

The Northwestern Lutheran

"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

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The Northwestern Lutheran Siftings

BY THE EDITOR

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ST. MARK'S EVANGELICAL LUTHERAN CHURCH

where all the services were held during the 33rd convention of our Joint Synod of Wisconsin and Other States, meeting from August 5 to 13, 1953.
 Pastor G. Redlin

This is written two weeks after the convention of our Joint Synod on the campus of our Northwestern College at Watertown. We have had time to do some serious thinking. While there we took the opportunity to take a leisurely stroll in the beautiful park surrounding the college buildings, viewing the trees — mighty elms, hard maples, soft maples, and a variety of other trees — and the shrubs so dense that they dared the passerby to penetrate their foliage. This well-planned park is a credit to the foresight of our departed Doctor Ott, and to his successors.

* * * *

Looking from the park to our college buildings did not give us the same feeling of pride. In contrast some of them actually looked ugly. There stands the old dormitory, its bleak and dirty brick crying out its age — 100 years old; across the way stands the old recitation building just as ugly to look at and feeble with age. Both these buildings have been condemned by the state authorities. Seems to us that it is a shame that Christian people will wait for the state to step in and say: "That building is not fit for further use." We ought to have said that long ago. We hope that every one will say it with a large contribution when the new Building Fund Drive will be started. The more we give the louder will be our protest against such conditions. Let us say it loudly with our money.

* * * *

Delegates at a Synod meeting seem to generate a healthy appetite. At least we have never seen so many men trying to get through the same door at the same time whenever the bell rang to announce that the meal is served. No standing at your chair for a long time waiting for the last man to take his place. They all seemed to be at their place at the same time. And they were well fed.

* * * *

Speaking so that all in attendance at the Synod meeting can hear what is being said is still a problem. It

seems that some speakers believe that their voice is sufficiently strong so that they may be heard in all corners of the hall or they are microphone-shy. It is too bad when men get up to speak and can not be heard by many. Straining to hear what is being said is very tiring. If what we have to say is important enough to demand the time of the convention it ought to be important to the speaker to make himself heard everywhere. May future speakers keep this courtesy in mind and speak for the edification of the body, that means, speak in such tones that will be heard by all. At every convention one hears the complaint, "I didn't understand the speaker." Let us do away with that by using the microphone if necessary — and nine times out of ten it is necessary.

* * * *

The special meeting of our Joint Synod will give many living in Milwaukee and in the vicinity a good opportunity to attend the meeting and hear first hand the issues that threaten our relationship with the Missouri Synod. The meetings are not closed and whoever comes to hear is welcome. The meeting will be held October 8 and 9.

* * * *

Those who raise their eyebrows over the divisions in the Lutheran Church do not seem to know that that Lutherans are not the only ones who are divided. The Baptist church in the United States is divided into 24 different bodies, the Methodists into 22, the Presbyterians into 11. Why get so excited about the Lutherans?

* * * *

We hope that there will be a great demand for the essay delivered by Professor Erwin Kowalke at our Joint Synod meeting. If you did not hear it by all means get a copy; read it, study it, put in your order for a dozen copies or more. You will be well repaid for your effort. It is clear, concise, and interesting. Above all it is Scriptural.

Sermon Delivered at Opening of Synod

BY PRESIDENT JOHN BRENNER



PASTOR JOHN BRENNER
Retiring President

Eph. 1:20-23: "God raised Christ from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Dear Brethren:

IN a world that is frantically struggling to preserve itself, to achieve unity and security, little attention is paid to our convention so long as we consistently adhere to our one purpose.

In fact, a delegate may feel that he could employ his time and energy more profitably if he would apply himself to the problems with which mankind is wrestling.

To lead us to appreciate the work which we are doing in these days more deeply, to move us to pursue it more vigorously throughout the year, and to keep us from straying into fields that are foreign to us: the Lord speaks to us in our text. He shows us:

The Work of the Church to Which We Are Called Is the All-important Work on Earth

It is the work about which the history of mankind before the coming of Christ revolves.

I

"God raised him from the dead." He died. Who? There can be no doubt, if we follow the Scriptures. John testifies: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Paul says: "When the fulness of the time was come, God sent forth his Son, made of a woman." The God-man died. He suffered the agony of death in Gethsemane, the torments of hell on the cross on Golgotha, and then He laid down His life there with the announcement, "It is finished."

His death was the end of the ministry of the "servant" of God, as Isaiah calls Him, which He was to render during His sojourn here on earth.

But why should the Prince of Life die? There was in Him no cause of death, no sin whatever. The answer to our question is the wonderful counsel of God. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid upon him the iniquity of us all." (2 Cor. 5:21.)

His death was a vicarious death, a sacrificial death. Paul sums the results up in a few words: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Thus His death was the redemption of our entire lost race from all sin, from death, and from the power of the devil. Because He atoned for our sins and fulfilled the law for us, Jesus can say: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

This counsel of God was not an accidental thing. It was not only a counsel that encompassed all mankind, it was formed before creation. We read: "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The creation of

the world was connected with the gospel of Jesus Christ.

This gospel God kept before mankind during the four thousand years that preceded the birth of Christ. He preached it to our first parents immediately after the fall. For some 1600 years all men heard it. The ark did not preserve the progress humanity had made in matters of this earth, but only the eight persons who believed in the coming Savior.

Then followed the revolt of our race at the Tower of Babel and resulted in its dispersion. But the gospel had to be preserved, and God chose Abraham and his seed to be the bearer of the Promise. To this people He sent His prophets, and the saving truth was kept before their eyes by the many types contained in the ceremonial law.

Though Israel was in a way the least among all the nations of the earth, the fact remains that history before the advent of the Savior revolved about it, or about the building of the Church of Christ.

With a firm hand God ruled also the heathens and used them for His purpose. Egypt had to train the chosen ones as a nation, but at the time of His choice the Lord led them into the promised land. Again and again nations and tribes were used as a scourge upon the back of His disobedient children. Assyria had to carry off the northern kingdom when the measure of its guilt was full. By spreading the Greek language, Alexander the Great had to serve the cause. Caesar Augustus stirred up the whole world in order to bring Joseph and Mary to Bethlehem according to the prophecy. By covering the earth, as it were, the Roman Empire prepared the way for the work of the apostles.

In short, the one important thing in the world was the building of the Church of Christ, throughout this era.

II

This is the work in which the exalted Savior is engaged.

"He died for our sins according to the Scriptures." God "raised him from the dead." Thereby He justified the whole world, 2 Cor. 5:19, on the grounds of His sacrificial death and His vicarious obedience to the law. He Himself declared, "It is finished," and Hebrews states, "this he did once when he offered up himself." No further expiation is necessary or possible, and no work of self-implication or merit is required.

What remains to be done? *"He set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet."*

We would have to read our own ideas into this text if we were to interpret it as if Christ, having saved us, put off His human nature to store it away in a fixed place in heaven. Remember, God raised Him from the dead. But we read, *"he was put to death in the flesh."* According to His divine nature Christ could not die. Consequently God raised Him up according to His human nature. But the two natures are so closely united that the blood that was shed in Calvary is called the blood of "his" (God's) Son. In other words, God set the God-man, the Redeemer, at His own right hand over everything and everybody with power and authority to rule. *Our Savior is the supreme ruler of all things in heaven and on earth.* That is the situation today, and that will be the case unto the end of days.

He governs nature, sending good weather down upon men, but destructive storms, floods, and earthquakes as well. He give life, and He takes it. He feeds and clothes all mortals and directs the life of the individual. He governs also the heathen nations; He makes all decisions for their future; He raises them up and casts them down: all to achieve His purpose.

No, He does not exercise His will arbitrarily. He had a fixed plan; He is engaged in a definite work, "He gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

The one task He is pursuing is that of building the Church which He founded by His suffering and death. The building of the Church is the one worthwhile work here on earth, the only work for which it continues to exist. Peter says: "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Now we can understand Paul when he says: "All things are yours" and, Romans 8: "We know that all things work together for good to them that love

God, to them who are the called according to his purpose."

