

THE NORTHWESTERN LUTHERAN

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"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



BRIEFS by the Editor

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COVER DESIGN

Church Window
Trinity Ev. Lutheran Church
Jenera, Ohio
Walter Voss, pastor

We were glad to get a quick response to our notice of the fact in the last issue of *The Northwestern Lutheran* that one of our pastors baptized 29 children on one Sunday. Pastor Paul Dowidat writes from St. Paul, Minnesota, that in 1924 he not only baptized 33 children in one service but that he had an adult class that same year numbering 63 members. At the same time the good brother sent us his *Messenger* in which we found a picture of another adult class just admitted into membership numbering 35.

* * * *

It has been well said: "A person may have a whole bookshelf full of books on mathematics, but if he hasn't opened any of them he will not be much of a mathematician. No one will be able to solve a mathematical problem correctly unless he follows the rules of the science. Similarly, one will not become a disciple of Jesus by possession of a great number of Bibles and other Christian literature. Even if one has memorized great portions of the teachings of Christ but does not use His doctrines as guides in life, it will be very difficult to consider him a disciple of Jesus. To be a true disciple, one will need to accept and live all that He taught about man, Himself, and the Father." Ansgar Lutheran.

* * * *

We read that the ministers of Rocky Ford, Colorado, had a very successful party for high school juniors last year, that is, for those among them that do not dance. This took the place of the annual senior-junior dance of the high school. After these non-dancers attended the dinner prepared for the occasion, they left the party to enjoy the evening with a program arranged by the ministers. Since that party was such a great success last year, it is being repeated this year.

* * * *

Billy Graham, the noted evangelist, will not be able to come to New York

until May of 1957. This is what he told more than 850 ministers and laymen at a breakfast held in his honor. Great plans are already being made for his invasion of New York. It is hoped that a great mass meeting can be held every evening at one of the baseball parks. Graham estimates that he will need between 5,000 and 10,000 lay people, 2,000 counselors, and 4,000 choir members to help him put the campaign across. He expressed the need of every congregation organizing for the crusade now and prepare men and women for the task to come.

* * * *

The British are going to Moscow, that is, the British clergy. Under the leadership of Dr. Arthur Michael Ramsey, Archbishop of York, the Anglican churchmen will proceed to the Soviet Union for a theological discussion sometime in July of this year with members of the Russian Orthodox Church. Scheduled for discussion at the Moscow conference are Scripture, tradition, creeds and church councils, and the Filioque clause (on the doctrine of the procession of the Holy Ghost from the Son as well as from the Father). Also on the conference agenda are the nature of the Church, including the role of the laity; doctrine and its formulation; the nature and number of sacraments; and problems concerning the practice of Orthodox Churches. So reports the *Lutheran Companion*. What will be the result of this venture?

* * * *

Sunrise Service is Held Atop Seoul Mountain reports the correspondent of the *Christian Century*. He states: Thousands of devout Christians — Koreans and American servicemen — gathered atop Namsan (South Mountain) on the outskirts of this city for an Easter sunrise service. During the Japanese occupation of Korea, Namsan was a center of Shinto worship. Now it is the site of a Christian museum and a Presbyterian seminary.

Editorials

Remember Our Lutheran Heritage

If the book of Concord means anything to us, we will not only render it a silent respect, but will actually make use of it in our preaching. If Martin Luther was a true shepherd of souls, then we ought to accord him the place which Scripture itself assigns to all true servants of Christ in these words: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." If a Martin Chemnitz, a Johann Gerhard, an Abraham Calov, and an Andreas Quenstedt, by their systematic study of the Scriptures and our precious Confessions based on them, have helped us to see the cathedral-like grandeur of those confessions by presenting the saving truths of Holy Writ in an orderly fashion, should we then treat them as "old fogies" who have no message for our age? Yes, they were polemical in many of their writings, to be sure, but when has the true Church of God ever prospered under the leadership of dumb dogs? You cannot of a truth be for true doctrine, without being unalterably opposed to false doctrine. There can be no "positive theology" where the God-given negatives have been eliminated from the Decalog. Says Luther: "It is not sufficient that a preacher is certain of his doctrine and faithfully discharges his office; he must also meet the devil and be able to refute error and false doctrine." And again: "A preacher must be both a soldier and a shepherd; he must feed the flock, that is, must teach, which is the most difficult task; then he must also defend or be able to fight."

NORMAN MADSON.

* * * *

Our Kind of Church

It has been said that "a church which has nothing in its body of doctrine for which it must conscientiously contend has forfeited its right to existence." Every truly Lutheran congregation finds its reason for existence in that, by the grace of God, it has not succumbed to the liberal, indifferent-to-doctrine spirit of the day, but still upholds that which is stated in its constitution — "This congregation accepts and confesses all the canonical books of the Old and New Testament as the inspired Word of God, and all the symbolical books of the Evangelical Lutheran Church, contained in the Book of Concord of 1580, as a correct doctrine, drawn from and in full agreement with the Holy Scriptures." A Lutheran congregation seeks above all, to be orthodox, a confessional, a conservative, Lutheran church. It hardly need be said that a truly Lutheran congregation earnestly desires to gain new members. However, not for the fleshly reason of becoming numerically strong, a big organization before the world, but rather for the godly purpose of increasing the number of those who will

be saved. For the sake of the immortal souls the church will urge everyone to learn of Jesus Christ "the only name under heaven given among men, whereby we must be saved." To this end she is always ready to explain to anyone the doctrines, the practices, the customs, of our church.

