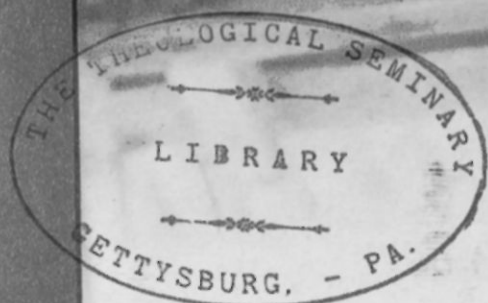


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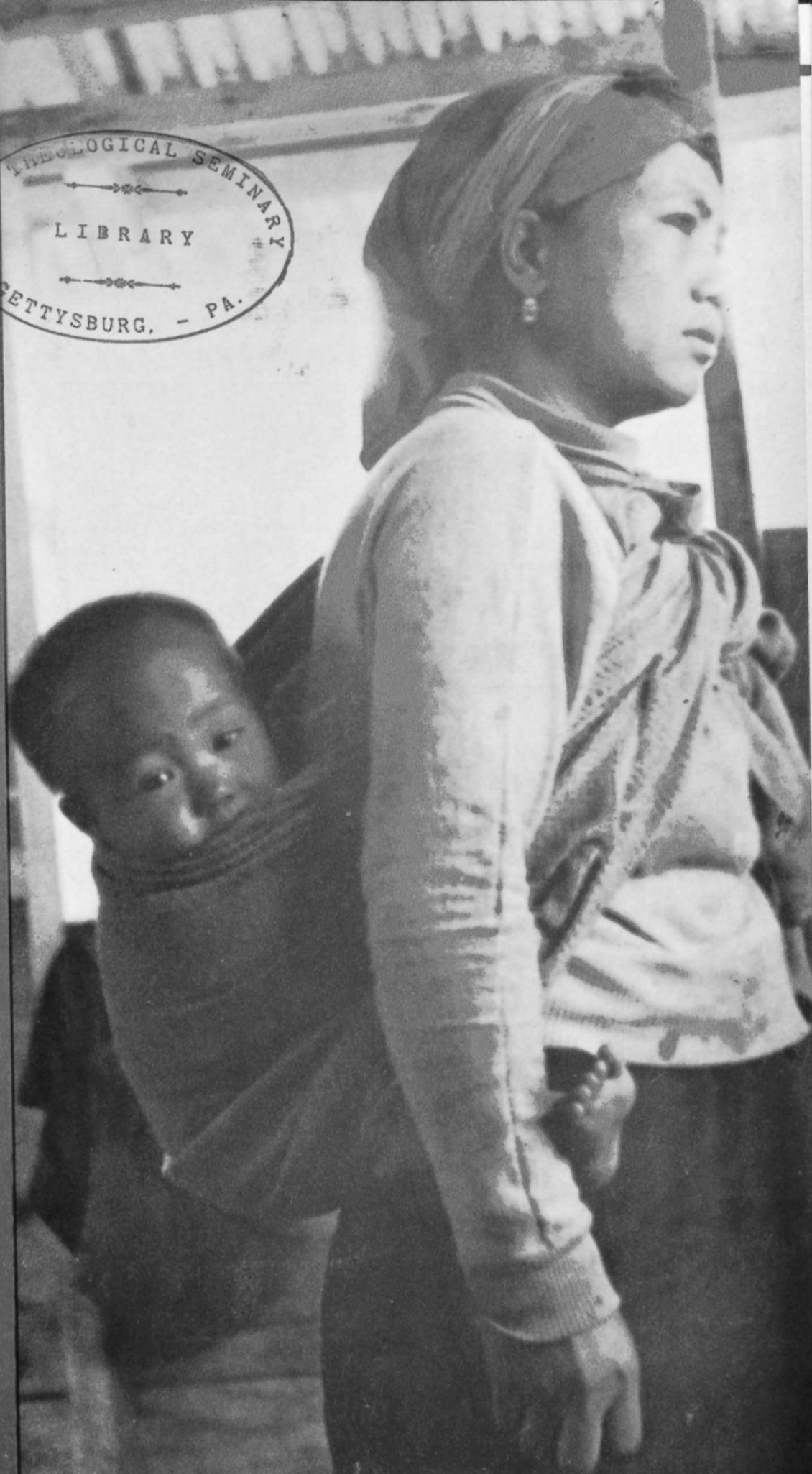
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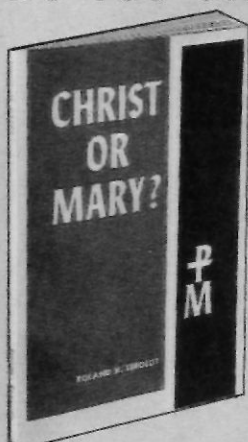
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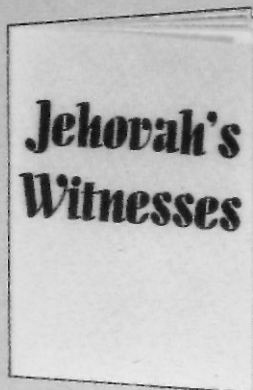
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# Family Roots

After 31 years of marriage a leading contender for the 1964 presidential campaign was divorced by his wife. Now he has taken another wife — also a divorcee. Each has four children.

Whether or not these facts will influence the outcome of his campaign presents an interesting and important question. More significantly, however, the circumstances trigger other questions.

How do Americans view marriage and family life? What should the home be like today? Are Christian family goals and values clearly defined in the thinking of the church?

Family roots run deep. Even the scars, the eruptions, and the sores of human life show that. Psychology probes early roots to relieve later tensions. Christian faith recognizes both the strength life takes from early guidance in the Way and the tragedy that can be sown by neglect of God in youth.

Perhaps parents, children, and youth need more than a pat-on-the back encouragement from the church today. They need more too than reminders that major crimes like murder, rape, and robbery are being charged against almost a million youth under 18 annually in the United States, and that divorce rates in our country (one of every four marriages collapses) are among the highest in the world.

Many youth and adults are ready for some hard thinking on what shapes life. Christian parents want to know what they can do to perpetuate faith and sound morality in the generation to follow. Family Emphasis Month, which now draws to a close, only highlights a continuing concern.

*Early experiences in the home form the roots for emotions which determine so many of our relationships to people.* Has awareness of the influence a family exerts to form emotions entered into Christian training as much as it should? Attitudes molded by folding hands in prayer, receiving forgiveness as well as discipline, and sharing work responsibility for the common welfare should be grafted into young lives. Too often parents pound in habits but do not mold attitudes.

The man who fears that he is only a hole in an IBM card to his employer, a symbol of arbitrary authority to his children, a unit of the faceless crowd to the advertiser, needs deep roots in Spirit-controlled emotions to retain his integrity and sense of purpose.

Emotions, healthy and unhealthy, can usually

be traced to early roots. Home and mother exert their implanted influence on skid row and Madison Avenue alike, in the "smart set" and the back alley, among the success stories of science and politics and the failures of public and personal life. Emotional tap roots produce growth that may be healthy, malformed, or stunted.

Christian fathers and mothers sow carefully and prayerfully. Their greatest ambition is not status for themselves or for their offspring but purpose according to God's will. No shibboleth like "the family that prays together stays together" can guarantee success even to dedicated Christian parents. Such a slogan serves a good purpose only when it becomes a stimulant rather than a sedative.

*Nor can the parents center all their attention on the children.* Husband and wife can nourish the roots of marital happiness by constant mutual evidence of loyalty, respect, and tenderness. Unless they know they are needed by their mate the tendency to exploit children or associates for feelings of worth may prove irresistible. They must walk toward God hand in hand to lead their children best.

Christian parents can never renege. Godly family life calls for anniversary happiness indeed, but sometimes it also involves bearing a cross, exercising fantastic patience, and simply not giving up. Frustration and difficulty may tempt also Christians to back off to mere TV togetherness or uneasy carelessness. Home and family are not immune to unworthy habits, attitudes, and customs.

The noble ideals of reverence, industry, and self-sacrifice are not automatic in the family that attends church. Every character that is noble; every home that is Christ-centered; and every family that is faithful to its high purpose derives from roots that are hardy, consistent, and godly day by day.

Go together to church by all means, but also live together at home like Christians. Study the Bible and say your prayers faithfully, but also practice good habits and express honest emotions freely. Trust in Jesus Christ for the forgiveness of all your sins and your hope of heaven, but also offer forgiveness to those who are near you.

Christians can agree on the goals family life should gain. To reach these goals they must seek the blessing of God and faithfully tend productive family roots.

# I Believe... the Holy Ghost Has Given the Church a Mission

*Do we  
know what  
we are  
as a church  
and what  
our mission is?*

**T**here would have been no Pentecost in the early church, Halford Luccock once said, "if the habits of that company in the Upper Room had been like the habits of multitudes in our churches today."

In that case, he suggested, the record of the New Testament might have read something like this: "The meeting was called for the first day of the week, but so many things interfered that of the company of 120 only 40 could be present. Peter and his wife had bought a cottage on Lake Galilee and were away from the hot city over the weekend. Bartholomew had guests and of course could not come. Philip and his family had been up late the night before and overslept. Andrew had a business conference about a new fishing boat. James had to stay at home and cut the grass. . . ."

The New Testament church never would have been built under such circumstances. Nor will the church thrive today unless Christians resolutely carry out its mission under the direction and power of the Holy Spirit.

## *Are We Ready?*

Are we prepared to meet present spiritual opportunities? Do we know what we are as a church and what our mission is? Do we refuse to be scared and shaken in the midst of new problems and fresh challenges? Are we ready to let the Holy Ghost turn the full force of His searchlight on our church life and work?

How our human wisdom pales in the light of the Spirit's wisdom! Whatever is done with human minds and tongues alone may flourish for a day. But what is done by the Holy Spirit through men will endure for eternity.

Do we expect the spiritual changes and seek the transformed lives the Spirit gives? Are we prepared to spend our lives for a Gospel crusade in America and the world? Or do we expect a miracle from God to change people here and elsewhere *while we sit and wait?*

The Holy Spirit wants a *witnessing*

BY WALDO J. WERNING



church. "Ye shall receive power after that the Holy Ghost is come upon you," Jesus said, "and ye shall be witnesses unto Me." The Holy Ghost gives power for witnessing. God does not stand far off and shout orders about witnessing and missions. The Spirit of God dwells in the hearts of men, where He prompts and empowers them to witness.

## Mountains Removed

The church was born by the Holy Spirit's power. Through that power followers of Christ have witnessed throughout the world. The great storehouse of the Spirit's power is waiting to be poured upon believers today — power that can remove mountains of fear and doubt, that can develop victorious Christian lives.

In this era of incredible accomplishments can the church keep pace in moving forward? The Holy Spirit promises to open new avenues and perform miracles. Especially in these turbulent days God assigns to us some massive spiritual tasks. Do we expect power from God? Have we "removed" any mountains lately?

The history of the church unfolds the powerful sweep of God's saving purposes in human life — an amazing picture when seen in its entire context. And we ourselves are in the current mission story being written by the Spirit. It is a thrilling story of a movement that began with 12 men. It is a long history of challenge and response, of open doors and dedicated lives.

Because God works through men, the history records both zealotry and laziness, creative planning and dull plodding, victories and defeats. Nevertheless the strength and persistence of the Spirit always guides the weak and stubborn wills of men away from the easy way to the high road of sacrifice and selflessness.

To fulfill its mission, to move forward in the hope of triumph, the church must rely on the Spirit's power — not on human skills or programs. The Holy Spirit must help us produce and maintain our programs to the glory of Christ.

## Come, Holy Spirit, God and Lord!

*Come, Holy Spirit, God and Lord;  
Be all Thy gifts in plenty poured  
To save, to strengthen and make whole  
Each ready mind, each waiting soul.  
Oh, by the brightness of Thy light  
In holy faith all men unite,  
And to Thy praise, by every tongue,  
In every land, our hymn be sung.*

*O strong Defense, O holy Light!  
That we may know our God aright,  
And call Him Father from the heart,  
The Word of life and truth impart.  
Make us to trust in God alone,  
And Jesus for our Master own,  
His yoke and teaching ne'er to change  
For other doctrines new and strange.*

*O sacred Ardor, Comfort sweet!  
Make willing hearts and ready feet  
That, come what may, in storm and test  
We answer only Thy behest.  
Oh, quicken us with all Thy powers,  
Make strong our faith in weaker hours,  
That, as good Christians in the strife,  
We turn to Thee in death and life.*

Translated from the German by  
**Edward Traill Horn III**

## Until We Confess

Human conceit is reluctant to recognize the futility of church planning that minimizes the presence and power of the Holy Spirit. Complete subordination to the direction of the Holy Spirit is what our divine mission demands.

Until we confess that we of ourselves can do nothing and replace confidence in human methods with faith in the Holy Spirit, we will labor in continued frustration.

Frustration gives way to fulfillment when we follow the Spirit's leading in faith. The Spirit wants to strengthen and deepen our faith so that His mission may be accomplished.

Churchmen often look at the church and see so many congregations, so many members, and so many dollars. They assume this combination represents the potential of the church. Meanwhile, the real strength is being overlooked: Faith by the power of the Holy Spirit.