How does He do this? His means are the Means of Grace. By them He leads men to repentance. As the exalted prophet He gives "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

As the high priest, He dispenses to the sinners the fruits of His sacrifice, again through the Means of Grace. Wherever these means are in use, He is present, creating in the sinners the faith in which he has the full and free forgiveness of his sins, by which the breaker of the law is justified, and the child of perdition is made a child of God in which the Spirit cries, *Abba, Father.*

John calls attention to another function of the exalted high priest when he says: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

As the exalted king, He rules in the hearts and lives of all believers. Paul describes this in his epistle to the Galatians: "Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

As our king, He, furthermore, guides and protects His Church in its battles against the world, faithful to His promise, "Lo, I am with you always, even unto the end of the world."

Let the diplomats do their best to hold the world together for the time being, and let every Christian give them honest obedience and support in their efforts, for God has ordained civil government for this purpose. But we are not dependent on them. The final decision rests in the hands of the God-man whom God has set at His own right hand; we have His promise: "The gates of hell shall not prevail against it (the Church of Christ)."

We do not know the plans of the exalted Lord, but we do know that He is set over all things in order that He may build the Church unto its completion, and that, when He shall come again in power and glory, there will be children of God who stand at

His right hand and who will inherit the Kingdom that shall endure in all eternity, while the present world will be destroyed with fire together with everything else humanity has achieved.

The only enduring work on earth is that of building the Kingdom of God under Him who founded it by His suffering and death.

III

This is the all-important work to which we are called.

From what we have heard, it is clear that Jesus Christ Himself does all the work pertaining to the Kingdom of God — its edification and preservation — but He is invisible and intangible and will remain so till the Day of Judgment. We shall not discuss at this time His governance of nature, nor the manner in which He guides the affairs of nations. Let us confine our attention to the building of the Church. In our text the Church is called *"the body of Christ, the fulness of him that filleth all in all."* This is no empty figure of speech. All believers are indeed truly members of Christ and, as we have heard, He actually lives in their hearts and moves and directs them. He works through the Church, and to the Church He has given the means by which the Kingdom of God is built.

No, He did not give these means to one man and to his successors, nor to the College of Bishops and to those upon whom they would bestow their authority and power through ordination.

Surely He did institute the public ministry, but only to *"perfect the saints for the edifying of the body of Christ."* The saints are all believers, and not the minister only. We read, Ephesians 4, 15, 16, that we are *"to grow up in him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."*

You certainly have memorized John 20 and are well acquainted with Matthew 18.

All believers are the Church, the royal priesthood, through which the Lord edifies His body. And every believer will, appreciating the grace God has bestowed on him, say with Peter, "We cannot but speak the

things we have seen and heard." He will consider it a sacred privilege to be an instrument of his exalted Lord, and he will regard the work of building the body of Christ as the all-important work in this world.

He will remember that Christ works through him, and Christ says: "To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice." He declared: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make

you free." Christ is not working through us when we teach false doctrines or if we tolerate such teaching in those whom we call brethren.

Christ is the ruler of the world, but He says definitely, "My kingdom is not of this world." He does not confer that authority and power on us. He has given us nothing but the Word; the sword He has entrusted to the civil government that it may maintain order in this world by force. The temptation, particularly in our days, is great to forget our all-important ministry for the sake of effecting outward morality in our

community or country. The quickest way of frustrating the purpose of God in placing Christ as the Head of the Church into the governance of all things is to forget our real mission and to make the betterment of the unbelieving world our chief objective. We can easily lose the blessings of a separation of Church and State which our gracious Lord has provided for us in our country.

May He grant that we appreciate our mission on earth and remain faithful to it, knowing that it is accomplishing that which is most important for any man and that which will endure in all eternity. Amen.

Editorials

A Word of Appreciation *"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine,"* so says God by the pen of the Apostle Paul writing to Timothy chapter 5, verse 17. We want to express this will of God in regard to the retiring president of our Joint Synod of Wisconsin. We want to honor him with these lines. We are well aware of the fact that that is little enough for a man who has served our synod unselfishly, faithfully and without complaint for 20 years over a very trying period in the history of our synod. We thank God who gave him the physical strength and spiritual ability for his arduous and often thankless labors. While we write these few words we are fully aware of what Paul says 2 Corinthians 3:5: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." Yes, it was God and His grace that made President Brenner able to conduct his high office; but God does not want us to forget His vessel, by whom He does His work among men. He says, *"they are worthy of double honor."* Usually this is left to be done when they are no longer with us. God wants it done while they are with us. That is our purpose.

The members of our church body in Synod assembled did just that by their appointed Committee on Resolutions. This is the tribute that was paid our retiring president:

"In view of the fact that the Reverend John Brenner, who has served the Synod as president for the past twenty years and who has declared that the burden of the office should now rest on younger and stronger shoulders, and in view of the fact that in the person of the Reverend John Brenner God has given to the Church one specially gifted to lead us well during periods of unusual stress within and without the Church, we offer thanks to almighty God for the blessing conferred on us and on the Church through the Reverend John Brenner as evidenced by his courageous

leadership and uncompromising proclamation of God's truth.

"We recommend that the Secretary of the Joint Synod deliver to the Reverend John Brenner a copy of these resolutions as an expression of our personal appreciation for his long and distinguished service to our Synod.

"In order that his experience and wise counsel may remain more readily available to the Church, we recommend that he be made a permanent member of the General Synodical Committee and an advisory delegate to all conventions of the Joint Synod. We pray that God continue to be with him with His grace and mercy."

We believe this was well done by the Committee on Resolutions and that it has expressed the innermost thoughts of all members of our Synod, and their wishes as well.

In this connection we wish to quote the Religious Editor of our local newspaper, Mr. Gustafson of the *Milwaukee Sentinel*. He wrote of our retiring president in these words:

"Dr. John Brenner, who resigned as head of that group (Wisconsin Synod), is to my way of thinking one of Milwaukee's ablest Bible scholars. While he is considered one of the ultra-conservatives, the Wisconsin Synod can be proud of the fact that it had a leader of such capability, earnestness and high spiritual penetration."

As we speak these words of appreciation we pray God that He may grant our retiring president many more years of active work. W. J. S.

* * * *

Are We to Expect This? In the same issue of the *Milwaukee Sentinel*, over the signature of Mr. Gustafson, whom we quoted above, he quotes a layman of the Missouri Synod, the son of a Wisconsin Synod pastor, as saying: *"he believes that if*

they (Wisconsin and Missouri Synods) part ways then you can expect Missouri Synod Missions to mushroom in many areas now served only by the Wisconsin group." That statement really grieves us. Not only because of the threat contained in those words but because it comes from the mouth of a man who purports to be the son of a Wisconsin Synod pastor.

The fact is, however, that we need not wait for that to happen. It has happened often that Missouri Synod planted itself in an area that was well served by Wisconsin Synod churches. For example: in one small city of less than 25,000 the Missouri Synod planted a church where FOUR Wisconsin churches already had been established. In another town of about the same size the same thing occurred. We could mention others. In fact, there are cases where they took large churches lock, stock, and barrel from us. So we will not be sur-

prised if such a thing happens as prognosticated by this son of a former Wisconsin Synod pastor.

We only ask: Is this the manner in which we are going to separate, if, indeed, we separate? Would that be the "meekness" and "love" that Jesus, Paul, the whole Scripture speaks of? The Missouri Synod has said much about "love" in recent years and ever held that all their unionistic practices were based on love — love for the erring, love for the souls of men, love for Christ. We hope that we of the Wisconsin Synod will also experience some of that "love" and "meekness" and "forebearance" of the Savior. This is not a beggar's plea; this is the hope of one Christian over against another Christian.

May the Lord of the Church, Jesus Christ, who is all in all, prevent us from such unworthy and sinful desires and actions.

W. J. S.

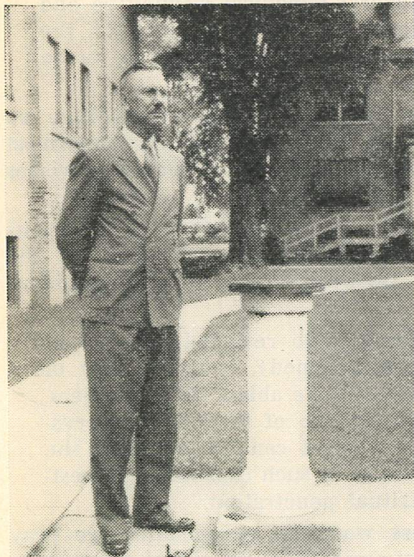
Report of the Meeting Of Our Joint Synod

Held at Watertown, Wisconsin

BY PROFESSOR E. C. KIESSLING, WATERTOWN, WISCONSIN

THE 32nd biennial convention of the Joint Synod of Wisconsin and Other States — in session at Watertown, Wisconsin, for eight days, from August 5 to 13 — was notable in a number of ways.

