of Antioch.

Any practice of self-denial during Lent is quite a matter of individual choice among Lutherans. In the Reformation and for some time thereafter Lutherans fasted during Lent, but never with the idea that fasting was necessary. They knew that neither Christ nor the apostles had commanded it. The apostles fasted voluntarily as an aid to prayer. The Lutheran Confessions rightly point out that Christians are to be moderate in all things and therefore require no laws concerning food and drink.

At first, Lent lasted only 40 hours, the length of time the Savior lay in the tomb. Later the season was extended to two weeks and finally to 40 days to match the 40 days of Jesus' temptation in the wilderness, preparatory to His self-sacrifice. Since the Sundays are not counted in the six weeks of Lent, four

weekdays were added to make the full count of 40 days. This put the beginning of Lent on a Wednesday, named "Ash Wednesday."

The name was derived from the early Christian custom of strewing the ashes of burned palms on the heads of worshipers in token of their sorrow for sin. Because Lutheran worship regularly begins with the confession of sin, the Reformation discarded the ceremony as superfluous.

The climax of Lent is Holy Week, the last week of the season. The week begins with Palm Sunday. For many centuries Christendom observed the day with a procession in imitation of Jesus' triumphant entry into Jerusalem. Every day in Holy Week was formerly marked in the Lutheran Church by special services. Today many congregations conduct services on Wednesday, Thursday, and Friday of Holy Week.

The Wednesday service is an extension of the midweek Lenten services. The Thursday service celebrates the institution of Holy Communion. The day has been named "Maundy Thursday." Maundy means commandment and refers to the new commandment of love Jesus gave on that day, a commandment He illustrated by washing the feet of His disciples. Maundy Thursday is a favorite Communion day in the Lutheran Church.

Good Friday is the Day of the Cross, when the sufferings of Jesus reached their depth in the cry: "My God, My God, why hast Thou forsaken Me?" The name is well chosen; it is indeed a "good" day for us; in fact, the best there ever was. The early Christians liked to call it "Still Friday." Much later the name "Black Friday" came to the fore, indicative of a deteriorating view of the meaning of Christ's suffering and death.

In early Christian times the Saturday night of Holy Week was celebrated as the Easter Vigil. The churches were open all night for the baptism of adults who had been instructed during Lent.

Lutherans are never far from the Cross. The Cross is our life raft. To it we cling as God's device for carrying us safely across the troubled waters of our guilt to the verdant shores of serene living.

GERHARDT MAHLER

● *What is the status of the dead in Christ?*

● *Which Christian obligation comes first?*

● *What is meant by the "desolating sacrilege"?*

● *When was the Sabbath observance abolished?*

What's the ANSWER?

Question: Can you tell me what the souls of the dead in Christ are doing now until Judgment Day?

Answer: You ask a question on which the Bible gives little information. Scripture tells us that departed believers live unto the Lord (Luke 20:38); they are with Christ (Phil. 1:23); they are present with the Lord (2 Cor. 5:8); they are with Jesus in Paradise (Luke 23:43); they are blessed from henceforth and rest from their labors (Rev. 14:13). Beyond this we have no information, since Scripture directs our gaze primarily to Judgment Day and the full realization of eternal bliss and happiness which follow (1 Cor. 1:7; Phil. 3:20, 21; Col. 3:4; 1 Thess. 4:13-18; 2 Tim. 4:7-9; Titus 2:13; 1 John 3:1, 2; and others). Of the intermediate state between death and Judgment Day, the Holy Spirit has not seen fit to give us much information. Let us joyfully look forward to the coming of the day of our redemption. (Luke 21:28)

Question: What is more important for a Christian: Christian service, church attendance, or financial support?

Answer: We hesitate to arrange Christian obligations and privileges in the order of rank. All of them are important. Without Christian service, faith is dead (James 2:17-26) or dying. Christian service belongs to the Christian profession. (John 15:5-14)

Church attendance is a means of worshiping God as well as growing in His grace and knowledge (Luke 11:28; Rom. 10:17; Heb. 10:25; 2 Peter 3:18). To cease praying and worshiping and to despise the Word mean to fall away from God. (John 8:47)

Financial support, too, is a fruit of faith and an evidence of Christian living. Whoever withholds his gifts and offerings robs God (Mal. 3:8). "God

loves a cheerful giver" (Acts 20:35; 2 Cor. 9:7). True Christian stewardship consists in the Spirit-produced readiness for every good work, financial or otherwise (2 Cor. 9:8; 2 Tim. 2:21; Titus 3:1). Christian stewardship is the commitment of the total man to Christ to walk worthy of Him unto all pleasing. (Col. 1:10)

Question: What is the meaning of Christ's words in Mark 13:14, where He speaks of the "desolating sacrilege" being set up where it ought not to be? When that happens, will we be in the very final stage of God's period of grace?

Answer: In Matt. 24:15 Christ speaks of the desolating sacrilege "standing in the holy place" and at once charges those living in Judea to flee to the mountains. Evidently this verse does not refer to the end of the world, but to the destruction of Jerusalem. In Luke 21:20 the Savior says: "And ye shall see Jerusalem encompassed with armies." Doubtless the "desolating sacrilege" (RSV) or "abomination of desolation" (KJV) refers to the ruthless Roman army, which later profaned and destroyed the holy temple and city, not leaving one stone upon another. (Luke 19:41-44)

In Matthew 24 and 25, as well as in Mark 13 and Luke 21, Christ speaks of the signs preceding the destruction of Jerusalem as well as of the end of the world (Matt. 24:1-3; Mark 13:1-4; Luke 21:5-7). Some of Christ's predictions apply to the calamity which befell Jerusalem A. D. 70; the majority of these predictions refer to the time preceding Christ's return for the judgment of the world. Unless we keep these things in mind, we are apt to be a bit confused about some of Jesus' statements to His disciples while He was with them on the Mount of Olives shortly before His final Passion.



