

The Lutheran Witness

August 27, 1957



L. to r.: Indian missionaries W. F. Bulle, M. D., and James Mayer meet native of India now living in St. Paul

LUTHERAN WOMEN'S MISSIONARY LEAGUE

"TALK YE OF ALL HIS WONDROUS WORKS"



The 7th biennial convention of the LWML in session

Presidents' dinner, Mount Olive Church, Minneapolis



The Lutheran Witness

Vol. 76, No. 18 August 27, 1957

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The Lutheran Witness

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THE LUTHERAN WITNESS

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Visitors-Fiscal Conference

September 4—11, 1957

The prayers of all members of Synod's congregations are requested in behalf of the Visitors-Fiscal Conference, which will bring to the St. Louis seminary some 700 officers of the church body and its 32 North American Districts:

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world but also in that which is to come; and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all.
(Eph. 1:17-23)

The God-given leaders of Synod will come together for intensive study of the Word of Life, for prayer, for inspiration and mutual encouragement in fulfilling their responsibilities among 2,152,215 members.

Meeting in 24 sections, the conference will hear and discuss 12 lectures on the topics: "The Church in the Place," "The Pastor in the Church," and "The Work of the Visitor."

The churchmen will also review Synod's program of administration, education, and missions with a view to stimulating in the members of the churches added impulse for participation.

"The church must bring its ministry to bear upon itself," states the conference announcement. That is one of the foremost tasks to which the church "must give immediate priority."

While the accent of the St. Louis meeting, like that of Scripture and the Lutheran Confessions, will be on the

mission of the individual congregation, a special effort will be made to bring the dynamic of the church to bear on the local level.

The ultimate aim of the conference is to have the members of the churches realize their membership in the body of Christ and to minister to one another, helping, supporting, and strengthening one another.

"This is what the New Testament means," the announcement stresses, "when it speaks of being filled with the Spirit, exhorting, admonishing, edifying one another, and speaking to one another in psalms and hymns and spiritual songs, letting the Word of Christ dwell richly in us."

"People who are weak, lethargic, little interested in growing in the grace of God, not accepting the gifts of the Holy Spirit, who would empower them to be living, active, dynamic members of the body of Christ—these are the people who sorely need the ministry of their fellow members in His body."



PEOPLE and EVENTS

Senior College Will Dedicate Next Spring

The dedication of Concordia Senior College in Fort Wayne will be held during the spring of 1958, the Board of Control decided at a recent meeting.

Although the college will officially open with a service of consecration on September 10, the board wishes to have the entire physical plant complete before the formal dedication.

All buildings and educational facilities needed for the first year's work will be ready on opening day, except the chapel, the gymnasium, and the library basement. The gymnasium is scheduled for completion in mid-October, and the chapel in December.

The synodical membership in the Fort Wayne area and the public are invited to the opening service. President Martin J. Neeb will preach.

Approximately 200 students will register for the first class.

The faculty, numbering 23, is now complete for the first year of instruction.

Synod has asked President John W. Behnken to designate Sunday, September 8, as a day of prayer for Concordia Senior College.

Dr. P. G. Schmidt, St. Olaf Choir Manager, Dies

Dr. Paul G. Schmidt, 81, manager of the St. Olaf Choir for 50 years, died July 26. Preceding him in death two years ago was the choir's founder-director, F. Melius Christiansen.

The two long-time associates met at the U. of Minnesota when Schmidt (Phi Beta Kappa, 1897) joined the male chorus directed by Christiansen.

As a St. Olaf faculty member in 1903, Dr. Schmidt persuaded the president to invite Christiansen, the then little-known Norwegian violinist, to head the music department at Northfield, Minn. In 1906 the St. Olaf Band, organized by these two men, was the first American musical organization to stage a concert tour around Europe.

Schmidt's son Fred succeeded his father as manager of the choir in 1950.

Dr. Schmidt's father was Dr. F. A. Schmidt, a graduate of Concordia Sem-

inary, St. Louis, 1857, and a professor at the same institution from 1872 to 1876.

Paul Schmidt will be remembered for his magnificent bass voice.



SIXTY STUDENTS completed the 8-week summer school session for teacher-training junior college graduates at Concordia College, St. Paul, Minn. The courses, prescribed by the Board for Higher Education, were under the auspices of the Seward Teachers College. Five of the 60 cadet teachers who will instruct in Lutheran schools this fall are shown leaving the chapel at the close of summer school:

L. to r.: Verle Paul, Wesley Klein, Lois Tesch, Ruth Woizeschke, Annette Brauer.

U. of Chicago's Federated Faculty Adds Fourth Lutheran

Dr. Joseph A. Sittler, 53, professor of systematic theology at Chicago Lutheran Theological Seminary (ULCA) at Maywood, Ill., for the past 14 years, has been appointed to a similar post in the Federated Faculty of the University of Chicago.

Dr. Jerald C. Brauer, dean of the faculty, announced the appointment in Chicago.

Both Dr. Sittler and Dr. Brauer, who became dean early in 1955, are pastors of the United Lutheran Church in America.

Also on the faculty are Dr. Jaroslav J. Pelikan, Jr., formerly professor at Concordia Seminary, St. Louis, and a member of the English District of the Missouri Synod, and Dr. Granger Westberg of the Augustana Lutheran Church.

River Forest Opens Graduate Program

Sixty-three men and 10 women matriculated in the new graduate program at Concordia Teachers College, River Forest, for the 1957 summer session graduate offerings — the first in the college's history.

"The enrollment exceeded all expectations for the first graduate offers," announced Dr. Albert G. Huegli, director of the graduate division. The graduate students came from 15 states.

In addition to the graduate students there were 506 undergraduates on the River Forest campus this summer.

The Graduate Council and the faculty are preparing a program for graduate students for the summer of 1958. Inquiries and details about requirements for the Master of Arts in Education may be had by writing to the Graduate Division Office, Concordia Teachers College, River Forest, Ill.

Dr. Niemoeller Stresses Racial Coexistence

By the end of this century the white man's supremacy would be supplemented by a "non-white and non-Christian majority" as an inevitable result of the predicted population of 1,800,000,000 whites and 5,200,000,000 non-whites in the year 2,000, Pastor Martin Niemoeller told delegates to an institute on world Christianity at Drew University, Madison, N. J.

The president of the Evangelical Church of Hesse and Nassau made these observations in his address to the institute, sponsored by nine seminaries of the New York-Philadelphia area in co-operation with the World Council of Churches.

West German Protestants, he said, were convinced that coexistence was not possible between Christianity and the Communist world, but East German Protestants "have learned to coexist" although under sustained and subtle pressure from the Reds.

In West Germany, the Roman Catholic Church "makes relations rather difficult at times, but it makes allowances in East Germany," he said.

FROM SORCERY TO B



pageant
renunciation
Sorcerer
k man

*The church in Yaramanda,
New Guinea, celebrated
Pentecost by baptizing
a whole congregation*



s of dead relatives hover around

SOMETHING NOT commonly practiced in connection with Baptism took place in New Guinea on the Friday preceding Pentecost.

Before thousands of fellow men, 298 Enga catechumens renounced tribal superstition and all the works of Satan.

In a primitive pageant which the catechumens themselves dramatized and staged they told their part of the world that they had broken completely with ghost cults, evil, and sorcery, to live in Christ and for Him only.

EARLY PENTECOST morning about 6,000 natives and 38 of Synod's New Guinea staff gathered near a large white cross erected outdoors near the Yaramanda station in the central highlands.

A procession of catechumens and missionaries walked under a rustic arch supporting a cross. The catechumens took their seats on planks hewn from rough timber with hatchets.

In the three-hour morning service on June 9, 1957, 298 souls were baptized. Most of the catechumens dressed in white; only a few wore native garb. Group by group they came in single file to the altar for Baptism.



with God's Word frees patient

*Natives chase ghosts and sorcerer
to signify Christians drop evil cults*



BAPTISM

Immediately after the Baptism of a whole congregation, 204 received Communion. A Sunday school of 94 children was brought into communion with the Triune God. A potential voting membership of 107 members was created.

This was the first class of catechumens to receive the Sacraments in the Yaramanda circuit.

THE HOLY SPIRIT had set the stage for this event nine years ago when the missionaries asked a few laborers to remain at the mission station for further Christian instruction. The number grew with the years as God added souls almost imperceptibly.

In 1948, when Synod's missionaries arrived at the out-of-the-ordinary place of Yaramanda, the tribes had no written word. The missionaries faced the Herculean task of learning the Enga language and giving the natives a written language.

Old Enga words became loaded with new Christian meaning. After years of word-work, the young missionaries gradually crystallized expressions of Christian truths.

Through the help of the Holy Spirit, new Christians in New Guinea found a precious treasure in their old Enga words. The liturgy translated especially for Baptism and the Lord's Supper epitomized this language struggle.

Indoctrination of this unusual catechumen class posed problems. Many Engas came at various intervals. Older Engas could not learn so quickly as younger ones. Had it not been for the patient and long teaching sessions in the evenings around the fireplace in their grass-thatched houses by fellow catechumens who had become teachers of small groups, the staff would still be instructing the Engas.

THE 28 CONTINUOUS days of examining each individual showed that God had blessed the many years of indoctrination. Young and old knew in whom they believed and bore witness of a deep love and trust in Christ, the Savior.

During the months preceding their Baptism, the catechumens who had forsaken tribal cults for Christ's sake felt the heavy hand of persecution from fellow tribesmen.

Miraculously, only a few weeks before the service, the leaders of various tribes ordered the natives to help the catechumens with the enormous job of taking care of the thousands planning to witness the Baptism.

(Continued on page 6)

Food for the visitors



Missionaries lead 298 Engas to service



Procession walks under cross



Missionary W. L. Burce addresses catechumens and 6,000 witnesses

FROM SORCERY TO BAPTISM



Powai and wife receive Holy Baptism

In the New Guinea highlands, some people came from distant places, as far as two days' walk; these people needed housing and firewood in Yaramanda.

Houses were built and food and firewood stored. Thanks to God, the heathen gave a tremendous lift.

SIX WHO HAD BEEN special sorcerers and two former sorceresses were baptized. While all the catechumens had performed some kind of magic or witchcraft, these eight Engas were specialists.

One was *Nongope*, who buried people with his magic.

Bae healed native victims of black magic with *si* (limestone and the tooth of an opossum), handed down to him by his father.

Sorceress *Rerome*, allegedly possessed by a dead man's ghost, is reported to have had the power of foretelling the future and divining the identity of thieves and the whereabouts of lost pigs.

Catechumens approach altar for Baptism



EVEN THE NAMES of the catechumens were uncommon. Engas name their children in remembrance of an event or object occurring at the time of birth or after unmentionable things.

One woman bore the name "Dried Up"; a man, "Earth Grub"; other women: "Stink," "Struck," "Armband," "Non-Rational."

These old names grew more and more repulsive to the catechumens as they grew in Christian faith.

They were baptized with new, meaningful Christian names bearing a weighty emphasis on mission work, such as: "Gather In," "Bring," "Seed," "Road," "Teaching," "A Notice to Come."

In His own way, God brought together in an unusual Baptism and in the one true faith a singular people living in an extraordinary land. Great and marvelous are Thy works, Lord God Almighty!

OTTO C. HINTZE



Teacher Andrew and Missionary Hintze baptize



Missionary Hintze gives Communion

Briefly Told

● Edward W. Klammer of the Music Department of Concordia Publishing House, St. Louis, was elected to the Board of Directors of the Music Publishers Association of the U.S. This organization, which is the oldest trade association in the music industry, held its 62d annual meeting in New York in July.