No one can predict on the basis

of a mathematical equation alone what can or cannot be done in the church. All the factors are not considered until the Spirit has been included. Favorable parish conditions do not indicate fulfillment of God's mission unless they are coupled with faith wrought by the Spirit. The most unfavorable circumstances are no reason for consigning our work to failure. Our greatest failures are: not believing or not living by God's promises.

## Full-Orbed Christianity

Do we have spiritual tasks that baffle us? Does our church work seem too much for us? We need to pray for the power of the Spirit and the faith to act.

Faithful prayer has its promise, its price, and its purpose through the Holy Ghost. Its promise is fabulous: consider God's guarantees to those who ask in faith. Its price is exacting: we must pray in humble dependence on the Spirit but with bold expectancy. Its purpose is the highest human adventure: to live for God in good times and bad, in victory and defeat, in life and in death — always by His grace!

The Spirit's great gift of *faith* is basic to all our work in the church. A genuine faith wrought by the Spirit will cause the church to go "Forward in Faith" year after year. The living, vibrant group will be on a continuous Venture of Faith.

Led by the Holy Spirit, the church will send forth stalwart Christians into a world of sin, armed with the Gospel of the living Christ. Pastors, teachers, medical evangelists, deaconesses, layworkers, social workers, parish workers, youth workers, farmers, homemakers, salesmen, laborers, business executives, professional people — Christians in every calling and station will share the Lord Jesus with their fellowmen.

Faithful believers know that the Holy Spirit has called the church into full-orbed Christianity and maturing faith. For Christians confess: "I believe the Holy Ghost has given the church a mission!"



BY MARIANNE DENMAN

why people "can't go." For example: "What if a member of my family becomes sick?" (as if God doesn't know where New Guinea is). — "I'd be afraid among those people" (as if they are not human beings created in God's image). — "I just can't give up the comforts of this life" (as if God doesn't reward and compensate 10 times over for some small thing you might give up).

Some say, "But there is so much to be done over here." Yes indeed, *but there are so many more to do it.* And how many people in the United States and Canada can't go to church, listen to the radio and/or TV on Sundays, or read the Bible?

Many people in New Guinea walk for miles to get to church, and for many others it is impossible because they live too far away. There are no radios, no TV sets, and no Bibles as yet — and there may not be if we don't get more pastors. Besides, our days are numbered in New Guinea.

#### You Are Needed

Being a missionary isn't easy. At times you grow hungry, tired, sick, and discouraged. But, oh, the rewards! Growth in faith and wisdom and all the other Christian virtues are yours if you persevere. How humbly grateful you feel when a child lives because you were on hand with your God-given talents! How humbly grateful you are when an old person turns to God on the eve of his death and dies with dignity and assured hope, knowing he will be in a "good place" with God! As a missionary you become so much more aware of God's goodness to you.

How good a piece of meat can taste when you have been without for a while, or how soft your bed is and how refreshing a shower can be after a long hot day's walk! To have time to look and see the heavens that declare the glory of God and the firmament that shows His handiwork — I could go on and on. I'm not thinking only of New Guinea but of all our mission fields. I'm sure their needs must be as great as those in New Guinea.

Surely there must be a few more who could "go."

To the youth of our church I would like to make a special plea: Please think about mission work and consider it seriously. *You* who are as yet free from ties — *you* who can get the knowledge and skills needed in the foreign fields — it is to *you* we are looking. *You* are so very much needed. *You* are our hope.

## Why Don't We Have More MISSIONARIES?

Once I felt it was foolish to go to a far-off country as a missionary, to impose new ideals and ways on people.

I was moved to go to New Guinea, I sometimes think, because it was pointed out to me that people there have no medical help when they break an arm or get sick. This seemed very wrong to me in this day and age; so I went to New Guinea as a missionary nurse.

After I was there a time I began to see how mistaken I was about missionaries. For though there is much misery and pain from the physical illness, *sickness of the soul is a far worse thing.*

The people in New Guinea have a great deal that you would no doubt envy — easy living, mild climate, beautiful mountains, lovely streams, and no jobs to rush to on bright sunny mornings. They eat when they are hungry and sleep when they are tired. Their children have nothing to do but play all day. If they get dirty or wet, it doesn't matter, for they wear little more than sunshine and dust.

But the one thing needful many people don't have — the Gospel of Jesus Christ.

#### Death Seems Cruel

Truly they are an unhappy and fearful people. When someone dies, terror strikes the hearts of all who knew him, for it is felt that the dead person's spirit is now free to harm whomever it chooses. So a death wail begins and grows in volume as more and more join in the following days and nights. Hair is torn out by handfuls, bodies are mutilated, and pigs sacrificed — all in the hope of appeasing the spirits.

Death can seem so cruel in New Guinea. Time and again mothers have to stand by and watch their sick babies die. And their children are

as precious to them as yours are to you.

But 14 years ago these people began to know hope. Two pastors of our church arrived in the Wabag sub-district, later to be followed by more pastors, then teachers, doctors, and nurses. How joyfully the people received the news of their Redeemer! How eager they were to tell their families and friends!

Children began to learn to read and write and went home to share their newfound knowledge. There was now some place to take sick babies for treatment. There was now someone to care for old people, who formerly were put outside and exposed to the elements in order to speed their death — alone, cold, in pain, afraid, miserable in life and hopeless in death.

#### Just 40 of Us

But this Christian concern and care for young and old alike does not include all the Enga people. Why not? Because there are over 200,000 of them and just 40 of us.

How can one doctor and four nurses run a hospital, teach and train doctor boys, and try to run clinics spread out for many miles?

How can one pastor with a congregation of 1,000 people take care of these people, teach school, help with the clinics, translate the Bible, teach adults to read and write (so that someday they too can read the Bible), and instruct people in new areas many miles away (areas that sometimes can be reached only by walking)? We are all trying to do one another's work, for each of our 16 stations needs a minimum of a pastor, a teacher, and a nurse. Not one of our stations has all three!

In a church body the size of ours — why don't we have more missionaries? I've heard all kinds of reasons



# The Marvelous Mystery in Marriage

BY C. E. HUBER

## THEOLOGICAL ACCENTS

*A husband is a plaster that cures all the ills of girlhood. — Molière*

THE ADOLESCENT AND IDEALISTIC ATTITUDE TOWARD MARRIAGE expressed in Molière's words is widespread today. But just as common is the cynical belief that people should keep their eyes wide open before marriage and half shut afterward.

No other profound human relationship is the butt of so many bad jokes and the object of such radically variant attitudes. This fact probably arises in part from the extremes of grandeur and folly that checker the lives of married people. Much of the cause for immature romanticism and skepticism, however, lies in the failure to appreciate the holy mystery which God implanted in the heart of the personal union we call marriage. Matrimony has become more of an estate — with all the overtones of financial obligation implicit in that word — than a fulfillment of our personal existence. It has been stripped of its soul, becoming only another convenient arrangement of our social customs. Like so many priceless values, marriage has become depersonalized. And we are reaping the consequences.

IN "THE DIVORCE PHENOMENON" (*Christian Century*, April 3, 1963), W. Clark Ellzey assesses the causes for divorce and proposes some cures. The usual causes are cited: money management, immaturity, diverse religions, and sexual incompatibility. The standard remedies are offered: education, legal reforms, and counseling. Much that Mr. Ellzey says is true. The causes mentioned represent statistical facts. Where it has been adopted, the therapy he suggests in our courts and schools has been followed by reduction in the divorce rate. His recommendations are therefore helpful and deserve to be heeded. Those who are concerned with marriage and divorce as *phenomena* (literally, "appearances"), however, are necessarily restricted to the obvious in their calculations and proposals. There is something more in marriage than meets the eye.

This "something more" is the essential spirituality of personal union in wedlock. When a man and woman marry, *God* makes them "one flesh" as the Bible puts it. This encounter goes far beyond the interaction of two bodies or the blending of two personalities. A world of shared values and interests, ideals and dreams is created in which the deepest longings of the human heart find their fulfillment.

CHRISTIAN MARRIAGE is more than a "bond" or "institution." In Christ the true creation-character of marriage is restored. A Christian husband loves his wife after the pattern of the self-giving Christ, and the wife responds to his love in the manner of Christ's bride, the church. Together husband and wife achieve a unity so pervasive and ultimate that St. Paul actually likens it to the relation between Christ and His church. Paul calls it a great mystery. It is also a marvelous mystery. For through Christian marriage men and women can realize in special measure the capacities of the human spirit and transform the foibles and quirks of human life into a power of endearment and source of joy.

The love of Christ for sinners is typified by the love of people who are "one flesh" in Him. The depth of this love makes it a sensitive gift. Where else but in marriage can an open toothpaste tube cause such irritation? But in God's plan the vicissitudes of marriage are merely the tests of love that prove its worth and power.

June is a crucial month for altar-bound people. After the wedding every day is crucial. For each new day of marriage is a new opportunity to grow closer to the fulfillment of the glory found there. When we recover the vision of the mystery in marriage which St. Paul spoke of, the "causes" for divorce will be well on their way to extinction.

# The *WITNESS* Interviews President HARMS About Official Notices and Resolutions



Under "Official Notices" synodical officials publish names of pastors (teachers, congregations) who have terminated their membership in Synod, who have been declared ineligible for call, etc.

Letters to the *WITNESS* ask why such official notices do not contain more information or at least give the reason for reaching the decision announced by an official.

Some of these letters point out:

1. Lack of information or detail in official notices leaves a dangerous vacuum easily filled with rumor.
2. Withdrawal notices have been interpreted as being indications of protest against toleration of error.
3. Termination notices have been used as a basis for hasty generalizations.

In the following interview Dr. Oliver R. Harms, Synod's President, answers a number of questions related to the points made by *WITNESS* readers.

**Q:** Dr. Harms, why don't the official notices give more information when a pastor or congregation leaves the Missouri Synod?

A: If we were to publish more than a brief official announcement in each case, we would have to go into a lengthy, detailed statement of the reasons for the action. Often letters, briefs, minutes add up to hundreds of pages in a given case. It would take an excessive amount of space to summarize many of the cases, even if it were considered wise to do so.

Another thing: when pastors, for example, are declared ineligible for a call or voluntarily withdraw from membership in Synod, reasons for the action often cannot be stated in the brief official announcement for the sake of Christian charity.

It might be noted at this point that synodical officials can announce a congregation's suspension from membership in Synod (subject to appeal) and a pastor's ineligibility for a call, but they cannot excommunicate.

I believe that members of Synod have confidence in the Christian integrity of synodical officials. All of us take the position that a man is innocent until he is proven guilty. We seek to protect the rights of members, congregations, pastors, and teachers. It is regrettable if we must come to a parting of ways, but sometimes it is simply unavoidable. And when it happens, we think it best to make only a brief official announcement.

**Q:** What about interpretive reports on withdrawals from Synod appearing in various independent publications circulated among members?

A: As I see it, such publications cannot possibly have both sides of the story. If they print a story which in their best judgment is factual, they may

still be printing only a partial story, and some important facts may be unknown to them or overlooked. For this reason I hope that members of Synod will not attach any decisive importance to unofficial published reports concerning official announcements.

Recently I was questioned about something that had supposedly taken place, according to an independent publication. When I put the alleged incident in its proper perspective, my questioner asked, "How can we get the other side?" The "other side" in this case was the full story.

I suggested that regular reading of the *LUTHERAN WITNESS* will keep a person posted on the facts in Synod. If certain details are omitted, there is generally a good, sound reason for the omission. Synod's officials stand ready to give additional information to members showing valid concern — provided the information does not violate confidence or Christian charity.

**Q:** But how would you answer the criticism, sometimes voiced, that the *LUTHERAN WITNESS* brings readers "managed news"?

A: Perhaps it does look like managed news to some people. But certainly the term "managed news" has a different connotation when it is applied to an official report made to the members of Synod through its official publication.

While the *LUTHERAN WITNESS* has a "Letters" column in which readers may voice different points of view in response to published articles, it is not the function of the *WITNESS* to open its pages to all manner of negative reactions to official synodical resolutions, actions, or rulings.

**Q:** Speaking of resolutions, Dr. Harms, do you think that Cleveland convention resolutions concerning doctrinal matters are being followed?

A: In general, I think, members of Synod are living and working together in harmony. Where concerns of doctrine are involved, they are following orderly procedures in the spirit of Cleveland convention resolutions.

Our members are satisfied that theological issues referred to the Commission on Theology and Church Relations are being studied carefully and that a report will be issued as soon as possible.

**Q:** Ten months have passed since the Cleveland convention. Why is it taking so long for the commission to report?

A: You forget two things. One: the commission was not organized until November 1962 and could not begin to take hold of its task until early this year. Two: the Cleveland convention directed the commission to prepare a progress report on Memorial 331, for example, within two years. The commission was not expected to turn out a quick report.

Our commission has some very basic work to do. We must make certain that everyone understands exactly what we mean with the terms we use before we issue doctrinal statements.

The word "inerrancy" would be an example of what I mean. This word has been the subject of much discussion and debate, also among members of the Missouri Synod. In the light of such discussion and debate we find ourselves compelled to present a clear definition of inerrancy — just what it does mean and what it does not mean when applied to the Holy Scriptures.

By the way, a commission member has been assigned a special study of inerrancy. I am also looking forward to getting from our District Presidents the names of some competent theologians to prepare other special studies for the commission.



