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## Theological Observer. - Kirchlich-Zeitgeschichtliches

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## THEOLOGICAL OBSERVER

### MORE READERS AND GREATER RESPONSIBILITIES

Readers of the CONCORDIA THEOLOGICAL MONTHLY will be interested in knowing with how many others they are sharing this journal. Concordia Publishing House reports that the March issue was printed in 4,000 copies. The mailing list for this issue has reached 3,810. There are 3,500 paid subscriptions. Of these about 400 are students of theology for whom the subscription price has been reduced. The January issue was completely sold out; as this goes to press (February 24), only about 20 copies of the February issue are still available. Last year the March issue was mailed to about 2,000 subscribers—an increase for this year of 1,500. The editorial staff is aware of its responsibility to this growing number of readers and pledges redoubled efforts to serve them as God gives wisdom and strength.

A heartening report can also be made on the response to a new service for our readers which was initiated in the current year. Last fall the staff announced that it would prepare and make available upon request study outlines of articles in a contemplated series on the Lutheran Confessions as well as of extensive reviews of four significant books. This material was to serve especially as a basis for conference papers and discussions. The number of requests for outlines of the articles and the first book review exceeded fondest expectations. During January and February 5,400 copies of outlines were mailed. In some instances as many as 100 copies were requested in a single order. This service will be continued. A short note at the end of an article will indicate that study material for it is available and will be sent gratis upon request.

The first comprehensive book review appeared in the February issue and dealt with two publications by Walton Hannah: *Christian by Degrees* and *Darkness Visible*. The interest of our readers in this presentation can no doubt also be gauged by the phenomenal increase in the sale of these books. To date Concordia Publishing House has sold 1,800 copies of *Darkness Visible* and about 800 copies of *Christian by Degrees*.

WALTER R. ROEHRS

### SEMINARY SUMMER SCHOOL SESSIONS

The second of the new-type summer sessions at Concordia Theological Seminary, St. Louis, will begin on June 27, 1955. Academic sessions, two clinical training courses and a large number of workshops



will provide for the many and varied needs of the modern parish ministry.

The academic terms are planned for both three- and five-week courses on both Seminary and graduate levels. The Seminary courses are given for credit toward the A. B. and the B. D. degrees. Graduate classes primarily and a selected number of Seminary courses offer credit toward both the S. T. M. and the Th. D. degrees, according to the requirements set forth in the catalog of the School for Graduate Studies. Distinguished guest lecturers have been invited to teach some of the courses on both levels.

Following is the schedule of academic courses:

### *Graduate Courses*

#### Three-week term (June 27—July 15):

Isaiah 40—66 .....	Dr. Paul Peters (Thiensville)
Galatians .....	Dr. Wm. F. Arndt
Major Issues in Modern Theology .....	Dr. Arthur C. Piepkorn
The English Reformation .....	Dr. Theo. Hoyer
Puritanism in America .....	Dr. Carl S. Meyer
The Theology of Preaching .....	Dr. R. Caemmerer

#### Five-week term (June 27—July 29):

Advanced Theology of the Old Testament .....	Dr. A. von R. Sauer
The Gospel According to St. John .....	Dr. Paul Bretscher
The Doctrine of the Atonement .....	Dr. Thomas Coates
From Augustine to Luther .....	Dr. G. A. Thiele
History of Worship from the Reformation to the Present.	
	Dr. W. E. Buszin

### *Seminary Courses*

#### Three-week term (June 27—July 15):

Zechariah .....	Dr. Paul Peters
Pastoral Epistles .....	Prof. L. Petersen
Christian Ethics .....	Dr. A. M. Rehwinkel
Studies in Current Lutheran History .....	Dr. Thomas Coates
Personality Factors in Personal Counseling .....	Pastor Richard Jesse
Preaching in the Sunday Service .....	Dr. R. Caemmerer
Christian Hymnody (a survey course) .....	Dr. W. E. Buszin
Methodical Bible Teaching .....	Dr. A. G. Merkens
Theology of the Book of Concord II .....	Dr. Arthur C. Piepkorn

**Five-week term (June 27—July 29):**

Biblical Archaeology .....	Dr. Arthur Klinck
Social Background to the Parables .....	Dr. Arthur Klinck
Luther's Theology .....	Dr. L. W. Spitz
Elementary Hebrew II .....	to be selected

***Pastoral Clinical Training Course*****Six-week term (courses run concurrently) (June 27—August 5):**

Orientation .....	Pastor E. J. Mahnke
Clinical Training .....	Pastor E. J. Mahnke

In addition to these academic offerings, the summer sessions will present nine workshops on the following subjects: Youth, Evangelism, Public Relations, Radio-TV, Audio-Visual Aids, Worship, Human Relations, Helping Families. One special workshop will be conducted for laymen specifically. Detailed information on the summer program is available from the Office of the President, Concordia Seminary, St. Louis 5, Mo.