● Philip Florip, 31, resigned his position as car-body and fender mechanic with a motor company in Silver Spring, Md., sold his house, and took his wife and two children to Springfield, Ill. There he will enter Concordia Seminary this fall for five years of study preparatory to entering the ministry. Calvary Church, where he was a deacon and an elder, held a special service of benediction for the Florips. His membership experiences at Calvary Church and the blessings that came to him and his family moved him to prepare for full-time service in the church.

● After a 6½-year term of service in Synod's mission in Japan, lay worker Edward H. Tewes and his family returned for furlough in Spokane, Wash., where they lived before they went to the Orient. As business manager for the Japan Conference since 1951, Mr. Tewes was the first such layman in the field. Mr. and Mrs. Tewes have three children: Nancy, a high school student; Edward, in the eighth grade; and Janet, of preschool age, who spent most of last year in a cast. She suffered from tuberculosis of the spine. Until Mr. Tewes returns to Japan, Ralph Gihring, another lay mission worker in Japan, will serve as business manager of the Japan Conference.

● When Ed. Moleske volunteered to paint the interior of St. Paul's Church, Kirkland Lake, Ontario, after his confirmation there (WITNESS, July 16, p. 23), he was assisted by a fellow sergeant, Phil. Porto, also stationed at the U.S. Air Force base in Ramore. Now Mr. Porto "is presently in my adult confirmation class," writes Rev. Carl L. Wagner.

● Glen H. Stassen, 21, son of Presidential Disarmament Assistant Harold E. Stassen and June graduate with a Phi Beta Kappa key from the U. of Virginia, disclosed that he is giving up a career as a nuclear physicist to enter Southern Baptist Theological Seminary in Louisville to study for the ministry. His father is a prominent Baptist layman.

First Three Missionaries to Korea Leave in September

The first three missionaries of Synod to open the field in Korea will leave the States in late September.

The three men are Rev. Kurt E. Voss, Paul Bartling, and Maynard Dorow.

Pastor Voss of Springfield, Pa., was missionary in Wanhien and Hankow, China, from 1939 to 1946. His wife, a native of Norway, and their three daughters will accompany him. His father is Rev. E. H. Voss of Saginaw.

Paul Bartling, the son of Dr. and Mrs. Victor Bartling of St. Louis, vicar in Nigeria. His wife has her Master's degree in public health from Yale University.

Mr. Dorow, the son of Mr. and Mrs. William Dorow of Garner, Iowa, is married to Shirley Groh, former field secretary for the Lutheran Deaconess Association.

The men will spend a year in Seoul, where they will study Korean. In 1958 they will be joined by Won Yong Ji, a native of Korea and a St. Louis Seminary graduate, who will serve the coming year at Jehovah Church, St. Paul.

The missionary candidates and their wives, who attended orientation courses in the Mission School of the St. Louis seminary this summer, are shown in the accompanying picture.

Front row, l.—r.: Paul and Ruth Bartling, Won Yong and Aei Kyong Ji, who will go to Korea; Vivian Harley, Ken Bauer, New Guinea; Drs. H. H. Koppelman and O. H. Schmidt of the Board of Foreign Missions.

Second row: Henry and Dorothee Schriever, Japan; Juraine and Lorene Hornig, Philippines; Rita Wiebe, R. N., New Guinea; Lois and James Fergin, India; Dale Busse, New Guinea; Prof. W. J. Danker, Director of Missionary Training.

Third row: Darrell and Joann Quigley, Japan; Maynard and Shirley Dorow, Korea; Hildegard and Walter Fehrmann, Marie and James Larson, New Guinea.

Not represented: Mr. and Mrs. Robert Schmidt, Venezuela; and David Disen, Mexico.



Progress in Race Relations Slow, Institute Reports

"I believe that some hope must be held out to the people who are living in the South. We need a refugee program for people who are behind the cotton curtain," Rev. Clemonce Sabourin told the Lutheran Human Relations Association of America.

The LHRAA met in connection with the 8th annual Valparaiso University Institute on Human Relations, held on the Indiana campus July 26—28.

"Progress may seem interminably slow—and to some, too slow," stated Rev. Leslie Frerking of Charlotte, N. C.

"The church should not sell the Holy Spirit short," he cautioned the group in citing definite progression in human relations by the church long before the critical Supreme Court decisions.

The 100 who came from distances as far as California and New York also heard Dr. Herman Long of Fiske University, Nashville, discuss the housing problem as it affects race relations.

Speaking on "The Communion of Saints—Its Historical Connotations," Dr. Thomas Coates, professor of religion at Concordia Senior College, Fort

Wayne, said: "The life that we draw from Christ, the church's Head, we must share with, and communicate to, our fellow members in this spiritual body—all of them. The relationship that exists in the church is not only vertical; it is also horizontal."

Rev. Walter Heyne and Ernest Williams, both of St. Louis, were re-elected LHRAA president and treasurer respectively; Paul Simon, Troy, Ill., vice-president; Pastor Sabourin of New York City, secretary; Prof. John Strietelmeier of Valparaiso U., member of the Board of Directors.

Church Unions Disregarding Doctrines Indicted

"It is not you who are troubling the church," Rev. Edward J. Young of Westminster Theological Seminary, Philadelphia, told the General Assembly of the Orthodox Presbyterian Church, "but those who seek to bring all the churches together regardless of creedal and doctrinal differences."

At the body's 24th annual meeting in West Collingswood, N. J., he urged delegates to preach "the whole counsel of God as set forth in Scripture."

III — "Until Death Us Do Part"

When the Creator joined Adam and Eve in holy wedlock, it was His will that the marriage bond be permanent. By marriage a man and a woman become "one flesh" (Gen. 2:24).

Therefore, what God has joined together, man must not put asunder (Matt. 19:6). God reserves the right to determine when and how the marriage tie is to be severed.

According to God's will, divorce should never really occur. The Sixth Commandment of the divine Law: "Thou shalt not commit adultery" demands loyalty on the part of both spouses "until death us do part." Accordingly the church strives to preserve every marriage and tries to prevent every type of divorce.



ANEY, INC.

The Lawgiver Makes One Exception

Marriage authorities have counted 43 legal grounds for divorce in our 48 states. But only two of the grounds are valid before God. Jesus makes only *one* exception. He says: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matt. 19:9). Hence it is also true: Whosoever shall put away his wife for fornication and shall marry another, does not commit adultery. The *one* exception Jesus makes is fornication, that is, illicit sex relations, infidelity on the part of a spouse. Naturally, there must be proof of the sin, not merely suspicion.

Fornication does not necessarily terminate a marriage, nor does a Christian pastor counsel that the spouse sinned against may immediately apply for a legal divorce. On the contrary, the pastor counsels the Christian

"What God Hath Joined Together"

spouse to forgive the sin and, if at all possible, to re-establish the marriage. The Lord may use such a bitter experience for a salutary end in the future life of both spouses.

In the light of Jesus' words, however, a divorce may not be denied the spouse sinned against unless the latter contributed to the unfaithfulness or committed the same sin. But forgiveness must be granted in every case if the guilty party repents. A Christian will harbor no grudge or ill feeling against an unfaithful spouse.

Desertion

Though Jesus names only one legitimate cause for obtaining a divorce, the apostle Paul mentions another case in which the innocent party may not enact, but will suffer, the dissolution of his or her marriage. Paul writes: "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases" (1 Cor. 7:15). At first glance, we have here an apparent contradiction. If Jesus names but one exception, how can there be another?

We may be sure that there is no contradiction. Jesus is God, and He is the Truth (John 14:6). Paul writes what the Holy Spirit taught him (1 Cor. 2:13; 7:10). Both statements are God's.

Jesus and Paul are dealing with different situations. Jesus permits a husband to put away his wife and remarry if his wife is guilty of fornication. Even though she may desire to resume the marriage, the husband has the right to end it.

Paul, on the other hand, speaks of a union that has already been broken by desertion on the part of one spouse. The couple are no longer living together. The efforts of one to bring back the other are in vain. The one who applies for a legal divorce is not putting his spouse away. That has already been done by desertion and refusal to return.

Considerable time is required to establish the fact that malicious desertion has taken place. Prolonged efforts should be made to win back the deserter. Those who rush to the divorce court as soon as the one party has "departed" condemn themselves as welcoming rather than deploring the break and are therefore likewise guilty before God. The sincere Christian will do all in his power to persuade the deserter to return.

In true cases of malicious desertion, "the brother or sister is not under bondage" (1 Cor. 7:15). Normally, husband and wife are bound together as long as they live (Rom. 7:2, 3; 1 Cor. 7:39), but "in such cases," de-

sertion, they are not under bondage, literally not enslaved. Martin Luther explains this: "If he is not under bondage, he is free and loose; if he is free and loose, he may change [change his status — remarry], just as though his spouse had died."

Application to Believers

Some people hold that this second exception applies only when an unbeliever deserts. The wording of 1 Cor. 7:15 seems to support this view; yet the principle certainly applies to all deserters. It is not the faith or unbelief of the deserter, but willful breach of the marriage that sets the deserted one free and gives him or her the right to remarry.

Can a church member who wantonly deserts husband or wife remain a believer? Is he any better than a nonprovider, of whom Paul writes: "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel" (1 Tim. 5:8)? Hardly. To desert means to live in open and flagrant violation of God's Law. Such a deserter has denied the faith, and a Christian congregation will promptly deal with him according to Christ's direction (Matt. 18:15-17). His impenitence brands him "an heathen man and a publican."

Divorce on Other Grounds

Any divorce procured on grounds not included in the two allowed in the Scriptures transgresses God's Law. Temporary separation because of incompatibility is permitted (1 Cor. 7:10, 11), but not absolute divorce. Though granted by the state, such a divorce, in view of Jesus' statement, would still be a violation of the holy will of God. Man cannot declare right what God has forbidden, and no Christian has the right to avail himself of the laxity of laws drawn up by the state. For example, a Christian is not free to engage in idol worship because the laws of our country grant each citizen religious freedom. "We ought to obey God rather than men." (Acts 5:29)

A person who has divorced a spouse on unscriptural grounds may therefore not enter upon a new marriage; Jesus says that he commits adultery (Matt. 19:9). For that reason a faithful Christian pastor will not officiate at such a marriage; if he were to officiate, he would pronounce the church's sanction and God's blessing upon a forbidden union. A pastor will always make inquiry whether a previous marriage has taken place before he solemnizes a marriage.

Is Remarriage After Unscriptural Divorce Permissible?

In the light of Jesus' words, "Whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32), remarriage after divorce on grounds other than fornication or desertion is apparently ruled out.

Nevertheless our church has always held that the innocent party does possess the right to remarry, because the spouse who has obtained a divorce on unscriptural grounds has become guilty of malicious desertion.

Does this view conflict with the words of Jesus? "Her that is divorced" does not necessarily refer to a woman who has been divorced by her husband, but the words may also refer to any woman who puts away her husband on grounds other than fornication or desertion. The original Greek text employs no definite article before *divorced*. If the text said "the divorced

woman," we might be compelled to think only of the particular woman of whom Jesus had just spoken. The absence of the definite article makes the statement general.

The RSV accurately translates: "Whoever marries a divorced woman commits adultery." Jesus could have meant only that one woman and others like her or any woman who puts her husband away by obtaining a legal decree of divorce on unscriptural grounds.

Mark 10:11, 12 quotes Jesus: "Whosoever shall put away his wife and marry another, committeth adultery against her; and if a woman shall put away her husband and be married to another, she committeth adultery." On this passage the conservative *Hirschberger Bibel* comments: "Whoever marries a woman that is herself the cause for the divorce lives in adultery with her. But the remarriage of a woman unjustly put away, or that of a man wantonly deserted by his wife, cannot be meant here by the Lord, since it is permitted in 1 Cor. 7:15." The Words of Jesus and St. Paul are the Word of God.