To begin with, it was blessed with some of the most pleasant and sunny weather of the summer. It



PASTOR E. HABECK
First Vice-President

voted the largest budget (over two million dollars) and the largest special collection (a drive for \$1,250,000 for new buildings) in our history.

It marked the end of 20 years of



President-Elect
PASTOR OSCAR NAUMANN

outstanding leadership by President John Brenner, who declined re-election because of advancing years. It prepared to make a momentous decision concerning our relationship with the Lutheran Church—Missouri Synod — a decision postponed only for lack of time.

Finally, it was perhaps the first of our synodical conventions in which representatives of the metropolitan press sat through all the sessions and reported on them fully to their newspapers, particularly the *Milwaukee Journal* and the *Milwaukee Sentinel*.

Opening of Convention

The convention opened on Wednesday morning, August 5, with a communion service at St. Mark's Church,

at which President Brenner was the speaker. His sermon is printed in full in this issue. For several days previously, however, important committees of the synod were hard at work in various rooms and halls at Northwestern College, studying and streamlining proposals that were to come before the convention. The faculties of the four schools supported by the synod also met beforehand in a Professors' Conference to deal with educational problems.

The first business session of the convention was called to order shortly



PASTOR KARL KRAUSS
Second Vice-President

after two o'clock on Wednesday afternoon. Like all the succeeding 17 sessions it was opened by a short devotion consisting of a hymn, a Scripture reading and prayer, the

chaplains for these devotions, appointed by the convention, being Pastor William Krueger and Prof. John Meyer.

The Roll Call

The roll call showed that about 175 delegates, representing the eight districts of our synod, were present. Somewhat over a hundred of the delegates were laymen, and a cursory checkup revealed that there were quite a few businessmen, teachers, and artisans among them.

Besides the voting delegates, there were on hand perhaps 60 advisory delegates — synod and district officials and professors — and a large number of visitors not only from our own synod, but from the Lutheran Church—Missouri Synod, the Norwegian and the Slovak Synods. Visitors from the Missouri Synod were especially numerous.

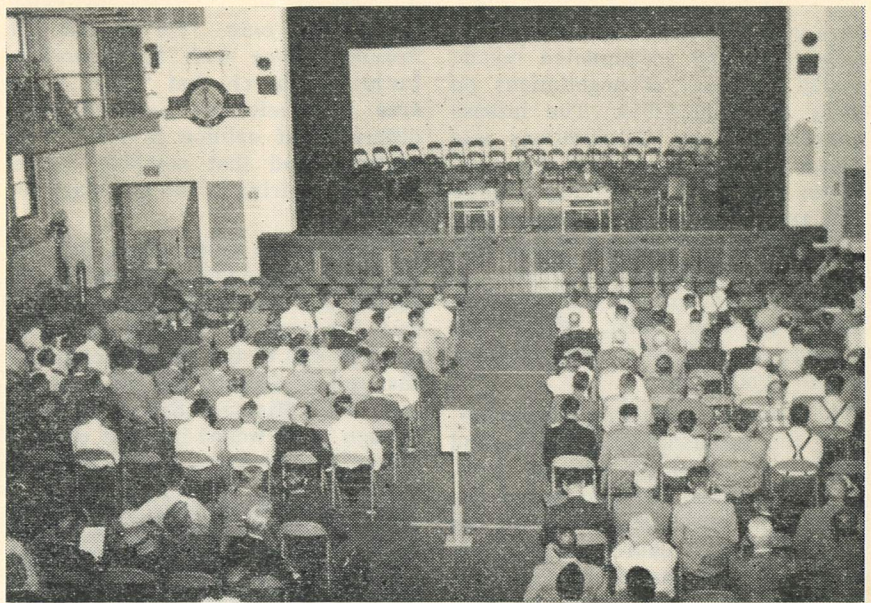
The Keynote Sounded

President Brenner sounded the keynote when he declared on the basis of I Tim. 4:16 that the most important matter before the convention was doctrine, that as a synod we ought to continue in it as the revelation of God, and not grow weary or fear persecution, but avoid error in ourselves. Doctrine, or rather practical decision stemming from doctrine, was indeed the question that loomed above all others. It agitated the minds of delegates and visitors alike and made the Wisconsin synodical meetings news even for outsiders.

Stated in simple terms, the question that everybody asked was this: Will Wisconsin sever the ties that bound it to Missouri for 80 years in the Synodical Conference? For more than a decade our synod had been dealing with its larger sister concerning Boy Scouts, army chaplains, joint prayer with individuals not of the same faith, and merger discussions with the American Lutheran Church. The merger discussions between Missouri and the ALC had resulted in a "Common Confession," which our synod in its convention at New Ulm two years ago had declared inadequate as a basis for union between the Synodical Conference and the ALC.

Missouri Synod Heedless of Our Protests

The Lutheran Church—Missouri Synod had not heeded any of our pleas to declare these four practices unscriptural, though they had con-

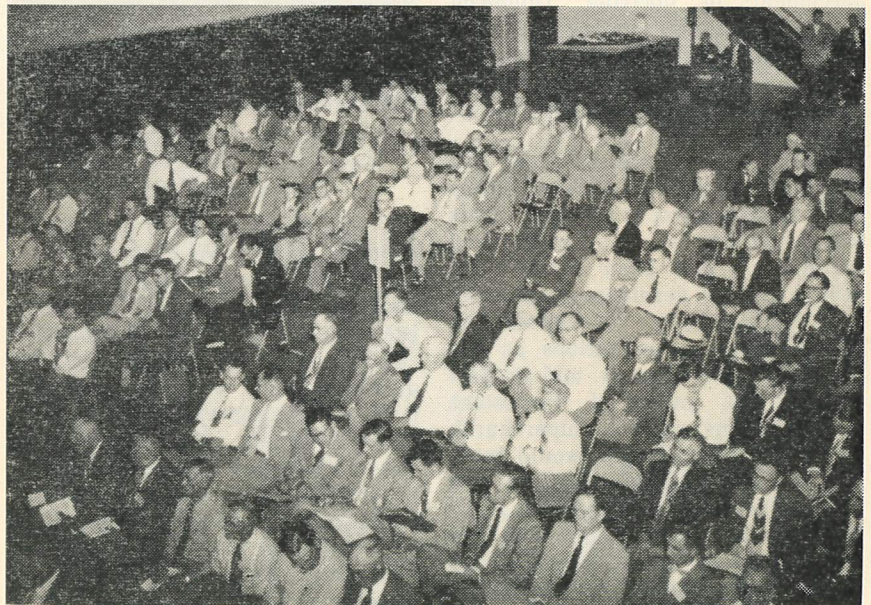


CONVENTION ROLL CALL

Northwestern College Gymnasium

tinued to negotiate with us concerning them and had even added to the Common Confession an explanatory Part II, which was also declared unsatisfactory by our Standing Committee on Church Union. At its recent triennial convention at Houston, Texas, the Missouri Synod had again refused to change its position on the four debated questions, but it

which our Standing Committee considered too long a time. It therefore prepared a report for our synodical meeting which stated that the Lutheran Church—Missouri Synod had "disrupted the Synodical Conference and made it impossible for us to continue our affiliation with the Missouri Synod and our joint labors in the service of the Lord."



THIRTY-SECOND CONVENTION OF THE WISCONSIN SYNOD

asked us to have patience until Part II of the Common Confession could be studied by the Synodical Conference convention in 1954 and then again by the next Missouri Synod convention. This would have left all matters hanging fire until 1957,

Floor Committee Studies Standing Committee's Report

Their findings were turned over to a large convention floor committee appointed by the chairman. The floor committee worked hard for five

days going through the mass of material that had accumulated during nearly 15 years of negotiations on these moot questions. The intense interest in their deliberations was shown at least once when the committee held an open meeting to question Dr. A. H. Grumm, second vice president of the Missouri Synod, concerning the Houston resolutions. It then attracted a larger audience than the convention itself, which was proceeding with its regular business in the gymnasium.

The Essay by Prof. Erwin Kowalke

In the meanwhile, in the second and third morning sessions, Prof. Erwin Kowalke, the essayist of the convention, read a paper treating the whole subject of church unity on the basis of the wonderful passage, Ephesians 4:1-6, in which St. Paul admonishes his brethren to "forbear one another in love with all lowliness and meekness, with longsuffering, endeavoring to keep the unity of the spirit in the bond of peace."