H. ARMSTRONG ROBERTS

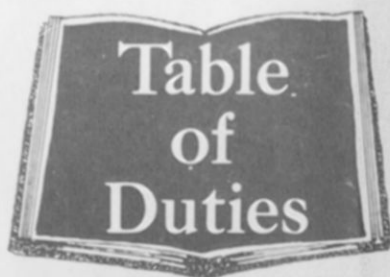
Question: Who put Sunday into effect as the Sabbath day and when? Is not Saturday the seventh day?

Answer: When God finished the creation of heaven and earth, He rested on the seventh day, blessed and sanctified it (Gen. 2:1-3). Twenty-five hundred years later on Mount Sinai He made it the solemn duty of His people to observe the seventh day (Ex. 20:8-11), and 40 years later He repeated the commandment to the children of those who had died in the wilderness (Deut. 5:12-15). The Sabbath, though embodied in the ancient Moral Law, actually belonged to the Ceremonial Law, which with its many ordinances was in force until the death of Christ and was then abolished or repealed (Col. 2:14). That the Sabbath was included in these ceremonial ordinances of God is taught in Col. 2:15, 16.

In the New Testament, God no longer treats His children as minors, but as having reached their majority (Gal. 3:23-25; 4:1-6). They are still to worship God (John 4:23, 24), meet together to hear the Word (Acts 2:42; Heb. 10:25) and to celebrate the Holy Supper. (1 Cor. 11:23-26)

However, the choice of day and the frequency of public worship have been left to the church's judgment. Since apostolic times, Sunday, the Lord's Day, has been the favorite worship day. In our mission fields, circumstances make it necessary to hold worship services on the most convenient day of the week, not always on Sunday. The seventh day is no longer the divinely instituted Sabbath, nor has Sunday been divinely instituted as the Sabbath in its place. There is now no Sabbath. The essential thing is the diligent use of God's Word and the Sacraments in private and in public. (John 5:39; John 8:47; Col. 3:16; Luke 11:28; 16:29; Heb. 10:25; James 1:21)

O. E. SOHN



Of Wives

"Wives, submit yourselves unto your own husbands as unto the Lord."
EPH. 5:22

"Wilt thou love, honor, cherish, and obey him and keep with him this bond of wedlock holy and unbroken till death you do part?"

Christian wives will immediately recognize this question as a part of their marriage ceremony, to which they responded with a joyous "I will." Unlike unbelieving wives, Christian wives have no objection to the "obey" in the ceremony. They recognize obedience to the husband as God's gracious order.

Of course, even Christian wives have moments when they have to read Ephesians 5 again. The devil makes every effort to arouse a woman's pride, blinding her to the order of marriage.

In contrast to the popular demand for "equality," the Lord advises: "Ye wives, be in subjection to your own husbands; that if any obey not the Word, they also may without the Word be won by the conversation of the wives . . . whose adorning let it be . . . the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord." (1 Peter 3:1-6)

On the other hand, no Christian husband will treat his wife as a servant or a child. Together with his spouse he discusses and plans the life and progress of the home.

"The husband is the head of the wife, even as Christ is the Head of the church; and He is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." To the husband God assigned primary responsibility and primary authority.

"Fairest and best adorned is she whose clothing is humility." By observing God's order the Christian wife becomes a blessing to her husband and herself and her family.

ARTHUR E. GRAF

DISTRICT CONVENTIONS

(Continued from page 15)

Western

June 17—21, St. Louis

Congregations should be "just as stirred up about the loss of one baptized soul as they are about a deficit in the local treasury," Superintendent of Education L. J. Dierker told delegates to the 73d convention.

Representatives of the District's 300 churches adopted resolutions to intensify and expand its program of education and youth work.

The convention supported a comprehensive plan to recruit full-time church workers, decided to solicit more than \$1,000,000 in interest-bearing Church



President Wittmer

Extension loans, and authorized the gathering of funds to air-condition Wyneken Hall of the St. Louis Seminary and to establish a student union at St. Paul's College.

The 417 voting members asked for repeal of the present statutes regarding the appointment of a chaplain at the West Point Military Academy.

Thirty-three pastors and teachers who have completed 25, 26, 50, or 51 years in office received citations.

ELECTED: President, Rev. George W. Wittmer; Vice-Presidents, Revs. William J. Stelling and Richard C. Jahn; Secretary, Rev. Walter J. Warneck; Treasurer, Herber Meader.

SYNOD'S REPRESENTATIVE: Vice-President Oliver R. Harms.

Northern Illinois

June 24—27, River Forest, Ill.

This year marks the 110th anniversary of the founding of Synod and the 50th of the organization of the Northern Illinois District.

In a half century the District's receipts for synodical purposes have risen from \$50,000 to \$2,052,406. The average contribution in 1909 was 57 cents a communicant; the 1956 average was \$20.21.

A gift of \$10,000 was voted toward the erection of a tower on the campus of Concordia Senior College.

Seven congregations, nine pastors, and 34 teachers were received into membership. Elementary schools now total 116, with 16,000 pupils and 508 teachers.

The convention increased the number of visitation circuits from 17 to 21.

The Board for Young People's Work was given permission to solicit \$175,000 toward the purchase of a summer camp.

ELECTED: President, Rev. Arthur H. Werfelmann; Vice-Presidents, Revs. Theodore F. Nickel and Carl L. Abel; Secretary, Rev. Herbert Mueller; Treasurer, Fred Schmitt.