Conclusions

A Christian spouse will not agree to an unscriptural divorce suit, but will do all in his power to forestall and hinder it. A divorce brought about by collusion as well as by default is an abomination to him. He will not permit trumped-up charges against him to go uncontested, but will let it be known that the guilt for this divorce does not rest upon him.

A Christian party in such a divorce will not rush into a new marriage, but will wait, pray, and labor to persuade his departed spouse to return and continue the marriage. In this effort he will have the co-operation of his pastor and his church (Matt. 18:15-17; James 5:19, 20). Only when all efforts at reconciliation have proved fruitless will the innocent party think of remarriage. For only after sincere and persistent efforts at reconciliation have been made, may unscriptural divorce be considered the equivalent of malicious desertion with freedom to remarry.

The spouse who seeks and procures a Biblically invalid divorce does not have the right to remarry; whosoever marries him likewise commits adultery. Divorce is not an easy way out of marital difficulties. It plunges the guilty spouse into even deeper guilt before God. "Adulterers God will judge." (Heb. 13:4)

Unscriptural Divorce and Church Membership

A final question: If a man divorced on unauthorized grounds remarries, repents, and then asks the church to restore him to good standing, may the church receive him? May he continue in the second marriage, or must it be dissolved before he can be accepted?

The general principle is that genuine repentance must be followed by restitution — the wrong that has been done must be made good. A thief must restore the money he has stolen.

Restitution is not always possible. A murderer cannot give back the life he has taken, nor the slanderer the good name he has ruined. Here, too, legally, a second marriage cannot be dissolved except by divorce on legal grounds.

The question arises: Shall the church encourage the guilty party in the first union to desert a second wife? Or shall the church suggest that the man commit a wrong

Witness Comments

The Romance of "Foreign" Missions

The romance of foreign missions finds dramatic expression in Missionary Hintze's "From Sorcery to Baptism" in this issue of the WITNESS.

As you sit at home — amid luxuries that would startle the natives of Yaramanda — thank God for the missionaries and their families who heeded the call of Christ to foreign fields. Remember in your prayers the teachers and deaconesses, the doctors and nurses, who cheerfully answered a divine summons to earth's remotest nations.

These ambassadors of the Savior who represent you abroad excite admiration. They re-establish faith in the power of the Gospel to save and transform lives.

Does distance lend enchantment to the view?

The 298 newly baptized Yaramanda Lutherans have many brethren in similar ethnic divisions of mankind inhabiting urban and suburban communities in the United States. Do these souls present a less attractive mission field because they are closer to home? Does your heart beat faster for foreign missions than it does for home missions?

Many of the Yaramanda Christians felt the "heavy hand of persecution." Others had to renounce tribal cults and disavow cherished beliefs before they dared profess the faith produced by the Spirit of the living God.

Christians of America sympathize with their brethren in Yaramanda. Americans generally pull for the underdog; their sentiments run to the man or the team on the short end of the odds.

What of the odds against the local Yaramandan who lives in the slums or on the other side of the tracks, where people often lose their sense of dignity and self-respect, where people sometimes defiantly resort to violence and crime — bringing shame and contempt upon their race?

How shall the Yaramandans of America be lifted up if they are not loved — loved in the spirit of Christ?

Is there no romance in home missions?

Forget to Remember?

"Remember how fast they forget," reads copy for a network ad. Reversed lettering on the silhouette of a woman's head spells: "She'll forget what you say before she can buy what you sell."

The clicks of millions and millions of dollars play a pizzicato obbligato for much of advertising's swish and swagger and know-how to make an impact on your eye and ear and memory — and wallet.

The church, like industry, needs enterprising individuals who have ideas, aggressiveness, and initiative. Often the church uses these qualities to good advantage. But infinitely more must the church remember that it is the Holy Spirit who calls, gathers, enlightens, sanctifies, and keeps the Christian in the true faith.

Is the church looking for God in the spectacular and forgetting the still small voice?

Jesus promised: "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."

Without the Spirit, faith is helpless, hopeless, sick. When Christians rely on the power of the Spirit and the power of the Word, the individual is strong, the congregation is strong, the church is strong. The blessings from such blessed remembrance the church can never afford to forget.

With Compliments

"Where did you go on your vacation?" someone asks Teacher Beck or Pastor Paulsmeyer.

"I went to summer school!" is his enthusiastic reply.

The whole church should join in this enthusiasm for the summer "re-creation" of its pastors and teachers received in courses, workshops, and institutes at synodical colleges and seminaries.

More and more of Synod's spiritual leaders will say, "I've been to school." The School for Graduate Studies at Concordia Seminary, St. Louis, this summer had an enrollment double that of last year. Concordia Teachers College, River Forest, and Valparaiso University are planning new departments of graduate studies.

Laymen and women are also saying, "I went to Concordia Seminary this summer." Ten men and one woman took courses under the new program leading to the Master of Arts in Religion degree. They will return to parish schools and Lutheran high schools and colleges with new insights from the Scriptures to share with students.

"Hats off" to the congregations who made it possible for their pastors and teachers to say, "I went to school this summer!" In most instances their enrollment in summer school required long-range planning and subsidy. Congregations looked ahead and included in the annual budget the cost of the program. They provided help for the time their workers would be training for better service.

These congregations will reap liberal dividends on their investment — through richer teaching and preaching, for one thing. But they also practice good stewardship by encouraging the use of our many schools and colleges *eleven* months of the year, not just nine.

Congregations know, too, that these summer schools provide a way to multiply the witness of the members around the world. Candidates for Home and Foreign Missions, for example, get further training in the summer sessions at the St. Louis seminary. Wives, fiancées, and nurses join the candidates. This summer, students from five seminaries and universities joined 57 students of the St. Louis seminary in Bible study. Ten per cent of the pastors came from other churches, including seven from other Lutheran churches.

seven from other Protestant denominations. These people go away with a new appreciation of the rich doctrinal heritage The Lutheran Church — Missouri Synod has shared with them.

Three cheers for the far-sighted congregations whose pastors and teachers can say: "I went to school this summer and found it quite a vacation!"

ARTHUR M. VINCENT
Director of Public Relations
Concordia Seminary, St. Louis

The Wonders of God's Love

"I don't understand," people sometimes say, "how God can forgive our sins freely, for Jesus' sake, without merit or worthiness in us."

No man can understand this doctrine. This wonder of God's love transcends all human comprehension. That God should so generously forgive His enemies and pay the price of their iniquity by sentencing His only-begotten Son to suffering and death is beyond human reason.

Thank God that you are not required to understand this but that the Spirit leads you to believe it! "Being justified by faith, we have peace with God" is the divine formula for perfect peace. Having peace with God, your heart will also have the peace of God that passes understanding, the peace which the world neither knows nor is able to give.

Are you longing for peace? It is as near to you as your Bible.

Loose Leaves

No "Exaggeration"

It may seem like exaggeration to say that [the *Greek-English Lexicon* by Arndt and Gingrich] is the finest New Testament lexicon ever published, but it is literally true. . . . The book is even better printed than the German text on which it is based, for the subdivisions of words are indented, so that the student can hardly miss some important meaning which is specially relevant to the passage he is studying. The type and format are the top product of the Cambridge University Press in England, where the book was set up. The price [\$14.60] is much less than a commercial undertaking would have demanded — for the Missouri Synod Lutheran Church subsidized the publication in the interest of theological learning and of Greek New Testament studies in the English-speaking world. One can hardly speak too highly of this dictionary. One has only to use it for fifteen minutes to discover what a treasure it is! Clergymen and laymen — there are some of them — who read the Greek Testament every day will find this book one of the most delightful as well as most informative and up to date of helps to their studies. — Frederick C. Grant, noted N. T. scholar and professor at Union Theological Seminary in the *Churchman*.

Harvard Reviews Arndt's Commentary

Professor W. F. Arndt [was] the New Testament professor at Concordia Seminary (Lutheran Church — Missouri Synod) for more than 35 years. . . . Together with Gingrich he has produced the English edition of W. Bauer's N. T. Lexicon, and his voluminous commentary on Luke makes it clear that he knows how to use his linguistic and lexicographical skills.

He presents his commentary as not only conservative but built on "the position that the Bible is the Word of God . . . and that Luke's Gospel, being part of the Holy Scriptures, has been given through divine inspiration and must be treated as having that kind of origin." . . . In a situation where, especially in the U. S., there is almost no communication between liberals or half-liberals

and conservatives . . . some comments may be called for.

1) It is of great value to have access to — and make use of — a commentary of this sort since there is much complacency in liberal scholarship. . . .

2) The conservative approach has with it a seriousness which fosters deeper study where the liberal finds ways out before the study has begun. Arndt's exegesis of Lk. 20:41-44 as a reference to a two-nature Christology is worth consideration.

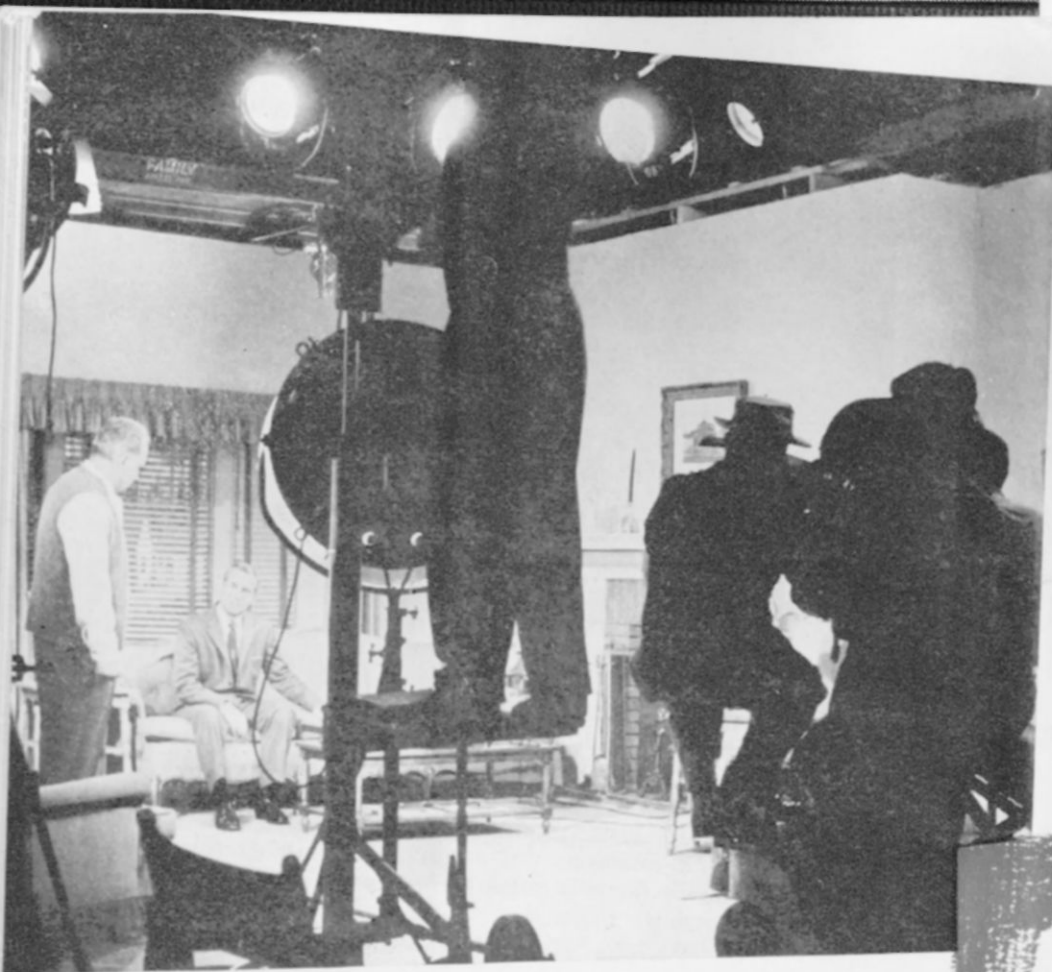
3) Liberals often construe a false picture of conservative scholarship. The biblicism of men like Arndt does not exclude an openness to synoptic problems or matters of textual criticism; the latter looms large and is handled very competently in this commentary. The discussion of the longer text in Luke's account of the Lord's Supper is a good test case.