# ***"The vast majority of our members understand the need for patience in dealing with theological matters."***

I have every reason to believe from my conversations with individuals and groups in many parts of the country that the vast majority of our members understand the need for patience in dealing with theological issues, and they are willing to wait until the commission reports.

**Q:** Do you see any reasons why some members should become impatient?

**A:** Unfortunately not all members of Synod could attend the Cleveland convention and take part in the proceedings. Doctrinal concerns were aired in two days of open hearings before the convention. The floor committee on doctrinal matters gave thorough consideration to these concerns. They were then discussed on the floor of the convention. President Behnken, you might say, almost bent over backward to give delegates opportunity to speak on doctrinal questions. Time and again he discouraged the convention from acting on motions to cut off the discussion and vote on the question before the house.

In the end, I would say, the convention affirmed its confidence in the orderly procedure for supervising doctrine and practice prescribed by the constitution and bylaws of Synod. The convention also implored members of Synod to assist its responsible officers in supervising doctrine and practice "by remembering them in their prayers and following the orderly procedure set forth in the Synod's Constitution and Bylaws." (*Proceedings*, p. 103)

Personally I have the firm impression that our members frown upon any method of action that does not follow this orderly procedure. As a matter of fact, the Cleveland convention said this very thing in "Principles Concerning Discipline" (*Proceedings*, p. 112):

**"RESOLVED, That the Synod deplore those features of our common life that have in the past done violence to our Lord's will for His church: harshness and intemperance in attack and in defense; public exposure of an offending brother without personal, loving confrontation with the brother; the airing of our internal difficulties through media of communication directed to a public whom these difficulties do not concern; and a disregard for the duty and the dignity of our duly constituted officials."**

**Q:** But couldn't the commission's pace be speeded up?

**A:** While I can appreciate the desire of some to have us find a quick solution to all doctrinal problems, I am persuaded that hasty "rulings" or "answers" given by the commission before we do some very deliberate study and have repeated consultations would do much harm to the whole cause of doctrinal unity in our midst.

No matter how sincere people may be in their efforts to hurry matters, they often serve only to agitate the church during this important period of study.

**Q:** How would you describe the present period?

**A:** In many ways we are in a period comparable to the post-Reformation era, when our spiritual fathers were confronted by theological controversies and struggled to define and redefine their theological position.

We may well emphasize the position they took in the Solid Declaration of the Formula of Concord:

**On this point we have reached a basic and mutual agreement that we shall at all times make a sharp distinction between needless and unprofitable contentions (which, since they destroy rather than edify, should never be allowed to disturb the church) and necessary controversy (dissension concerning articles of the Creed or the chief parts of our Christian doctrine, when the contrary error must be refuted in order to preserve the truth). (Solid Declaration, Formula of Concord, "The Summary Formulation," 14)**

**Q:** People will probably understand "needless and unprofitable contentions," but how can they be expected to relate "necessary controversy" to the present period in the church?

**A:** Let me give you a specific example. Because there has been much discussion about the authority, inspiration, and inerrancy of the Holy Scriptures, Vice-President Wiederaenders and I conferred with the president and the academic dean of Concordia Seminary, St. Louis, about the possibility of securing a statement reflecting the faculty's position on this and other doctrinal matters.

We were not looking for an official statement. But in view of the many questions that have been raised over the past few years — also because the office of the President is charged with the

responsibility of supervising doctrine and practice — we were moved to ask what the stand of the faculty is with respect to current theological issues.

President Fuerbringer and Dean Repp agreed to prepare such a statement on behalf of the faculty. They have authorized me to quote from it. Let me do so now:

*Every member of the faculty of Concordia Seminary, St. Louis, wholeheartedly and without reservation accepts Holy Scripture to be in truth the Word of God, every word inspired by Him and without error.*

*The faculty therefore humbly bows to the authority of Scripture. We regard the Gospel of Jesus Christ as the only source and power for Christian faith, assurance, hope, and life. (Romans 1:16)*

*Because Holy Scripture is true in every respect, it is the duty and the responsibility of every Christian, and particularly of every theologian, to be earnestly concerned with all that Scripture contains and, with the aid of the Spirit, endlessly to strive to find God's meaning and purpose in every passage, word, and word-form given therein.*

*During extensive faculty studies of the doctrine of the Word in the light of contemporary views and positions the term "inerrancy" caused considerable debate. After continued study, discussion, and conversations with colleagues we can state that in our faculty there is full agreement on the basic position described above concerning the doctrine of inspiration and the inerrancy of Scripture.*

We seldom think of controversy as bearing any good fruit; most of the time we think only of the "disturbance" and "unrest" it causes. But here we see how God can use controversy to clarify doctrinal questions in dispute and to preserve the truth.

Ought not all of us give thanks and praise to God for preserving among us our historic position on the Holy Scriptures at a time when Satan seeks to confuse everyone, particularly also in religious matters?

I pray that the Holy Spirit may continue to fill us with a holy zeal so that we will witness boldly and confidently to the world about our resurrected Lord.

**"And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." (Acts 4:33)**

# Race Relations and Lutheran Missions

MANY CHRISTIANS whose one concern has been a proper expression of the love of God in Christ have been debating the race relations issue honestly and candidly. Much of the emphasis necessarily falls on "race relations and the Christian life." It is my contention that too little has been written on race relations and missions.

While reading these few lines on the subject, please keep in mind the following:

— I do not claim to be an expert on race relations; I have, however, spent more than six years in the deep South and am presently working with both Negro and white congregations.

— The attitude and philosophy set forth in this article are my own and do not necessarily reflect the policy of any official board or committee.

— In developing my topic within set space limitations some unavoidable oversimplification will occur. All the problems of "Race Relations and Lutheran Missions," for example, do not fall as readily into two categories as they must here — for brevity's sake.

## LUTHERAN MISSIONS AND SEGREGATION

THE CHURCH HAS REACHED THE POINT where the majority of pastors and many laymen agree that "segregation in the church must go." Few theologians with integrity dare defend segregation within the church on Biblical grounds. The problem is no longer: What is right? but rather: How can we help bring about what is right?

I submit that there is no justification for continuing a policy of *forced segregation* within the Lutheran Church, whether this be in the "North" or in the "South." Not only is such a policy out of step with Christ's teachings on love and the implications of the church's mission "to disciple the world"; it is unethical in a church where mission funds come from an "integrated" treasury.

It would seem to me that the whole knotty problem could be resolved satisfactorily if all congregations would declare themselves desegregated. To pursue a system of "segregated missions" within a church body that declares itself opposed to this policy is an offense to Christ and a stumbling block laid in the path of would-be converts.

One of the great mission fields for the Lutheran Church is among Negro Americans. To insist on preaching the Gospel through segregated facilities is not only an insult to these Americans but also a deterrent to the progress of missions. Underlying all mission work must be an attitude of universal acceptance, for all people are equally acceptable to God in Christ.

How can such desegregation be effected? It would be simple to desegregate by *decree*. This in the Lutheran Church is neither desirable nor possible. We may at times question the wisdom of our congregational autonomy, but who would trade it for the old papal system from which God delivered us 400 years ago?

There are no quick and easy solutions. Desegregation must come about through faithful Gospel preaching. *Motives and attitudes must be changed by the Holy Spirit through the Word.* But pastors, teachers, and leaders must also be working toward solutions. . . . The hour is late. Doors are open now. Who knows how long?

The hour calls for reexamination and rebirth. Too long we have asked, "Where were you born? . . . in the North?"

. . . in the South?" Prejudice and bigotry know no section or community. They find a haven wherever sinful man chooses to live. Not whether you were born in North Dakota or in Louisiana is important. Were you "born again" by water and the Spirit? makes the difference. And men who have been born again must be transformed so that Christ may truly dwell in their hearts by faith. Only here do we have a right to look for the solution.

## LUTHERAN MISSIONS AND INTEGRATION

THE COIN HAS ANOTHER SIDE. Even as the cause of missions suffers gravely from forced segregation, so also an attitude of

"no missions unless integrated" can be detrimental to Christ's cause. This seems obvious as we compare statistics. The majority of Negroes live outside the South, but the Southern District has a larger mission program among the Negro American than all other Districts in concert — a program inherited from the Synodical Conference without merit on the District's part.

It will make interesting reading to study the statistics of the largest city within your District and to compare Negro membership within your congregations with the increase in Negro population. Is it possible that congregations, for fear of being tagged as segregationists, avoid opening missions in communities totally Negro?

For example, in New Orleans one mission was opened in an exclusively Negro community in 1962 and two in 1963. The Southern District now has eight churches in Negro communities in New Orleans. Incidentally, one church confirmed 33 adults last year. To consider these missions as products of "forced segregation" would be improper. They too must be desegregated. At the same time to have refrained from opening these missions — because to do so would not be in the spirit of integration — would hardly have served the cause of the Kingdom.

If your congregation has declared itself to be desegregated because you happen to be in a changing community, you do not thereby have a mission program. You won't until you work aggressively with the Word and "compel them to come in." To put it another way, your congregation has not become integrated when you desegregate.

While the church speaks out against intolerance, also as it relates to all forms of segregation, it must not fail to serve men where they are as they are. *To bring the Gospel to as many as possible without violating the principles of Christ's love is the church's prime concern in missions.* This can best be done by (1) desegregating all existing Lutheran churches by their own choice and by (2) continuing to prosecute a vigorous mission program in Negro communities of the North and South.

This leads me to make an earnest, urgent appeal. Doors are wide open for bringing the Gospel to the Negro American through the Lutheran Church, especially also in our Southland. But there is an acute shortage of workers. My District needs a column of shock troops to fill the void. For the sake of Jesus Christ and His cause we need the names of dozens of suitable candidates who might be called to shepherd our congregations with their special problems and needs. The joy of seeing many brought to saving faith in Christ will be its own reward.

At the same time congregations all over America must work industriously to bring a real Gospel witness to their community. If the community is largely "uniracial," this type of work should be carried on without qualms. But if the field is biracial, the church will work the entire field without prejudice on a desegregated basis.

Serving people with the Gospel where they are and as they are ought to be the pattern of the Lutheran Church's mission program all over the world.



## Synodical Growth

### Gains Reported, Decrease Noted

Membership in The Lutheran Church — Missouri Synod in North America reached 2,611,695 last year, a gain of 67,151 over 1961, according to the Bureau of Statistics.

It noted, however, that last year's increase was about 9,000 below the average annual gain during the last 10 years, when the Synod added 766,144 baptized members, a 41.5% increase.

In addition, the Synod reported 143,180 members in Latin America, a gain of 3,686, for a grand total in the Western Hemisphere of 2,754,875.

The 1962 gain in communicant membership was 46,806 for a total of 1,677,943 in North America. An additional 84,473 communicants are listed for Latin America.

The decrease in growth rate last year, synodical leaders noted, was the first in 25 years and conformed with a general leveling-off trend noted by Protestant churches of America.

### Fewer Baptisms, Confirmations

An analysis of the reports of Synod's 32 Districts shows that 23 had fewer baptisms of children than in 1961; 25, fewer juniors confirmed; and 20, fewer adults confirmed or baptized. Total number of adults reported confirmed or baptized was 61,391, or 1,338 less than the previous year.

The report also shows that at year's end 4,745 parish pastors in North and Latin America were serving 6,374 congregations and 454 preaching stations. There were 457 parishes unable to secure a pastor because of a shortage of trained clergymen.

Missouri Synod congregations in North America raised \$167,595,974 last year for local and denominational work — a gain of \$4,830,555 over 1961 and representing \$99.88 per communicant member.

The Michigan District continued to lead in membership with 225,304. Second was the Minnesota District (divided into two Districts since January) with 206,633, followed by the Northern Illinois District with 188,277.

Among the states, Illinois has the most Missouri Synod members with 333,452. It is followed by Michigan, 255,693, and Wisconsin, 246,823.

The Missouri Synod ranks second among the three largest Lutheran bodies in North and South America. First is the Lutheran Church in America, now listing 3,200,314 members. Third is The American Lutheran Church with some 2,445,000 members.

## Number of Overseas Missionaries Doubled Since 1940, Conference Members Told

During the past 20 years the number of Synod's missionaries overseas has more than doubled and Lutheran converts have quadrupled, Dr. William H. Hillmer, chairman of the Division of Missions, told members of the work program conference meeting in Saint Louis May 1 and 2.

Mission board strategy, he said, is aimed at increasing the present ratio of seven national workers to every one North American missionary in overseas churches.

After previewing plans and projects for Synod's second "Faith Forward" year, District representatives approved a 1964 synodical work program of \$36,132,210 — nearly \$6,000,000 above the budget set for this year.

The St. Louis meeting was the initial step in the budget-setting procedure adopted a year ago by the Cleveland convention. According to the convention resolution, the conference annually proposes to the congregations of Synod "a challenging program of current work and capital investments with accompanying cost estimates."

### Determined by Pledges

Congregational pledges to the work program, channeled through the Districts, form the basis on which the synodical budget is determined by a fiscal review committee in January each year.

Largest items in the 1964 program proposals are for missions (\$8,498,607) and for Synod's colleges and seminaries (\$8,274,291). These two divisions also account for the bulk of the projected capital investments (\$1,875,938 and \$7,465,000).

Increases over this year's budget, including current operations and capital investments, approximate \$2,500,000 for missions and \$1,900,000 for higher education.

Also approved was a \$700,000 increase for the Church Extension Fund, which would raise the total allocation to the fund in 1964 to \$3,200,000.