SYNOD'S REPRESENTATIVE: Vice-President Oliver R. Harms.

Sees "Curtain" LWF Delegates Creating Security Problem

Robert Morris, chief counsel of the Senate Internal Security Subcommittee, indicated in Washington that his group regards the delegates from Communist countries scheduled to attend the Lutheran World Federation Assembly at Minneapolis in August as creating an "internal security problem."

The counsel made the intimation in a public hearing at which five European refugee fundamentalist Protestant clergymen charged that the delegates permitted by Communist officials to attend the LWF meeting will be "Communist tools."

The clergymen were accompanied by Dr. Carl McIntire of Collingswood, N. J., president of the International Council of Christian Churches, a fundamentalist body under whose auspices they are making a speaking tour of the U. S.

Robert J. Slokenbergs, pastor of the Latvian Evangelical Refugee Church of London, charged that representatives of churches in the Soviet Union who are permitted to visit the West "have an assignment to persuade Western Europe and Christians in the U. S. that under Communist rule the churches are free."

If they speak a single phrase that is not approved by Red masters, they will find themselves on the way to Siberia or will be killed, he claimed.

However, Bishop Hanns Lilje of Hannover, Germany, LWF president, said: "We will not be fooled" by any Communist propaganda which might be voiced by delegates from Iron Curtain countries who attend the August assembly in Minneapolis.

"If there is a man who is just a servant of the other system (atheism) and who does not really care for Christianity, we would soon find him out," the bishop declared.

LLL Votes Expansion of Mass Media

The 40th-anniversary convention of the Lutheran Laymen's League resolved to expand the use of mass media in the spreading of the Gospel. The convention was held at the Sheraton-Jefferson Hotel, St. Louis, June 30 to July 3.

To aid the church in publishing the message of salvation, the 915 delegates:

- 1) Authorized the League's Board of Governors to explore the possibilities of using Sunday newspaper supplements to advertise a positive Christian message;
- 2) Previewed three television "spot spectaculars," 20-second to one-minute dramatic presentations of a Gospel message for use on television;
- 3) Approved continued expansion of The Lutheran Hour, especially in foreign areas;
- 4) Voted increased support of The Family Worship Hour. This 15-minute daily devotional program is designed to build the family altars of the nation's homes.

A Sunday afternoon Lutheran Hour rally at Kiel Opera House opened the four-day meeting. Dr. Oswald Hoffmann, Lutheran Hour speaker, addressed the gathering of some 2,500. A pageant-tableau highlighted the 40th anniversary of the LLL and the 25th season of Lutheran Hour broadcasting.

More than 250 persons and three choruses took part in the presentation, written by Dr. Eugene R. Bertermann, director of overseas operations for The Lutheran Hour, and directed by Miss Julia Koestering, drama instructor at St. Louis Lutheran High School.

At the convention John Drabandt, a member of Trinity Church, Lombard, Ill., was introduced as the 100,000th member of the LLL. He enrolled last month.

A highlight of the business sessions was a panel discussion in which four laymen quizzed four synodical officials on the church's mission program. The lay panelists are pictured on this page. Answering their questions were: Prof. William Danker, Dr. O. H. Schmidt, Dr. Karl Kurth, and Rev. William Hillmer.

Senator Stuart Symington of Missouri addressed a capacity crowd of 850 at the convention banquet. Part of his address, "Disarmament — the Road to Permanent Peace," was telecast.



Top: Senator Stuart Symington speaking at the banquet. Center: Lay mission panelists (l. to r.): Ferd H. Gast, St. Louis building contractor; Fred L. Kuhlmann, St. Louis attorney; Norman Graebner, professor, U. of Illinois; and Oscar T. Doerr, Omaha, Nebr., attorney. Below: Women guests enjoy coffee hour.

Homer Culley, Sioux City, Iowa, and Erwin A. Wesche, St. Louis, were re-elected secretary and treasurer respectively for two-year terms. From eight of the League's 15 regions the following were elected to the Board of Governors for two-year terms: Dr. Walter Schur, Oxford, Mass.; Frank Kothe, Shreveport, La.; Erwin Baehr, Detroit, Mich.; Walter Schmalz, St. Paul, Minn.; Erwin Wehmeier, Salina, Kans.; Elmer Lohse, Cheyenne, Wyo.; Elmer Kosche, Tacoma, Wash.; and T. Harold Erickson, London, Ont.

In the same election the delegates chose Buffalo, N. Y., as the 1959 convention city. Valparaiso, Ind., and Cleveland, Ohio, also invited the 1959 convention. The 1958 meeting will be held in San Diego.

Other convention features included: a tour of Lutheran points of interest in St. Louis; a box supper, entertainment, and vesper service for 1,000 persons in the quadrangle at Concordia

Seminary; a Cardinal-Braves ball game attracting more than 500, while 300 attended the Municipal Opera performance of "New Moon"; a coffee hour and special tours for the women; and a pre-convention dinner of the League's 41 district presidents, at which Dr. Hoffmann and Stan Musial, the Cardinal baseball star, were the featured speakers.

Dr. John W. Behnken, President of The Lutheran Church — Missouri Synod, at the opening business session delivered the keynote address on the convention motto "Building with Christ." Laymen conducted the devotions at the opening and closing of the other sessions.

A. W. Herrmann, New Orleans businessman, is serving the second year of his first two-year term as president of the LLL. Rev. George W. Wittmer, President of the Western District of Synod, is pastoral adviser of the international organization. E. F. K.

Let's Investigate!

LEARN ALL ABOUT THE CATHOLIC CHURCH BY MAIL . . . AT NO COST.