Missouri's Unionism, the Crux

Since all issues that divide us from Missouri at present can be reduced to a single one — unionism — it is necessary to distinguish unionism carefully from the unity of which Paul speaks. Unity means complete agreement in doctrine. Unionism stands for outward cooperation without doctrinal agreement. The Lutheran church has from the very beginning frowned on unionism as an arch error.

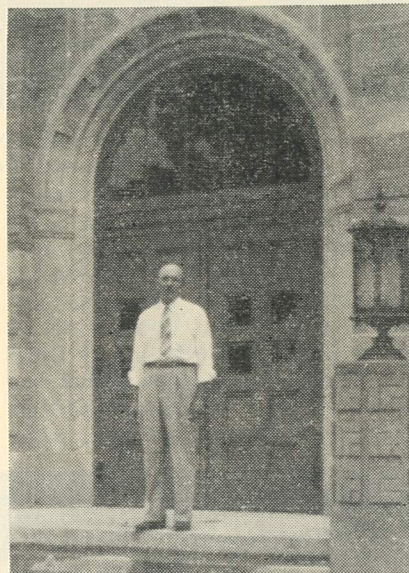
Outside our church, however, the trend, as the essayist showed, seems to be toward union at all costs. This trend, known as the "ecumenical movement," has been called "the most arresting development in modern Christianity." It regards the division into denominations as the great sin of the church, and its first goal is to unite all Protestant denominations into a superchurch which, the essayist said, would "control all ecclesiastical functions and rule in the spirit of liberalism, indifferentism and rationalism." "In this united church there must be no creeds, and existing differences of opinion must be welcomed as essential to the fulfillment of the Christian life," writes Dr. C. C. Morrison, former editor of the *Christian Century* and one of the most ardent exponents of ecumenicalism.

We Hold Another Position

Such views go exactly counter to the position held by a confessional

church like ours. We do not, for instance, agree with the American Lutheran Church that "there is an area of wholesome and allowable difference of opinion in matters of doctrine, and that complete agreement in doctrine is not necessary for union."

"Our church is so small in comparison with the huge numbers represented in the ecumenical movement," said the essayist, "that it is looked upon as one of the splinter churches that can be ignored for the time being. The Missouri Synod is large enough to be wooed into the orbit of the union movement, and every little



PRESIDENT E. E. KOWALKE
Convention Host and Essayist
Northwestern College

sign that Missouri shows of deviating from its well-known conservatism is hailed as a great victory by the liberals. The strategy of the unionists is to persuade independent churches to enter on joint doctrinal discussions and to draw dissenting groups into cooperative effort in so-called externals. Once the Missouri Synod was called stiff and unbending in its orthodoxy. Today the Wisconsin Synod is looked upon as an obstacle in the way of the ecumenical movement. The stand we are taking, however, is in the spirit of Luther at Worms. The Word alone must decide."

What Says the Word?

Prof. Kowalke then devoted the greater part of his essay to showing what the Word of God teaches about unity and unionism. By following the example both of Paul and of

Christ we can "endeavor to keep the unity of the church in the spirit of meekness, lowliness and forbearance." Christ vehemently exposed and denounced hypocrisy, while Paul withstood error with all firmness.

The speaker showed what really constitutes the unity of the church. There is one body — the mystical body of the Holy Christian church, real here and now as the fulfillment of Christ's sacerdotal prayer. No union of church bodies can claim to be this body of Christ. There is one spirit — without this spirit no man can call Jesus Christ his Lord. There is "one hope of our calling," which is the hope of eternal life that is laid up for us in Jesus Christ. The unity of the church as taught by St. Paul can not be properly applied to present efforts toward union at all, since they slur over some of these vital truths. Even if all Lutherans would unite in one International Lutheran Church, that would not be the answer to Christ's sacerdotal prayer.

How Keep the Unity?

How then are we to keep the unity of the spirit? "By instructing, reproving, encouraging, admonishing, yes, by exposing and opposing error and also by excommunicating. The problems confronting our church afford ample opportunity for us to walk worthy of our calling both as to manner and purpose. Our flesh urges us to be weak, to compromise, to find an easy way out, as by cooperating in what are supposed to be externals but which are not. There is danger in cooperation, in letting a thing pass for what it is not." In conclusion, the speaker quoted verses 6-11 from the second Letter of St. John: "Look to yourselves that we lose not those things which we have wrought. . . . He that abideth in the doctrine of Christ, he hath both the Father and the Son."

There was considerable comment on Prof. Kowalke's essay, all of it favorable. He had obviously expressed the views of our synod on church unity. His essay is to be printed and offered for sale by our Publishing House at 15 cents a copy.

Report of Union Floor Committee

On Tuesday morning — the sixth day of the convention — the floor committee on church union was ready to announce its recommendations. As word had been passed around previously that the committee would report, the auditorium of the

gym was crowded with visitors, and the atmosphere was tense. A break with Missouri would mean abandoning joint work in fields like the Negro Mission of the South and in Nigeria, in institutions like the Children's Home and the Bethesda Home for Feebleminded. It would also produce cleavages in families, for the two synods had been linked not only by pulpit and altar fellowship but by marital ties.

The committee recognized that the Missouri Synod had by its liberal practices threatened the existence of the Synodical Conference and the continuance of our friendly relations with the sister synod, but it did not advise an immediate break. Rather it suggested that "the presidents of the constituent synods and of the Synodical Conference arrange a program for the convention of the Synodical Conference in 1954 that would devote all regular sessions of that body to a thorough consideration of our protest, and of the doctrinal issues involved, to the exclusion of all other business until our protest has been satisfactorily answered." In the meantime we would "maintain relations with the Missouri Synod as in the year just past with the distinct understanding that we are at the same time maintaining our protest."

A Lively Debate

The committee's recommendations were debated heatedly for the next three and one-half sessions, including an evening session. Judging from the general tenor of the remarks made, one would say that there was virtual agreement that Missouri had indeed brought friendly relations between the synods to the breaking point by her liberalism. There was also agreement that whatever our synod would do should be done in love and humility — in the spirit of winning an erring brother rather than of condemning him.

There was a difference of opinion, however, on the question of whether to sever the ties now — and to liquidate our joint work as soon as possible, or to continue negotiations at least until the Synodical Conference meeting next year. Representatives of the Lutheran Church—Missouri Synod argued in favor of postponing action, assuring our delegates that their synod was neither unionistic nor liberal and that it had never terminated negotiations on any of the moot points.

A Special Session of Our Synod

After a day and a half of discussion a motion prevailed to refer the question of church union to a special convention this fall. Later it was decided to hold this convention in Bethesda Lutheran Church in Milwaukee on October 8 and 9. The district presidents were instructed to call meetings of the districts during the next few weeks to study all the issues again in preparation for the

\$400,000 more than in the preceding biennium. The larger figure is chiefly the result of higher costs in living and maintenance all along the line. It is probably not necessary to explain this point. For ten years now we have been living in an age of expanding prices — and of expanding wages also, let us not forget. When the convention, therefore, on the basis of its budget, raised the annual quota per communicant from \$8.00 to



ST. MARK'S CHURCH AFTER CONVENTION SERVICE

convention. And there the matter lies for the time being.

Finances

One of the most vital questions at any synodical meeting concerns the collection and allocation of monies. Any number of people are working on this difficult problem. Every institution and organization of the synod has representatives on hand to present its needs and offer cogent arguments in favor of its proposed budget. A general survey committee tries to coordinate all requests and to allocate to each organization a fair share according to its needs. The convention then decides — sometimes after much study and soul searching — how high the overall budget shall be. But the job of raising the money has to be done at home in the congregations. Faithful, energetic pastors and intelligent, sacrificing laymen are needed for this task, but finally each communicant member must shoulder a part of it himself when he is asked to contribute his quota to carry on the Lord's work.

The New Budget

The total budget adopted this year amounts to \$2,042,103. This is nearly

\$10.00, it did so without hesitation, confident that the members of the Wisconsin Synod would not fail their church, their missions, their institutions. They were encouraged in this confidence by the way in which contributions have been flowing into the treasury the last two years. We still are not all doing our share, but we are so much nearer our goal that the Board of Trustees this spring felt justified in ordering increases in the salaries of missionaries and professors.