The 99 District representatives and others attending the conference heard details of the work program from the 12 administrative division heads.

In his visualized report Dr. Hillmer emphasized that membership growth in this country will continue to be greatest in areas where present membership lacks strength.

At the present time, he noted, 86% of Synod's mission support and 82% of its church extension loans go to

undergird missions in the South and West.

"Since this is the growing edge of our country," he said, "we must through Synod join hands to strengthen the church in these regions. Our board would like to assist the nine subsidized Districts in these regions to open 68 stations next year."

Fifty-six percent of the total requested for missions will go for overseas operations, he observed. "For a complete picture, however," he added, "it must be borne in mind that the Districts will raise at least another \$6,000,000 for home mission work carried on for Synod by the Districts."

Explaining the need for expanding existing campuses and adding new colleges, Dr. Arthur M. Ahlschwede, higher education division head, pointed out that Synod's membership according to conservative estimates may be expected to be about 3,200,000 by 1970 and may top five million by 1985.

He cited recent studies which predict that the number of ministerial candidates required as replacements and to provide for normal church growth will need to increase from 227 in 1963 to 375 by 1970 and to 750 by 1985.

### Higher than Preliminary Figure

The \$36,132,210 work program adopted by the conference was \$137,500 higher than the preliminary figure proposed by Synod's Board of Directors. Upon recommendation of its 30-member work program review committee the conference restored \$100,000 that had been cut from the Lutheran Television Productions board request, added \$25,000 so that the *Concordia Theological Monthly* may be sent gratis to all members of Synod's clergy for one year, and increased by \$10,500 the amount allotted to the Committee on Mental Retardation.

Preceding the conference, District leaders met for a one-day stewardship conference to evaluate Synod's overall stewardship program. A "Faith Forward" Leadership School on the day following the conference rounded out a week of intensive planning and marshaling of resources for Kingdom advances in a day of unparalleled opportunity.

Chairman of the work program conference is Dr. Roland P. Wiederanders, First Vice-President of Synod and director of "Faith Forward."



At St. Louis, Donald and Ruth McLean, Baltimore, called to Japan, enjoy meeting Paul and Carol Kreyling, veterans of 13 years of mission work in Japan and three in China, currently home on furlough.

## Manpower Wave

### Assign 29 Workers To Overseas Fields

A total of 1,078 graduates and students of Synod's professional training schools — 34 more than last year's total — received calls and assignments at the annual meeting of the College of Presidents, acting as Synod's Board of Assignments, during the last week of April.

Included in the 1963 manpower wave were 185 ministerial candidates, 232 seminary vicars, 448 graduate and 148 undergraduate teachers, 23 deaconess graduates and interns, 20 lay training institute graduates, and 22 parish worker program graduates.

Reflecting the continuing worker shortage, almost one third (75) of the calls for ministerial candidates and one fourth of the requests for vicars (77) were left unfilled. Also unfilled were 254 of the 850 requests for teachers.

"Despite the record number of workers coming from our schools," commented Dr. Arthur M. Ahlschwede, Executive Secretary of the Board for Higher Education, "we have been barely holding our own."

In recent years, he pointed out, Synod's teachers colleges have produced about one half the total of new teachers needed annually. Since many congregations do not submit requests in order to avoid disappointment, he estimated that some 600 additional teachers for Lutheran schools will need to be secured by September.

Before receiving calls and assignments students at the terminal schools gathered for special services. Speaking at an 11 A. M. preparatory service in the St. Louis seminary chapel, Syn-

od's Honorary President, Dr. John W. Behnken, reminded candidates and vicars that they were to go forth as God's ambassadors entrusted with a divine assignment and bearing a divine message.

"In Christ's stead, speak the Word of reconciliation so clearly," he said, "that the faith of all who hear you may not stand in the wisdom of men but in the power of God."

In an impressive evening service at Trinity Church, Springfield, Dr. Alvin W. Mueller, Central Illinois District President, preached to an overflow congregation on the theme: "The Spirit's Message of Victory."

Members of the College of Presidents and mission board executives were present at both seminary services, making the 100-mile trip between seminaries by special bus. They met in consultation sessions with students assigned to their areas after each service.

Attendances at pre-assignment

services for both teachers colleges were also reported as exceptionally large. Seward students worshiped in their chapel-auditorium, River Forest students in nearby Grace Church.

More than half of the 29 new workers assigned to overseas mission posts will go to Nigeria and New Guinea. Slated for the West Africa field were two pastors, five teachers, and two lay institute trainees; for New Guinea, two pastors and six teachers.

Two ministerial candidates each were assigned to the Philippines, Japan, Taiwan, and England; one each to Korea and New Zealand; one teacher to the Evangelical Lutheran Church of Australia; and one vicar to the Panama Canal Zone.

In addition, one ministerial candidate and one teacher received assignments to Alaska, and one teacher to Hawaii.

Two ministerial candidates and four vicars will enter deaf mission work in the U. S. and Canada.

The 185 ministerial candidates, it was noted, are almost equally divided between the St. Louis (94) and Springfield (91) seminaries. The combined total is 12 under last year.

Assignments of the 20 men and women who form the first graduation class of Lutheran Lay Training Institute, Milwaukee, show that 11 will serve in parishes, five under District mission boards, two in the Nigeria church, and two with welfare agencies.

First graduates of the parish worker program to be placed by the synodical Board of Assignments will use their talents and training in congregations and colleges, synodical and District offices, and church-related agencies.

At Springfield, Leonard and Ruth Schoppa, after receiving their call to Japan, seek top-level information from Dr. J. A. O. Preus (left), seminary president, and Prof. Lorman Petersen (right), vice-chairman of the Board for World Missions.





## Seminarians

### Preseminary Training May Be Restudied

Changes in the training of ministers may be suggested by a national study of preseminary education being made in Minneapolis, Minn., through a \$100,000 grant from Lilly Endowment, Inc.

One preliminary finding of the two-year project is the discovery that only 33% of 996 students attending seven representative Protestant seminaries plan on the parish ministry as a permanent career.

If this proportion holds up in the questionnaires of 16,450 students from 114 other seminaries now being tabulated, it may mean that present seminary programs need some "searching appraisal" in the opinion of the study's directors.

The diversity of vocational intentions of seminarians also has definite implications for preseminary education, noted Dr. Keith R. Bridston and Dr. Dwight W. Culver in their report.

They expressed doubt that it is possible to recommend only one type of preseminary study for the different ministerial specializations.

Seventeen percent of the seminarians reporting in the preliminary survey said they planned eventually to serve as college or seminary professors.

Others not planning to enter the parish ministry expressed interest in the military chaplaincy, missions, campus ministry, denominational and interdenominational administration, full-time evangelism, institutional chaplaincy, music ministry, and other activities.

Twelve percent indicated their interest in theology had been stimulated by college courses in religion.

## Training

### Laymen Seen as Church in World

Ministers must help laymen understand that their daily work can be their Christian vocation, according to Rev. Hans-Ruedi Weber, associate director of the Ecumenical Institute near Geneva, Switzerland.

Training laymen for being the "church in the world" is as necessary as lay training for voluntary "church work," the Swiss clergyman recently told Lutheran laymen in Minneapolis.

If this is understood, he said, Christian work will not be thought of so much as spare-time activities done



St. Louis candidates, both Texans, learn about "new frontier" calls from Dr. Karl Graesser, Atlantic District President. John and Sharon Heinemeier (seated) will do inner-city work at St. Matthew's, Brooklyn. Mark and Marlys Kuehnert will engage in intercultural outreach at Kannapolis, N. C.

for the church "but as ordinary work done with grace."

Every layman should consider himself in full-time Christian service, he said, regardless of his job. If this were done, he added, churches would have a seven-day-week ministry.

Ministers should not ask laymen "to do something for the church," Dr. Weber declared, but laymen should ask the minister, "Won't you do something for us, the church?"

In a militant church, he said, ministers should not be regarded as commanding officers but as a "sort of communication troops and kitchen soldiers providing the food. The laymen are the soldiers at the front."

## Non-Confidence

### Race Issue Brings "Growing Distrust"

Growing numbers of Christian colored people in this country and abroad, "not excluding the clergy," have lost confidence in the leadership of the Christian church in general, an Episcopal minister told the U. S. Conference for the World Council of Churches in Buck Hill Falls, Pa., last month.

Rev. Daisuke Kitagawa, executive secretary of the Protestant Episcopal Church's Division of Domestic Missions, also asserted that unconscious prejudice by "genteel" Christians does more harm to the cause of integration than the overt actions of white racists.

He said the non-confidence of

colored peoples is "transmitted in the tone of their voices and seen written all over their faces as an increasing number of Christians — Negro, American Indian, or other ethnic groups in the U. S., or African in Africa — meet, speak to, or talk about white Christians."

These groups, he said, are maintaining that "on the basis of past performances we cannot believe in the integrity of white Christians. . . . They promise all sorts of things but never put them in practice."

Speaking on "Racism, Counter-Racism, and Judgment," he declared that many colored people are saying that "our plight has hardly been improved" despite the white church's policy statements, conferences, and pronouncements against discrimination.

He notes that this "growing distrust" between white and colored Christians "concerns me and should concern every Christian, whether he be a white man, a Negro, an American Indian, an African, an Asian, or whatever else he may be."

"The issue is," he continued, "not what the Gospel teaches or what the church's position is with regard to race relations but how those identified as Christians are treating the African people in their daily life."

In commenting on unconscious prejudice, the Episcopal churchman declared that the Gospel "can be betrayed more by well-meaning, elegantly cultured, genteel Christian ladies and gentlemen without their ever meaning to do so than by willful acts of raw, rugged, and wicked criminals who have no use for the church."



District Presidents gather for April 30 dedication of the mission window designed for the memorial chapel of the St. Louis seminary's Luther Tower. Given to the seminary by Synod's directorate, the three-panel window commemorates the services of synodical Presidents Frederick Pfotenhauer and John W. Behnken.

## Arena

### Youth Magazine Gets Symbolic New Name

Beginning with the September issue the *Walther League Messenger* will appear with *Arena* on its masthead, a name which also signals a change in audience appeal, according to an announcement by the league.

*Arena* will be addressed to the concerned high school student, the college student, and young adults up to the age of 30.

General editorial purpose of *Arena*, says Walther League President William Sornborger, "is to open up to the young adult the larger horizons of the Christian faith in the world."

"*Arena* is symbolic of the fact that the 20th-century Christian must abandon his role as an observer of events," according to Editor Alfred P. Klausler. "The modern Christian must become engaged in the conflicts of our time."

The Walther League in cooperation with Synod's Board of Parish Education will also sponsor *Spirit*, a new magazine addressed to young Christians in grades 7 through 10.

Edited by Rev. Walter Riess, *Spirit* will make its first appearance with the October issue. It will be sold primarily through Sunday schools on a bulk basis, while *Arena* will be sold on an individual subscription basis.

## Helsinki

### Catholics to Attend LWF Assembly

Roman Catholic authorities have notified the Lutheran World Federation that their church will send two official observers to the federation's Fourth Assembly in Helsinki this summer, LWF Executive Secretary Kurt Schmidt-Clausen has announced.

He said this would be the first time that Roman Catholic representatives will attend an LWF assembly or, as far as he knew, an assembly of any other world confessional body.

Present in the name of the Roman Catholic Church will be Father Johannes Witte, S. J., professor of evangelical theology at the Gregorian Papal University in Rome, and Dr. Peter Blaaser, M. S. C., member of the Johann Adam Möhler Institute and lecturer at the Theological Academy in Paderborn, Germany.

"Large numbers of unofficial visitors" from America, notes the News Bureau of the National Lutheran Council, will attend the assembly.

The Lutheran Church in America will have 32 official delegates, headed by its President, Dr. Franklin Clark Fry of New York. Dr. Fry is completing a six-year term as president of the LWF.

The American Lutheran Church will send 27 official delegates, led by its President, Dr. Fredrik A. Schiotz of Minneapolis, Minn.

Unofficial visitors attending the Helsinki assembly as observers will include delegations from the Missouri Synod, the Synod of Evangelical Lutheran Churches, and the National Evangelical Lutheran Church.

## New Delhi

### Christianity in India Shows Slight Increase

India's Christian population increased slightly in the 1951-61 decade, according to census figures recently released in New Delhi.

It was reported that 10,498,077 Indians were professed Christians in 1961, or 24 of every 1,000 residents. Ten years previously the ratio was 23 of every 1,000. Of the current total 6,282,409, are Roman Catholic.

Christianity constitutes the third largest religion in the country but remains far behind the dominant Hindus (366,162,693) and the Muslims (46,911,731). Other principal religious

groups are the Sikhs (7,846,074), Buddhists (3,252,804), and Jains (2,027,246).

Indian churchmen analyzing the statistics noted that the Christian religion continues to face a substantial challenge in the nation. They felt that few of the more than two million Hindus who espoused another religion in the decade turned to Christianity.

The proportion of Hindus fell in the 1951-61 decade from 850 to 840 per 1,000 of the population. The Buddhists showed the most striking increase, from one to eight percent of the population. Mass conversion of "untouchables" was cited as the prime reason for the statistical jump.