So the ads read. The ads invite you to investigate the faith and worship of the Roman Catholic Church "in the privacy of your home." A course of instruction will be sent free on request.

Will that course of instruction give you the full truth about the Roman Catholic Church? The amount of information this church body or groups within the church are willing to supply is impressive. Can this information be relied on?

The essential teachings of the Roman Church will be presented: "The Catholic Church is the Mother of the Bible." "Christ gave us the seven sacraments," will be taught. So will the Mass, "the eternal sacrifice." Historical data about the Roman Church will be given. But these data will be slanted in favor of the Roman Church. They will be distorted by omission of certain facts and by biased interpretations rather than by falsification of facts.

Yet the invitation to investigate remains. It ought to be heeded if the claim is true that the Roman Church is the only saving church. Let's investigate.

More than 650 years ago, in 1303, Pope Boniface VIII wrote: "Therefore, we declare, say, define, and pronounce that it is altogether necessary to salvation for every human being to be subject to the Roman pontiff."

In 1863 Pius IX found "it necessary," so he himself said, to condemn as an error "contrary to Catholic faith in an extreme degree" the teaching that those who are outside the Roman Catholic Church can reach eternal life.

In a pamphlet meant to attract Protestants it is explained that a person who knowingly and willfully separates himself from the Roman Catholic Church cannot be saved. Whatever the reason, it is stated that if he is outside the Roman Catholic Church "through his own fault," he cannot be saved.

The doubtful, since they question which way to turn, cannot be saved. For the ignorant, according to the pamphlet, salvation is possible, even

though they are outside the Roman Church. Those who would believe the teachings of the Roman Catholic Church have a chance. "Their sincerity is such that if they knew the Catholic Church as it really is . . . and were no longer blinded by false propaganda . . . they would willingly become Catholics. For them, salvation is possible."

According to this view, it would almost seem best to remain in a state of ignorance.

Whatever hedging is made in an attempt to soften the absoluteness of the papal pronouncements, the fact remains that according to the teachings of the Roman Church salvation is to be found only in that church. ". . . Those adults who remain outside the Catholic Church in deliberately sinful opposition to the known truth that the church was established by Christ as a necessary means of their salvation" are condemned.

Not all non-Catholics, "merely because they are not Catholics, are headed for Hell," the reader is told.

Let's investigate. What does the Bible say?

The Bible says that there is salvation only in Christ. The Bible says that to be saved it is necessary to be a member of Christ's church, the one holy Christian Church, His body, made up of all believers but only of believers. The Bible does not say that those who knowingly and willfully reject membership in the Roman Catholic Church will be damned.

Yes, let's investigate. By investigation we learn the truth and see the errors of the Roman Catholic Church. We are not concerned about personalities. Criticisms will not be directed against individuals within the Roman Church. The doctrines and principles, the policies and practices of this church, in the light of its claims, will be investigated. We need to be strengthened in the correctness of our own position.

It can be assumed that the advertisements and pamphlets will raise doubts in the minds of even some Lutherans. The challenge of the Roman Church is accepted. We'll investigate. Are their claims true?

CARL S. MEYER

(To be continued)

Bethel at Bielefeld

One of the largest charitable institutions in the world, the Bethel "Colony of Mercy" at Bielefeld, Germany, celebrated its 90th anniversary this summer. The Evangelical Lutheran Church of Germany operates the 400-building center.

Started in 1867 as a home for seven epileptics, Bethel now has a staff of 5,000 full-time doctors, nurses, and pastors who annually take care of 30,000 mentally ill or physically handicapped persons, as well as unfortunates.

The Bethel Missionary Society, also attached to the institution, sends to southern and eastern Africa missionaries, physicians, and nurses specially trained to care for victims of epilepsy and other nervous diseases.

Nine decades ago a group of citizens in Bielefeld, spurred by a Westphalian pastor, decided to do something for victims of epilepsy who, in those days, were generally confined to insane asylums.

The group formed a committee, acquired a small farmhouse, and converted it into a home for the first patients, most of whom were incurable.

In 1872 the committee found Pastor Friedrich von Bodelschwingh, whose faith and organizational skill contributed to the rapid expansion of the work. Homes for men, women, and children were added. Workshops were built to provide occupational therapy. Schools were established for the children.

He extended his work to include "brothers of the road." Periodically he visited throughout Germany asylums for the homeless, which had become notorious breeding places of crime, alcoholism, and vice, and brought back to Bethel those who were not beyond hope.

As a member of the Prussian parliament, Pastor von Bodelschwingh fought untiringly for better social conditions.

After his death his son, also named Friedrich, carried on the work. Pastor Fritz, as he was called at Bethel, was elected a bishop, but the Nazis forced his resignation. However, he remained director of Bethel. As a leader of the anti-Hitler underground, he saved many doomed to suffer euthanasia as "unworthy to remain alive."

Through wartime bombings, Bethel lost 30 buildings, but the damage has been repaired through the aid of German and foreign donations. Through the McCloy Fund, Americans made a large contribution to build another home at Bielefeld for epileptic women.

GUATEMALA

(Continued from page 9)

jammed. People stand in the aisles. Six or more young men climb up into the luggage rack and try to sleep. Others drink "fire water"—a native liquor as potent as pure alcohol. The noise and the rowdiness of drunken passengers drown out normal conversation.

The common laborer in Guatemala earns the equivalent of 75 cents a day. In Zacapa a skilled mason or carpenter earns \$1.25 to \$1.50 a day. This money, I learn, the men generally keep for themselves. The wife must provide food for her husband, herself, and the children. She takes in washing, sells lunches at the railroad station—anything for a living.