A Building Fund Drive Voted

But this quota of \$10.00 per communicant tells only half of the story. Completely separate from it is a building fund drive of \$1,150,000 for new buildings at three of our synodical schools: Northwestern College, Michigan Lutheran Seminary, and New Ulm. The enrollments in these schools have been increasing, and the buildings deteriorating. At Northwestern, for instance, we do have a beautiful new library, but the next most recent building, the so-called "new" dormitory, is almost 50 years old. Besides, it is too small to house all the students desiring to

prepare for the ministry. The result is that Northwestern has often been declared a prime bottleneck in the training of an adequate number of ministers and missionaries.

The Northwestern College Case

On top of all this, the State Industrial Commission, in the interests of better fire protection, all but condemned our dormitory and recitation hall, unless we made radical changes in them. Their peremptory action may have been providential, however. It helped to crystallize the opinion that it would be better to erect new buildings than to remodel old ones. By putting in a few fire escapes and fire resistant materials we were allowed to carry on for the time being, but only on the understanding that a new building program would soon be inaugurated. Fortunately, the convention concurred in the recommendations of the college board and unanimously voted \$950,000 for three new buildings — a dormitory, classroom building and dining hall. Michigan Lutheran Seminary in Saginaw is to receive \$135,000 for a new dining hall and a central heating plant. New Ulm will receive \$40,000 for an addition to its music hall. The request of the Nebraska District for a new academy, though viewed sympathetically by the convention, was turned down for the time being, as were also the requests to subsidize high school associations in Milwaukee, Appleton and La Crosse. But the convention voted to continue its annual grant of \$3,000 to the Winnebago Lutheran Academy of Fond du Lac.

There was a good deal of discussion as to whether the huge sum of over a million should be included in the budget and raised by regular collections. That would have meant a higher quota per communicant. The delegates finally instructed synodical officials to inaugurate a special Building Fund Drive as soon as possible. The fund raising committee is to receive a \$25,000 advance for promotional activities. Plans for the new buildings are already on the drawing board. As soon as money begins to roll in, the dirt will begin to fly.

Publicity

A memorial handed in to the convention pointed out that too much time was lost each second year before our people were informed about the new budget and the new quota. As a result they continued to contribute

under the old quota system for several months. A planned publicity campaign is therefore to begin immediately to inform our contributing members that the new budget and the new quota are in effect now.

The Budget Analyzed

A glance at the budget allocations for each of the next two years discloses a few interesting facts. About one-third of the money will go to educational institutions. Nearly one-half, or over a million dollars, to missions. Of this vast sum foreign missions will receive roughly half and home missions half. It need hardly be argued that a healthy church is an expanding church, a missionary church. Ye shall be witnesses unto me, said Jesus in his last message to



PASTOR WINFRED SCHALLER
Secretary of Joint Synod

his disciples, both in Jerusalem and in all Judea (the circle of friends), in Samaria (the circle of enemies), and unto the uttermost part of the earth (the great neutral world of the Gentiles or heathen).

Missions

Since a separate article will tell about our missions, only a few of the high points of the program will be mentioned here. The convention enthusiastically resolved to open a mission field in Japan with two missionaries — one in addition to Pastor F. Tiefel, who has been exploring the field there during the past year. It voted a generous sum to continue the Rhodesian mission. A moving report from Rev. A. Habben, our first missionary in Rhodesia, was read to the convention. "I need the faith of Abraham," he wrote, "and the wisdom of Solomon. Everywhere I look there are open doors, and some of them are double doors."

The Nigerian Negro Mission and the Colored Mission in our Southern states, both carried on by the Synodical Conference, are to receive \$100,-

000, while our 60-year-old mission among the Apaches — classed as foreign, though it is located in Arizona — was allotted \$140,000, besides an additional \$40,000 for a new boys' dormitory at East Fork. Another \$75,000 is to go to the German Refugee Mission.

Home missions, which will cost half a million annually during the next two years, have shown a slow but healthy growth. We now serve 194 congregations with a total membership of 25,000 souls. Nine new stations were opened last year, and there is a possibility of our going into Texas in the near future.

Several important changes were effected in the administration of missions. Henceforth, instead of a single mission board, there will be two boards, one for home and one for foreign missions. The convention also authorized the borrowing of \$500,000 to set up a revolving fund for buying parsonages and teacher-ages in mission fields.

Christian Day Schools

Though they do not come under the heading of missions, the Christian day schools fostered by our synod are by far the most effective missionary work we do. It was gratifying to hear Mr. E. Trettin, executive secretary of the Board of Education, report that we now have 191 schools staffed by 518 teachers (248 male; 270 women), with 17,617 pupils (1,300 more than last year). Thirty other congregations provide for Christian training by sending their children to a neighboring parochial school and contributing to its support.

For the past three years a testing program has been carried on in our schools in cooperation with teachers. Its primary purpose is to reveal weaknesses among pupils in any of the branches taught, so that remedial instruction can be given. But the tests also indicate scholastic achievement, and in nearly all cases our schools were several points above the required standard.

The Board of Education is busy preparing new educational materials — a revision of the catechism, a new primary Bible history, and new materials for Sunday schools and Bible vacation schools.

Revised Standard Version

One of the less discussed but very interesting reports concerned the new Revised Standard Version of the Bible. A synodical committee, which

has been at work evaluating the new translation, presented its findings to the Professors' Conference and later, in abbreviated form, to the convention. The new Bible is readable and seems to be gaining in popularity among students, laymen, and even pastors. The main objections to it concern the rendering of comparatively few, though important, passages.

The committee feels that the ideal translation for our church would be one in which the intimately known rhythms of the King James Version are retained, but obsolete words deleted and obscure passages clarified. To test this principle, the committee is working on a retranslation of one of the letters of St. Paul, probably Galatians, which will soon be published in the *Theological Quarterly* magazine.

Other News in Brief

Other items of interest that were acted on by the convention or presented to it are the following:

One new professorship was created at the Seminary, at Northwestern College, at New Ulm, and at Moberge. A modified vicar system was recommended for the Seminary. Summer schools at the Seminary and at New Ulm are to be expanded by calling in faculty members from other synodical institutions.

The Arizona Mission District — hitherto under the jurisdiction of the Southeast Wisconsin District — was raised to the status of a district — the ninth in our synod.

The Northwestern Publishing House is to be the central booking agency

for films dealing with Synod's work and also for others approved by a committee that is to make a study of all aids in visual education.

The Spiritual Welfare Commission will continue its work of ministering to the 6,000 men and women in our armed forces. Twelve thousand copies of the booklet "God Our Refuge" have been sold; seven thousand more are available.

The Architectural Committee of the Synod was called into existence chiefly to be of service to mission congregations in need of chapel, school, and parsonage plans. Its chairman, Rev. E. Blakewell, reported that five chapels have been built, at the low cost of \$20,000, according to plans drawn by architects Steffen & Kemp, of Milwaukee. The design was recently featured as a model of chapel construction in wood in the magazine of the Minnesota Architectural Society.

The final report on the Wisconsin Synod Building Fund showed that it reached the total amount (plus interest) of \$1,752,307.55 in the two phases of the collection.

Election Results

Elections for synodical offices extended over six days. We list only the following results:

President — Pastor Oscar Naumann

First Vice President — Pastor I. J. Habeck

Second Vice President — Pastor Karl Krauss

Secretary — Prof. W. Schaller

Essay Recorder — Prof. R. Fenske

Statistician — Prof. E. W. Tacke

Executive Chairman, Board of

Trustees — Pastor H. Eckert.

Rev. Oscar Naumann, our first new president in 20 years, is a graduate of Northwestern College and of the Seminary in Thiensville. He was a tutor for two years at Northwestern and a professor for six years at New Ulm, and is at present pastor of St. Paul's congregation in St. Paul. He also served as president of the Minnesota District and as second vice president of the Synod for several years.

In the closing service, held in the college gym on Monday evening, President M. J. Witt of Washington admonished his hearers, on the basis of Acts 9:21-31, to "preach Christ boldly."

Glowing Tribute to President Brenner

As the convention drew to an end Thursday noon, the new president paid a glowing tribute to his predecessor, Pastor John Brenner, as "a man of God, a man of principle, and a man of conviction." The delegates, in recognition of Pastor Brenner's long and efficient service, named him a permanent member of the General Synodical Commission, an advisory delegate to all conventions, and an advisory member of the Church Union Committee. Soon after that the convention adjourned by singing the doxology. The halls of Northwestern, which had reechoed to so many impassioned pleas and arguments during the previous two weeks, were silent again. But district presidents and synodical officials were already busy making plans to carry out the unfinished business of the convention regarding church union.