MARTIN H. SCHARLEMANN  
*Director of Graduate Studies*

**IN THE WAKE OF BILLY GRAHAM**

Rev. Frank Fitt, pastor of the Grosse Point Memorial Church, near Detroit, Mich., in the *Christian Century* (Dec. 1, 1954), critically reviews the results of the Billy Graham campaign in Detroit in the early fall of 1953. A year after the campaign he mailed an inquiry with six definite questions regarding the effects of Graham's work to 971 churches of metropolitan Detroit. Replies showed that 104 churches co-operated with the campaign, while 138 remained neutral, and four were opposed. The most important question pertained to responses to the campaign cards that listed converts as follows: Acceptance of Christ as Savior and Lord. . . . Reaffirmation of faith. . . . Assurance of salvation. . . . Dedication of life. The totals in campaign cards received by the pastors were 485 Acceptance, 404 Reaffirmation, 105 Assurance, and 137 Dedication — a grand total of 1,131.

These cards were meaningful only in fewer than 10 per cent of the signers. One pastor received 50 cards of which only one was genuine; the remaining 49 were signed by young people of his parish who wished to indicate by their signing the cards that the service was inspiring. Independently of the campaign 286 pastors of the Detroit-area churches brought into the Christian profession, through the more quiet and thorough methods of parish evangelism, a total of 11,337 men, women, and young people. The number of pastors disapproving the Graham campaign was almost double the number favoring it—



151 con to 77 pro. There were, of course, a number of laudatory letters coming especially from churches of "conservative tradition." But others regarded the campaign as a "huge waste of money and effort," as one pastor put it. Another pastor replied: "The amount of money and effort spent to promote and conduct the Graham campaign could have been applied with far greater effectiveness to the establishing of churches in underchurched neighborhoods and to the preaching of a continuing ministry in those areas." The writer's final judgment is that "extremely few local churches were strengthened spiritually by the campaign."

J. T. MUELLER

#### AT THE END OF THE MARIAN YEAR

Under this heading Thomas Boslooper, minister of the Reformed Church of Closter, N. J., offers a striking analysis of the Marian cult in Romanism. The article appeared in the *Christian Century* (Dec. 15, 1954). The writer regards the modern interest in Mary as a "resurgence of the intrusion of the 'female figure' into Judeo-Christian tradition." This "female figure" was dominant in such pagan religions as the Sumerian, Babylonian, Greek, Roman, Egyptian, and others. The rise of Marianism came with that of apocryphal literature, which appeared especially after A. D. 200. In the growing legend the idea of her virginity was obscured by attention to her docetic and supra-mundane qualities. The Ethiopic *Salutations to the Members of the Body of the Blessed Mary* epitomizes this trend. The Reformation, followed by the rise of historic criticism, temporarily checked this movement and kept it outside Protestantism. In the Roman fold, however, Mary continues to grow in stature and prestige, and it is difficult to recognize the peasant maiden mother of Jesus behind the mythical vesture with which Roman tradition has transformed her.

In criticism of Roman Marianism the author writes: "The essence of Christianity is that redemption is in Christ alone. Both ancient and modern Romanism deny this and declare that faith in Christ is not sufficient for redemption from the conditions out of which Marianism arises." To this he adds: "The call to devotion to the Roman Mary is a far cry from the exhortation of Jesus and the early church to repent and believe the gospel, or to seek first the Kingdom of God and his righteousness, or to believe on the Lord Jesus Christ."