G. SYDOW.

* * * *

This is Official

When Lady Baden-Powell (her husband was the originator of Scoutism) visited Phoenix, Arizona, she made some very significant statements to the press for consumption by the reading public.

Who is Lady Baden-Powell? She is only the world leader of 3,500,000 Girl Guides and Girl Scouts in more than thirty-five countries. And she knows whereof she speaks, for she "was in on the beginning of scouting in this country — even before it reached the American shores" from England.

In the discussion on scouting, you probably heard it said time and again, "Scouting has no religion in it, nor a religious purpose." Is such an assertion true? Let us permit the Lady to answer this.

She says she "is confident that scouting is THE BEST OF ALL RELIGIONS. (Emphasis ours).

"It's common sense and Christianity mixed, but it's more than that because it reaches Jews, Buddhists, Mohammedans, Confucianists. It transcends all barriers of race, creed, age and nationality, and there is more to it than meets the eye."

This is her answer to the assertion that Scoutism fosters a religion contrary to that of the Scriptures. THIS IS OFFICIAL.

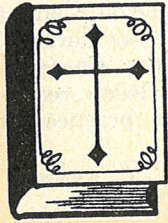
WM. H. WIEDENMEYER.

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Let Us not Forget

By the time this issue of *The Northwestern Lutheran* reaches your home we will have celebrated the last of the great church festivals and will have entered the so-called non-festival half of the Christian year. Even in the non-festival half of the Christian year we speak of two Sundays as festival Sundays — Thanksgiving and Reformation; but these are of human origin. It is true that that even on these Sundays we speak of the great deeds of God, and yet not in the sense in which we speak of them on the great festivals which God prepared for us — Christmas, Easter and Pentecost. On these festival Sundays we truly hear of the "wonderful works of God" for our salvation. The great danger is that we might lose sight of them during the long non-festival half of the Christian year, in the sense that our hearts and minds become dull and forgetful. It is for this reason that you will find your pastors hearkening back to them in many sermons during the non-festival half of the church year. Neither do they want to forget the great deeds of God for our salvation. Grossly, the trend of thoughts of the church year may be stated thus: During the first or festival half of the church year we hear what God has done *for* us, while the second half speaks of God's work *in* us, urging us to lead a godly life and serving Him with good works that come from faith in Jesus Christ. *Let us remember.*

W. J. S.



Studies in God Is Revealed As The Triune God In His Gift Of Salvation

Matthew 28: 16-20

TRINITY SUNDAY closes the festival half of the church year. Yet it is different from all of the other festivals with which this first half of the church year abounds and which give it its name. For while all of these festivals commemorate some great deed of the Father, or the Son, or the Holy Ghost in behalf of our salvation, the Festival of the Holy Trinity is devoted to a truth, the great truth that the God of our salvation is the Triune God, one God and yet three distinct persons. As we dwell on this truth in a special way, our interest is, however, not a theoretical one. We do not attempt to fathom this mystery of God's being, do not presume to make it clear for our human reason. We rather let the festival remind us that we cannot embrace God's salvation and cling to it in faith without worshiping and adoring Him as the Triune God, Father, Son, and Holy Ghost. For as such He is revealed in His gift of salvation.

As He Wrought Salvation for Us

St. Matthew tells us in the closing verses of his Gospel how Christ the risen Lord appeared to the Eleven on a mountain in Galilee, even as Jesus had said that He would through the message which He gave to the women on Easter Day as they returned from the empty grave. Now the account of this appearance of Jesus does not speak directly of the work of our redemption. Yet we are reminded of it and kept very conscious of it. For this is an appearance of Christ as the victorious Savior, who with His humble life of obedience unto death on the cross had now fully atoned for the sins of all men and conquered death and hell for them.

The Son That Jesus who had done all this was the Son of God, true God from eternity, the disciples believed even when He still walked in all humbleness at their side. They saw the manifestations of His deity in His preaching and in His miracles and confessed: "We believe and are sure that thou

are that Christ, the Son of the living God." But the deity of Him who redeemed them was impressed upon them even more fully after His glorious resurrection. Thus we hear that when He appeared to them on the appointed mountain, they quite spontaneously bent their knee before Him in worship and adoration. The thought of Thomas was in their mind: "My Lord and my God." Of course we are also told that some momentarily doubted. As Jesus again revealed revealed His deity in suddenly appearing before them, the thought seemingly flashed through their mind: Is this really the Jesus who walked humbly at our side and went into death for us? But their doubts were dispelled as Jesus came near and spoke to them. Yes, the Scriptures on which our Christian faith rests leave no doubt that our salvation was wrought by God's Son who took on our flesh and blood to redeem us.