4) . . . In the field of biblical studies the main stream of modern protestant scholarship has much more in common with the Roman Church than with the biblicistic protestants. I guess that such a remark is only flattering to Dr. Arndt, but it sheds much light on how deep a cleavage there is within Protestantism, sometimes even within one and the same denomination, when it comes to the Bible.

In addition to and as a summary of these remarks it may be said that all will profit by not forgetting this commentary. It is valuable not only as an exponent of a specific point of view, but as a good and solid commentary on the details verse for verse. — KRISTER STENDAHL, assistant professor of New Testament, in *Harvard Divinity School Bulletin*, June 1957.

She Gave Him Long Ago

A friend said to a mother whose son had been appointed as a foreign missionary: "I hope you will be able to give him up for the work." "Oh," said she, "I gave him up to God in his infancy, but never knew until now where God wanted him." — *Sunday School Times*.



On the set, top-flight cameramen, director, and lighting technicians move dimly in the shadows as professional actors play a scene lighted to exacting technical specification.



Synod's TV program "This Is the Life" has a single purpose, say executive secretary Melvin F. Schlake and religious director Herman W. Gockel: To present the message of "sin and grace" clearly, forcefully, and in a way that reaches the minds and hearts of the unchurched viewers in terms of their own lives and problems.

Under God's blessing the producers have developed over a period of years the writing and filming techniques designed for a maximum achievement of the program's purpose.

In St. Louis the Lutheran TV Production Committee, in guiding "This Is the Life," has appointed a script committee of eight men and women, pastors and laymen, who take every precaution to formulate appealing story ideas that convey the Christian message.

From early beginnings in the new field of television, the committee has reached a spirit of understanding and co-operation with the film professionals to dramatize the message of salvation through faith in Jesus Christ.

To balance the technical details with the presentation of the Savior's blood-plledged forgiveness of sins and abundant life, every episode in the series is carefully edited at the studios of Family Films.



Next day's filming schedule is checked to most economical use of actors' time, erect sets, and other co-ordination details that pack a half-hour episode in just two days' shooting.

THIS THE L

A TV Program with a Story





Professional writers confer and revise scripts continually with Dr. Gockel (center), and Family Films executive producer Pierre Coudere (right).



Final contract details are discussed by Schlake (center) with Family Films president Sam Hersh and his secretary, assuring highest standards of professional production.



Sensitive direction is vital to story success, for mere voice inflection can often change the meaning of lines. With carefully selected actors in the cast, Director William Claxton interprets Dr. Gockel's views prior to the scene's "take."



Although two miles of film are shot for every program, this film must be edited down to 2,700 feet for a 29-minute, 30-second episode after the first "rough-cut" film is checked and okayed.



The series goes to stations across the nation from the Audio-Visual Department of Concordia Publishing House.

A family series often demands young actors to figure importantly in the Christian message. Actors Guild rules require a social worker for every four children to maintain their educational needs during studio hours.



One of the numerous awards to "This Is the Life."

Behind the Scenes in "This Is the Life"

MELVIN F. SCHLAKE
Executive Secretary,
Lutheran Television Productions

Behind the scenes in the filmed TV series "This Is the Life" is a story of many technical elements guided to a fundamental purpose. There is even a deeper behind-the-scenes story of determining that purpose and the means to achieve it.

With a rich background of the church's experience through the Lutheran Hour on radio, Synod began to think seriously of the program two years before "This Is the Life" appeared on TV in 1952. A television committee of laymen and pastors sought the best use of this God-given medium for the Gospel message.

The committee decided to use the dramatic story illustrating the value of the Christian message as it relates to the modern-day life of the viewer, particularly the unchurched viewer, who would be more attracted by human drama than by a sermon. The precedent was well founded. Jesus used parables.

Less than a year after the series' introduction, the TV industry was surprised to find that literally the "world's most televised program," according to the *Saturday Evening Post*, was not quiz or comedy, but "This Is the Life." This position it has strengthened, as shown in a recent article in *Look* magazine, "The Lutherans' Big TV Hit." The program has received numerous awards from civic organizations and TV publications.

Stations, finding it a welcome addition to public service programming, have shown the series on TV time which would be valued at more than \$2,000,000 a year if that time were purchased at commercial rates. With responsibility for an annual budget of \$750,000 for production and distribution, the committee annually produces 26 new episodes. A by-product is the program's ideal use as church and Sunday school films, handled by the Audio-Visual Department of Concordia Publishing House, which returns a significant financial gain and reinforces the message of Christ.

"This Is the Life" strives to help win men everywhere to faith in Christ as the personal Savior. Letters, averaging 3,000 weekly, tell how the program sustains and refreshes faith and ask for further guidance from the booklet offered by the program. Following up these requests, pastors send reports on new souls won for the church. The effect of "This Is the Life" cannot be judged in terms of statistics. The letters and reports indicate the effects which can be seen, like the 10 per cent of an iceberg above the water, while below the surface lies the inestimable value of the TV series.

Reaching across the U. S., where it is available to 99 per cent of TV homes, and into Canada, Hawaii, Puerto Rico, and via the Armed Forces network, "This Is the Life" is the TV committee's way of helping to execute the Lord's great commission.

Letters Show Effectiveness Of TV Ministry

"You cannot measure church work by statistics, nor a soul by the dollar sign," concludes Dr. Herman W. Gockel, religious director of "This Is the Life."

Clues to the effectiveness of the TV ministry are constantly found in the weekly mail and in the Telemission reports. Every letter received, usually requesting the booklet, is forwarded to the pastor nearest the writer for personal contact. This procedure is known as the church's Telemission program.

Results of "This Is the Life" are seen in these excerpts from typical letters:

Brought to Christ

"I have a member here who was won through a combination of 'This Is the Life' and our Easter Sunrise Service. He listened regularly and, his interest aroused, attended the service. He has not missed a single service since and was confirmed recently."

"We have made a follow-up to a letter and found the lady very receptive. We have given her name to the pastor at another city since that church is much closer to where the family lives."

"Regarding a Telemission follow-up: The lady who requested the tracts is attending our services. 'This Is the Life' has opened the door of our church to her."

"When we called on a man who wrote for the booklet, we discovered he is a Christian. We learned further that he credits our TV program and the booklet for bringing him to Christ. I am sure his soul needs are being met."

"A mother's nice letter states that seeing 'This Is the Life' awakened her conscience about church neglect. She wanted to make a clean start. She began instruction with me and finished by mail when she moved away. The family has joined the Lutheran Church in their new town. Again our gracious Lord has used our TV program to bring a young family back to their Lord."

"My children and I had been trying to find a church where we could understand the Word of God. Watching the TV program, it seemed this is the way we wanted to live. We went to the nearby Lutheran church and in a few weeks every doubt and uncertainty was gone."

"The confused woman who wrote had been an alcoholic, held low-theater and night-club jobs, and was guilty of serious sins. She wants to regain the Christian faith of her youth and has promised to come to church. It may

be a long struggle, but 'This Is the Life' has led her to us, and the results will be in God's hands."

"New to this town and coldly received, I began letting it be known through our ads and signs that our little church was a part of 'This Is the Life.' Believe me, it helps prepare the soil very well. People act friendlier, and this morning I met a family who watch the program and told me they would join our church."

Life's Trials Overcome

"Having lost my dear husband, there are times when I question the love of God. But your booklet and TV program help me realize that God knows best. Thank you for these blessings."

"Recently, after seeing your impressive program, my husband and I went to church together for the first time . . . indeed a miracle."

"So nervous and despondent that life was not worth facing, I took an overdose of sleeping pills. I was barely revived; during convalescence I watched 'This Is the Life.' With a new purpose in life, I now run a small store, not so much to make a living but to befriend others who need help."

Other Denominations

"As a Baptist pastor I am thankful for your program's services. I urge my members to turn on your program."

"Though a Lutheran pastor not of your Synod, I hear countless unsolicited compliments on your TV program from people of Baptist, Methodist, Episcopal, Presbyterian, and other churches. They state it gives answers to problems in the light of Holy Scriptures not received from their own church. Through 'This Is the Life' there has been increased respect and good will for the Lutheran Church and its teachings."

"Here in Canada a United Church pastor tells me he has referred his congregation often to the program. And a member of the Anglican Church says it offers spiritual food and Biblical principles for a solution of life's problems."

Special Uses

"'This Is the Life' films, sponsored by LWML societies, have worked miracles in this Army post's penal institutions, chapel, and clubs. We must credit them with increasing attendance at church and in our Bible class."

"Mental patients have been reached and drawn out toward recovery by films sponsored at this institution by the church's Business Women's Guild. At first experimental, the program is enthusiastically endorsed by the medical staff."

LWF—Federation or Church?

By its very name the Lutheran World Federation claims it is not a church but a mere federation. When can an organization claim to be merely a federation? When does it cease to be a federation and assume the character of a church? Must we not say that an organization engaging in church work must be classified as a church irrespective of its name?

We may assume that the LWF originally did not plan or intend to be a church or to engage in church work. However, the federation evidently was drawn into church work. The LWF definitely engages in church work today.

The *Lutheran Herald* (periodical of the United Evangelical Lutheran Church of Australia) stated that the LWF is contributing more than \$100,000 over a three-year period, with the understanding that the UELCA contribute a similar amount, for a revolving loan fund like our Church Extension Fund. Concerning this, the President-General, Dr. Max Lohe, reported to the UELCA District Synod of South Australia: "Loans, free of interest, will be made available to congregations for a 10-year period to assist in the erection of churches, church-halls, or manses." I submit that this operation must definitely be classified as church work.

Furthermore, the LWF has sent Rev. M. D. Fetter of Detroit (American Lutheran Church) to Australia to serve as a specialist in evangelism and stewardship. He will visit conferences and congregations to train pastors and laymen. The LWF has assumed part of the expenses connected with this project. I submit that this project must be classified as church work.

Then there is the work done for and with the *Federacao Sinodal* in Brazil, an organization consisting of four churches of which only one was nominally Lutheran. Several years ago our brethren sought to confer with some of the *Federacao Sinodal* brethren to remove, if possible, the sharp doctrinal disagreement. This bona fide offer was declined. Today LWF is subsidizing the *Federacao Sinodal* seminary at San Leopoldo. Furthermore, the LWF made an effort to provide a professor from Europe as theological leader at the seminary and of the church. I submit that all this must be classified as church work.

In his report to the 1957 LWF Assembly, Dr. Stuart W. Herman says: "The primary interest of the LWF Committee on Latin America was to sponsor a spiritual ministry to diaspora Lutherans and to aid existing congregations and synods." In Dr. Herman's special report "Providing Pastors and Parish Centers" he states: "And partly as a result of the impetus given at Petropolis, the cornerstone of a new seminary for the Spanish countries had been laid in Buenos Aires. . . ." Furthermore: "With 1955 the shift from the problems of organization to the building of churches by the congregations supported by LWF-LA had become very clear." I submit that all this definitely must be classed as church work.