Do you wonder that the people are woefully undernourished, especially the infants? Many Guatemalan children die before they reach the age of five.

The Baby

At the end of July, Carl drives me in the pickup to Guatemala City, where I was later to board a plane for the States. Elaine and Jimmy follow us by train. The drive over narrow dirt roads through the mountains is treacherous, yet thrilling.

I hold my breath when we meet a car near a shoulderless curve; the drop is several hundred feet. The driver of the other car pulls aside to give us as much room as possible, yet Carl measures the clearance by inches. I close my eyes. When I open them, I see we are still traveling on the mountain road.

In a Guatemala City clinic, Elaine and Carl present me with a gift for which I made this trip—another grandson.

Missionaries

Synod's missionaries in Guatemala—and this is true, I am certain, of our missionaries all over the world—are working tirelessly. Their wives remain cheerful despite the loneliness they experience in a foreign country. They, too, are missionaries and love it. Uncomplainingly they supply the needs of their husbands and their children.

The missionaries and their fields need our prayers, our expressions of love, and our support. These sons and daughters are doing the Lord's work for us and in our stead. Shouldn't we give every evidence that we appreciate and are grateful for their efforts?

MINNIE BRETSCHER

Announcements

Ordinations and Installations

Ordained: CANDIDATES

Bouman, James D., Luther Memorial, Richmond Heights, St. Louis, Mo., by H. J. A. Bouman, June 23.
Carey, Ralph, Our Savior, Detroit, Mich., by E. H. Buchheimer, June 9.

Ordained and Installed:

Fritz, Dayton A., First, Logan, Redeemer, Monkton, Ont., Canada, by John Woelfle, June 23.
Mueckler, Edwin, Our Savior, Lawrenceville, Ill., by A. L. Scheidt, June 23.
Rast, Walter, Missionary in the Bedford-Lexington, Mass., area, at Redeemer, Austin, Tex., by Alfred O. Rast, June 16.
Richter, Leo M., Asst. pastor at Redeemer, Hyattsville, Md., by Pres. Wm. H. Kohn, June 23.

PASTORS

Installed:
Ahlbrand, Carl, St. Paul, R. 2, Brownstown, Ind., by Victor A. Mack, June 9.
Albers, Marvin L., St. John, Green Valley, Ill., by Elwood C. Tolch, June 23.
Bahr, Albert W., Bethany, Buffalo, N. Y., by A. F. Krueger, June 23.
Bahr, William, St. Salvator, Venedy, Ill., by Alfred Buls, June 16.
Bekemeyer, Erhard H., St. John, Champaign, Ill., by W. C. Bekemeyer, June 9.
Bente, Prof. Paul F., Senior College, Fort Wayne, Ind., by Pres. Ottomar Krueger, May 12.
Bentz, Robert W., St. John, Orange, Calif., by J. H. Geisler, June 16.
Enders, Alfred L., Missionary in Kimberley and Cranbrook, B. C., Canada, by Walter Wachlin, June 16.
Frederking, Martin, Berea, Minneapolis, Minn., by F. E. Geske, June 2.
Goetting, Paul F., Our Savior, Prospect Heights, Ill., by A. H. Semmann, June 16.
Haefker, Walther A., St. John, Granite, Okla., by Arthur Pape, June 21.
Hedemann, Lester E., Peace, Galena Park, Tex., by J. W. Jackson, June 9.
Lemke, Roland, missionary in Chattanooga, Tenn., at First, Chattanooga, Tenn., by Martin Schaefer, June 16.
Loesch, Luther H., Christ, Pascagoula, Miss., by Pres. Paul W. Streufert, June 16.
Maier, James, Bethel, Sweet Home, Oreg., by A. C. Kratzke, June 9.
Meyer, Fred W., St. Stephen, R. 3, Watertown, Wis., by H. W. Schroeter, June 16.
Meyer, Herman P., Immanuel, Springfield, Ill., by C. W. Spiegel, June 23.
Muehl, Richard J., Bethany, Kaukauna, Wis., by Harold H. Brauer, June 16.
Mueller, Robert G., Our Savior, Fishkill, N. Y., by Louis H. J. Henze, June 2.
Popp, Milton, University, Tuscaloosa, Ala., by Carl R. Kretschmar, June 16.
Reddel, William F., St. Paul, Dubuque, Iowa, by W. C. Stoll, June 23.
Reith, Rudolph L., Assoc. pastor, Immanuel, Bristol, Conn., by Geo. J. Meyer, June 16.
Rothe, Martin H., Zion, Mt. Pulaski, Ill., by Pres. Alvin W. Mueller, June 16.
Ruehrdanz, Walter, St. Paul, Chicago (Norwood Park), Ill., by W. H. Mehlberg, June 16.
Rusert, Lyle D., St. John, Wrenshall, Minn. (add'l. charge), by H. A. Huth, June 16.
Schwartz, Vernon H., St. Paul, Hillsdale, Mich., by O. M. Riedel, June 16.
Staake, Bernard E., St. Paul, Ogallala, Nebr., by H. L. W. Schuetz, June 16.
Tessmann, Harold H., Our Redeemer, Muskegon, Mich., by E. M. Ruhlig, June 23.
Vogel, Luther, Zion, Newton, Kans., by Andrew Sabo, June 2.

Commissioned:

Fehrmann, Walter E., missionary to New Guinea, at Immanuel, Cincinnati, Ohio, by Herman H. Koppelman, June 16.

TEACHERS

Installed:
Otte, Robert, Trinity, Port Arthur, Tex., by V. Buvinghausen, June 2.
Roth, Alvin L., St. Paul, Truman, Minn., by O. F. Hinrichs, June 9.
Schreibvogel, Paul, Parish Assistant, Trinity, Burlingame, Calif., by Paul Huchhausen, June 16.