*The Father and
The Holy Ghost
Through Him*

Yet as we survey the Scriptural account of Christ's redemptive work we find also God the Father and the Holy Spirit clearly revealed to us. They were active in and through the Son in effecting our redemption. When the angel Gabriel was sent to the Virgin Mary to announce the conception and birth of God's Son as our Redeemer, he told Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." When at His baptism on Jordan's banks Jesus presented Himself publicly as the spotless substitute of sinners and began His public ministry as the Savior, the Holy Spirit descended upon Him in an outward manifestation like a dove to show that Jesus was fully endowed by the Holy Spirit for His great and salutary work. And in the midst of that ministry Jesus confessed: "The Spirit of the Lord is upon me."

At the same time we find Jesus confessing again and again that it was the Father who sent Him into the world for His Savior's work. As He faithfully pursued His saving mission, we hear Him saying: "I seek not mine own will, but the will of the Father which hath sent me." "My meat is to do the will of him that sent me, and to finish his work." Yes, He asserts that in all that He is saying and doing He is revealing the Father's saving thoughts and the Father's grace and power, saying: "He that hath seen me hath seen the Father." Thus is it quite evident that we can cling to God's gift of salvation revealed in Scripture only as we confess and worship Him as the Triune God, Father, Son, and Holy Ghost.

As He Imparts Salvation to Us

It is upon this that St. Matthew's account of the risen Savior's appearance to the Eleven on the mount in Galilee touches directly. With the Savior's work of redemption complete pardon and full salvation were there as God's free gift to all men. Now, however, the Gospel message of this gift needed to be brought to sinners throughout the world that they might individually embrace God's salvation in faith, enjoy it, and rejoice in it.

The Son To meet this need we hear the risen Savior giving His great commission to His disciples, the commission which is still entrusted to all of His believers; "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Going forth as Christ's messengers the Eleven were to "teach all nations," or to render these words of Christ even more literally, they were to make disciples of all nations; and this they were to do by means of baptizing and of teaching the full message of Christ. But even as God wrought man's salvation, so it is also God who brings it to men and imparts it to them in

faith. The disciples were merely to be God's instruments.

Note the significant promises with which the risen Savior preceded and closed this great commission: "All power is given unto me in heaven and in earth." "And, lo, I am with you alway, even unto the end of the world." The disciples were to know that the Savior would ever be at their side with all the fulness of His divine power as they went forth as His Gospel messengers. This power which Christ always had as God's eternal Son was also given to Him as true man when He took on our human nature. With His Savior's work now finished He would constantly exercise His divine power over all things in behalf of their entrusted mission. According to His divine wisdom and power He would speed them on their way, He would protect them against hostility and danger, He would open the doors for their preaching and provide all the wholesome circumstances needed.

The Father These assuring promises of Christ are still in effect for His church of believers and all its public servants of the Word in their activity as

God's instruments in bringing His message of salvation to men. St. Paul tells us in Ephesians that "the Father of glory . . . set him (Christ) 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 . . ." God the Father works in and through the Son in the divine work of bringing the message of salvation to men.

The Holy Ghost By baptizing and by teaching the full message of Christ the Eleven were bidden to make disciples of all nations. Yet also in this they would only be the humble instrument of God. It would be God's power active in these means which would awaken faith in the hearts of sinners and thereby impart His full salvation to them. But when Scripture speaks of God's saving power in Word and Sacrament, especially also the Holy Spirit is revealed as active in the divine work of imparting salvation to men. In speaking to Nicodemus

of the new spiritual life of faith which God grants through baptism making men partakers of the blessings of His kingdom, Jesus testified: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Also for their task of teaching men to guard and keep all things which He had committed to them Jesus bade His disciples to wait for the Pentecost gift of the Comforter, the Holy Spirit. He would bring to their remembrance all that Jesus had said to them; He would guide them into all truth, and thus make their preaching possible. Thereupon the Holy Spirit worked through the word of the apostles, and still works through it, and through all Christian preaching based on it, awakening, strengthening, and sustaining faith unto eternal life. St. Paul testifies: "No man can say that Jesus is the Lord but by the Holy Ghost."

Yes, also in His work of imparting salvation to us God is revealed as the Triune God, Father, Son and Holy Ghost. Thus we joyfully observe the festival of the Holy Trinity.

C. J. L.

ETERNITY

Judgment

(Concluding Remarks)

IN our study of the final judgment we saw the grace of God stand out in bold relief. For those who believe in Jesus Christ, their Savior, and put their trust in His love and in the righteousness which He secured for us by His holy living and by His sacrificial suffering and death, there will be no searching investigation of their life and conduct. David's adultery and murder will not be considered; Peter's denial will not be reviewed; Paul's persecutions of the Church will not be mentioned. And if the devil should bring up these things — as at present he is doing constantly before the throne of God — his objections will be overruled. They are not pertinent, not valid, in the case of the believers. These have committed themselves to the grace of God, and on that basis their case will be handled and decided.