It would be far more pleasant to mention things that are favorable. However, our people are entitled to know and to consider the facts. May God ever grant us grace, understanding, and loyalty to Him and His Word.

JOHN W. BEHNKEN
President of Synod



THE Psalter

Shooting in Secret

Psalm 64:4, 7: "They . . . shoot in secret at the perfect; suddenly do they shoot at him and fear not. . . . But God shall shoot at them with an arrow; suddenly shall they be wounded."

Ever since warfare began, men have lain in wait for their enemy in the tactic called "ambush." Hidden in a secret place, they shoot at the enemy when he least suspects an attack at that time or from that quarter.

Lying in ambush and shooting in secret are ancient devices of the old evil Foe of mankind. He has sworn eternal enmity against God and against man, as the crown of God's creation and the special object of His love. The devil does not fight in the open. He relies upon the sneak attack, upon the shot fired from ambush.

Satan makes a practice of attacking a man when his victim least expects it. And he aims his arrow at the most vulnerable spot. Thus, as we go our unsuspecting way, we suddenly feel the arrow's sting. And the wound is always in the place which has the least protection. The devil always finds the chink in our spiritual armor.

There are many arrows in the enemy's quiver: the subtle thrusts of gossip; the promises of wealth; the allure of worldly pleasure; the appeal to pride; the challenge to rely upon our own worth and works.

It is difficult for the Christian to ward off all of the devil's attacks. As the psalmist indicates, they are sudden and deadly. And not even the strongest Christian is immune to the poisoned darts. As long as we remain in the world, our sinful nature will cling to us, and the devil will be sure to seek out the places that are weak. "We walk in danger all the way."

But we do not walk that dangerous path alone. We have a Protector and Guide who is stronger than the evil Foe and who can help us elude his snares. He is the divine Conqueror, who in the end will destroy the devil and his hosts, for "God shall shoot at them with an arrow." In Him alone we are safe and strong; through Him we shall overcome at last.

THOMAS COATES

Lutheran Customs

THE MISSION FESTIVAL

The first mission festival on record among Lutherans in the United States was celebrated in 1855 at Edwardsville, Ill. The festival originated in Europe soon after the founding of the great Protestant mission societies at the turn of the 19th century.

In order to popularize missions, the societies introduced an annual picnic-style festival. As the societies grew, they developed branches, which observed their own mission festivals on the anniversary of their organization. Eventually entire congregations enrolled as mission societies, all celebrating an annual festival.

The manner of keeping the festival has changed little. Guest ministers give the sermon. Prayers are offered for the success of missions. Mission hymns are sung. Money is given for missions. Churches in some rural areas still observe the festival outdoors.

Much good has come from the mission festival. It has taught Lutherans the need, the duty, and the joy of missions. It has enrolled the whole church in the work of missions.

This is as it should be, for the work springs from the parting request of the Lord: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19). This great commission requires *all* Christians to support the program of taking the Gospel to *all* nations.

Teaching a pagan nation to believe in God is slow work. The apostles repeatedly baptized people after preaching to them for the first time. However, the people were Jews or foreigners who had embraced the Jewish faith. They knew the Scriptures concerning Christ and needed no further instruction in preparation for Baptism.

Today's mission pattern is different. First individuals are won; through the individuals a few families are gained; the families band themselves into a congregation; when several congregations have been established, a church body is organized, which takes over the work.

This is known as "planting the church." The program calls for much faith. Only faith can conquer idolatry, polygamy, infant murder, caste, and persecution. Lutheran missionaries, like the apostles, wait for faith to

overcome social evils. The heart must be cleansed by Christ before there can be moral betterment.

Lutheran world missions choose their missionaries with great care. Men are sent who preach the Gospel from the heart, because heart speaks to heart the world over. Missionaries must be adept at learning a new language. They must adapt to a new and often primitive mode of living.

Besides missionaries, the church sends out teachers, nurses, and medical men to furnish both the message and the demonstration of God's love.

The ultimate goal of missions is to persuade all nations to receive the forgiveness of God in Christ Jesus. Missions are an unfinished task. Although Christian churches are at work in every land, the pagan population of the world increases more rapidly than the Christian population.

We know how hard Paul and the other apostles labored in missions. At the end of the first century, Christian churches had been planted all around the Mediterranean. By the year 300 there were many Christians in Spain, Great Britain, Germany, Russia, India, Arabia, Egypt, and North Africa. One twelfth of the population of the Roman Empire at that time was Christian. By the year 1300 all Europe had been Christianized. In the meantime Mohammed's sword had beaten down Christianity in Asia and in Africa.

The Reformation could do nothing for missions. It had all it could do to strike roots and to defend itself against attack. No permanent Lutheran missions were established until two centuries after the Reformation.

Lutherans also conduct missions in America, because there are many unbaptized and unchurched people here. Missions in North America are called Home Missions. European Lutherans do not engage in Home Missions, because in Europe everybody is nominally a member of the church. In place of Home Missions, they perform the work of Inner Missions, which Lutherans of America call Social Welfare or Social Service.

Because the unchurched in America number many millions, Lutherans are learning to imitate the practice of the early Christians: they talk religion with the unchurched. GERHARDT MAHLER

- Tax exemption — mixing church and state?
- First in rank — pastor or church?
- Alcoholic beverages — on church premises?

What's the ANSWER?



Question: Is it a mixing of church and state when the state grants property-tax exemption to churches?

Answer: The claims of some objectors notwithstanding, the granting of property-tax exemption by the state to all churches and religious groups alike is not a mixing of church and state, but a favor granted to the churches in recognition of their valuable services to the state. This tax exemption is on a par with the granting of military exemption to ministers of religion and theological students. Certainly it cannot be said that the state is thereby seeking to usurp authority over the souls of men by setting up a state religion or by hindering its subjects in the free exercise of their religious convictions. Nor are the churches intruding upon the domain of civil government.

If it is argued that the granting of property-tax exemption to churches correspondingly increases the tax load of the citizenry generally, it may be pointed out that the more than 300,000 churches in our land also lighten the task and lessen the cost of civil government.

Although the Christian religion alone can lead men to salvation, it may be said that all religions, to the extent that they teach principles of living which are in accord with God's law, help to raise the moral tone of our nation, promote civil righteousness, and thereby contribute to our national security. Without the influence of religion, the problem and cost of law enforcement would be increased tremendously.

Whatever the origin of granting such exemption to churches, our Government thereby recognizes the inestimable contribution they make to its own well-being; in fact, the state acts in its

own interest by lifting the tax burden for churches (whose funds are never too ample), making it easier for them to carry on their programs of moral and spiritual uplift. This question is therefore not so much a question of mixing church and state as it is a question of wisdom and judgment, which must be answered on the basis of expediency.

Question: Will you please clarify your statement that the pastor is the overseer of the whole flock and has the responsibility for it? In constructing an organizational chart of a congregation, would you place the pastor's or the church's name at the top?

Answer: The congregation's name would be placed at the top of such a chart. The church does not exist for the pastor's sake, but the pastor is there for the church's sake. The congregation is supreme and sovereign (Matt. 18:17; 1 Cor. 3:21-23); the pastor is its servant. (2 Cor. 4:5)

By God's will, however, the pastor has definite responsibilities toward the congregation which has called him. He is its overseer in Christ's stead (Acts 20:28; 1 Peter 5:2). The Greek term *episkopos* expresses just that, even as in the Old Testament God called Ezekiel a watchman of the house of Israel. (Ezek. 3:17; 33:7)

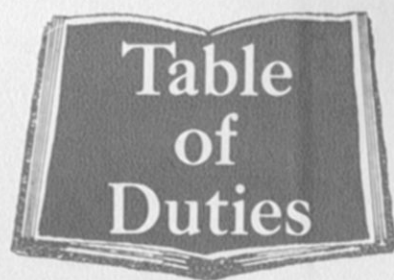
This supervision applies both to spiritual and to temporal matters, but no intelligent pastor will try to dictate to the church in temporal matters. A specialist in church work and acquainted with proved methods of doing it, he will give the best counsel of which he is capable. He recognizes that in temporal affairs, church members frequently have better insights than he has. His sole interest is to see that all things are done decently and in order and

that they in no wise violate the supreme law of love to God or man.

In a well-ordered congregation there will always be frank, friendly, and fraternal exchange of opinions and convictions between pastor and people, without any desire on the part of either one to lord it over the other, all being workers together for the glory of God and the best interests of the church. It is interesting to note that in Hebrews 13:7 and 17, pastors are called *leaders*, although the King James Version translates the term *rulers*; they lead, not dominate; they guide, not lord it over, their flocks (1 Peter 5:3). The only obedience pastors ask of their churches is obedience to the Word, to the Lord. The one desire of true pastors is to serve.

Question: Is it proper to serve alcoholic beverages in a room which is used both for social gatherings and for divine services?

Answer: While it is true that the moderate use of alcoholic beverages is not sinful (John 2:1-11; Col. 2:11-16), these beverages should never be served on church premises, whether in the church parlor, basement, school, auditorium, or any other room. For one thing, the danger of having unpleasant experiences with excessive drinkers is eliminated. For another, the matter of offense is to be considered. Many people whom we are trying to win for the church would consider the social use of alcoholic beverages on the church premises offensive. "Give none offense, neither to the Jews nor to the Gentiles nor to the church of God" (1 Cor. 10:32). Rom. 14:15: "Destroy not him with thy meat [drink] for whom Christ died." 1 Cor. 6:12: "All things are lawful unto me, but all things are not expedient." From this position we should not waver. O. E. SOHN



Marriage and Evangelism

"Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they may without the Word be won by the conversation of the wives." 1 PETER 3:1

"I don't want to force my husband into the church" is an expression not uncommon among wives in mixed marriages.

St. Peter, by inspiration of the Holy Spirit, suggests to wives a twofold procedure for "winning" their husbands for Christ.

The first is the Word. When a woman has found Jesus as her Savior, she won't hesitate to speak of Him to her spouse. This witness is more than a reminder that he "ought to go to church."

In the presence of her husband a Christian wife credits the Lord for blessings received. Not forgetting the Law, she frankly discusses its condemnation of sin and God's forgiveness for all who believe in the crucified Redeemer.

Does not the Savior's command, "Ye shall be witnesses unto Me," apply especially to the witnessing of believing wives to husbands who "obey not the Word"?

In a second suggestion to wives Saint Peter reminds them to observe Christian conduct. Husbands may also "be won by the conversation [conduct] of the wives."

Chasteness and fear of God characterize the conduct of Christian wives.

An unbeliever told his wife: "You get angry when I get angry. You dance wherever I dance. Why should I join your church?"

Mere outward adornment never substitutes for sincerity, the apostle warns. He recommends a meek and quiet spirit, which in the sight of God is of great price.

If your religion is nothing more than an outward form, then anything you do or say will be "forcing" your husband. But if Christ has become your All in all, then you will share your greatest blessing — God's grace — with your beloved. **ARTHUR E. GRAF**

UNTIL DEATH

(Continued from page 9)

that will provide legal grounds for his second wife to obtain a divorce? Hardly! Doubtless the first wife is not even willing to take him back after he has entered upon the adulterous union.

There appears to be but one solution: Let the guilty party sincerely confess his sin, turn to God for forgiveness in Jesus' name, make due apology to his former wife and to the congregation, and then in God's name and with His help begin a new and better life. Then let the church receive him.

This solution is no easy escape which will encourage others toward carefree divorce. True repentance is the work not of man but of the Holy Spirit. True repentance does not consist of the mere admission of guilt or of a ready promise not to sin again. Repentance, like confession, embraces two parts: the one is true sorrow over the sin committed against God and over the offense that was given; the other is sincere faith in God's free and full forgiveness through Christ.