Commissioned:

Hennig, Albert Lee, as teacher for Kodaikanal school, India, at Bethany, Milwaukee, Wis., by O. H. Schmidt, June 16.

LAY WORKER

Commissioned:

Leo, Johanna, R. N., as nurse at Bethesda Hospital in Ambur, India, at Messiah, Saint Louis, Mo., by Herman H. Koppelman, June 23.

Official Notices

Revs. H. O. Carlson and Robert Abolins, having passed all requirements for a colloquy and therefore declared eligible for a call, have been assigned calls by the Board of Assignments.—THE COMMITTEE ON COLLOQUIES, Herman A. Harms, Chairman.

Rev. Edwin Fahl, Menomonee Falls, has been appointed Visitor of Circuit 3, to succeed Rev. Albert H. Miller, who accepted a call into another District.—H. W. BAXMANN, President, South Wisconsin District.

Calls Accepted and Declined

The Board of Control of Concordia Senior College, Fort Wayne, Ind., announces that

Rev. John E. Meyer has accepted the call as associate professor in the department of classical languages with appointment as resident counselor.

Prof. Roland R. Haas has accepted the call as assistant professor of physical education.

Dr. Kenneth H. Breimeier has declined the call as associate professor in the department of psychology.—CLIFFORD E. AULICK, Secretary.

Educational Institutions

Concordia Seminary, St. Louis, Mo., will begin its 120th academic year on September 22, 1957, with a special service at 3:30 P. M. Classes begin September 23, 7:30 A. M. Registration for II-, III-, and IV-year men will be held September 18, 19, and 20 respectively.

Because of the opening of the new Concordia Senior College, Fort Wayne, Ind., Concordia Seminary will not have its usual entering class. A few special students who have registered and met the entrance requirements may matriculate. Registration for first-quarter classes in the School for Graduate Studies will be daily, September 23—30, 8:30—12 noon and 1—4:30 P. M. (except Saturday and Sunday). Classes begin September 23, 7:30 A. M. For catalog, write Office of Public Relations, 801 De Mun, St. Louis 5, Mo.—DR. ARTHUR REFF, Acting President.

St. Paul's College, Concordia, Mo., will open its 1957—58 academic year with a convocation in the college gymnasium on Sunday, September 1, at 3 P. M. Registration and orientation will begin that day.

St. Paul's is a six-year school, with four years of high school and a junior college, primarily enrolling young men for ministerial preparation and for the first years of teacher training. Young men and women who have graduated from high school will be admitted on the freshman college level to prepare for elementary parochial school teaching. Upon graduation they will transfer to one of the four-year teachers colleges to complete their training or to receive temporary teaching certificates by attending one summer session. The need for teachers is acute.

For information, catalog, and application blanks, address the Public Relations Office, St. Paul's College, Concordia, Mo.—LAMBERT J. MEHL, President.

Notice

Anyone knowing of Lutherans living in Gold Beach or Pistol River, Oreg., please notify REV. JOSEPH GALAMBOS, General Delivery, Gold Beach, Oreg.

Available

180 used auditorium chairs with right-side drop-leaf writing arm; wood back and seat, iron frame. Must be fastened to floor. In sets of three and four. Good condition. May be had at low price plus freight. Write: OTTO SEIBEL, Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Disbanding congregation will auction: church building, bell, altar (white, 8'x10'x13, can be reduced), statue of Christ, pulpit, lectern, baptismal font, Communion ware, hymn board, pews (13½ feet), two-manual electric pipe organ and blower, piano, hymnals, flags, nursery table and chairs, coal furnace, extra heater, kitchen gas range, dishes—all in good condition. Place: Trinity Lutheran Church, three miles northwest of Malcolm, Nebr. Sale date: Saturday, August 10.—REV. WILLIAM PETERSEN, Garland, Nebr.

MONTHLY REPORT

Our Venture of Faith

February 1—July 1, 1957

Contributed by the Districts of Synod

	COMMUNICANT MEMBERS	CONTRIBUTED TO DATE
Alberta and British Columbia	12,273	\$ 18,649.76
Atlantic	68,054	198,408.47
California and Nevada	26,030	95,835.00
Central	102,142	359,724.72
Central Illinois	38,617	131,830.93
Colorado	20,082	54,256.54
Eastern	37,624	101,718.21
English	81,284	246,040.20
Florida-Georgia	8,548	24,501.29
Iowa East	26,228	84,000.00
Iowa West	41,387	135,087.00
Kansas	31,221	108,700.00
Manitoba and Saskatchewan	10,914	23,764.34
Michigan	118,936	389,672.31
Minnesota	115,266	308,387.74
Montana	6,396	16,222.37
North Dakota	16,739	50,837.74
North Wisconsin	57,388	158,776.86
Northern Illinois	103,797	335,105.66
Northern Nebraska	32,922	74,801.17
Northwest	30,591	114,583.35
Oklahoma	10,752	39,730.41
Ontario	20,160	52,083.30
South Dakota	19,705	42,517.78
South Wisconsin	86,058	212,599.59
Southeastern	24,595	84,532.18
Southern	14,094	37,000.00
Southern California	38,131	69,221.73
Southern Illinois	25,245	87,825.73
Southern Nebraska	30,649	89,302.74
Texas	42,858	103,679.97
Western	86,264	270,542.61
	1,384,950	\$4,119,939.70

Operating Requirements of Synod

FOR PERIOD ENDING	NEEDED	RECEIVED
February	\$ 1,183,333.33	\$ 595,548.15
March	2,366,666.66	1,326,427.32
April	3,550,000.00	2,279,745.77
May	4,733,333.33	3,367,714.58
June	5,916,666.66	4,164,299.05
July	7,100,000.00	
August	8,283,333.33	
September	9,466,666.66	
October	10,650,000.00	
November	11,833,333.33	
December	13,016,666.66	
January	14,200,000.00	

Operating Statement

	1956	1957
Required, Feb. 1—July 1	\$5,375,000.00	\$5,916,666.66
Received, Feb. 1—July 1	3,795,081.32	4,164,299.05
Budget Deficit	\$1,579,918.68	\$1,752,367.61

CHAS. E. GROERICH, ASSISTANT TREASURER

Faith dedicates dollars for the world task of the church

Wanted

Small congregation urgently needs Communion ware. — GRACE LUTHERAN CHURCH, Henry Siegfried, Sugar City, Colo.