J. T. MUELLER

#### CHURCH AND COMMUNION FELLOWSHIP

The *Informationsdienst* of the United Evangelical Lutheran Church of Germany (VELKD) offers in its issue of October, 1954, the interesting report of the Ecumenical Commission, appointed at Fulda in



1952, for the study of Communion fellowship. Two sessions were held by the commission in 1953 and two in 1954. They were attended by the most prominent theologians of Germany, among them the late Dr. Elert of Erlangen, Dr. Brunner of Heidelberg, Dr. Schlatter of Württemberg, and Dr. Vajta of Geneva, to name only a few whose names are known to our readers. The Federated Free Churches were represented by Dr. Guenther, Dr. Schulz (Berlin), Superintendent Martin (Marburg), Licentiate Srocka (Hermannsburg), and Pastors Willkomm and Schuetze, who appeared for the *Theologische Hochschule* in Oberursel. Many spoke for open Communion and inter-Communion. Thus Dr. Schlatter said: "We admit everyone who desires Holy Communion, not indeed as a member of the body of Christ, for this (membership) is beyond our knowledge, but because he is a brother who needs the grace of Christ and should receive it. The Church of Christ cuts through all denominations. The Lord's gift is boundless and permits no limitation."

In contrast to this view Dr. Schulz of the Breslau Free Church identified church fellowship with Communion fellowship. He said: "The fact that the boundaries of the Lutheran Church do not coincide with those of the *Una Sancta* does not annul the duty of the church to adhere to the pure proclamation of the Gospel and the administration of the Sacraments according to Christ's institution. Only in this way can saving faith be engendered and the true church be built. Church fellowship exists only where there is unity in doctrine. This [fact] leads to the following conclusions: 1. There can be no Communion fellowship with churches having differing confessions; 2. Members of the Lutheran Church may not have Communion fellowship with other denominations; 3. Attempts at union which center the problem in the liturgy offer no solution in agreement with the truth; 4. For pastoral reasons it seems impossible to admit members of churches with differing confessions to our own Communion tables; 5. In emergency cases (*in articulo mortis*) no rules obtain."

J. T. MUELLER

#### THE GOSPEL AND THE YOUNGER GENERATION

*Theology Today* (January, 1955), under the heading above, strikingly presents the problem of our younger generation which "is living in an era of numbing fear and chastened hope," its mood bordering "very closely on despair." "Its disease is spiritual emptiness." Deceived in general by the superficial optimism that followed the First World War, it was misled theologically by the extravagant judgments of representatives of the social gospel, especially of Walter Rauschenbusch, who asserted that the economic order *alone* (italics in the original)



remained to be Christianized. The reaction against such a wholly unjustified optimism was "a blight that settled over the social hopes of the younger generation." Fortunately, contemporary theologians such as Reinhold Niebuhr have helped the present generation again "to see the reality of sin." As Elton Trueblood suggested, "the Church should remind men of the limits of human effort and the pervasiveness of sin." But more is needed than this. Only "the Gospel meets this need." But the Gospel meets the need only "if we face up to the eschatological nature of the Christian hope." The needs of our younger generation can be met only "by the presentation of the Gospel in its fullness—the whole thrilling story of the mighty acts of God for man's redemption." "It is the neglect of dogma that makes for dullness. The Christian faith is the most exciting drama that ever staggered the imagination of man." "It is the Church's task to bring the resources of the Gospel to bear redemptively upon the needs of the younger generation."

JOHN THEODORE MUELLER

#### HEAPING COALS OF FIRE UPON HIS HEAD

*The Catholic Biblical Quarterly* (January, 1955), in an interesting article, examines St. Paul's words: "In so doing thou shalt heap coals of fire on his [the enemy's] head" in the light of the Hebrew original, Prov. 25:21, 22: "If your enemy is hungry, give him bread to eat, and if he is thirsty, give him water to drink; thus you will heap coals of fire upon his head, and the Lord will repay you." Origen and Chrysostom explained this to mean that if you feed your enemy and he remain inimical, you will make him guilty of more serious punishment. That may be described as a more noble type of revenge. This interpretation is still held by some as, for example, by Frankenberg in *Handkommentar zum A.T.* and H. Renard in *La Sainte Bible*. Augustine and Jerome, however, argue that the "coals of fire" must refer to the "burning pangs of shame" which a man will feel when good is returned for evil and which may produce remorse and contrition. The context of Proverbs and Romans clearly favors the Augustinian exegesis, for Paul quoted this ancient dictum to exemplify the obligations imposed by true charity. This is the conclusion which the writer reaches after he has examined various parallel passages inculcating Christian love, and a number of interpretations by Biblical scholars either for or against this view. He expresses himself as in essential agreement with Gustave Bickell's explanation: "Our unexpected charity and hospitality will win him to our friendship."