Such faith is the work of God alone. Man cannot turn faith on or off at will. Willful sinning is a serious obstacle to faith. He who deliberately plans a sinful divorce in the hope of being forgiven after he has married his paramour may become the victim of a serious guilt complex. It will not be easy for him to believe in God's forgiveness. Well may an inner voice tell him: There is no hope for you. God knows you planned it that way. Your repentance is hollow sham and mockery.

No matter how heinously a person has sinned, the Savior atoned for *all* sin, also for the sin of adultery (1 Cor. 6:9-11). Jesus received many gross sinners in His day, also adulterers. He is always willing to receive any and every penitent sinner.

Let every guilty soul take heart. "Where sin abounded, grace did much more abound" (Rom. 5:20). Let guilty souls go resolutely to a Christian pastor and unburden their hearts to him. As Christ's spokesman he has wise words of counsel to offer. By God's grace he may guide them to true repentance, rekindle within them the peace of God that passes understanding, and instill in them the determination to "sin no more." (John 8:11)

A Formula for Success in Marriage

1. Before you become engaged, take time to become thoroughly acquainted with each other and learn whether you are sufficiently like-minded.

2. Choose a mate who is one with you in faith and takes an active interest in church.

3. Determine to contribute your share to the marriage, not merely to enjoy its privileges and blessings.

4. Dismiss all thought of ever resorting to divorce as a remedy for marital conflict. Such a God-willed attitude will move you to work all the harder to overcome difficulties.

5. Discuss differences between yourselves, not with others.

6. Be faithful about church and family worship, for it supplies the motivation and strength to make the necessary adjustments promptly. Read Eph. 5:22, 23 often.

7. Pray without ceasing that God enable you ever to be the right kind of mate.

OTTO E. SOHN

Christian Warfare

(Tune: "Guide Me," No. 54)

*Christ, my Captain, staunch Commander,
Furnish armor for the fray.
Gird my loins with truth securely;
Bind Thy virtue to my heart.
Stave off Satan,
Make me valiant for the fight.*

*Brace my stride with Gospel firmness
As I tread life's marsh and mire;
Parry foul and flaming arrows
With the shield that faith supplies.
In full armor
Stand against the Tempter's power.*

*Grant me hope, salvation's helmet,
Triumph in the siege and strife;
Help me wield the sword, the Spirit's,
Which is God's own sacred Word.
Hear my pleading,
Guide me on to victory.*

Chicago, Ill. **ESTHER Z. SCHUESSLER**

Clouds

Some clouds are always floating through our life.

There seldom is a day when none are seen:

Some bring a bitter storm and added strife,

Yet bathing all the world in brilliant sheen.

On other days they drift like soft, white puffs,

Against a silken sash of azure blue.
When sailing o'er the darkened world,
these fluffs

So often mask the myriad stars from view.

It seems clouds have a story to be told:
When God sends trials, He gives us strength to bear;

He tells us that His heaven we'll soon behold.

We know it's ours, eternally to share
With all who are redeemed by God's own Son.

We rest assured: The victory has been won.

Denver, Colo. **DOROTHY NETTIN**

Special choir of LWML members who sang at convention.

THE SEVENTH BIENNIAL CONVENTION of the Lutheran Women's Missionary League, which drew 3,200 to the Leamington Hotel, Minneapolis, July 31 and August 1, marked the 15th anniversary of the League.

Rev. Hugo A. Gamber, President of Synod's Minnesota District, at the opening service preached on the convention theme: "Talk Ye of All His Wondrous Works." The League's counselor, Rev. Herman Sieving, officiated.

A 40-VOICE women's choir of LWML members in the St. Paul-Minneapolis area sang under the direction of Paul Manz, organist and choir director of Mount Olive Church, Minneapolis. Mrs. Verna Stelzer Hinck was the organist.

For the convention the Edith Dicke memorial altar was moved from the St. Paul Concordia to the Leamington's Hall of States. Members of the Minnesota District LWML presented the altar to the college in memory of their president, Mrs. Edith Dicke, tragically killed just prior to the 1952 convention of the district.

Mrs. Albert Plagens, general convention chairman, introduced Minnesota's Lt. Governor Carl Rolvaag, who greeted the delegates. Mayor P. K. Peterson welcomed the "largest group of ladies" he had ever seen in Minneapolis.

When Mrs. Arthur Preisinger, president of the international League, officially opened the convention, she used a centennial gavel made of oak from the chancel railing of Old Trinity First Lutheran Church, the first Missouri Synod congregation in Minnesota and the first Lutheran church in Minneapolis. Miss Della Wolf, president of the Minnesota District, presented the mallet to Mrs. Preisinger.

A SLIDE LECTURE, "A Journey to Our Foreign Mission Fields," by Synod's President, Dr. John W. Behnken, and an address, "They Find Hope," by Missionary James W. Mayer, Ambur, India, provided firsthand information on mission endeavors of the church.

Mrs. James W. Mayer spoke to the delegates on "Indian Women in Church and Home." Dr. W. F. Bulle, medical superintendent of Bethesda Hospital,



A. H. KELM

LWML Votes \$200,000 For Mission Projects

Ambur, India, expressed his gratitude for the help the League has given the hospital.

These addresses emphasized the purpose for which the LWML organized 15 years ago: to promote missionary education, missionary inspiration, and missionary service in order to develop and maintain a greater mission consciousness among the women of Synod.

The following mission projects were chosen for the next biennium: a school for the children of Synod's missionaries in New Guinea; Bible institute and chapels in Nigeria; and girls' dormitory at Selma, Ala. The convention's appropriations for these projects totaled \$200,000.

ELECTED to office were: president, Mrs. Arthur B. Preisinger, Lake Forest, Ill.; first vice-president, Mrs. Walter N. Hoppe, Cleveland; second vice-president, Mrs. Albert F. Pollex, Toronto, Ontario, Can.; recording secretary, Mrs. Herbert Oberle, Eagle, Nebr.; corresponding secretary, Mrs. John Luecke, New Orleans, La.; financial secretary, Mrs. L. S. Kenyon, Great Falls, Mont.; treasurer, Mrs. E. C. Lehman, Fari-bault, Minn.; counselor, Rev. Theodore Gerken, La Grange, Ill.

Mrs. Theodore Ernst, Cordova, Md., was named mission editor to succeed Mrs. William Borcharding, New Orleans. Mrs. Carl Burkhart, Hanceville,

Ala., was elected to the Christian Growth Committee. She succeeds Mrs. Harold Brandt, Lafayette, Calif.

PRECEDING the convention were meetings of the Administrative Committee, the Board of Directors, the editorial staff of the *Lutheran Woman's Quarterly*, the League's official publication. A Christian Growth workshop was also conducted.

Before and after the convention the delegates made tours of the Twin Cities and other points of interest. The presidents of the 37 districts of the LWML, its international officers and counselors, were honored at a dinner in the new parish house of Mount Olive Church, Minneapolis, Rev. Theophilus H. Schroedel, pastor. A "get-acquainted mixer" followed at the Lutheran Brotherhood Building.

On Wednesday evening 20 buses took the guests to a concert and ice revue in the St. Paul Municipal Auditorium. On Thursday evening the banquet entertainment in the Hall of States featured 100 years of "Life in Minnesota," directed by Della Wolf.

The convention closed with a candle-light service in which Rev. R. T. Eissfeldt, counselor, Peoria, Ill., installed the League's officers.

An invitation of the Ontario District to hold the 1959 convention in Toronto was accepted.

M. W.

Let's Investigate!

Is the Bible Enough?

The Roman Catholic Church says:

Nobody who depends solely upon the Bible can claim to have Christ's complete truth. . . . There are, of course, two sources of Christian belief. One is tradition, embracing the oral teaching of Jesus as handed down by the Apostles. The other is Holy Scriptures, representing that portion of our Lord's teaching which was put into writing by His followers under the inspiration of the Holy Spirit.

"The Bible is NOT the Full Authority," p. 21 in *This Was the Faith of Our Fathers*, No. 33, Knights of Columbus Religious Information Bureau, St. Louis.

Considering all that is involved in the proper understanding of the Bible, it is clear that it is a difficult book to understand. . . . The Bible cannot explain itself. . . . Is Christianity a religion to be found in a book by an author whose voice is forever silent?

"Why the Bible Needs an Authoritative Interpreter," pp. 39, 40 in *But Do You Really Understand the Bible?* No. 22, Knights of Columbus Religious Information Bureau, St. Louis.

The Bible says:

Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. (Luke 16:29-31)

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3:16, 17)

To the Law and to the testimony! If they speak not according to this word, it is because there is no light in them. (Isaiah 8:20)

The entrance of Thy words giveth light; it giveth understanding unto the simple. (Psalm 119:130)

Comment

"Holy Church" or *Holy Bible*? Which shall it be? The Bible says that it contains all that is necessary to achieve the objectives for which it has been given. The Bible says of itself that it is clear; it can be understood; its truths are plain. The Roman Catholic Church teaches that the Bible needs an interpreter. This church claims to be the infallible church. "She also requires us to read the Scripture under her guidance and direction and not to understand them in any way opposed to her teaching" (in No. 22, p. 25). "Holy Church" or *Holy Bible*?

The Roman Catholic Church uses various arguments against the clearness of Scripture. The difficulties of the original languages, shades of meaning, symbolic language in the Bible, are cited to show that the Bible needs an interpreter. When we speak of the clearness of Scripture, we are not denying that portions of Scripture need explanation; we are saying that the Scriptures in their essential teachings are clear.

The Roman Catholic Church adds to the Bible. For full revelation, the

Roman Church says, both the written and the unwritten Word are needed. We say that the Bible is enough. These two positions are fundamentally opposed to each other. This is not denying that the Roman Church uses the Scriptures, but it says the Bible is not enough.

The key to the Scriptures is Christ Jesus. When He Himself opened the Scriptures to the two disciples on the Emmaus way, He referred these Scriptures to Himself. Saint Peter points to the "more sure word of prophecy," which is as a light shining in a dark place. Continuing in His word, Christ assures us, will result in a knowledge and understanding of the truth. Those who are of God hear God's Word. To them it is a word that reveals salvation; it brings comfort and consolation to them. Strength and hope and courage come from a study of the Word. It tells of God's free gift in Christ Jesus, the only Savior, and of the assurance of life everlasting to all believers.

The Bible IS enough. It is sufficient; it is clear. CARL S. MEYER

First Caribbean Conference Explores New Policy

The missions of yesteryear are the younger churches of today. The pressure from these younger churches around the world for full participation in the functioning of their national churches is justifiable.

There is every reason to suppose that, under the guidance of the Word of God and the Spirit, national pastors can replace missionaries; that the national church is capable of directing its own affairs; that, using modest facilities, the national church is able to support its own work on the national standard of living.

The conviction is growing that the place of the mother church in missions is the establishment of national churches and the giving of the help they need to achieve as quickly and as smoothly as possible self-propagation, self-government, and self-support.

These considerations motivated the calling of the First Caribbean Conference of American and national workers from Cuba, the Isle of Pines, Mexico, Guatemala, El Salvador, and Venezuela. The conference convened in Guatemala City and Antigua, Guatemala, July 23 to 26.

Workers discussed with Synod's representatives the plans of the Board for Missions in North and South America to develop Synod's work in these countries in such a way that self-sufficient Lutheran churches will emerge as national manpower, resources, and experience will permit.