Lutheran High School of Los Angeles is in need of a teacher for girls' physical education for the coming school term. — ALFRED J. FREITAG, Superintendent, 2941 W. 70th St., Los Angeles 43, Calif.

Used reed organ, in good condition, with motor attachment. — ERNEST WILLERS, Immanuel Lutheran Church, Jamestown, Mo.

Housemother — responsible, mature Lutheran woman (age 25—50) with high school education, to live in and assume responsibility for the care of 10 emotionally disturbed children (ages 8—12). Will also have some supervisory responsibility of housekeeper and cook. Must be able to drive. Salary range, \$175 to \$200, plus room and board, depending on qualifications. It would be helpful if person applying has a place to go on her days off. — LEROY H. JONES, Director, Lutheran Children's Home, 1420 E. Military St., Fremont, Nebr.

Pastors: Changes of Address

Bahr, Albert W., 27 Martha Ave., Buffalo 15, N. Y.
 Bahr, William F. C., Venedy, Ill.
 Brauer, Walter C., 1209 S. Stockwell Rd., Evansville 15, Ind.
 Eggert, Edward F., 6109 Tennessee Ave., St. Louis 11, Mo.
 Fritz, Dayton A., R. 4, Mitchell, Ont., Canada
 Goetting, Paul F., 17 Elm St., Mount Prospect, Ill.
 Grumm, Roland E., 1020 W. Illinois, Evansville 10, Ind.
 Hellbusch, Herbert H., 975 Forest, Denver 20, Colo.
 Huchthausen, Paul, 1265 Balboa Ave., Burlingame, Calif.
 Johnston, Robert G., 617 Fifth, Newport, Minn.
 Kammann, Harold W. Office: 1600 N. Buckeye. Home: 1403 N. Olive, Abilene, Kans.
 Krugler, Richard A., Obot Idim, Uyo P.O., Nigeria, W. Africa
 Lau, Donald W., 5101 36th Ave., S., Minneapolis 17, Minn.
 Lauterbach, William A., R. 1, Mayville, Wis.
 Ludwig, Paul, Jr., 3416 Whittier, Fort Worth 15, Tex.
 Meyer, Fred W., R. 3, Watertown, Wis.
 Meyer, Herman P., 810 N. 15th, Springfield, Ill.
 Miller, Alfred F., 220 Seventh Ave., N.E., Calgary, Alta., Canada
 Otto, Prof. Lando C., Concordia Senior College, 6534 Leo Rd., Fort Wayne, Ind.
 Popp, Milton N., Box 6124, University, Ala.
 Reichmann, James, 8516 N. 54th St., Milwaukee 18, Wis.
 Ritz, Rudolph A., 208 E. Jefferson Ave., Kokomo, Ind.
 Russert, Martin L., 415 State, Osage, Iowa
 Scheimann, Richard W., 7953 S. Eberhart Ave., Chicago 19, Ill.
 Schmidt, Theo., R. 2, Box 233, Jackson, Mo.
 Schnedler, Erwin H., 2901 Central Dr., Fort Wayne, Ind.
 Stuempfig, Ewald L., 917 Dawson, Waterloo, Iowa

Teachers

Bliese, Richard C., 37106 Ilene, Mount Clemens, Mich.
 Graudin, Richard, 1416 Greenleaf, Evanston, Ill.
 Holste, Herman, 22161 Boulder, E. Detroit, Mich.
 Lehmann, Anton F., 504 N. 30th St., Waco, Tex.
 Rhode, Theo., Hampton, Nebr.
 Schmidt, William R., 913 Everett Pl., Orange, Calif.
 Schuppan, Randall E., 15 S. Lawrence St., Bridgeton, N. J.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the WITNESS Office, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

● The 9,331-member National Evangelical Lutheran Church at its annual convention in Minneapolis instructed its committee on doctrine and practice to continue negotiations with the Missouri Synod with a view toward possible merger and to report back at next year's meeting. The NELC, of Finnish background, is affiliated with (but not a member of) the Lutheran Synodical Conference.

● Concordia Seminary, Nagercoil, South India, opened its current school year on June 26 with 57 students. This is the largest enrollment in the 34-year history of the seminary and the first time that four classes have been in residence at one time. Only 17 students are married, a record low. Seven college graduates are in the first-year class for pastors, writes S. Suviseshamuthu, senior student.

● The Finnish Ev. Lutheran Church of America, or Suomi Synod, decided at Hancock, Mich., in June to continue as a participant in the Joint Commission on Lutheran Unity, which also includes the United, Augustana, and American Evangelical Lutheran Churches. At the same time, Suomi officials withdrew from further negotiations with the Joint Union Committee, composed of the other three bodies.

A week earlier the Lutheran Free Church at its annual conference in Minneapolis voted to reopen negotiations with the ELC, ALC, and UELC, but the action is subject to final decision by the congregations in a referendum that will be held next fall.