Then the grace of God will be vindicated in glory. Here on earth it is not understood, it is ridiculed and rejected. It is denounced, not only as impractical, as foolishness, but as dangerous, as undermining true morality. If God's grace provided a cancellation of our guilt, if anyone can rid himself of the burden of his sin by appealing to God's grace: what incentive is there left for making an honest effort to lead a clean, a consecrated life? What will happen to the morality of the world if justification is made so easy to obtain by a simple appeal to the grace of God? Yes, Christ crucified still is to the Greeks foolishness and to the Jews a stumblingblock. The world cannot understand grace. As far as unbelief can see, the rule of grace spells licentiousness. Thus it has always been that precisely the more serious-minded among the unbelievers opposed grace most bitterly. They did so, and thought they

had to do so, in the interest of clean living.

Even we Christians do not always fully appreciate God's grace in Christ. Do we not frequently, when we have done a little good, feel as though the forgiveness of our sins were thereby made more secure? as if we had done a little something to merit God's grace and pardon? And on the other hand, when we have been overtaken by a sin, do we always take refuge in the grace of God? And still more, are we not often tempted that, like the world, we see in grace an opening to take life easy?

On judgment day God's grace will shine forth in full glory.

How is it that men do not appreciate grace? The understanding of grace was lost in Adam's fall. Let us look at this fall, and view it in the light of judgment day.

The gist of the temptation was that man should break away from God, should disregard His Word, His

commandment and His threat; he should take matters into his own hands. He should set himself up as a god in his own rights, and should determine for himself what is good and evil.

That was the temptation, and that is precisely what happened. Are people eager to hear God's Word, the message of His grace? Are the people crowding the churches where this message is proclaimed? Do they not, rather, sneeringly criticize the Word of God? And on what basis do they criticize it? On the basis of their own opinion. Men try to determine what according to their own ideas God can have said, or cannot have said. According to their own opinion they try to set up a standard of good behavior, and then they demand that God Himself recognize their standard and judge people according to it. This is the idea of the common unlettered man: Do good, and you'll be OK; and the same is the idea of the philosopher, no matter how high-sounding the phrases may be which he uses, and how involved the language in which he expresses his ideas. The ideas of the world are always law ideas, ideas that have to do with reward and merit.

So it has been since Adam's fall. Man became blinded. He lost the understanding of grace, and all appreciation for it.

In the final judgment God will vindicate His grace. All men will see it in its glory. The unbelievers will learn to their consternation how they, when they considered them-

selves as wise, only made fools of themselves. And the believers will rejoice that they unconditionally threw themselves on the grace and mercy of God. They will forever praise Him for it.

A New Heaven and A New Earth

The present earth was created for the benefit of man. The whole Scripture speaks about the earth as the abode of man, as, for instance, Ps. 115:16 says very briefly: "The earth hath he (God) given to the children of men." Having been created for man, it shares the fate of man. Before man fell into sin, the earth was a beautiful paradise, but after the fall it was turned into a barren waste, bringing forth thorns and thistles, and yielding to man fruit for his subsistence only by the sweat of his face. "Cursed is the ground for thy sake," God said to Adam (Gen. 3:17). Although the creature had not committed any sin, yet it "was made subject to vanity." It groans and travails in pain together till now (Rom. 8:20, 22).

What will happen to the world on judgment day? It will disappear. The Psalmist sings about this: "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands." Then he continues: "They shall perish . . . yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed" (Ps. 102:25, 26).

This will happen in a mighty catastrophe. Jesus Himself said that "the powers of heaven shall be shaken;"

yes, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up," says St. Peter, adding "that all these things shall be dissolved" (II Pet. 3:10, 11).

It is not definitely stated that this will result in a complete annihilation of the present world. It will be a "passing away," as it is frequently expressed (for instance, Matt. 5:18; 24:35). But St. Paul applies this to the *appearance* of the world: "The fashion of this world passeth away" (I Cor. 7:31). And in the chapter in Romans, to which we referred above, he even says: "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

No matter what happens to the present world, being under the curse because of our sin, it will give place to a new heaven and a new earth. This is mentioned in several passages, for instance, in II Pet. 3:13; Is. 65:17; 66:22; Rev. 21:1. The greatest thing that will distinguish the new world from the old is compressed by Peter into the short word: "Wherein dwelleth righteousness" (II Pet. 3:13). The fact that there will be no sin in the new earth, that there is no danger of falling into sin because no tempter will be permitted to enter — this makes the new earth a veritable, everlasting paradise.

"Oh, that we were there."

(To be continued)

J. P. M.

From A Wider Field

Dear Editor:

Tucked away among a few paragraphs called Book Reviews in the mid-April issue of your esteemed periodical, your readers found a happy little tribute paid to the new LUTHER biography by Rudolph Thiel. You won't mind if I attach a postscript to your applause.

No one who is really interested in Luther would fail to regard Thiel's book as an experience. It keeps the reader up past his bed-time; and it has a three-dimensional quality such

as that which spells the difference between cinemascope and old-fashioned movies. Toward the end this quality fades a little; but the initial impact and the first 400 pages are most stimulating. The rest is still very interesting.

This is not to say that Thiel can always be depended upon to reflect correctly the doctrinal thinking of Luther. One runs across some irritating misrepresentations; as for example the idea that Luther believed no one could ever be completely sure of his salvation, or that he consistent-

ly taught an absolute predestination. Dr. Thiel thinks that the Roman Church in its confession at the Council of Trent missed the point of Luther's doctrine of justification, and says: ". . . Luther's faith rested upon the unqualified conviction that one is justified — but justification was not thereby completed, only made possible." This sounds like American Lutheran Church doctrine, not that of Luther and the Confessions.