## Hymnal

### Four Lutheran Bodies Set Worship Study

Creation of a common hymnal and liturgy for some 8,000,000 Lutherans in America was seen as an eventual possibility when representatives of four major Lutheran bodies agreed last month to launch a consultative relationship for the study of worship.

The decision was reached by the Commission on the Liturgy and Hymnal of the Lutheran Church in America and The American Lutheran Church and by the Commission on Worship, Liturgics, and Hymnology of the Missouri Synod and the Synod of Evangelical Lutheran Churches.

Dr. Walter E. Buszin, professor of hymnology at the St. Louis seminary, who heads the Missouri Synod's commission, reported to the other commission that the Synodical Conference has begun a revision of its 1941 hymnal.

"We have examined with much interest your *Service Book and Hymnal* published in 1958," he said, "and are of the opinion that our respective endeavors in the future will derive much benefit from closer contact between our respective commissions."

The new *Lutheran Hymnal* and service books being prepared by the Synodical Conference committee will be published between 1967 and 1970, according to Prof. Fred L. Precht, public relations director of the project.

Suggestions and inquiries regarding the work of the commission, he notes, should be directed to the secretaries of the respective subcommittees: Prof. George W. Hoyer, Concordia Seminary, St. Louis (liturgics); Prof. Richard Hilbert, Concordia Teachers College, River Forest (music); and Rev. E. Theodore DeLaney, 2034 32nd Ave., San Francisco (theology and hymn texts).



## 10 Years Ago

The "Conquest for Christ" effort, a "ten-million-dollar offering" authorized in 1950, netted more than \$13 million. Of this total \$4,550,000 was earmarked for missions, \$8,450,000 for colleges and seminaries.

Officials at the dedication of the Saint Louis seminary's new organ were Rev. John Opplinger and Dr. Frederic Niedner, Board of Control members, and Dr. Paul Bretscher, acting seminary president.

Dr. Walter O. Forster's *Zion on the Mississippi*, 606-page account of the Saxon immigration, was hailed with an autographing party at Concordia Historical Institute.

Dr. Jaroslav J. Pelikan, Jr., St. Louis seminary professor, accepted an offer to join the Federated Theological Faculty of the University of Chicago.

## 25 Years Ago

Rev. W. G. Stallmann, pastor of Saint Paul's, Aurora, Ill., at a recent service confirmed more adults (41) than children (33).

Citing "pioneer efforts" in summer courses at three synodical schools, Editor Graebner noted that "we have the men, and we have the facilities, and there is a demand among our ministers and teachers everywhere for such postgraduate work both in the theory and practice of the public ministry."

In an editorial on the forthcoming synodical convention, which marked the centennial of the Saxon immigration, Editor Sommer reviewed "marvelous blessings" reaching back to 1838. "Today," he observed, "the truth is proclaimed in our midst as plainly and as distinctly as ever in the past."

As recently as 23 years ago, it was noted, two of the original Saxon immigrants, Frederick A. Uhlich and John F. Schuricht, were still living.

Listed as speakers for the St. Louis convention: Dr. Theodore Graebner, chaplain; Rev. Karl Kretzschmar, Third Vice-President of Synod, sermon; Rev. F. J. Lankenau, First Vice-President, German address.

Rev. F. C. Verwiebe, Buffalo, N. Y., Eastern District President, died May 20.

## 50 Years Ago

In his will John Pierpont Morgan, financier who died March 31, 1913, declared "I commit my soul into the hands of my Savior in full confidence that, having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my heavenly Father; and I entreat my children to maintain and defend at all hazards and at any cost of personal sacrifice the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

The question of woman suffrage, it was stated editorially, "is an all-absorbing topic in both the Old and the New World."

Gov. Simeon E. Baldwin of Connecticut drew criticism for expressing the hope that all Protestant churches would unite in the next century or so and then "through Lutheranism become allied with the Roman Catholic Church."

Rev. O. C. Kreinheder, pastor of Church of the Redeemer, St. Paul, Minn., reported an Easter "collection" of \$629.40.

# NOTES and QUOTES

● **AGING** — Dr. Jacob Tanner, American Lutheran Church clergyman still teaching at the age of 97, recently observed the 70th anniversary of his ordination to the ministry. A religion teacher at Waldorf College, Forest City, Iowa, Dr. Tanner formerly taught at Concordia College, Moorhead, Minn., and Luther Theological Seminary, St. Paul.

● **TOGETHER** — Family worship is not a "gimmick to build up family togetherness," according to a Christian Family Life pamphlet issued by the National Council of Churches. "Real worship," it adds, "is a genuine response to God." Suggesting that parents' lack of confidence in their own relationship with God is one reason why family worship is not more common in Christian homes, the leaflet points out that children and young people "will usually find it easy to enter into family worship" if their parents are able to worship together.

● **CLUB** — Many a church is "an isolated religious club in the midst of a pagan neighborhood," says Dr. Robert A. Cook. "The members not only do not intend to win their neighbors for Christ but also would be alarmed if these neighbors began to move into their church."

● **CLUB** — An athletic club has been purchased by Missouri Synod leaders in Detroit, according to Religious News Service, "to provide sport and recreational facilities for high school students and inner city parishes of the denomination. In announcing acquisition of the Detroit Turners Club, a Lutheran spokesman said it was the first time that a Protestant denomination has bought an athletic club in this country."

● **CRUTCH** — Urging Americans to prepare for the forthcoming Supreme Court decision on prayer and Bible reading in the public schools, Dr. M. N. Eisendrath, Union of American Hebrew Congregations president, comments: "Nowhere else in the world has religion in all of its rich diversity flourished as it does here in the United States. . . . When religion becomes a crutch of patriotism, when religion is reduced to the lowest common denominator, we degrade . . . our respective faiths. There must be no such thing as an 'American public school religion.'"

● **CONTROVERSY** — Controversy in the church is a healthy thing, says Gerard E. Sherry, managing editor of the *Georgia Bulletin*, so long as there is objective and constructive airing of the issues. Three "loves," he adds, should be shown: (1) love of the brothers involved in the controversy, (2) love to listen, (3) love of the truth. "If the love of the church demands that we speak up about a given situation, how much more must our love of the church and, above all, our love of the brother make us listen."

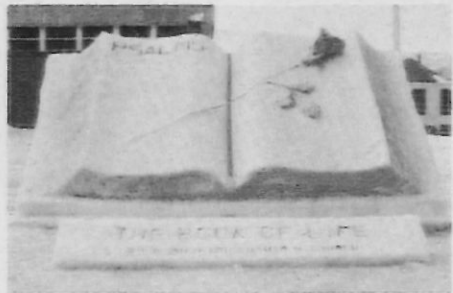
● **ECHO** — Constance Forster, 1962 Valparaiso University graduate, serves as secretary to U. S. House of Representatives minority leader Charles A. Halleck. She is the daughter of Dr. Walter O. Forster, professor of history at Purdue University and author of *Zion on the Mississippi*.

● **COMMERCIAL** — Reluctant to add a "commercial" to Nurse Marianne Denman's "Why Don't We Have More Missionaries?" which he submitted to the *WITNESS*, Dr. W. F. Bulle, Executive Secretary of Medical Missions, pleaded for an inch of space to reinforce her appeal with these specific needs — *Nigeria*: Eket Mission Hospital, one M. D. with surgical experience, one R. N.; Yahe Medical Center, one R. N.; *India*: Bethesda Hospital, Ambur, one M. D. with internal medicine experience, one R. N. with administrative or teaching experience; *New Guinea*: Immanuel Hospital, Mambisanda, one M. D. with general experience, one R. N.; outstation clinics, six R. N.'s; *Hong Kong*: one R. N. with experience in tuberculosis or teaching. Dr. Bulle's address: 210 N. Broadway, St. Louis 2, Mo.

## COLORADO

### Snow-sculptured Bible Wins Carnival Prize

A refreshing warm weather item comes from the *Colorado District Edition* telling of the snow-sculptured Open Bible which won a first-place award for Good Shepherd Lutheran Church in a contest for the Leadville, Colo., winter carnival.



Titled "The Book of Life," the Good Shepherd entry measured 13 feet in width and stood 7 feet high at the rear elevation. The only coloring used was for the rosebud, its stem and leaves, and blue lettering.

The Leadville church (altitude: 10,000 feet) is three years old.

## MONTANA

### Members Feel at Home In Their New Church

Members of Holy Cross Congregation, Eureka, Mont., are sure to feel at home in their new church edifice since they have woven part of themselves as well as their natural environment into the construction.

During three and a half years of building, members contributed more than 20,000 hours of volunteer labor and incorporated into the structure "as much as possible the native materials available in the woods and mountains of the Eureka area," the *Montana Messenger* reports.

To provide many different colors all the rock for the exterior was gathered from various locations in the section. In a three-month project members turned logs hauled to the site into 15,000 hand-split shakes for the roof.

Much of the chancel furniture is designed from burls of white fir, mountain larch, and the roots of uprooted pine trees. The cross above the altar is fitted with peeled-down birch bark backlighted with fluorescent tubes; in waning daylight this gives the cross a "fiery red glow."

Built into a mountain slope skirting Highway 93, the church has ground-level entrances for both upper and lower floors. Also unique is a lower-level carport, the roof of which will become a "patio" for summer meetings and small gatherings.

During the extended building program members did not permit building labors to interfere with missionary activities. The congregation, shepherded by Rev. Albert G. Pullmann, "almost doubled both its communicant membership (now 130) and

its average worship attendance (now 155) during that time," the dedication report notes.

The structure is valued at \$90,000. Savings resulting from do-it-yourself work are estimated at \$55,000.

## KANSAS

### Woman Teacher Meets Colloquy Requirements

Announcement that Kansas Cityan DeLores Wagner became the first woman in Synod's history to enter the Lutheran teaching ministry by colloquy received page-one billing in the *Kansas District Edition*.

The colloquy, Editor Robert Kerekes informs his 15,777 subscribers, is the method established by the Missouri Synod for those who have not graduated from synodical training schools to enter the pastoral and teaching ministry through special preparation and examination.

"A colloquized teacher or pastor," he adds, "is accorded the same rights and privileges as one prepared and graduated from a synodical school."

Miss Wagner, now teaching the kindergarten classes at Redeemer School, Lancaster, Ohio, had taken two years of college at Kansas State Teachers College, Emporia, and had gone to work as bookkeeper and secretary of a Kansas City investment firm.

"Not satisfied that she was serving the Lord to the best of her ability in the business world," according to the *Kansas edition*, she resolved to become a parish school teacher. Enrolling at the Seward teachers college, she decided on the "colloquy route" at the advice of Dr. Carl Brandhorst and prepared her program accordingly.

After successfully hurdling 23 semester hours in education and 18 in religion within one year, Miss Wagner on January 23 passed her colloquy examinations to attain her coveted goal: becoming a fully accredited Lutheran parish school teacher.

## IOWA EAST

### Prisoner Pays Tribute To Springfield Vicar

A unique citation has come to Springfield seminary student Robert G. Blakely, who next month winds up his vicarage year at Fort Madison, Iowa, readers of the *Iowa East Edition* learned.

The tribute to Vicar Blakely is a poem composed by a prisoner at Iowa State Prison, where the vicar has been filling in for Lutheran chaplain Lester Peter, on leave of absence. Inscribed "To Rev. Bob, My Friend," the poem begins: "To a man of God I am proud to call my friend."

Iowa East Editor Mark Bergmann also quotes from the prisoner's letter which accompanied the verse: "I have just finished reading the latest copy of the LUTHERAN WITNESS, which I enjoyed very much. . . . Since coming to prison I have come to know my Savior and Lord. . . . I have never known the peace of mind

and heart I now have for my very own, due to His forgiving my sins and setting me free to give Him my heart and love.

. . . All this has come about for the most part through one of the finest men of God I have ever had the privilege to meet. . . . He has led me to Christ, as he has led a number of men here at the institution."

"Rev. Bob" is a former U.S. Navy commander from Blackwood, N.J.

## SOUTHERN ILLINOIS

### Historic Organ Saved From Junk Heap

The story of "the first organ in the Missouri Synod" and how it was saved from the junk heap comes to light in the columns of the *Southern Illinois Edition*.

For some time, according to the story, the members of San Salvador Congregation, Venedy, Ill., had been talking of disposing of their ancient and asthmatic pipe organ in favor of one of the new electronic models. The instrument, it was recalled, was the one that the Saxon immigrants had brought with them from Germany in 1839 along with a sizable library, three church bells, and several bolts of cloth for church vestments.

First installed in Old Trinity, mother church of Missouri Lutheranism on Lombard Street, St. Louis, the organ was acquired by San Salvador in 1865 when Old Trinity dedicated its huge, 1,300-seat edifice at Eighth and Soulard. The Venedy congregation, which dates from 1842, had purchased the organ at the urging of Dr. C. F. W. Walther, pastor of Trinity and first President of Synod. Six farmers, the story goes, took six days going and coming to bring it to Venedy by team and wagon.

Old-timers recalled that the organ had been rebuilt in 1904 and that it had last been tuned during World War I years.

Before making a decision the congregation called in a pipe organ company for an opinion. Learning from company officials that the historic instrument in their church balcony was "one of the finest organs we have seen for a long time," the congregation ordered it restored.



In removing the 891 pipes workmen expressed admiration for the superior workmanship. The biggest trouble, they discovered, was clogging caused by an accumulation of dust, wasps, insects, and the skeletons of four birds.