MISSION HIGHLIGHTS OF OUR THIRTY-SECOND CONVENTION

OUR Synod in convention still fits into a church. This is wholesome. The keynote of our convention is sounded in the sanctuary. By

His Word and Sacrament the Lord calls us again to repentance and to faith, renews the charter of our salvation before He challenges our love

by the ever lengthening mission fields of the world, white unto harvest. It is in this Divine Service that the delegates are made to feel at

home. At their home pulpits, too, they hear the same call of unswerving loyalty to His Word. The president of their synod, they quickly discover, is a minister who, like their own pastor, is determined to know nothing among them save Christ Jesus and Him crucified.

becomes too great, such work should be divided. They were in full accord with the Synod's expression of not favoring officials without a congregation. After much discussion and debate the Synod adopted the plan to reorganize the Mission Board. The plan, which becomes effective at the



GENERAL MISSION BOARD AT WORK

Our Synod convention, too, still fits into a church when we examine its business. Although the convention sessions were held in the Gymnasium of Northwestern College they were wholly given to the Father's business. In every session it was evident that we were there to count the cost of preaching and teaching the pure Word of God. Our first concern was to preach and teach that Word in all its truth and purity. Our second concern was to provide for the cost, not only in money but in manpower. Thus every session reflected the words of President Brenner's report based on 1 Tim. 4, 16, that doctrine is the most important matter before us, that the Church was created by doctrine, that doctrine is its chief work, that the Church is founded on doctrine and its entire life is dependent on it.

Mission Board to be Reorganized

As our Synod grows and our mission fields multiply so will the work of our General Mission Board grow in proportion. To facilitate their work the convention gave much time to the study of the reorganization of administration of missions. It was the conviction of the Reorganization Committee that the work of the Mission Board will increase with expanding fields, and that the duties on Synodical Boards should not entail more work than a pastor of a congregation can perform without harm to his parish. If the work on any board

next biennial convention, calls for two Mission Boards to direct the Synod's mission program, namely a General Board for Home Missions and another board for Foreign and Heathen Missions. The chairman of each of these boards shall be elected by the Synod.



GENERAL MISSION BOARD
CHAIRMAN KARL GURGEL
Caledonia, Minnesota

Mission Parsonage and Teacherage Plan

Because our Church Extension Fund is not adequate to meet all the demands of new mission chapels, schools, and parsonages, our mission boards are forced to rent many parsonages which costs many thousands of dollars annually. It became very apparent that this practice is poor stewardship. Under the new parsonage plan adopted wholeheartedly by this convention, the Synod will henceforth buy or build parsonages and teacherages wherever good stewardship warrants it in our mission fields. The Board of Trustees is authorized to borrow up to \$500,000 if necessary to carry out this plan. A committee of five, three laymen and two pastors, will soon be elected by the Mission Board and the Board of Trustees to inaugurate this Mission Parsonage Plan.

Good News from Northern Rhodesia, Africa

Missionary Habben had not been in the Rhodesian field long enough to send a comprehensive report to this convention. His survey work, however, is most encouraging. So many open doors of mission opportunity have manifested themselves in the survey that our missionary asks us to pray the Lord of the harvest with him, for wisdom to make the important decision of where we shall begin our work. One of the most promising fields is the Lundazi area in the northwestern part of Northern Rhodesia. A deserted Scottish mission and its buildings may be available to us there. It was reported that missionary Drevlow's personal airplane was made ready for African flights by a layman of Mankato, Minnesota. This plane is now being shipped abroad and should greatly facilitate travel for the survey and then serve our first independent foreign mission. The budget request for this African Mission is \$28,060.00.

Japan Added to Our Mission Fields

One of the highlights of the 1953 convention in Watertown, Wisconsin, was the Synod's resolution to call two pastors to begin work in Japan in the Tokyo-Yokohama area. Pastor Fred Tiefel returned from Japan to report to the convention about his work there these 18 months for our Lutheran Spiritual Welfare Commission, as well as his survey of the field for mission possibilities. The estimated cost of the Japanese Mission for the first year is \$54,400.00.



FIRST MISSIONARY TO JAPAN
Pastor F. Tiefel

Missionary Tiefel will presently return to Japan as our first missionary there. He will be commissioned on August 23 at Caledonia, Minnesota. The executive committee for the Japan Mission is from the Minnesota District. Pastor W. F. Dorn is chairman. Pastor Lindloff and Mr. Martin Bode are the other members.

Arizona Apache Mission

By a thousand and one more difficulties than usually experienced by white missionaries our workers continue their faithful labor among the Apaches in Arizona. In our four parochial schools on the reservation we have 464 pupils enrolled from first grade through high school. Our Synod is not only the One Lutheran Church to work among the Apaches, but we are almost doing this work exclusively among the 8,000 Apaches. For the 26 workers here in 11 mission stations, four schools, one orphanage and nursery our budget is \$131,784.73.

Of this difficult mission endeavor of over 50 years, far more costly to the missionaries than to us, it too can be said, our labor is not in vain in the Lord. Superintendent Uplegger was at the convention to tell us of their trials and triumphs. He spoke of the Pentecostalists and other sects who have begun work on the Reservation; of the Mormons who try to boost their so far stillborn propaganda in a hall on a hill. But over against all the confusion our church stands with trust in our Mighty Fortress; and discerning souls come to the river, the streams whereof make glad the city of God, church attendance is good; understanding of the Gospel is growing, and a fruit



THREE LAYMEN OF THE
MISSION BOARD

Left to right: Mr. Neujahr, Nebraska; Mr. Fricke, Milwaukee; Mr. Bode, Minnesota

of faith appears in the growing contributions at the services.

Among the major expenditures approved for our mission fields was the building of a new boys' dormitory at East Fork for \$36,000.00. This will prove a great boon and blessing toward the cherished goal of a native ministry for Apacheland.

Budget Requests

After days of debate and committee reports, your duly elected delegates, representing every conference in the Synod, thoroughly weighed the cost of preaching and teaching His pure Word. Some requests were cut in half, others were postponed. The final budget figure was read at the close of the convention. It was of course the highest budget figure in our Synod's history, namely — \$2,061,103.30. But even then, spread across the length and breadth of the Synod, the quota is only \$10.00 per communicant.

So long as one poor widow, as it has been said, comes to her pastor before the Annual Mission Festival and asks what the Synod quota is this year for missions, because she wants to make that contribution on Mission Festival Sunday, so long shall we be ashamed if we fail to do the same even if given a whole year.

Remember this new Synod budget and the blessed mission endeavors it represents, not only on your Annual Mission Festival but also each week on the mission side of your envelope. Your brethren in Christ representing you in convention here in Watertown have obligated you to a debt of love, which you will cheerfully pay and even overpay, if you continue to look at your crucified Savior and the fields white unto harvest.

W. R. HOYER.

As We See It

The Question Before The House

BY PROFESSOR E. REIM

SELDOM has our Synod had to deal with a greater amount of business of the most important kind — our Father's business — than in its recent convention at Watertown. And never since the days of our founding fathers has this program included an item of such basic importance and far-reaching consequences as the one

dealing with our future relations with our sister synod of Missouri.

The convention was faced with a grave situation. The report of the Standing Committee in Matters of Church Union revealed the presence of an ever widening rift between our two synods, one that became even more serious when the Houston Con-

vention of the Missouri Synod rejected certain requests made by our own Synod at its 1951 convention in New Ulm. The Committee reported that it had tried every manner of discussion and admonition, with the result that, all resources being exhausted, it felt compelled to say that in its judgment no honest alternative remains but that of separation.

From a Floor Committee, appointed to review these findings of the Standing Committee, came a resolution proposing that during the coming year we maintain relations with the Missouri Synod only under

protest, and "with the distinct understanding that our efforts to heal the breach will culminate in the next meeting of the Synodical Conference." From the Secretary of the Synod came a substitute resolution, proposing that we declare a separation now, with the provision that we stand ready for discussions aiming at removing the causes of this breach of fellowship.