Yet Thiel's grasp of the historical development of the Reformation and his method of communicating this

understanding to the reader is admirable. In this connection one likes to recall a paragraph or two which summarizes the course of the Reformation during the first ten years after Luther's return from his stay on the Wartburg, from whence he was recalled in the spring of 1522 by the disturbances caused by the Zwickau prophets. The author writes:

"With amazing soberness (Luther) looked upon the flock of disciples who followed him. It was not apparent that he even suspected or wished that a new, evangelical church should be created. The fundamental tone in his observations of the next three or four years was one of alarm, abhorrence, and confusion because the world appeared to be becoming 'too evangelical.'

"He was intensely serious in his intent to put the conflict against the papists in second place. 'In the future, we will have to look to ourselves much more than to enemies from without.' Actually for nearly a decade Luther was to turn against Rome only in extreme cases, and to seek the real enemy in his own camp, among the iconoclasts, agitators, anabaptists, and prophets."

* * * *

It is this phase of the Reformation, as well as the later but spiritually related conflict with the Reformed theologians, which one regretted to see largely ignored by those who produced the "Martin Luther" film so widely acclaimed and shown in Lutheran circles. The result of this omission is significant. It has helped to turn the Lutheran Reformation into a Protestant reformation in the minds of many, and encourages the conclusion that the doctrinal differences in Protestants are, after all, of minor importance. The best movie projector made cannot put the Reformation into proper focus by showing the Martin Luther film. While we watch the great Antichrist being revealed before Luther's attack as portrayed in the film, the little antichrists who place reason above God's Word and undermine the authority of Scripture creep up in the darkness off the screen and throw their tentacles about us unnoticed.

* * * *

What I have in mind now fits, fortunately, into the above context. You will find some good and timely reading in a quotation from Dr.

Walther's article (1868, translated 1939) on "The False Arguments for the Modern Theory of Open Questions."

"A fourth false argument for the modern theory of open questions is the appeal to certain points of doctrine in which former teachers recognized for their orthodoxy have erred. Those who advance this argument justify it in the following manner: In previous eras certain teachers of our Church entertained divergent opinions without being accused of heresy or denied church-fellowship by their fellow Christians. Ought not a present-day teacher, they argue, enjoy the same freedom of deviating from the Word of God in the same point? Should he because of such deviation be charged with heresy, deprived of fellowship, and denied the rights and privileges of a minister in the orthodox Church? . . .

"At the present time the leaders in the Iowa Synod in particular are advancing also this argument in their endeavor to bolster up their theory of open questions. When their attention was called to a deviation from the pure doctrine on the part of some of their men, they almost invariably sought to justify themselves without much reference to the Bible; they appealed mainly to the authority of some former teacher of our Church whose orthodoxy otherwise is undisputed and claimed that the point in question, therefore, necessarily belonged to the category of open questions. When, for instance, their doctrine on the millennium and a twofold resurrection of the flesh, that is, the resurrection of the saints at the dawn of the millennium and a general resurrection at its close, was attacked, they referred to Selnecker and Dannhauer. Or when we denied that the doctrine of Sunday as it is taught in Scripture and in our Symbols is an open question, they appealed to J. Gerhard. And in regard to this point they went so far as to admit that the doctrine of Sunday in our Symbols is beyond all doubt the doctrine of Holy Writ, but since such an eminent teacher as Gerhard deviated therein from Scripture, every other teacher should also have the privilege of deviating therein, it being an open question.

"It is a most disagreeable task to prove to Protestants, to Lutherans, and in general to men who claim to be theologians and Bible students

par excellence how utterly groundless and untenable this argument for the modern theory of open questions is. . . . Some men indeed raise this objection: 'Is it right to condemn an error in a contemporary fellow Lutheran and thereby condemn as heretics also such great theologians as J. Gerhard, Selnecker and others, who are now standing before the throne of God in glory and perfect bliss?' . . . In refusing to make the deviations of our Lutheran fathers either a rule for our faith or a license for further aberrations from the Word of God, we are following their own example and teaching. We are not only treating them as they treated the Church Fathers, but we are conscientiously abiding by their express direction never to set them and their writings above Christ and the Word of God, but always to prove all things and hold fast that which is good. . . . Our fathers did not declare the Church Fathers to be heretics when they rejected the errors which the papists had drawn from that source and were doggedly defending. And today, in rejecting errors espoused by contemporary men, we do not with the same breath condemn as heretics those old faithful witnesses and teachers of the truth because they entertained the same errors. They were not admonished, and hence, owing to human weakness and not to hardness of heart, they did not see their errors. . . .

"... Without hesitation we declare that our esteemed Lutheran teachers were indeed men who could err and actually did err in some points. . . . Although the old faithful teachers of our Church still are our teachers and examples in many respects, yet in the errors they made they are a warning to us according to the well-known proverb 'Lapsus maiorum sit tremor minorum,' that is, 'May the fall of the great deter the smaller spirits.'"