All but two of the national workers were present. The Board for Missions in North and South America was represented by its chairman, Rev. Arthur Haake of San Francisco; chairman of the Board's Latin American Subcommittee, Rev. C. Thomas Spitz; Secretary of Latin American Missions, Rev. H. A. Ott; and Spanish Literature Editor, Dr. A. Melendez, who acted as interpreter. Synod's Board of Directors on invitation of the Mission Board sent Dr. E. T. Bernthal as official observer.

The first Caribbean Conference brought together missionaries who have worked in the scattered fields of the Caribbean area. The fellowship of these days, the mutual understanding developed through a full discussion of the principles and the problems involved in the mission policy of the Board, forged new and closer bonds between the workers and the Board and promised complete co-operation toward the eventual achievement of the goal of national Lutheran sister churches in the Caribbean area.

H. A. OTT

Announcements

Ordinations and Installations

CANDIDATES

Ordained Only:

Beardsley, Richard, Redeemer, Sioux City, Iowa, by Wendell R. Hamilton, July 14.
Dorow, Robert L., Trinity, St. Joseph, Mich., by M. J. Zschoche, July 21.
Frerking, Kenneth Lee, St. Paul, Wichita Falls, Tex., by H. R. Frerking, July 7.
Kraft, Philip, St. John, Flushing, N. Y., by Detlef A. Kraft, July 14.
Krug, Ralph C., Trinity, Wellsville, N. Y., by Elmer W. Krentz, July 21.
Mehl, Duane, St. Andrew, Park Ridge, Ill., by Paul Mehl, July 21.
Misch, Mark, Zion, Bonfield, Ill., by Otto Misch, June 23.
Rinnert, Willard, Emmanuel, Dearborn, Mich., by John M. Gager, June 23.
Schroeder, Donald K., Immanuel, Palatine, Ill., by W. C. Koester, July 14.
Stolp, Armin, Immanuel, Bridgman, Mich., by F. H. Theodore Stolp, July 21.

Ordained and Installed:

Alger, Thorwald, Grace, Hebron, N. Dak., by Herbert Burgdorf, July 14.
Amen, Jack, Redeemer, Hardin, Mont., by Pres. Paul M. Freiburger, July 14.
Anderson, Lawrence, Our Savior, Marion, Kans., by B. A. Hobratch, July 14.
Aurich, Leonard H., Immanuel and Trinity, Schuyler, Nebr., by Martin Bornemann, July 14.
Crockett, Dell J., Faith, Humboldt, Nebr., by M. P. Dreyer, July 14.
Devan, Edward J., Mount Olive, Irmo, S. C., by Paul E. Hinrichs, July 14.
Franzmeier, Alvin H., Gethsemane, Port Arthur, Ont., Canada, by Donovan A. Bakalar, July 14.
Hesse, Donley, Calvary, Rosemont, Nebr., by Martin F. Hofman, July 14.
Kramer, Terrill, Christ, Boulder City, and Our Savior, Henderson, Nev., by Martin A. Paul, July 14.
Krueger, Paul, Zion, Presho, and Trinity, Reliance, S. Dak., by Walter Klipp, July 14.
Lashway, Glenn C., Trinity, Fort Dodge, R. 3, Iowa, by Victor H. Mesenbring, July 21.
Mack, Raymond, Messiah, Citrus Heights, Calif., by Carl R. March, July 14.
Meyer, Edward F., Trinity, Vallonia, Ind., by Victor A. Mack, July 14.
Michel, Ronald A., St. Andrew, Hialeah, Fla., by Roy E. Guelzow, July 7.
Nar, Edwin J., Redeemer, Philip, and First, Milesville, S. Dak., by David T. Ernst, July 14.
Neumann, Robert, First, Salida, Colo., by E. J. Riske, July 14.
Richter, Eldor W., St. Michael, Doraville, Ga., by Howard G. Welch, July 14.
Rumpel, William A., St. Peter, Bowie, and Trinity, Bridgeport, Tex., by H. R. Frerking, July 21.
Steege, Mark W., St. Paul, Philadelphia (Somerton), Pa., by Herbert H. Gallman, July 7.
Thoeke, Robert L., missionary at Idaho Falls, in St. John, Idaho Falls, Idaho, by Victor A. Schulze, July 7.
Werberig, Robert J., Redeemer, Shreveport, La., by Pres. Paul W. Streufert, July 14.
Werchan, Donald, St. John, Portage, Wis., by Gerhard Huebner, July 14.

Installed:

Beardsley, Richard, Trinity, Clinton, and Trinity, Creighton, Mo., by Martin Schaefer, July 21.
Carey, Ralph, St. Stephen, Shelby, and Our Savior, Hart, Mich., by W. H. Merce, July 14.
Lassman, Lonnie, for institutional ministry, in Epiphany, St. Louis, Mo., by Robert W. Baum, July 21.
Rinnert, Willard, Redeemer, Winona, Minn., by Harold C. Braun, July 7.
Schroeder, Donald K., St. Paul, Hackensack, and Emmanuel, Backus, Minn., by F. J. Seltz, July 21.

PASTORS

Brauer, R. Henry, Ascension, Allison Park, Pa., by Pres. Eric C. Malte, June 16.
Eggert, Edward F., for institutional ministry, in Epiphany, St. Louis, Mo., by Robert W. Baum, July 21.
Hartfield, Herbert O., Holy Cross, Warda, Tex., by T. H. Graalman, July 21.
Heidemann, L. W., St. John, Seward, Nebr., by Martin Yauk, July 7.
Kaiser, John C., Zion, Augsburg, and St. Paul, Lutherville, Ark., by Herbert C. Pragman, July 21.

Lehman, Reynold E., St. John, Fall Creek, Wis., by E. G. Schedler, July 7.
Lutz, Edward F., Peace, Belleville, Ill., by Martin P. Studtmann, July 21.
Meyer, Victor L., Concordia, Vancouver, B. C., Canada, by C. O. Belderwien, July 14.
Mueller, Paul G., St. Mark, Rhineland, and Faith, Harshaw, Wis., by Pres. Lloyd H. Goetz, Aug. 26, 1956.
Polster, E. H., Mount Calvary, Ottawa (Elm-vale Acres), Ont., Canada, by Rudolph A. Ritz, July 21.
Russert, Martin L., Trinity, Osage, Iowa, by Carl T. Wuerffel, July 7.
Stock, Walter F., Mount Pisgah, Hendersonville, and Trinity, Rutherfordton, N. C., by Leslie F. Frerking, July 7.
Tietjen, Harold B., Mount Olive, La Mirada, Calif., by Paul Lemke, July 7.

TEACHERS

Fischer, John H., Trinity, Pueblo, Colo., by Leo J. Fenske, June 23.
Haertling, Lloyd W., St. Paul, Concordia, Mo., by O. E. Heilman, July 21.
Holtzen, Emil G., St. John, Merrill, Wis., by W. F. Ludwig, July 14.
Kampfrath, Ruben F., Christ the King, Wyandotte, Mich., by W. L. Biesenthal, June 30.
Klawiter, Cand. James, First, Temple City, Calif., by R. E. Schulz, July 14.
Klinker, Cand. Donald, First Trinity, Beatrice, and Immanuel, Plymouth, Nebr., by H. E. Malotky, July 14.
Krecklow, Donald, St. Paul, Preston, Kans., by Gerhard Miessler, July 7.
Kuhlmann, Cand. Brice, Holy Cross, Warda, Tex., by T. H. Graalman, July 21.
Lassanske, Roland, First, Temple City, Calif., by R. E. Schulz, July 14.
Meyer, Theodore, Jr., Immanuel, Danville, Ill., by R. O. Bartz, June 30.
Pingel, Milton J., Immanuel, Riverside, Calif., by Wm. Graumann, July 7.
Schmidt, Donald E., Wheat Ridge, Wheat Ridge, Colo., by Charles E. Wedig, June 16.
Square, Arthur E., Holy Cross, Chicago, Ill., by A. H. Constien, May 26.
Wendland, Clarence, Trinity, Spring, Tex., by Carl Biar, July 21.
Wolter, Arthur L., Our Savior, Lansing, Mich., by Eldor F. Bickel, July 21.

Official Notices

Rev. Charles W. Lowe, having met all requirements for a colloquy, is herewith declared eligible for a call.—THE COMMITTEE ON COLLOQUIES, Herman A. Harms, Chairman.

Since I have accepted a call to another District, all communications intended for the President of the North Dakota District are to be sent hereafter to Rev. Lothar K. Meyer, Bottineau, N. Dak., the recently elected First Vice-President, who now succeeds the President.—B. G. MUELLER.

Rev. Dean Tegeler of Columbia, S. C., is hereby appointed Visitor of Circuit 11, succeeding Rev. Paul Hinrichs, who accepted a call to another District.—WILLIAM H. KOHN, President, Southeastern District.

Russell J. Peterson, Minneapolis, Minn., requests a colloquy for the purpose of entering the teaching profession in The Lutheran Church.—Missouri Synod.—H. A. GAMBER, President, Minnesota District.

Rev. Gerhard Kretzmann, Chagrin Falls, Ohio, has been appointed Visitor to succeed Rev. E. C. Abendroth, Cleveland, Ohio, elected to the Mission Board of the Central District.—OTTOMAR KRUEGER, President, Central District.

Rev. Earl Grugel, Columbus, Ohio, has been appointed Visitor to succeed Rev. Alfred Boester, Milford Center, Ohio, who has requested to be excused from the visitorship of his circuit.—OTTOMAR KRUEGER, President, Central District.

Professor Herbert Nuechterlein of Concordia Senior College, Fort Wayne, Ind., requests a colloquy for the teaching profession in our Synod.—OTTOMAR KRUEGER, President, Central District.

Educational Institutions

The 112th academic year of Concordia Theological Seminary, Springfield, Ill., will open on September 15 with a service in Concordia Gymnasium at 8 P. M. New students are to register on September 11, and returning students, September 14.—WALTER A. BAEPLER, President.

Concordia Teachers College and Concordia High School, Seward, Nebr., will begin its 64th academic year with a service at 3:00 P. M., September 8, 1957.
Concordia High School's curriculum is de-

signed to train students for greater service to God and one's fellow men in home, school, church, and state, and to prepare students for professional services in the church or for general college work.

Concordia Teachers College conducts a standard four-year teacher training course for young men and women who desire to serve their Savior as teachers in the Lutheran elementary and high schools of our Synod. Lutheran parish school teachers are certified upon completion of a 70-hour training program or acquisition of the Bachelor of Science in Education degree and the Lutheran teacher diploma.

Inquiries may be directed to PAUL A. ZIMMERMAN, President, Concordia Teachers College, Seward, Nebr.

St. John's College, Winfield, Kans., offers a two-year college program to train church secretaries and parish workers. The program includes college courses in Bible, doctrine, church history, and teaching religion. It also gives training in advanced secretarial skills and general education.

Parents and pastors will help youth to consider this branch of church work. Graduates are in large demand. Write Office of Admission, St. John's College, Winfield, Kans.—CARL S. MUNDINGER, President.

Notices

The National Convention of the Associated Lutheran Charities will be held at the Hotel Carter, Cleveland, Ohio, September 24 and 25. The opening service will begin at 10:00 A. M. All persons interested in the institutional chaplaincy and welfare field are encouraged to attend.—LESLIE F. WEBER, Secretary.

Forward names and addresses of Lutherans living at or near Titusville, Fla., to Rev. MILTON A. STOKES, 1330 S. Fiske Blvd., Cocoa, Fla.

Midwest Institutional Chaplains' Conference meets September 23 and 24 in St. Andrew's Lutheran Church, 37th and S. Honore, Chicago. Rev. M. Frick, pastor. Opening devotions at 9 A. M. All institutional chaplains (also part-time) are urged to attend. For program, travel, and other information, write: Rev. A. E. GORNG, Park Ridge, Ill.