In view of the seriousness of these issues it is not surprising that the feeling began to grow that because of the press of other highly important business it would be impossible to do justice to both, the intersynodical problems and the remaining order of business, without deferring action on the one or the other until a later date. As a result it was decided that a special session of this same convention be held in early fall (October 8-9), this meeting to be given over entirely to consideration of the intersynodical problem. Further discussion of this issue was thereupon discontinued, but with the understanding that this matter may now be placed before such districts that have not yet had the opportunity or taken the time for thorough consideration of these issues. Another advantage of this procedure is that it allows time for serious and prayerful thought on the part of each delegate.

In the meantime, what can be done by way of preparation for such a momentous meeting? One thing that will certainly help to get matters off to a good start is that we all become clear on one point: *Just what is the real question that will be before the house at this special session?* Is it merely a matter of choosing between a committee resolution and a substitute motion, or perhaps rejecting either or both in favor of still another solution? Surely, then we would be bringing the entire question down to a level of parliamentary maneuvering and manipulation that would be utterly unworthy of the sacred responsibility that is ours.

Or is it a matter to be decided on the basis of personal likes and dislikes, or on grounds of outward expediency? Again we must say that such an approach would fail to measure up to the fact that here spiritual values and spiritual relations are at stake, things that dare not be decided by an appeal to the flesh.

Or is the question perhaps one of method and timing with regard to the course that our Synod shall follow and the declarations it shall make? It is granted that issues such as those before us call for the exercise of the best judgment of which we are capable, also with regard to such things as method and timing.

It is likewise granted that in this area of discussion we may have honest differences of judgment which we are bound to respect in each other. Yet to let these considerations of time and method control our thinking would be to emphasize matters of form at the expense of the real merits of the underlying issues.

No, the real question before the house, the real issue that must be examined with the greatest of care, deals with the findings rather than the recommendations of the two committees. Do the things concerning which we have admonished our sister synod in vain and which we have called "deviations from the position we have so long held and defended together" — do these things actually constitute a departure from and disobedience to the Word of God? If they do not, we have no right to make an issue of them. If they do, we surely can be of only one mind among ourselves concerning them. And if that is established, we should have no difficulty in deciding on a common course of action, and agreeing on the wording of whatever declarations we shall find ourselves constrained to make.

In our next issue we shall try to approach the question from this angle.

CALENDAR OF CONFERENCES

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will postpone its meeting (September 15) until the District will have met. The date will be announced later.

P. BEHN, Visitor.

MANITOWOC PASTORAL CONFERENCE

Place: Christ Ev. Lutheran Church, Denmark, Wisconsin, the Rev. Arthur Wadzinski, pastor.

Time: 9:00 a.m., September 15, 1953.

Preacher: E. Bode. Alternate: E. Habermann.

V. J. WEYLAND, Secretary.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet on September 15 and 16, 1953, at St. John's Lutheran Hospital Chapel, 403 Maria Avenue, St. Paul, Minnesota. Communion Service at 9:30 Tuesday morning. Preacher: C. P. Kock; alternate: P. Horn.

ROBERT L. SCHUMANN, Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

Date: September 15, 1953.

Time: 2 to 9 p.m.

Place: St. John's Lutheran Church, Tp. Ridgely, Dr. P. Spaude, pastor.

Work: Report on the Synod Convention by our Delegates and Officers: Pastors Dorn, Kesting, Kuehner, and Messers G. Klatt, J. Kiecker, A. Stelter, E. Just.

Please advise the host pastor if you or your delegates can not be present.

G. ZIMMERMANN, Secretary.

FOX RIVER VALLEY PASTORAL-DELEGATE CONFERENCE

The Fox River Valley Pastoral-Delegate Conference will meet on Tuesday, September 15, 1953, at 9:00 a.m. at Salem Ev. Lutheran Church, Nasewaupsee, Wisconsin. Host pastor, T. F. Stern.

DELMAR C. BRICK, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: St. Martin's, Winona, Minnesota. Time: Tuesday and Wednesday, September 15 and 16, 10:00 a.m.

Preacher: G. Horn, alternate: G. Kionka. Topics: Catechesis, First Commandment, R. Korn; Psychiatry and Pastoral Care, W. Lange; Exegesis, Is. 53, G. Horn; Review of New Catechism (continued), F. Kosanke; To What Extent does the Fourth Commandment Apply to our Synodical Work, H. Nommensen; Sermon for Criticism, J. Carl Bast.

W. J. KOEPESELL, Secretary.

PACIFIC NORTHWEST PASTORAL CONFERENCE

Date: September 15-17, noon to noon.

Place: Salem and Grace, Seattle; co-hosts:

Pastors E. Schulz and G. Franzmann.

Speaker: N. Menke (substitute: T. Adascheck).

Topics: Homiletical study of Job 10, 8-16a, R. Dommer; Exegesis of Amos, E. Kirst; Exegesis of I John 3, 16ff., G. Sydow; Papers: What evangelical means can we use to foster more frequent participation in the Sacrament, W. Amacher; Audio-visual aids used by pastors in their work, O. Eckert; Reports of the delegates to

the Joint Synod Convention will be heard and discussed.

Please announce to the host pastor.
V. GREVE, Secretary.

NEW ULM DELEGATE CONFERENCE

Place: St. John's Lutheran Church, Sleepy Eye, Minnesota.

Time: September 16, 9:30 a.m.

Topics: Reports on the Convention of Synod.
E. C. SCHMELZER, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT

A special one-day convention of the Southeastern Wisconsin District will be held Friday, September 18, at St. Matthew Lutheran Church, 10th and Garfield Streets, Milwaukee, for the purpose of a thorough discussion of the reports of the standing committee and of the floor committee of our Synod in regard to church union matters, as well as other business.

The convention will be opened with a devotional service in St. Matthew Church at 9:00 a.m. Dinner will be served at a nominal charge by the ladies of the host congregation.

All pastors, all male teachers, and a lay delegate from every congregation in the District should arrange to attend this convention.

HEINRICH J. VOGEL, Secretary.

RHINELANDER PASTORAL CONFERENCE

Place: Trinity Ev. Lutheran Church, Minocqua, Wisconsin; H. Bauer, pastor.

Time: September 21-22, 1:30 p.m.

Speaker: F. Bergfeld; G. Bunde, alternate. Program: Christian Stewardship, W. Schu-

mann; Labor Unions in the Light of Holy Scripture, F. Bergfeld; Article IV Augsburg Confession, H. Bauer; Romans 2, 1-16, C. Schlei.

C. SCHLEI, Secretary.

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WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 21 and 22 at Mt. Zion Church, Ripon, beginning with a Holy Communion service at 9:00 o'clock. Members wishing to stay overnight are asked to inform Pastor Richard Ziesemer, 950 Metomen Street, Ripon.

Topics: Universal Priesthood and Music in the Church, T. Zuberbier; The Scriptural Concept of the Term 'Fear of God,' H. Wicke; Zephaniah, W. Weissgerber; Augsburg Confession, W. Strohschein; Practical Hints for the Instruction of Children and Adults, P. Hartwig; Hebrews 10, E. Lochner; History of Preaching, C. Krug; Catechism Revision, A. Laper.

Preacher: R. Voss; A. Laper, alternate. OSCAR SIEGLER, Secretary.

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SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Date: Tuesday, September 22, 1953. Time: 9:00 a. m. Place: St. Paul's Ev. Lutheran Church, Bangor, Wisconsin. A Stuebs, pastor. Sermon: H. Paustian; alternate: W. Paustian.

Program: Exegesis of Col. 2, 8-23, E. Mahnke; alternate, Titus 1, H. Paustian; Practical Theology: What do the Scriptures Teach Concerning the Devil? A. W. Look; alternate, Church Discipline, W. Schulz; Round Table: The Development of the Theological Term "Status Confessionis" and its Practical Application, A. Berg; alternate: Church Weddings and Wedding Dances, R. Biesmann. P. MONHARDT, Secretary.

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SOUTHERN DELEGATE CONFERENCE NEBRASKA DISTRICT

Time: September 21 and 22, 1953, 10:00 a. m. Place: St. Paul's Church, Gresham, Nebraska.

Papers: Exegetical Paper on Revelation 2 and 3, continued, Pastor Fuerstenau; Mixed Marriages, continued, Pastor Hahnke; Exegesis of Acts 19, 1-6, Pastor Grummert; Article XI and XII, Augsburg Confession, Pastor Schaller.

Reports: Synod Convention, Academy Committee, Mission, Board of Education, Periodicals, Financial.