And with this bit of Latin I leave you, Mr. Editor, to muse sadly upon the present danger of turning the point of perfectly clear Scripture — such as Romans 16:17, 18, for example — into an open question because some contemporary "church father" could not or cannot see it clearly. Ditto Luke 17:20.

Yours,

E. S.

under "Denominational distribution," states very clearly: "Lutheran and Protestant Episcopal chaplains are assigned in such a manner that the maximum number of their co-religionists may receive their ministrations." Surely this is governmental intrusion in a field not assigned to it, and instead of registering its protest the Missouri Synod meekly submits. In the September-November, 1953, issue of *The Lutheran Chaplain* it frankly admits this: "We just received word from the Office of the Chief of Chaplains, Department of the Army, that our quota of chaplains for the period ending June 30, 1954, will be four. We still have spaces in the Navy to fill."

For this reason our Tract No. 11, very correctly asserts that "a pastor

entering the chaplaincy . . . must . . . acknowledge a representative of the Government as his directing superior . . . (which) at times . . . may require him to become unfaithful to Christ the Lord and Head of the Church." Nor can the spokesmen for the Missouri Synod escape this indictment by quoting only a portion of regulations referring to the relationship of commanders to chaplains. They quote correctly from Army Regulations 660-20: "It is the duty of commanders to exercise active supervision over the *military* activities of the chaplains under their command without trespassing upon the ecclesiastical field." But we naturally ask, why wasn't the companion regulation from the Manual, page 13, under "Relation to

the commanding officer" quoted? It reads: "The commanding officer is ultimately as completely responsible for the religious life, morals, and morale within the command as he is for strictly military affairs. The chaplain will familiarize himself with the plans and policies of the commanding officer and will formulate his program in keeping with these plans and policies."

Thus the Missouri Synod finds itself in the unenviable position of neither in favor with God or its government in its participation in, and interpretation of, the program of the government-regulated military chaplaincy. Therefore our testimony against this unionistic institution must continue.

GERHARD L. PRESS.

Is This Giving?

IN recent years a somewhat new professional service has become available for pastors and congregations. Various groups have come into existence who have made a business of advising congregations in financial matters, giving assistance especially in raising money for building projects.

At the moment we are not concerned with the propriety of this procedure. We grant that pastors and church boards, who often become wearied and even abused in their efforts to meet extraordinary expenditures, would find in this a welcome relief from a distasteful task. But it still appears a matter of serious question whether the approach and method in these fund-raising schemes is evangelical.

Be that as it may, what interests us at the moment is the astounding results that are claimed for these money-raising programs, if their reports are to be believed. Their success in raising funds in contrast to what a congregation can do by itself is nothing less than amazing. This, at least, confirms an opinion we long have held, that during these more prosperous years of better than a decade our people have had the money. The poor state of church finances in both congregations and our Synod, which is quite common and constant, is not because the potential is not among us, but because we lack the spiritual growth and strength to overcome the natural

selfishness and greed of the flesh, because that little sneaking imp of subtle unbelief hinders us from accepting our Lord at His Word and trusting completely in the promise He makes, "He which soweth bountifully shall reap also bountifully." We have the means, we haven't the heart.

But there is something else that is more striking. Those who work in these collection programs are not doing it for nothing. They get a good commission. They earn their living with it. It simply means this, that some enterprising business men are making a living on the reluctance and failure of Christians to respond to the promptings and pleas of the Word of God to support the preaching of the Gospel as they should. The whole matter becomes a sad commentary on the spiritual condition of our people, with the pastors bearing a good share of guilt because they didn't teach them any better, and haven't rebuked and corrected when "liberty is used for a cloak of maliciousness."

What shall God do with such a people? The next time we have a depression we shouldn't start pointing fingers and screaming, "Hoover and the Republicans." We should go home, look in a mirror and ask, "Is it I, Lord?" Where was I when You looked for me? What was I doing with my substance when You laid before me the very urgent work of preaching Your Gospel? Why didn't I heed the words of Your called

servants who bid me put my shoulder to the wheel and further mission activity? Why does it take some stranger to make me do that which I already know I should?

In spite of the fact that our pastors are not businessmen by training, it is still believable that they have the gifts to analyze the needs of the church, to devise plans and methods of gathering funds that are decent and orderly, and what is most essential, do all this with a godly approach and an evangelical motive. They do not appeal to pride. They do not stoop to shame. They simply say, a loving God has redeemed you from sin, death and hell in the work of His Son Jesus Christ. Through the mighty workings of the Holy Spirit you have experienced this rich grace of God. On this, by this, and for this, give as He has given to you.

One of our church historians has said, "The delinquency of God's children has brought on the catastrophes of history." The Lord is faithful to his promise, "He that believeth shall be saved." He will not cast us out eternally, but when we become forgetful and careless in what He has given us to do, He does and will chastise us. Perhaps it takes these professional fund-raisers to show us just the kind of people we really are. Let us repent before it is too late, and show by our offerings that flow freely from an abundant heart that we love and honor our God and Savior.

G. S.



News from our Mission Fields

"Lo, I am with you always, even unto the end of the world."