JOHN THEODORE MUELLER



## THE GENEALOGIES OF JESUS IN MATTHEW AND LUKE

In the *Lutheran Quarterly* (November, 1954) Dr. Uuras Saarnivaara discusses the problem involved in the difference between the genealogies of Jesus as given in the Gospels of Matthew and Luke, on the basis of a solution suggested by William H. Bates in his booklet *A Study in the Genealogy of Jesus* (Christian Evidence League, Malverne, N. Y., 1952). The two genealogies are supplementary and are necessary to show that Jesus is (1) the lineal son of David "after the flesh" and (2) the legal heir of David's throne. Matthew gives the legal royal lineage from David through Solomon and Joseph, while Luke gives the natural royal lineage from David through Nathan to Mary, the former presenting the legal, the latter the natural, physical connection.

He writes, in part: "In constructing their genealogical tables the Jews reckoned descent entirely in the line of males. When the line passed from father to grandson through a daughter, the daughter herself was not named, but her husband was counted as the son of the maternal grandfather. It seems probable, therefore, that Joseph, the son of Jacob, was married to the daughter of Heli, that is, that Mary was a daughter of Heli, a descendant of David through his son Nathan (not the prophet), and that Joseph was, therefore, the son-in-law of Heli. He was included in the genealogy, according to Jewish custom, as the son of Heli. Thus Jesus had a right to the throne of David through his reputed and legal (step) father Joseph, and was eligible to occupy it, or sit on it, as David's son through Mary."

JOHN THEODORE MUELLER

## BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

**Cleveland.**—Emphasis on marriage "as a positive means to sanctification" rather than on its social and economic aspects was urged here by Roman Catholic Bishop John J. Wright of Worcester, Mass. Addressing members of the Serra Club, an organization of professional and business men fostering religious vocations, Bishop Wright said that "the marriage vow is not merely an arrangement governing economic matters, but an instrument to eternity."

"While common interests of a temporal and social kind can be powerful forces in stabilizing marriages," he said, "none of these can arrest the appalling disintegration of modern marriages until the sacramental, spiritual, and therefore eternal implications of marriage are understood and accepted."

Bishop Wright said that more could be done to repair damaged marriages with psychiatry, social case work, and the like. But he cautioned that "there is nothing on which these can build and nothing



left to repair unless the couple understand and accept the profoundly spiritual and sacramental relationship which is the cornerstone of any marriage capable of salvation."

*Milwaukee, Wis.*—Clergymen need a code of ethics just like any other class of professional people, the Rev. T. Parry Jones of First Methodist Church, Sheboygan, Wis., told the Milwaukee Ministerial Association. He said such a code should seek to eliminate un-Christian twists in the pastor's mind that lead to jealousies and greatly damage the "service to the Kingdom."

"Jealousy is the minister's outstanding sin," Mr. Jones declared. "We're not greedy, gluttonous, licentious, or a bunch of drunkards. But because the sins of the flesh are so infrequent among ministers, sometimes we forget how badly we sin against the spirit. . . .

"For instance, pity the poor pastor who can't stand to have his predecessor preach in his pulpit for fear he will steal some of the glory. Long-standing enmities have developed from situations like this.

"We often transgress in our preaching and public utterances. We are the only people who can stand up once a week and say what we want as long as we want to, without contradiction.

"Now, I believe a minister should state his convictions forcefully from the pulpit, but sometimes we do it without love for those who disagree with us. The only way we will be able to keep on preaching our consciences on live issues is to show a genuine love for all our hearers, regardless of whether they agree with us."

*Albany, N. Y.*—In a five-to-two decision the New York Court of Appeals upheld the right of a 12-year-old child to choose his own religion despite a premarital pact by his now separated parents. By its ruling the state's highest court affirmed a decision by the Appellate Division of the New York State Supreme Court last February, permitting the youth to follow the religion of his mother.

The legal fight centered in Malcolm, Jr., now 14, son of Malcolm Martin of Brooklyn, N. Y., a Roman Catholic, and his wife, Clara, a Christian Scientist. Mr. Martin carried the case to the New York Court of Appeals after the Appellate Division upheld a decision by Brooklyn Supreme Court official referee Meier Steinbrink. The referee held then that the boy could attend Christian Science Sunday school and public school if he so desired although Mrs. Martin, prior to her marriage in a Roman Catholic church in 1938, had agreed that any children of the union would be reared as Roman Catholics.