The first pastor of San Salvador was Rev. Ottomar Fuerbringer, a founder of Concordia College, Perry County, Mo., the log cabin forerunner of Concordia Seminary, St. Louis.



# WHAT'S BEING SAID IN PRINT WHAT'S BEING SAID IN PRINT WHAT'S BEING SAID IN PRINT WHAT'S BEING SAID IN PRINT WHAT'S BEING SAID IN PRINT

Purpose of this column is to bring Witness readers some of the flavor and substance of books, articles, and pamphlets of current interest and to offer comments on issues presented

## Faith's Growing Edge

Life needs a "growing edge." Unless faith develops and grows, it slips backward to ignorance, superstition, or callousness.

Because only the Holy Spirit can produce spiritual growth in man's heart, man is tempted to exercise less than maximum human effort to feed the growing edge.

When the growing edge of faith meets the message of the Word and the power of the sacraments, the Holy Spirit works. To bring about that meeting in a setting where human deficiencies do not get in the way requires perceptive action by those who bring the Gospel message.

Three books, authored by clergymen of our Synod and recently published by Concordia Publishing House, attempt to assist in ministering the saving message.

These helpful volumes are Oscar E. Feucht's *Ministry to Families*, Richard R. Caemmerer's *Feeding and Leading*, and Martin E. Marty's *The Hidden Discipline*.

They seek to meet the growing edge of faith in today's context. That the doctrinal content of these books presents no innovation will neither surprise nor disappoint loyal members of the Synod. The impact of this printed trio lies in how they help Christians find opportunity to grow spiritually.

Each of the books is about 100 pages in length. Caemmerer's book reached the public in 1962, the others in 1963.

### PLANNING AND ENLISTMENT

Because May is Family Emphasis Month in the church, *Ministry to Families*, subtitled *A Handbook for Christian Congregations*, will receive attention first.

The 20 brief chapters of this paperback show both the need for an approach to families by the church and the methods by which the approach can be made. If the selling job on the need sometimes intrudes on the exposition of methods, this intrusion only reflects the vibrant zeal Dr. Feucht has been able to maintain for spiritual causes.

One of the best uses that could be made of this \$1.00 handbook would be to have the congregations' education committees discuss one or two chapters at their monthly meetings. Unless the discussion results in definite planning and "enlistment"—an important word for the author—the book will not accomplish its important purpose.

Numerous statements in the book are striking and quotable. Some are short enough for church bulletin board use ("What the marriage is the family will become"). Produced under the auspices of Synod's Family Life Committee, the little book makes no false pretensions; the subtitle calls the volume a handbook for Christian congregations. Resource books are indicated at the end of each chapter and pertinent visual materials are listed. Concrete suggestions abound.

One has the feeling that Feucht's chap-

ters consolidate hard gains by a veteran in whom spirit and zeal for further advances beat undaunted. He is more eager to get back to working where the heat and pressure is than to strive for a polished presentation.

The result presents us with a booklet rich in realistic, Spirit-guided ideas, not a scholarly, academic dissertation on Christian family life.

In one way the other two books resemble Feucht's. All three breathe fervor. Whereas Feucht's book has a touch of impatience, Caemmerer's has a note of anxiety, and Marty's just a dash of irritation.

These authors are men who stand — and have stood — on the firing line of the church. They evidence deep serenity and inspire confidence, but they also indicate that the problems of meeting the growing edge of life in individuals and in the church burden them. As they seek to help others bear burdens, the writers also make clear that each man must bear his own burden.

### PROFOUND AND PRACTICAL

In *Feeding and Leading* veteran homiletics professor Richard Caemmerer's intensity, skill, and empathy — a word I learned from him years ago — shine through as usual. If sometimes he strains noticeably to be penetrating (. . . the director of church work . . . a person who . . . keeps the wind of God, the Holy Ghost, blowing . . .), we nevertheless appreciate the eagerness to help. If occasionally he works hard to reconcile what appears irreconcilable (" . . . love . . . isn't a motive at all." But later: " . . . the motive power . . . must be as response of love. . . ."), we somehow feel it can be done. If sometimes he makes the obvious sound profound (" . . . the program of spiritual nurture remains basic"), usually he makes the profound a little more clear.

Caemmerer's book is the first of the Concordia Series on the Witnessing Church for which his colleague on the St. Louis faculty, William J. Danker, bears editorial responsibility. Profound and practical — as Caemmerer's work always is — the five chapters of this paperback book speak to all the church, lay and clerical. They represent a significant effort to feed the people of God so they will have desire, insight, and strength to serve.

To let readers taste the content, brief excerpts and comments follow.

"The Christian lives in the world for a purpose," he says. "That he is saved for everlasting life is not this purpose. The purpose is that he bear witness of God, display Him to others, confess Him before men, make His name and praise glorious, be His image, and love others as God first loved him."

From the New Testament study of giving the author raises the significant ques-

tion: "Is the grace of giving one in which the Christian basically proves his love to God, or his love to people, or both?" He answers: "Actually worship and love for people are not alternative motives to giving." He does not rule out "giving to need" either but emphasizes that giving too is a grace, a gift of the Spirit.

### PENETRATING AND PROVOCATIVE

Next to the two preceding authors, Martin E. Marty is a comparative newcomer among synodical writers. His productivity and versatility not only as writer but also as lecturer and speaker at innumerable gatherings seem nothing short of phenomenal when one considers that he also shepherds a parish at Elk Grove, Ill. A very few abstruse sentences in the book may be telltale marks of deadline haste.

Using Martin Luther's Large Catechism as a platform from which to speak, the ubiquitous clergyman seeks to answer: What does the Christian life look like if I believe in the forgiveness of sins?

Dr. Marty does not want *The Hidden Discipline* to be the "confirmation-manual-of-the-year," and I don't think it should be. It lends itself better to other purposes. As a confirmation manual it would leave too many details untouched; as a penetrating, provocative, deeply contemplative source book or discussion guide it will be hard to beat.

The title of the book is not just an advertising device but states the author's underlying approach to Christian life and is repeated, almost self-consciously, in chapter after chapter. The premise is valid, however, and the emphasis necessary.

Perhaps a sampling of this writer's pungent insights will indicate what to expect from his book. Commenting with grim wit that "there was a time when man cared for God as much as for toothpaste," he states that "God who is beyond the gods is not merely the object of man's thinking; he is present in the middle of the world."

In answering the self-imposed question: Who owns time? Marty gives one of those answers that will tempt readers to quote him directly rather than frame their own answers. "He who shapes the day with His Word," he replies. "There is no room here for all the nonsense about worshipping God on the Lord's day, the day of resurrection, with an ear on Beethoven and a hand on a highball; with a golf club or fishing reel and an ear on a transistor radio. It is the Word of God which saves, and he who cuts himself off from that Word publishes his unbelief and cuts himself off from its saving power."

Marty is very quotable. Of the Third Petition he says: "This prayer is to be shouted, not whimpered; to be announced, not whined; to be chanted, not tentatively breathed." Of absolution: "Jesus is not saying, 'Forgive and forget' but rather, 'Let Christ live in you.'" Of the church: "The church is the fellowship of the unburdened." In general: "Here is the test of the forgiven life: After the knee joints of the confessing one have knicked back into erectness for pace, for walk — what will his [the Christian's] life look like?"

Each of the Concordia publications meets the church at its growing edge, internally and externally. Vigorous use of their contents cannot be taken for granted. Cells and study groups, formal and informal, meeting under pastoral direction, should exert themselves to absorb, utilize, and spread these books. O. S.

# 1963 Deaconess Graduates and Their Assignments



**Sarah Brandt**  
Sheridan, Oreg.  
Immanuel  
Albuquerque,  
N. M.



**Hedda Carlson**  
Jackson, Mich.  
Our Savior  
Windom, Minn.



**Janice Hartman**  
Kokomo, Ind.  
Trinity  
Hammond, Ind.



**Carol Jungermann**  
St. Louis, Mo.  
Holy Cross  
Pittsburgh, Pa.  
(Eastern District  
Mission Board)



**Geraldine Leistico**  
Worthington,  
Minn.  
Immanuel  
Lakeland, Minn.



**Jeanne Louie**  
New York, N. Y.  
Unassigned



**Shirley Moeller**  
Rock Island, Ill.  
Graduate Study



**Rhoda Rasmusson**  
Underwood,  
N. Dak.  
Unassigned



**Meta Roth**  
Janesville, Minn.  
Grace  
El Paso, Tex.



**Arletta Schramm**  
Danville, Ill.  
Mission Assoc.  
of Greater  
St. Louis



**Audrey Vanderbles**  
Buffalo, N. Y.  
Waterloo, Iowa  
(Iowa East District  
Mission Board)



**Elaine Warinsky**  
Teaneck, N. J.  
Graduate Study



**Faye Weames**  
Stratford, Ont.  
St. Paul  
Royal Oak, Mich.



**Pamela Zimmermann**  
Eldora, Iowa  
Our Savior  
Seattle, Wash.



1963 Graduates of the Lutheran Lay Training Institute and Their Assignments

First row (l. to r.): *Dale Korth*, Augusta, Wis. — St. Paul, West Allis, Wis.; *Donald McElwain*, El Paso, Tex. — Hospital Administrator, Nigeria, Africa; *Paul Bruess*, Brookfield, Wis. — Immanuel, St. Charles, Mo.; *James Farrelly*, Wadena, Minn. — Bethlehem, Milwaukee, Wis.; *Sylvia Zabransky*, Springfield, Ill. — Bethel, San Francisco, Calif.; *Mrs. Leone Hormann*, Billings, Mont. — Lutheran Association for Works of Mercy, West Roxbury, Mass.; *LaMae Burdorf*, Green Isle, Minn. — St. Paul, Eldora, Iowa; *Mrs. Esther Mennen*, Miami, Fla. — Redeemer, Wayzata, Minn.; *Judith Stafford*, Milwaukee, Wis. — Faith, Kansas City, Kans.; *Thomas Linsdau*, Dubois, Wyo. — Faith, Fair Oaks, Calif.; *Lawrence Frederick*, Fredericktown, Mo. — Berea Lutheran Mission, Baltimore, Md.

Second row: *Richard Schaefer*, Oconomowoc, Wis. — Fort Madison Mission, Fort Madison, Iowa; *John Hushman*, Anaheim, Calif. — Cross, Milwaukee, Wis.; *James Dittman*, Elmore, Ohio — Fort Dodge, Iowa (Iowa West District Mission Board); *Francis Hennessy*, Niagara Falls, N. Y. — Chicago, Ill. (Northern Illinois District Mission Board); LITI Dean *Edwin T. Heyne*, Dr. *Walter W. Stuenkel*, President, Concordia College, Milwaukee; LITI Director *Wilbur C. Koester*; *Elmer Eggen*, Fort Dodge, Iowa — Lay Missionary, Nigeria, Africa; *William Coplin*, Westminster, Calif. — Los Angeles (Southern California District Mission Board); *Erwin Billig*, Sealy, Tex. — Buffalo, N. Y. (Eastern District Mission Board); *Melvin Knott*, Seymour, Ind. — Nazareth, Baltimore, Md.; *Robert Hawley*, Kelseyville, Calif. — Bethesda Lutheran Home, Watertown, Wis.



1963 Graduates of the Parish Worker Program and Their Assignments

L. to r.: *Donna Kolterman*, Topeka, Kans. — Lutheran Children's Services, Des Peres, Mo.; *Carolyn Moehring*, Altamont, Ill. — Lutheran Social Services, Wichita, Kans.; *Susan David*, Tucson, Ariz. — Our Savior, Rego Park, N. Y.; *Marilyn Bernhardt*, Northville, Mich. — South Wisconsin District Office, Milwaukee; *Carol Frank*, Wichita, Kans. — Synodical Headquarters, St. Louis; *Janelle Buvinghausen*, Port Arthur, Tex. — Our Redeemer, San Diego, Calif.; *Mary Oeding*, Luverne, Minn. — Our Savior, Kansas City, Kans.; *Norma Hoge*, Hoyleton, Ill. — Synodical Headquarters, St. Louis; *Donna Christensen*, McPherson, Kans. — St. John's College, Winfield, Kans.; *Jeanette Friesen*, Saint Paul, Minn. — Concordia Teachers College, Seward, Nebr.; *Yvonne Schiewe*, Preston, Kans. — Concordia Publishing House, St. Louis; *Marilyn Kusel*,

Orange, Calif. — Trinity First, Minneapolis, Minn.; *LaDonna Seemann*, Courtland, Minn. — Concordia Teachers College, Seward, Nebr.; *Shirley Wegener*, Hebron, Nebr. — St. John's College, Winfield, Kans.; *Darlene Kautz*, Greeley, Colo. — Grace, Boulder, Colo.; *Karen Thiele*, Deshler, Nebr. — Lutheran Hospital, St. Louis; *Sandra Korntheuer*, Winfield, Kans. — Synodical Headquarters, St. Louis; *Sharon Thiele*, Deshler, Nebr. — Lutheran Hospital, St. Louis; *Kathleen Kulifay*, St. Louis — LLL Headquarters, St. Louis; *Norma Fichtl*, Caney, Kans. — St. John, Luverne, Minn.; *Donna Janssen*, Buckley, Ill. — Synodical Headquarters, St. Louis; *Joyce Vogt*, Fairmont, Minn. — Minnesota North District Office, Brainerd, Minn.