Vacationers in the lakes region of Monticello, Ind., are invited to attend services at the Lutheran Church of Our Savior, 720 N. Main St. Sunday school, 10 A. M.; services, 11 A. M.—WALTER OTTEN, Vicar.

Vacationers in the Tri-State Area (Indiana, Michigan, Ohio) are invited to the Clear Lake Lutheran Chapel services, 10:30 A. M., CDST; Sunday school, 9:30 A. M.—REV. ARMIN C. OLSEN.

Warning

A Mr. John K—, Chicago, Ill., is using letters from the undersigned to obtain money, assurance of hospital care, etc., from pastors in the upper Middle West. He is an alcoholic, has had T. B., ulcers, and gall-bladder attacks. He uses his plight to create sympathy. Description: 5' 7½" tall, about 160 lbs., black hair, dark eyes, usually wears glasses. He is a convincing talker, but proved himself to be insincere.—REV. L. K. MEYER, Bottineau, N. Dak.

Wanted

Mature, capable young woman to work in school office. Knowledge of shorthand and typing required. Work is interesting, challenging, and varied.—WALTER F. STEINBERG, Principal, Luther High School South, 87th St. at Kedzie Ave., Chicago 29, Ill.

Do you have class lecture notes from Concordia Seminary, St. Louis and Springfield? Collegienhefte of two or three generations ago are of great value in the study of historical theology and its research. If you, your father, or your grandfather studied at either of these two institutions and the class notes are still extant, please communicate with CONCORDIA HISTORICAL INSTITUTE, 801 DeMun, Saint Louis 5, Mo.

South Dakota District needs a full-time social worker. Must be Missouri Synod member. Good pay. Living quarters furnished if desired. Must have M. A. in social work. Scholarship to anyone interested in social work. Write: REV. WALTER E. BUSS, Executive Secretary, 700 Green St., Yankton, S. Dak.

Available

Hand-made Communion veil.—MRS. EMILY OYE, 210 E. Buckner St., Tuscola, Ill.

One used outside church directory, for transportation.—ST. PAUL'S LUTHERAN CHURCH, Havana, Ill.

MONTHLY REPORT

Our Venture of Faith

February 1—August 1, 1957

Contributed by the Districts of Synod

	COMMUNICANT MEMBERS	CONTRIBUTED TO DATE
Alberta and British Columbia	12,273	\$ 23,556.56
Atlantic	68,054	240,363.84
California and Nevada	26,030	115,002.00
Central	102,142	434,712.63
Central Illinois	38,617	166,650.04
Colorado	20,082	64,847.95
Eastern	37,624	125,994.92
English	81,284	295,886.28
Florida-Georgia	8,548	29,931.75
Iowa East	26,228	105,000.00
Iowa West	41,387	177,338.00
Kansas	31,221	130,049.57
Manitoba and Saskatchewan	10,914	26,620.28
Michigan	118,936	473,899.39
Minnesota	115,266	395,291.42
Montana	6,396	19,265.14
North Dakota	16,739	59,932.40
North Wisconsin	57,388	193,647.66
Northern Illinois	103,797	386,784.96
Northern Nebraska	32,922	93,597.08
Northwest	30,591	137,601.76
Oklahoma	10,752	47,487.19
Ontario	20,160	62,499.96
South Dakota	19,705	50,234.73
South Wisconsin	86,058	261,801.34
Southeastern	24,595	106,190.82
Southern	14,094	44,400.00
Southern California	38,131	84,543.98
Southern Illinois	25,245	105,886.67
Southern Nebraska	30,649	112,890.42
Texas	42,858	123,679.97
Western	86,264	322,611.98
	1,384,950	\$5,018,200.69

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	5,067,285.54
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—August 1	\$6,450,000.00	\$7,100,000.00
Received, Feb. 1—August 1	4,517,631.00	5,067,285.54
Budget Deficit	\$1,932,369.00	\$2,032,714.46

CHAS. E. GROERICH, ASSISTANT TREASURER

Faith dedicates dollars for the world task of the church

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 Boedecker, Robert C., 570 N. 95th St., Milwaukee 13, Wis.
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 Frey, Bertwin L., 4077 W. 214th St., Cleveland 26, Ohio
 Fritze, Andrew, 85 Dickman's Rd., Colombo 5, Ceylon
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 Howen, Russell H., Box 185, Morrill, Nebr.
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 Kuntz, Arnold G., 609 W. 13th Ave., Escondido, Calif.
 Meyer, John F. L., 2402 Welch Blvd., Flint 4, Mich.
 Meyer, Merlin C., 119 W. Wayzata Blvd., R. 2, Box 265 A, Wayzata, Minn.
 Meyer, Victor L., 3435 Pandora St., Vancouver 6, B. C., Canada
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 Narr, Edwin J., Box 72, Philip, S. Dak.
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 Parduhn, F. W., em., Atwater, Minn.
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 Reimnitz, Elmer, Rua Dr. Machado 159, Canoas, R. G. S., Brazil
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Letters

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.

Foreign Language Requirements For Ministerial Students

The discussions in regard to foreign-language requirements for ministerial students begin with what I would consider in many cases to be a false premise.

This premise seems to me to be the idea that the most important function of ministerial training is to produce successful (in the sense of practical) pastors. Naturally we want pastors endowed with that largely unteachable quality of common sense and with the ability to successfully administer the pastoral duties. However, pastors need to be liberally educated men and sound theologians who can do their own theological digging. The two should not be opposed to each other, but neither should we let the climate of the popular culture cause us to lose our sense of values. All pastors should have a solid educational background, but this is especially true in Lutheranism, where the stress has historically been on an educated clergy and high-level theological activity. The real Missourian contribution to Lutheranism has not been in the area of organization and promotion but in theology.

Our contemporary culture puts, it is true, a strong premium upon the "practical" as opposed to the theoretical. Acute critics have pointed out that often this ends in the elevation of mediocrity. Fortunately there is some indication that the pendulum is swinging back again. A sound sociologist such as W. H. Whyte, in his best-selling *Organization Man*, has sharply criticized American business education for stressing the "practical subjects" at the expense of the basic liberal arts. American teacher education has been criticized for the same weakness, a stress on methodology at the expense of subject matter.

We must guard against this same weakness in our ministerial training. This training on the college level should not, I am convinced, be conceived of so much in terms of "preprofessional" as in terms of the liberal arts. Practical subjects should be held to the absolute minimum on the college level. Not many years ago Lutherans could correctly say that much Protestant education for the ministry puts its stress on the "practical subjects." Fortunately that trend is now reversing itself, and a study of the catalogs of leading seminaries indicates a growing emphasis upon the liberal arts. Frequent suggestions are that major studies should be in the areas of "history, literature, philosophy, or foreign languages." Unfortunately, at a time when this is true, we seem to be moving in the direction of what the Protestant denominations have outgrown.

We need to develop a sound liberal-arts curriculum. It should, of course, be conceived in such a manner that it also includes good preparation for theological study, although if our program is sound, this will largely take care of itself. The practical subjects may be left for specific courses in practical methods in the seminary and especially for the vicarage.

In regard to the language requirements, I would like to make a few observations.

1. A thorough knowledge of Greek is indispensable for a high-level clergy. The pastor's first source material is the New Testament. For a professional man in any

other area to be unable to deal with his material at first hand would be unthinkable. It is simply not true that the professions have abandoned requirements in language where a foreign language has some functional value to his work (chemists, for instance). Even where this functional claim cannot be made, there is a tendency among the better colleges to restore a foreign-language requirement where that has been abandoned.

Certainly the church should not encourage superficiality in exegetical work. Ideally the Greek taught should be classical. New Testament Greek is, to be sure, better than no Greek. However, the chief advantage of Greek in theological work is the ability to do more thorough and exact study of the text. This purpose is partly defeated when classical Greek is eliminated. Kittel's *Theologisches Wörterbuch*, for instance, takes for granted an acquaintance with classical Greek.

Classical Greek can be defended on many counts, not least because, properly taught, it serves as an introduction to great literature and becomes a valuable part of the liberal-arts program, as all subjects within the curriculum should be.

2. Latin and German are also highly desirable. It is noteworthy that the recent book *Lutheran Churches of the World* makes the valid point that American Lutheranism is hindered in theological production because of the inability of such a large number of its pastors to work in Latin and German. Both languages should be learned, but as a minimum students should be required to have a good working knowledge of at least one. This should normally represent at least three years of college work. And just like Greek, these languages should be taught in such a way that great literature is actually studied.

Let us not be influenced in these matters by the popular shibboleths of the day. May our church develop a curriculum which emphasizes solid education and thorough theological training. We need quality. This will not be accomplished by an emphasis upon "practical" training and such essentially short-cut methods as substituting New Testament Greek or neglecting Latin and German. As a first step we should perhaps quit thinking of our college program as "preprofessional" and think rather about a thorough liberal-arts program which would include the classical tradition.

LEIGH D. JORDAHL
Librarian

St. Olaf College
Northfield, Minn.

Firsthand theology, available through the languages, is desirable for all, also the parish pastor. It isn't that we are all to be trail blazers. But there is need to be a discriminating follower.

How can we expect to rear even the few scholars capable in the field of the languages if we disparage these very studies?

Where are the stimulating Bible students who work only with the English Bible?

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It is significant that the more than

twenty professors who downgrade the relevance of foreign-language study are not theologians; Dr. Repp, who stresses the need, is.

A survey of our pastors' use of the foreign languages they have been taught might well be embarrassing rather than normative in determining an adequate theological curriculum.

Training each student to the maximum of his linguistic ability is not necessarily to reject him for his limitations.

(REV.) H. ARMIN MOELLERING
Palisades Park, N. J.

Some of the arguments set forth in letters written by Elmer A. Kettner, Richard H. Schmidt, and Arthur J. Manske represent a way of thinking which, as time goes on, could lead the Lutheran Church away from certainty in the matter of doctrine and could deprive the church of the ability to defend what it teaches.

I am sure that if Luther could observe what some leaders in the field of religion are palming off as Scriptural theology today, he would redouble the emphasis he placed on the importance of languages in the education of preachers of the Word. If he could read some of the Bible translations that are being circulated in our time, he would say again, as he did many years ago: "Let us, then, foster the languages as zealously as we love the Gospel."


Is the Lutheran Church drifting away from the realization that it must be able to maintain and defend its doctrinal position on the basis of a knowledge of the languages in which God saw fit to give His Word to the world? The Reformer wrote: "Let us open our eyes. Let us thank God for this precious treasure and guard it well, lest it again be taken from us and the devil have his wanton way. For though the Gospel has come, and is daily coming, through the Holy Spirit, we cannot deny that the languages were the means through which it came. Through them it increased its influence, and through them it must also be preserved. . . . We shall have a hard time preserving the Gospel without the languages. The languages are the sheath in which this sword of the Spirit is contained. They are the case in which we carry this jewel. They are the vessel in which we hold this wine. They are the larder in which this food is stored."

St. Louis, Mo. WALTER A. HANSEN

Luther has a final word for those who believe that the clergymen of our church can fulfill their ministry adequately without the tools of language: "They may lead holy lives and teach holy things among themselves, but as long as they remain without the languages, they cannot but lack what all the rest lack, namely, the ability to treat Scripture with certainty and thoroughness."

Is it merely "traditions and vested interests" which keep the languages in the curricula of our synodical schools? If there is a vested interest at all, it is the Bible. Surely the Word of God is worth vesting with our best efforts, defense, and scholarship! We would not want a clergy prepared for, and dedicated to, less than that.

(REV.) EUGENE F. KLUG
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