MATTHEW 28. 20

AN INTIMATE REPORT OF OUR MISSION IN TOKYO, JAPAN

By Captain and Mrs. Charles P. Skinner

295 Beacon Street

Boston 16, Massachusetts

Western Hospitality in the Orient

OH don't bother to take off your shoes! Come right in," says Pastor Fred Tiefel as he welcomes western visitors to his home in Tokyo, Japan.

If you insist, as you should, on removing your scratchy outdoor foot-gear, he helps you and places a pair of comfortable slippers handy to your reach. Tucked away in concealed cupboards in his little house

groups the size of a small congregation into theirs.

After being comfortably seated in a conventional armchair, one admires the highly polished wood floor which glistens unmarred from wall to wall. This contrasts with the typical Japanese home, in which only the corridors and vestibules would be surfaced in wood. The room floors themselves would be the flat straw mattresses with their clothbound edges neatly joined.

by our standards, and suited to western living, it yet retains enough features of the Orient that the people feel natural and at ease when they call.

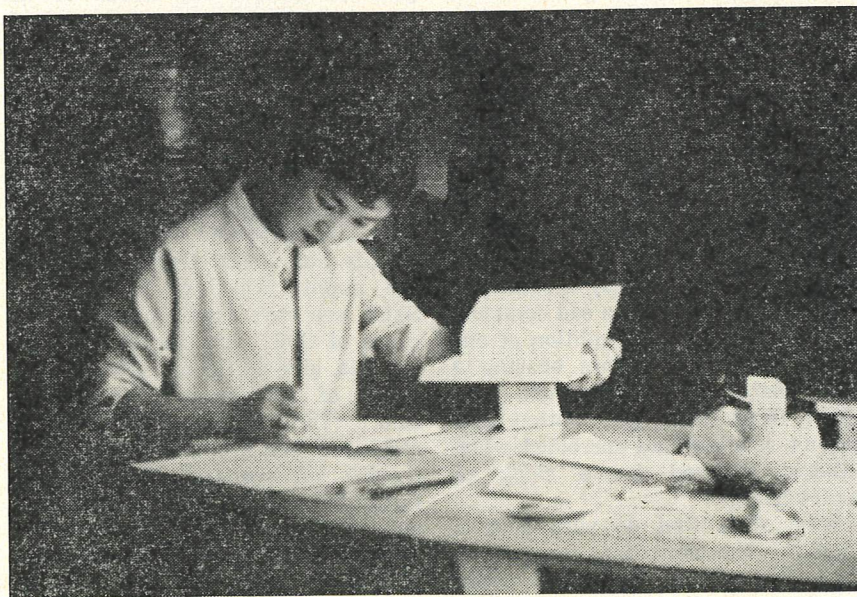
Built by a Chinese contractor to accommodate westerners living in Tokyo, it forms a happy blend, with its Japanese garden arrangement and floor plan which permits entire views of the small grounds with their clever illusions of spaciousness from the little main room. It has a small office-study and a one-car garage, separately arranged on levels which are terraced down steeply from the little house at the top.

A Kindly People

The Japanese are a logical people, when they are not being illogical, which is a very snobbish way of saying that we only find them to be logical when they agree with us or do as we say should be done! Part of their logical side is their preference that Americans in Japan, including missionaries, should act like Americans.

So Mrs. Tiefel does not go about in a kimono; nor does she prepare sukiyaki, the famous Japanese meat stew, except as a novelty. The Tiefels have made a good selection in this home where Japanese visitors can feel at ease, but where the Tiefels need not feel strange, which is certainly important to their well-being and efficiency.

These Japanese people, taken as a whole, are a truly humanitarian, gentle, kindly race. We say this in full knowledge of the well-publicized war atrocities. We lived there,

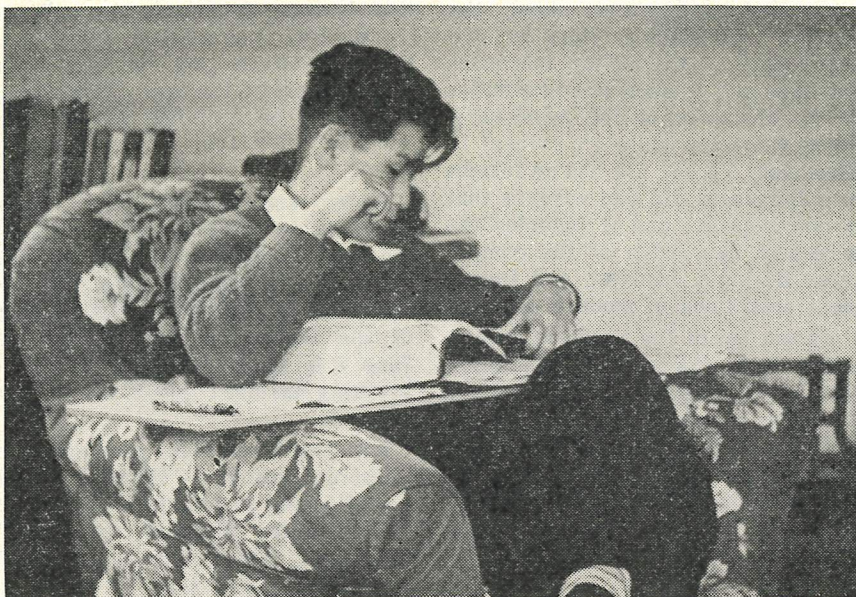


Student Helping with Translation of our Sunday School Teachers' Manual

are lots more of these one-size, fit-everybody, felt slippers, enough for as many guests as may come, and this amounts to quite a few more than is normal to a home in Japan; for the Tiefels continually squeeze