Speaker: Pastor H. H. Schaller; alternate, Pastor Kruschel.

Please notify the host pastor, H. Gieschen, if you desire lodging. H. KRUSCHEL, Secretary.

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COLORADO PASTORAL CONFERENCE

The Colorado Pastoral Conference will be held September 21, 1:30 p. m. — September 23, 3:00 p. m. The location: Redeemer Lutheran Church, Cheyenne, Wyoming. W. Schaller Jr. pastor. Papers: Ordination, W. Krenke; Exegesis, I Tim. 3, G. Frank; The Pastor as Public Ministrant, W. Siffring; Exegesis, Jer. 23, 16-29, N. Luetke; Lay Participation in Church Work, E. C. Kuehl. Speaker: E. C. Kuehl (substitute, W. Schaller, Jr.). Please announce to local pastor soon!

N. LUETKE, Secretary.

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MANKATO CIRCUIT PASTOR-DELEGATE CONFERENCE

Time: September 27, 2:30 p. m. Place: Belle Plaine, Minnesota. Host: Pastor G. Radtke, Trinity Congregation.

Program: Convention reports by the official delegates.

All congregations are reminded to have official delegates present, but the entire church councils as well as other communicant members are invited to be present. No meal arrangements.

M. BIRKHOLOZ, Secretary.

WISCONSIN RIVER VALLEY — CHIPPEWA VALLEY PASTORAL CONFERENCE

Date: September 28-29, 1953. Place: Immanuel Lutheran Church, Medford, Wisconsin.

Pastors and teachers should announce their intentions to attend to the host pastor.

C. R. ROSENOW, Secretary.

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LAKE SUPERIOR PASTORAL CONFERENCE

Date: Tuesday and Wednesday, September 29-30.

Time: 9:30 a. m. (E.S.T.). Place: Trinity Ev. Lutheran Church, 122 W. Ridge, Marquette, Michigan, E. Albrecht, pastor.

Sermon: T. Thurow; alternate: H. Walther.

Papers: Sermon Study on Ephesians 1:4-6, G. Schaller; Sermon Study on Revelation 14: 6, 7, K. Geyer; II Corinthians 4, L. Pingel; II Corinthians 5, W. Henning; Study of Matthew 5:32, G. Tiefel; Genesis 19, A. Hellmann; Genesis 20, H. Scherf; Cutting a Covenant (Gen. 17:7), A. Gentz; "The Obligation of a Faithful Pastor Toward God and Toward his Charge," W. Lutz; "Satan, the Archenemy of God and Man," P. Knickelbein; "What Action should be taken with Members who have signed the Roman Catholic Marriage Contract?," T. Zarembo; "When do we use a Figurative Interpretation of Scripture?," T. Thurow; "The Difference between John's Baptism and Christ's Baptism," H. Walther; Round Table Discussion on the New Catechism which is now being prepared by the Wisconsin Synod: Moderators, W. Lutz and G. Tiefel. Essayists are expected to mimeograph copies of ALL papers that are presented to the Conference!

Kindly announce to the host pastor! WERNOR E. WAGNER, Secretary.

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SPECIAL NORTHERN WISCONSIN DISTRICT CONVENTION

A special one day meeting of the Northern Wisconsin District of the Joint Synod of Wisconsin and Other States will be held October 5, 1953, beginning at 10 a. m. at St. John and St. James Church, Reedsville, Wisconsin, Elwood Habermann, host pastor. All pastors, teachers, professors, and lay delegates are urged to attend. Topic: Union Matters.

Lay delegates must send their credentials to the District Secretary before September 28, signed by the president and secretary of their congregation. Notify the host pastor before September 28, if you want meals.

Because of this convention no District Pastoral Convention will be held.

F. A. REIER, Secretary.

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NOTICE OF SCHOOL OPENING SEMINARY

God willing, the new school year will be opened with a special service in the Seminary Chapel on Tuesday, September 15, 1953, beginning at 10:00 a. m.

Friends and patrons are cordially invited. JOH. P. MEYER.

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DR. MARTIN LUTHER COLLEGE

The new school year at Dr. Martin Luther College will begin on Tuesday, September 8, at 8:30 in the morning. The dormitories will be open on Monday, and all students should arrive on that day if possible. The first meal will be served Monday noon.

CARL L. SCHWEPPE.

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NORTHWESTERN COLLEGE Watertown, Wisconsin

The new school year at Northwestern College will begin on Wednesday, September 9, with opening exercises at 2:00 in the afternoon.

E. E. KOWALKE.

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MICHIGAN LUTHERAN SEMINARY

The 1953-1954 school year will begin on Tuesday, September 8, with a service at 2:00 p. m. New and old students may register Monday afternoon and evening

and Tuesday morning. At the time of registration all students will meet with their curriculum advisors. The dormitories will NOT be open for occupancy until Monday, September 7. The first meal served in the dining hall will be at noon on Monday.

CONRAD FREY.

NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

The new school year of Northwestern Lutheran Academy will begin with an opening service and registration of new students at 2 p. m., Tuesday, September 8. All our friends and particularly the parents of our students are heartily invited to attend. The service will be held in our new gymnasium-auditorium.

R. A. FENSKE.

NOTICE

of Reconvened Session of the 32nd Biennial Convention of the Joint Synod of Wisconsin and Other States

The 32nd Biennial Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States, recessed at 1:30 p. m. August 13, 1953, will reconvene October 8, 1953, at 9:00 a. m., tentatively at Bethesda Lutheran Church, Milwaukee, Wisconsin. The sessions will continue at least through October 9.

The delegates which were present for the August 5-13 sessions are to constitute the body continuing the convention sessions, even if the delegate was an alternate in August. Should such delegates be unable to attend, the regular delegates are next in line. Notify your District President if neither delegate is able to attend.

Because of the housing difficulties in private homes, delegates will receive a post card with return card attached to indicate whether they require housing or not. Please return these cards by return mail. Committees No. 2, Church Union, and Committee No. 8, Excuses, will function in the same capacity at this convention.

PROF. WINFRED SCHALLER, Sec'y.

CALLS FOR CANDIDATES

Members of the Synod are requested to submit nominations to the Board of Northwestern College for a professor of science. This professor will be asked also to assist with the teaching of mathematics and, if possible, with the work of the physical director.

Nominations will be accepted up to September 30.

K. A. TIMMEL, Secretary, 612 Fifth Street, Watertown, Wisconsin.

The members of Synod are hereby requested to nominate candidates for the new professorship created by Synod for Northwestern Lutheran Academy.

Candidates should be qualified to teach Music, English and Latin.

Nominations must be in the hands of the undersigned no later than September 26, 1953.

The Board of Regents Northwestern Lutheran Academy G. S. Baer, Secretary, Hazelton, North Dakota.

MISSION FESTIVAL

Ninth Sunday after Trinity St. John's Church, Montello, Wisconsin. Offering: \$1,000.60. W. J. Oelhafen, pastor.

CHANGE OF ADDRESS

Pastors Eckert, Otto John, 118 N. Bond Street, Saginaw, Michigan.

Prenzlow, Elmer, Jr., 1315 Larson Street, Bloomer, Wisconsin.

Tessmer, L. A., 3333 South 35th Street, Milwaukee 15, Wisconsin.

Teachers Meyer, Arnold C., 238 West Water Street, Brillion, Wisconsin.

Muenkel, Ralph, 1524 North 70th Street, Wauwatosa 13, Wisconsin.

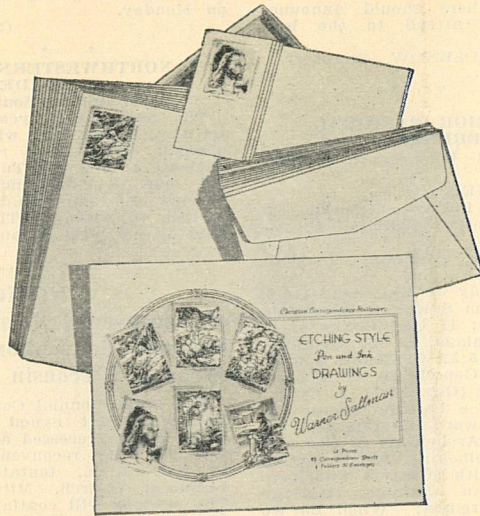
Scherzer, Robert, 1114 Division Street, La Crosse, Wisconsin.

Treichel, Allen, De Pere, Wisconsin, Route 1.

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