● When students at Concordia College, Austin, Tex., heard that a tornado had severely damaged the Lutheran Church at Loebau, Tex., they designated one of their regular Friday morning chapel offerings for the restoration of the house of worship. Rev. Herbert O. Hartfield, pastor of the Loebau parish, expressed the congregation's gratitude to the students.

● The religious affiliation of the 48 governors of states in the U.S. is: Methodist, 13; Baptist, 8; Episcopal, 7; Presbyterian, 6; Roman Catholic, 5; Lutheran, 4; Congregational-Christian, 2; Jewish, one; Mormon, one; no religious affiliation, one.

Methodists also lead the Congressional members, in a check made early this year, with 105 (18 senators and 87 representatives), followed by 94 Roman Catholics, 68 Baptists, 68 Presbyterians, and 60 Episcopalians in the top five.

Letters

Question Foreign Language Requirements for All Ministerial Students

While I deeply appreciate Dr. Repp's fine article, "Able Ministers of the Gospel," I do not agree that our pastors must be able to read the Lutheran Confessions in Latin or German, or that they must know Hebrew to be able ministers.

If a survey were made of our pastors' use of these three languages after graduation, we would probably discover that a high percentage of pastors do not use them and could have spent their time at the seminary to much better advantage mastering the English Bible and studying more about evangelism, effective preaching, sociology, group techniques, leadership, and administration.

God will always supply our church with linguists who can use their talents to give us a correct translation of the Bible and of the Confessions. But it is poor stewardship to require all students to study foreign languages when so many of them need to learn to minister more effectively in the English language.

(REV.) ELMER A. KETTNER
St. Louis, Mo.

As spokesmen for more than twenty college professors of Western Michigan University and Kalamazoo College associated with Missouri Synod Lutheran Churches in Kalamazoo and representing areas of concentration in psychology, education, sociology, economics, political science, music, paper technology, agriculture, business administration, and physical education, we question Dr. Repp's statements that "to be professionally equipped for his task, the pastor cannot be satisfied with a translation of the Word," and again, "Because he accepts them as the true exposition of the Word, he should know either Latin or German, or both sufficiently well, to read the Confessions in the original." Our reasons, in the main, based upon scientific research are the following:

1. The study, knowledge, and understanding of Scripture and the Confessions in the original are no more necessary for most clergymen than, for example, the study by Kindergarten teachers of educational theories and practices as written by Froebel in German. Other professions have minimized or eliminated foreign language prerequisites.

2. A study of foreign languages for two or more years does not give most people a functional level of accomplishment, e.g., the Hausmann Report. It is dangerous to assume adequacy in most clergymen to translate and to get the subtle meanings of Scripture and the Confessions. It would be far better to trust the translations of highly trained Greek, Hebrew, Latin, and German scholars, also represented among Missouri Synod Lutheran theologians.

3. Psychological studies show that there is much loss in ability to recall unless there is frequent and regular usage of learnings. Even if training in foreign languages were adequate at the time of

Letters to this department must be signed. Names will be withheld upon request. The opinions expressed are not necessarily those of the Editors, who may reject, print in full, or omit matter not pertinent.

graduation, which we question for most people, there would be such a loss in efficiency that pastors and laymen dare not trust the translations of typically overworked pastors.

4. When so much time and effort are devoted to the study of languages, as now is the case, less time naturally is available to the many important and indispensable areas of theology, evangelism, missions, music, psychology, sociology, counseling, and education that make the person worthy and effective for the high calling of the ministry.

5. Interests and aptitudes vary between individuals in any professional group. Is it good husbandry to continue frustrating and failing hundreds of students who lack interest and/or language aptitude, thus denying entrance into the ministry to those who have high interests and aptitudes in serving God and man in many other highly essential areas necessary to success in the ministry?

6. Many American colleges and universities have realistically dealt with the traditional European university language requirements for the professions, even some for the Ph.D., and have substituted more relevant subject matter. Can our Synod continue to afford the luxury of so many traditional foreign languages for all ministerial students? Should our church not be willing to make its preparation for many ministers more functional and pertinent so that the Gospel of Jesus Christ through teaching, preaching, and counseling may reign all the more gloriously in people's lives?

Traditions and vested interests must give way to more effective programs of ministerial education. We are not suggesting a watered-down curriculum! Rather, more diversified and realistic programs must be initiated. Elective foreign-language courses, and more of them, should be available for those with interests and aptitudes for such disciplines, but never must these be requirements for all.

RICHARD H. SCHMIDT
ARTHUR J. MANSKE

Western Michigan College
Kalamazoo, Mich.

"High Time"

It is indeed gratifying and invigorating to read your article on page 11 of the May 7 issue: "Investigate Rome's Claims."

It is high time something is done in that matter. Something *must* be done to forge a weapon for our members. Rome is making rings around us, promulgating her vicious tenets fearlessly and shamelessly right under our noses, instilling a lot of timid ones with fear and trembling and wondering whether there will be another clash, as before and during the Reformation, only in a more subtle, cunning manner. . . .

In connection with the K. of C., they are working overtime to hasten the day of which Bishop Messmer of Milwaukee boasted: We shall make America Catholic and raise our institutions over the graves of Protestants. The Knights of Columbus are striving for but one aim—the supremacy of the Pope over all the world.

Winneconne, Wis. MARTIN WELLER

Mrs. Robert Albrecht, Sr., and family of Mehlville, Mo., admire the beautiful full-color enlargement of world-famous Yellowstone Falls, currently being given with the compliments of *This Day* to everyone who subscribes or renews his *This Day* subscription before August 31, 1957.

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