Synod's Medical Mission Council and the Wheat Ridge Foundation are seeking a new kind of missionary — one who will take a medical mission teaching post. Christian Medical College, Vellore, India, has openings for a psychiatrist, cardiologist, radiologist, and gynecologist, one of which our church hopes to fill.

Largest of the three medical schools in Asia, the Vellore institution has graduated 865 Christian doctors and 700 nurses for service throughout Asia and Africa since its founding in 1900 by the famed Dr. Ida S. Scudder. Some 60 supporting churches and church organizations make its work possible.

"Our hope is to find medical personnel with the professional qualifications who will represent us on the staff of this college," says Dr. W. F. Bulle.

Induction of Prof. Paul Heerboth as Assistant Executive Secretary of the Board for World Missions on May 27 again brings the BWM staff to effective operational standards. The post had been vacant since Dr. Herman Koppelman moved up to the executive position in 1960.

Before joining the faculty of St. Paul's College, Concordia, Mo., two years ago, Prof. Heerboth saw a dozen years of Japan service. The new executive will give major attention to mission staff personnel — recruitment, testing, furlough schedules, housing, study programs, speaking tours, transportation to and from fields, etc. He will also work on an exchange program so that nationals can receive some training in U. S. or other overseas seminaries.

Mission staff personnel under BWM supervision will this year edge close to the 800 mark. Current figures: 184 missionaries, 152 missionary wives, 377 children.

As a follow-through of Cleveland convention Resolution 2-15 (Proceedings, p. 95) Synod's Board of Directors has authorized an intensive self-study and survey of Synod's mission and missions at home and abroad.

Invited to direct the two-year study is Dr. Martin L. Kretzmann, whose ministry of 33 years has been devoted entirely to India, the last eight as president of Concordia Seminary, Nagercoil.

To be included in the scope of the study are: the theological basis for mission; the role of the missionary, the mission, the mission board, and the national churches; the role of the laity in the mission of the church; the countries and areas of the world which offer the best opportunities for Synod's overseas missions.

All boards and staff members operating under the Division of Missions have endorsed the need for a comprehensive study, the Board of Directors noted. Report of the study and survey, it is hoped, will be ready for the 1965 convention.

"A new high for a church-sponsored film" is the word from a studio preview audience on "A Letter to Nancy," Hollywood-produced movie now being readied for Synod-wide showing in September.

Synod's latest venture in "verbalizing" its message in celluloid — this one in full color — is designed to undergird its "Faith Forward" effort. The story on the meaning of Christian commitment is "inspirational and motivational rather than promotional," previewers agreed.

Production costs of the feature length film were underwritten by the Aid Association for Lutherans as part of its fraternal benevolence program.

Nancy, the movie's nine-year-old heroine, is played by Chinese starlet Cherylene Lee.

Miss Olive Gruen, who gave 40 of her 80 years to Synod's China mission, died May 10 at Santa Monica, Calif. After 30 years on the mainland, she was the first of Synod's workers to begin work among displaced Chinese nationalists on Taiwan.



*A special low-cost plan from Lutheran Brotherhood can help provide the money your husband would need for care of the children...*

## ...if suddenly you weren't in the picture

Who in any home would be missed as much as Mother? How would a husband keep his home going? Who would help with the children, cook the meals, clean the house, wash and mend clothes, handle all the "endless" chores of running a household? And what would the services of such a qualified person *cost*?

This is why it's so important that a mother's life *also* be insured. Your Lutheran Brotherhood man can help you provide this protection—make it part of the well-planned

total program for security that every family needs. Premium rates on Lutheran Brotherhood's special policies for women members are lower than for men of the same age. And you may choose a plan that provides protection only, or one that provides protection *plus* accumulation of money for use later on.

Why not discuss this wise investment in your family's security with your husband... then arrange for a visit from your Lutheran Brotherhood representative.

# Lutheran Brotherhood

LIFE AND HEALTH INSURANCE FOR LUTHERANS  
701 Second Ave. So., Minneapolis 2, Minnesota

### LUTHERAN BROTHERHOOD

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State



# Letters

## SUPERB ARTICLE

Our age, like others, has men enamored by their own brilliance who cherish vagueness and admire confusion; men for whom religious conviction is childish, certainty is a vice, the new is wonderful, the startling is a mark of intelligence, speculation is scholarly, many big words are a mark of erudition, and the simple direct statements of Scripture exist only so that they may be complicated.

If you don't mind mixed metaphors, while some self-styled "theologians" wallow around like hogs on philosophical ice, it was a real joy to hear again the clear trumpet sound of Scripture in Dr. John Theodore Mueller's superb article "I Believe in the Resurrection." (WITNESS, April 16)

Quincy, Ill. (REV.) E. J. OTTO

## BEING ANSWERED

About three weeks ago an article in the LUTHERAN WITNESS told of the need for teachers in Lutheran schools. I am interested in teaching in a parochial school. To whom should I write to get more information?

Thermopolis, Wyo. STELLA ANKER

Reference your article on page 12, "Requests for Full-Time Church Workers," LUTHERAN WITNESS dated 30 April 63. I would like more information on the subject.

I plan to take my discharge in July 66 and get out of military service. I will have worked as a chaplain services specialist for 12 years by that time. However, for several reasons I am not planning to stay for retirement. At the present time I am taking a correspondence course, "The Air Force Chaplain," which covers administration, management, counseling, etc.

I would like to know what I would need in the way of schooling to become a full-time worker in the church; the approximate yearly wage; and if there would be a possibility of getting assigned to the San Antonio, Tex., area.

PERCY L. KRUSE  
Greenville AFB, Miss.

## SIX CHILDREN

I would like to thank you for "Could You Be a Pastor?" and "Could You Be a Teacher?" We have six children to influence and encourage into these fields, and especially the personal remarks of the students in these professions will be very helpful material to keep on hand.

I am thankful that our church (Mount Olive, Minneapolis, Minn.) supplies every member with a subscription to the WITNESS.

MRS. PAUL K. PETERSON  
Richfield, Minn.

## HAS SET US THINKING

The article titled "Headway in Bible Study" was certainly very interesting. We at our church have not tried this, but the article has set us thinking. This "Train Two" program does seem like a logical answer to more Bible study among lay people.

Presently I am studying the New Testament, and with the help (and plenty of

it) of my pastor I've at last begun to understand at least some of it. I've found many "everyday" things explained. I've begun to realize that the Bible is never outdated, because people always need to be reminded of their responsibility to God.

MRS. GERTRUDE WATERS  
Wapping, Conn.

## DEACONESSSES

Thank you very much for the attractive and persuasive article on the deaconesses. The layout and choice of pictures was also in good taste.

Guilford, Conn. KENNETH F. KORBY

## WHAT'S BEING SAID

Was truly amazed and shocked upon reading the article "What's Being Said in Print" in the April 30 LUTHERAN WITNESS, page 11. To think that the Missouri Synod should present such a favorable writing of Dr. Karl Barth is beyond belief. And the many references to other neoliberals also included in the article. Has the Missouri Synod no famous or well-known writers of the "old school" of "Thus saith the Lord" type to use as references?

Is there any way to know the damage done to those who may be new and weak in the faith? How confused these poor souls must be!

When and where will this creeping liberalism end? May our gracious God and Lord direct and call us to end these unsound writings, and may you be directed by Him to turn again to the staunch faith of true Scripture. *Sola Scriptura!*

Van Nuys, Calif. R. J. HILLS

I am disturbed to read praises of Karl Barth in our LUTHERAN WITNESS. I haven't read his volume, but others who have aren't so complimentary. He uses the right words, but his ideas of Christ, resurrection, etc., do not coincide with ours.

In the book *Religious Bodies of America* the late F. E. Mayer says on page 200, "In rejecting infant baptism Karl Barth follows the Zwinglian theory."

Hooper, Nebr. S. KIHNE

NOTE: In the book *The Religious Bodies of America* [2nd edit., 1956], Dr. F. E. Mayer on page 484 also refers to the Barmen Theological Declaration of 1934. "Under Karl Barth's guidance," Dr. Mayer writes, "the drafters of this

document attempted to set forth the principles of a dynamic and existential theology. According to the Declaration, such a theology does not ask the various denominations regarding their confessional status, but directs the Church to the 'present' Christ, who speaks in and through the Church, to an encounter with Christ and a resultant crisis, to the acceptance of Christ's absolute sovereignty in the secular and spiritual realms, and to complete submission to Christ in both areas by all. Many regarded the adoption of this Declaration as an epochal event and as a theological watershed."

The same page contains a footnote, quoting from Herman Sasse's book *Here We Stand*: "In Karl Barth liberal theology brought forth its own conqueror. He could overcome liberal theology because he was bone of its bone and flesh of its flesh."

This letter is to congratulate you on printing "Theology — A Disturbing Science." It was a great delight to read it. I think we need more articles of this nature. It also hits home a most important lesson, and that is we cannot abdicate theological discussion. I am afraid this is what has happened too often. I am sure many laymen who read it will be benefited greatly.

Milwaukee, Wis. DAVID L. HIMMLER

God bless you and the ever more wonderful magazine for today, particularly the two articles by C. E. Huber and O. S. [Assistant Editor Omar Stuenkel], "Theological Accents" and "Theology — A Disturbing Science," in the April 30 issue.

God give us pastors and seminary students with knowledge of a God great enough for the space age and not whittled down to our finite minds and also recognition of the scholars of the Christian church.

MRS. LOUISE H. CASPER  
Alamosa, Colo.

## COUNTERVIEW

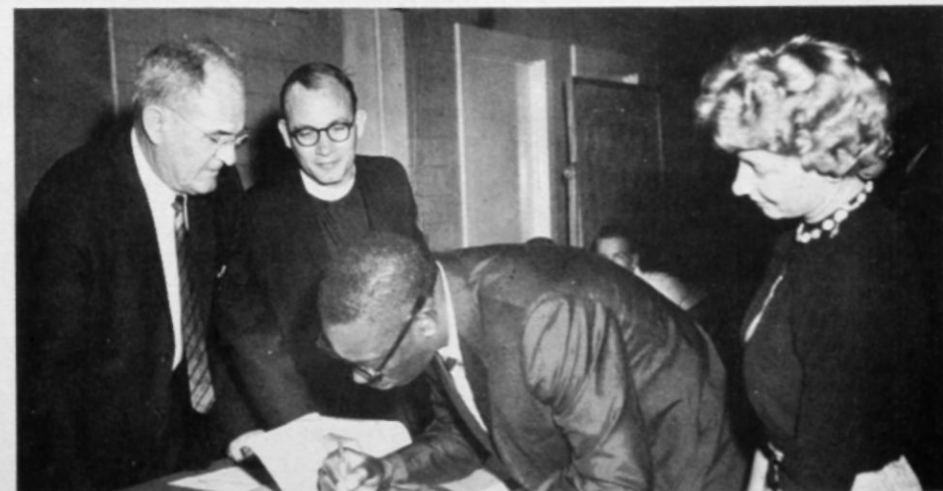
My comment is in regard to a statement made on page 14, "Notes and Quotes," LUTHERAN WITNESS, April 30 issue.

I refuse to be brainwashed by a Minnesota legislative committee that public funds should be accepted by private or parochial schools.

Whittier, Calif. JOHN T. HOFFMANN

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 portions.

Among the many convention-in-action photos which helped bring Texas District members the story of their Austin convention was that of Dale Hansboro signing Synod's constitution for Mount Olive Church, Dallas, one of 10 Texas congregations received into membership with Synod. Observers of the signing ceremony are District Secretary Paul Eifert and Mount Olive's pastor and parish worker, Rev. Mark Herbener and Audrey Lind.





Lutheran Witness Change of Address

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# Deaths

**William A. Gutowski**, Aug. 3, 1884, Chicago, Ill., to March 7, 1963, Dyer, Ind.; son of Julius and Louise Hill Gutowski; graduated Addison teachers college, 1903; schools: St. Louis, Mo.; Collinsville, Ill.; Chicago, 1920—24, 1947 to 1953, when he retired. Survivors: daughters Gertrude Bauman, Ellen Weeks, Irma Wendel, Clara Paschke. Funeral: March 11, Chicago.

**Daniel H. Oberdieck**, Feb. 28, 1894, Matson, Mo., to March 10, 1963, Washington, Mo.; son of Frederick and Sophia Knoernschild Oberdieck; graduated Saint Louis seminary, 1919; parishes: Prairie Farm-De Ridder, La.; Cuba, Mo.; Washington, 1934—60, when he retired. Survivors: Anna Brackmann Oberdieck; son Omar; daughter Ruth Deppermann. Funeral: March 13, Washington.

**Rudolph Ohlinger**, Nov. 10, 1908, MacNutt, Sask., Can., to March 10, 1963, Clintonville, Wis.; son of John and Elisabeth Kitsch Ohlinger; graduated St. Louis seminary, 1934; parishes: Southey, Sask.; Fox Valley, Sask., 1937—39, 1941—48, when he resigned. Survivors: Alita Helde-mann Ohlinger; sons Milton, David; daughter Ardis. Funeral: March 14, Shawano, Wis.