Judge Steinbrink's ruling followed testimony by the youth that he preferred public schools to Roman Catholic schools and that he would



become a Christian Scientist if his mother wished. Malcolm, Jr., was born October 17, 1940, and baptized a Roman Catholic shortly afterward. In 1947 Mr. Martin sued for annulment, charging that his wife had refused to honor their premarital agreement and was bringing the boy up as a Christian Scientist. Mrs. Martin then filed a cross-complaint for a separation.

*New York.*—A group of exiled Lutheran theologians is preparing a revised edition of the Bible in Latvian, which the British and Foreign Bible Society has agreed to publish. The project was reported in the news bulletin of the Latvian Evangelical Lutheran church here. The bulletin noted that there are some 150,000 Latvian-speaking people, including 100,000 postwar refugees from Communism, known to be living in the free world.

*Washington, D. C.*—A call for the maintenance of purity of doctrine and motive among Roman Catholic scholars marked the opening of a two-day Marian convocation at Catholic University of America here. The observance, held under the patronage of all four American cardinals, 18 archbishops, and 90 bishops, brought together leading Marian scholars from many seminaries and universities. The Very Rev. Francis J. Connell, C. SS. R., dean of the university's School of Sacred Theology, appealed to Catholic educators to consecrate themselves more deeply to the ideals embodied in the Immaculate Conception of the Virgin Mary.

*Columbus, Ohio.*—Artificial insemination of human beings through the use of donors other than the husband would be outlawed in Ohio under a bill introduced in the General Assembly. The measure would brand as illegitimate a child conceived through such insemination. It provides a penalty of \$500 and one to five years in prison for both persons participating in the illegal insemination.

The sponsor, Sen. Delbert E. Latta (R.—McComb), said he based his measure on a recent Chicago Superior Court decision holding that heterologous artificial insemination (using a donor other than the husband) "is contrary to good morals and constitutes adultery on the part of the wife." In the Chicago ruling, Judge Gibson E. Gorman held that a so-called "test-tube baby" of a woman involved in a custody proceeding growing out of divorce was born out of wedlock. The decision was widely publicized in Roman Catholic newspapers in our country. Mr. Latta said he believes his proposed legislation is the first of its kind in the nation.

*Munich, Germany.*—Bishop Hans Meiser of Munich, president of the United Evangelical Lutheran Church in Germany (VELKD), will



retire May 1, it was announced here. He will be 74 years old on February 16. Bishop Meiser, one of Germany's best-known churchmen, was largely responsible for the establishment of the VELKD, in which ten of 13 regional Lutheran Churches in East and West Germany are consolidated. The VELKD has a membership of 17.7 million, comprising nearly half of all Protestants in Germany.

Appointed pastor of the home mission in his native town of Nuremberg in 1911, Dr. Meiser served as pastor at St. Matthew's Church in Munich from 1915 on, and in 1922 he was named director of the then newly founded preachers' seminary in Nuremberg. He was assigned in 1928 as ranking official of the Bavarian Synod and elected bishop of the Lutheran Church of Bavaria in 1933.

Bishop Meiser has been prominently identified with ecumenical bodies, such as the Lutheran World Federation and the World Council of Churches. He visited the United States in 1936 and 1948.

In January, 1952, the Lutheran leader was awarded the Distinguished Service Cross of the West German Federal Republic by President Theodor Heuss for his meritorious service to the German people.

*San Francisco.*—The State District Court of Appeal ruled here that the nearby city of Piedmont cannot exclude private schools from zones that allow public schools. In a unanimous opinion the three-justice tribunal ordered the city to issue a building permit to the Roman Catholic Welfare Corporation and Corpus Christi Church in Piedmont for a parochial elementary school on property adjoining the church. In its ruling the court said:

"It is settled that parents have a basic constitutional right to have their children educated in schools of their own choice, subject to reasonable regulations.

"Having this basic right in mind, no reasonable grounds for permitting public schools and prohibiting all other schools teaching the same subjects to the same age groups can be suggested."

#### BRIEF ITEMS FROM THE NEWS BUREAU OF THE NATIONAL LUTHERAN COUNCIL

*Sigtuna, Sweden.*—Full intercommunion has been established between the (Lutheran) Church of Sweden and the (Anglican) Church of England. At the same time intercommunion has been achieved between the (Lutheran) Church of Denmark and the (Presbyterian) Church of Scotland. This was reported here by "Church News from the Northern Countries," a new bulletin issued by the Northern Ecumenical Institute, serving Denmark, Finland, Iceland, Norway, and Sweden. It said that intercommunion between the Anglican and the



Swedish Lutheran churches has been "definitely confirmed" by the Canterbury Convention and that members of the Swedish Church who have the right to receive Communion in their own church may also receive Communion in the Anglican Church. It has furthermore been resolved that Swedish pastors should, when opportunity arises, be allowed to speak in Anglican churches, the report added.

The Anglican Church recognized the validity of the apostolic succession of the Swedish Church as early as 1920, but the decisions dealing with intercommunion "have not always been adhered to," the "Church News" explained. The agreement on intercommunion between the churches of Denmark and Scotland was a result of longer discussions in the course of which the Danish Bishops Conference decided that they saw no reason why members of the two churches should not be allowed to partake in joint Communion, the "Church News" said.

*Helsinki, Finland.*—The Roman Catholic Church has demonstrated a "growing interest" in predominantly Lutheran Finland since the end of World War II, according to the information service of the Church of Finland. It points out that the Roman Church has established a "propaganda center" known as *Studium Catholicum* and a popular English school in Helsinki. The latter "is quite popular because all courses are taught in English," the information service explained. On the other hand, the Lutheran information service pointed out that most Roman Catholics in Finland are foreigners who live in urban areas and that, according to an unofficial statement by a leading Roman Catholic prelate, "the Roman Church has no possibilities of success in Protestant Finland." It added that, according to the *Finnish Statistical Year Book*, the Roman Church had 1,732 members in Finland in 1952. In 1880 its membership was 2,330.

*Geneva, Switzerland.*—Dr. Peter Brunner, well-known German professor of systematic theology, has been named a member of the Lutheran World Federation's Commission on Theology, it was announced at LWF headquarters here. The Heidelberg theologian, whose degrees include a Doctor of Theology degree from Harvard University, succeeds his countryman, Prof. Werner Elert, on the LWF commission. The change was made by Bishop Hanns Lilje, president of the federation, in accordance with a decision of the German National Committee for the LWF.

*Geneva, Switzerland (NLC).*—Preparations for the third Lutheran World Federation Assembly, to be held in 1957 in the United States, have begun.

Bishop Hanns Lilje of Hannover, president of the federation, visited



LWF headquarters here recently to discuss plans for the Assembly, and a meeting of an enlarged commission on theology has been called at Hamburg, Germany, on February 3—5, to determine and study the main theme of the Assembly.

The third Assembly of the LWF will be held late in the summer of 1957 at a place in the United States yet to be announced. The most likely sites for the event are Minneapolis, Minn., Philadelphia, Pa., and Purdue University at West Lafayette, Ind.

According to the LWF information office, Bishop Lilje said the Assembly should provide opportunity for the work of the world-wide Lutheran body as well as several public events.

Stressing that Lutherans ought to learn from the experience of last summer's World Council of Churches Assembly at Evanston, Ill., he added that with regard to conference methods two lessons were most apparent: first, that a carefully prepared presentation of the main theme is important; and, second, that it is important to speak evangelistically.

Bishop Lilje warned that the presentation of the main theme ought not be "too highbrow," but of a nature that is easily translated into a church sermon, the LWF information service said.

He added that the discussion of the chief theological issues ought to have a goal of which the participants in the debate are aware and that such a "directed discussion" should definitely exclude decisions on theological questions by majority vote.

Because the Evanston Assembly demonstrated the importance of speaking evangelistically, Bishop Lilje also suggested that an early decision be reached on what kind of messages and declarations should be planned for the 1957 LWF Assembly.

The task of the enlarged Theological Commission meeting at Hamburg in February will be to determine and study the main theme for the third Assembly, and the commission is also in charge of the preparation of preconference study material on the theme.

In addition to the four regular members of the commission, a total of 15 consultants have been asked to attend the Hamburg meeting, it was said.

The Americans expected to attend are Dr. Taito A. Kantonen of Springfield, Ohio, a regular member of the commission; and Dr. Martin J. Heineken of Philadelphia, Pa.