**Frederick W. Rex**, Feb. 3, 1880, Alt-Ruednetz, Germany, to March 15, 1963, Omaha, Nebr.; son of Frederick and Maria Prenzlow Rex; graduated Springfield seminary, 1905; parishes: Lindsay, Laurel, Neligh-Elgin, Nebr.; Omaha, 1945—47, when he resigned. Survivors: Minnie Polk Rex; sons William, Gerhard; daughters Dorothy Kollmorgen, Margaret, Edith, Wendel, Esther Olson. Funeral: March 18, Omaha.

**Franz L. Treskow**, Feb. 20, 1870, Schwartonne, Germany, to March 2, 1963, Dolton, Ill.; son of Gustave and Emilie Mueller Treskow; graduated Springfield seminary, 1894; parishes: Scribner, Wisner, Nebr.; Tinley Park, Ill., 1926—48, when he retired. Survivors: sons Carl, Raymond, Alfred; daughters Irene Urbach, Renata Becker. Funeral: March 4, Dolton.

**John G. Weiss**, Aug. 11, 1870, Saginaw Township, Mich., to March 4, 1963, Rochester, N. Y.; son of Adam and Anna Rau Weiss; graduated Addison teachers college, 1890; schools: Saginaw, Mich.; Rochester; Bay City, Mich., 1915—46, when he retired. Survivors: Agnes Walther Weiss; son Richard; daughters Frieda Graef, Renata McGannon. Funeral: March 7, Rochester.

# Notices

## Official Notices

**Rev. Harold A. Trzynka**, erstwhile pastor at Sherwood, Ohio, has resigned from membership in The Lutheran Church—Missouri Synod effective May 1, 1963. — OTTOMAR KRUEGER, President, Central District.

The President of the Western District, in consultation with the Vice-Presidents, does temporarily suspend **Trinity Lutheran Church of New Haven, Mo.**, served by Mr. Herman Otten, from membership in The Lutheran Church—Missouri Synod as of April 26, 1963, and has submitted the case to the Western District Board of Appeals for adjudication. — W. J. STELLING, President.

## Call for Nominations Director of Public Relations

Since Dr. Oswald C. J. Hoffmann has decided to resign his position as Director of Public Relations in order to devote his full time to the duties of international Lutheran Hour speaker, the Board for Public Relations wishes nominations of suitable candidates for the position of director.

The Commission for Executive Nominations herewith issues a call for nominations of suitable candidates for the office of **Director of Public Relations of The Lutheran Church—Missouri Synod**.

Factors to be kept in mind in the selection of nominees are:

## Qualifications

### Personal Qualifications

Able personally to project a clear and forceful image of the position of The Lutheran Church—Missouri Synod; a qualified public speaker, at ease before TV cameras and microphones, large and small audiences; able to project confidence and competence in telephone conversations;

Well-groomed, at ease socially; Appreciative of many fields of learning, such as the arts, science, humanities, law, medicine, engineering, philosophy, etc.

So situated that he is not tied down by family, health, or other commitments which might prevent traveling throughout the United States and beyond our borders in the public relations program of our church.

Have approximately 10 years of experience in church-related activities and a reasonable service expectancy.

### Administrative Qualifications

Possessed of technical and professional competence compatible with the standards set forth in *Telling the Good News*;

Experienced in public relations work, preferably at the circuit and District levels;

Willing to accept the statements of objectives, functions, methods, and goals of the department as managerial guidelines.

A competent, experienced administrator, able to supervise the work of others;

Have a thorough knowledge of The Lutheran Church—Missouri Synod, its various Districts, boards, and commissions;

Able to work in cordial cooperation with the President and executive officers and boards of Synod;

Able critically to evaluate and interpret the program and activities of other churches, councils, and religious and other organizations; a man respected by groups which aid relations.

## Theological Qualifications

Aware of the official position of Synod with regard to theological issues, particularly as these relate to the areas of interchurch work;

Able and willing to interpret and defend the confessions and practices of Synod when serving as its representative to the public;

Able to discern the theological and practical implications and applicability of actions taken by boards and commissions of other church bodies.

## Educational Qualifications

Possess a strong academic background preferably with some graduate courses;

Be thoroughly conversant with the theological emphases in Synod's ministerial and teacher training program;

Understand the techniques and methods of using effectively the mass media for the purposes of communication;

Know and be able to apply the basic principles of journalism for the purpose of interpretive writing.

## Responsibility and Authority of Position (including but not limited to)

### Basic Functional Responsibility and Authority

Complete responsibility and authority under the direction and control of the Board for Public Relations to carry out the objectives, functions, methods, and goals of the department as they are outlined in the statement, "A Philosophy of Public Relations," dated March 1962, including any subsequent revisions.

It shall be the responsibility and authority to plan by (for example):

Distributing work load to staff members; Determining long-range staff needs;

Preparing budgets for a two-year period in advance of the current year;

Developing projects of an enduring nature that will help increase the effectiveness of the department's work;

Deploying staff and facilities in the best logistical manner;

Setting long-range objectives for the department.

It shall be the responsibility and authority to organize by (for example):

Setting up a departmental managerial structure to implement the functions shown by the organization chart;

Formulating policy procedures and a policy manual;

Developing position descriptions, updating them to current needs, and developing an organization manual;

Maintaining a field staff;

Training a full-time staff and field staff;

Maintaining a complete communications network—both external and internal—that will maximize the opportunities for "feedback."

It shall be the responsibility and authority to control by (for example):

Measuring output of staff through a rigorous program of performance evaluation;

Measuring performance of the over-all work of the department;

Determining the attainment of long-range objectives of the department through an interpretation of long-range trends that influence external and internal public relations;

Observing costs to keep them within the budget;

Reviewing objectives, policies, functions, methods, goals, projects, and position descriptions.

## Committee Membership

The executive director will automatically become a member of the following boards, commissions, and organizations and partici-

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pate actively in them: Consultation of Lutheran Broadcasters, Church and National Life Seminary (cosponsored with NLC), Washington Seminar for Lutheran Students (cosponsored with NLC), Protestant Broadcasting and Film Commission (NCC advisory), Division of Religious Liberty (NCC advisory), Dialog group of the National Conference of Christians and Jews, The National Religious Publicity Council, Consultation on Church-State Relations, The Protestant Cinema Guild, Religion in American Life, American Bible Society's Advisory Council.

Nominations should be in the hands of the secretary, Dr. L. C. Wuerffel, no later than June 25, 1963. Send nominations and appropriate information concerning candidates to:

Dr. L. C. Wuerffel  
21 North Seminary Terrace  
Clayton 5, Mo.

Please give the filling of this important office your prayerful and immediate attention.—GEORGE W. WITTMER, *Chairman*, Commission on Executive Nominations.

### Call for Nominations

The Board of Control of Concordia Senior College, Fort Wayne, Ind., with the approval of the Board for Higher Education, herewith requests nominations for an *associate professorship in religion* and for an *associate professorship in psychology*. Candidates should possess the status of Lutheran pastor and have no less than a master's degree in the teaching area described. Nominations should be sent to the secretary within 30 days following the publication of this notice.—CLIFFORD E. AULICK, *Secretary*, Board of Control, 3225 Crescent, Fort Wayne, Ind.

### Call Declined

Prof. Jan Pavel has declined the call to the department of classical languages at Concordia Senior College, Fort Wayne, Ind.—CLIFFORD E. AULICK, *Secretary*.

### Changes of Address

#### Pastors:

Ahlman, Arnold G., 10654 Clarkson Ct., Denver 33, Colo.  
Bartholomew, Bruce, 1003 W. Ave. N, Lovington, N. Mex.  
Bauer, Chap. (Capt.) Walter R., USAF, 2005 Crawford, Bellevue, Nebr.  
Biberdorf, Henry W., Hillsboro, N. Dak.  
Biegner, Paul R., 413 St. Paul Ave., S., Thief River Falls, Minn.  
Bohlmann, John H., Ferrin, R. 4, Carlyle, Ill.  
Elmschauser, Milton H., 1609 Raton St., La Junta, Colo.  
Engelking, Edgar R., R. 1, Algoma, Wis.  
Fry, Victor, 2220 Walnut Ave., Las Vegas, Nev.  
Goebel, Richard F., 9737 S. Mills, Whittier, Calif.  
Grundmeier, Russell M., 2212 S. Western Ave., Sioux Falls, S. Dak.  
Harger, Burton M., 15139 Canal Rd., Mount Clemens, Mich.  
Heikkila, Reino W., Cornucopia, Wis.  
Heinecke, Herman (em.), 1477 W. Larke, Rogers City, Mich.  
Koller, Walter E., 215 Willoughby Ave., Apt. 1210, Brooklyn 5, N. Y.  
Kovak, John D., Box 217, Deshler, Nebr.  
Lehr, Milton O., 344 E. 16th Pl., South Holland, Ill.  
Matzke, Marvin, 201 N. Pine, Nokomis, Ill.  
Molnar, Kenneth R., 4719 Stoneleigh Dr., San Antonio 20, Tex.  
Nauyok, Elmer H., 2701 West Bristol Ave., Stockton 4, Calif.  
Ostermeier, Walter C., West Bend, Iowa  
Pingel, Melvin E., 209 Belmont Ave., Mount Pocono, Pa.  
Scherer, Ross P., 24 Ridge Rd., Glen Rock, N. J.  
Schick, George V., 6463 San Bonita, Clayton 5, Mo.  
Schlicker, Harold J., 6374 Marvin, Unionville, Mich.  
Seltz, Alfred C., Box 314, Brainerd, Minn.  
Stuebe, Clarence L., 806 S. First, Atwood, Kans.  
Teras, John, 2635 W. Logan Blvd., Chicago 47, Ill.  
Chap. (Lt.) Paul F. Uhles, CHC, USNR Staff, Com. Des. Div. 152, FPO San Francisco, Calif.  
Home Address: 2516 Raymell Dr., San Diego 23, Calif.

#### Teachers:

Gremel, Edmund P. (em.), 93 Auch St., Sebawaing, Mich.  
Rockwood, Keith A., 3134 Bluebird St., Las Vegas, Nev.

## Report of Synod's Treasurer

### Receipts from District Treasurers

Districts	1962 Pledge	1963 Pledge	Receipts 2/1/62 to 4/30/62	Receipts 2/1/63 to 4/30/63
Alta. and B. C.	\$ 100,000	\$ 111,400	\$ 18,362	\$ 23,178
Atlantic	850,000	900,000	144,008	180,592
Calif. and Nev.	430,000	522,240	107,505	130,560
Central	1,700,000	1,900,000	330,315	475,000
Central Illinois	692,298	860,936	173,075	215,234
Colorado	260,000	367,891	65,070	91,975
Eastern	456,000	549,000	114,510	116,000
English	1,000,000	1,225,000	207,209	259,279
Florida-Georgia	175,000	225,000	43,989	56,468
Iowa East	435,000	500,000	108,750	125,000
Iowa West	690,000	825,000	134,000	164,300
Kansas	600,000	790,790	112,538	151,568
Man. and Sask.	85,500	100,000	14,250	—
Michigan	1,735,000	2,225,000	307,675	321,220
Minnesota North	—	520,000	330,543	88,503
Minnesota South	(1,760,000)	1,620,000	—	308,204
Montana	85,000	101,850	21,250	16,975
North Dakota	186,101	238,854	33,878	46,719
North Wisconsin	775,000	900,000	123,666	165,313
Northern Illinois	1,375,000	1,730,000	218,225	282,205
Northern Nebraska	525,000	525,000	75,454	99,598
Northwest	372,000	576,000	93,000	144,000
Oklahoma	178,640	206,500	45,507	51,629
Ontario	190,000	228,000	47,500	57,000
South Dakota	350,000	350,000	57,963	67,687
South Wisconsin	1,146,220	1,325,500	193,884	243,729
Southeastern	360,000	450,000	90,000	113,346
Southern	192,000	220,000	48,000	55,000
Southern Calif.	370,000	525,000	92,500	131,250
Southern Illinois	447,700	574,414	91,036	117,653
Southern Nebraska	510,000	610,625	102,592	127,513
Texas	620,000	750,000	86,871	122,980
Western	1,295,000	1,400,000	245,574	296,841
Total	\$19,946,459	\$23,954,000	\$3,878,698	\$ 4,846,519

Synod's 1963 budget is \$30,150,000. This is an increase of 25% over last year (\$24,000,000).

MILTON CARPENTER, *Treasurer*

### "Here Am I—Send Me!"

Do you know that over the past years you invested some four million dollars through your offerings to Jesus in the Synod-sponsored training of the 186 pastors and the 456 men and women teachers graduating these days at your schools? Now add the 22 parish workers, 20 lay workers, and 16 deaconesses graduating this year. Parents and others have an even higher dollar investment in books, board, room, and the like. All of us have a *big stake* in these 1963 graduates.

And do you know that many of these brand-new workers will start their professional careers in your mission stations in North America and overseas? Here again *you* will step in and help support them and their work until their congregations are strong enough to go it alone.

This fall your church expects a record enrollment of some 7,000 students at the synodical training schools you own, you build, and you maintain. Enrollments must grow each year. For some years now we've had more requests than workers to fill them.

That's why your 1963 "Faith Forward" work budget built in a figure of some eight and a half million dollars to expand your training schools on new and existing campuses so that your future workers may have a place to study, eat, and sleep. You are helping hundreds of them on some future graduation day to say with Isaiah of old: "Here am I, send me!"

R. C. MUHLY, *Associate Stewardship Counselor*

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