Our Missionary's Home

We think that the home of the Reverend Fred Tiefel and his charming wife very nicely reflects their adjustment to living and working in Japan. Conventional in many ways



Student Translating Bible Outline

between us, for three years, having left America with many doubts and suspicions fairly natural to a couple of Pacific World War II veterans. Years before, Mrs. Skinner had been an army nurse who landed at times in combat zones which were not yet called secure. (We met during an air raid blackout.) Although we saw cruelty and callousness at times during this later visit during the peace period, we sometimes see them in America too, and we certainly don't think Americans are a savage people.

The Japanese love sports and the outdoors, and they are very sensitive to beauty, having produced some of the world's finest art. Even the housemaids and a surprising number of the laborers have a highly developed artistic sense.

Light Versus Darkness

Because of our observation of the apparent goodness of the Japanese, one might think that Christianity, especially as taught in our Synod, should find natural acceptance among them. Yet we know how natural man rebels against the truth that all natural goodness is of no worth before the judgment seat of God as far as entrance into heaven is concerned. Only faith in Christ can produce the works from a heart acceptable to the true God. Therefore the story of the Cross and our Savior's sacrifice and all His wonderful teachings should be brought to them. But Pastor Tiefel faces many obstacles in this work. Religions

founded on appeals to decency, goodness, care by the stronger for the weak, are *not new* in Japan. The old eastern religions like Buddhism and others are strongly entrenched and have sincere, robust, active priest-hoods.

They are masters, these priests, of the dramatic appeal, and they take full advantage of the venerable temples and shrines which command respect and awe from anyone who views them, with their beauty, large size, and antiquity.

Early this year, we watched a television program in Tokyo which

effectively illustrates this aggressiveness. Successive motion picture views were shown of many of the well-known temple statues of Buddha, calm, wise, magnificent. All sorts of clever and daring camera techniques were used, with amazing stagecraft. A hooded, draped, human figure chanted hymns against an unseen choir and symphony orchestra. The central soloist appeared to enjoy an hysterical ecstasy through his, or it might have been her, trained theatrics. Tricks like drifts of swirling mists gave an overall effect of great dramatic appeal to the senses and emotions.

Pastor Tiefel has no radio or TV budget. He has no mission school to which he can encourage the people to send their children and attract them in their tender and most susceptible years to acknowledge our faith. When comparing his "have-not" to the "haves" at the command of the missionaries of other faiths, we would, after finally running out of breath, arrive at a pretty dismal conclusion.

We are writing this because the conclusion is not dismal at all. We trust in the power of the Gospel of Christ. Furthermore, our venture is full of hope, if the Tiefels get the support and help from home that they must have.

Our Missionary

Another reason for this hopeful future, in spite of the odds that must be recognized, is that Pastor Tiefel is an industrious salesman with a charm and persuasion that would



The Heathen in His Blindness Bows Down to Stone

have assured him a fortune in worldly goods had he chosen to follow his call. The gracious Lord of the Church has given our missionary in Japan this gift, which he is putting into the service of the Savior. . . . We know that nothing can add to the power of the Gospel. Yet there is a bridge of human relations that must be crossed. That involves many human factors of presentation. We are grateful that this fine salesman represents our Synod in Japan, and that he is offering the free Gospel of Christ to the Japanese.

We are giving you an intimate and personal glimpse into the life of our missionary family in Japan, and the impressions we received. From our own experienced background that includes six months spent in the cold northern backwoods of Japan, we know that there is a great deal to

learn and understand about the people. An abiding trust in and dependence on the Savior, tolerance, patience, and wisdom are necessities in the character of the missionary. These character traits are evident in Missionary Tiefel. He has an insight into Japanese life and customs that is encyclopedic, and it includes the necessary knowledge of the complicated business, banking, and investment operations in modern Japan.

Knowledge of the practical aspects of his pastorate's problem, in addition to its spiritual needs, impress the Japanese favorably, for they appreciate more than anyone how much time, work, and study have been necessary on the pastor's part to achieve such an intimate understanding as he possesses.

(To be continued)

Bethesda Lutheran Home

WATERTOWN, WISCONSIN



The Rev. Clarence Golisch, Superintendent of Bethesda Lutheran Home is shown (standing) discussing building plans with members of the Plenary Board, who approved final plans for the erection of a new dormitory and school on April 17. Dr. Otto F. Dierker (center) is president of the Board. Estimated cost of the two buildings is \$1,500,000.

FINAL plans for the new dormitory and school buildings at Bethesda Lutheran Home, Watertown, Wisconsin, were approved at a meeting of the Plenary Board on April 17. Dr. Otto F. Dierker, president of the Board, presided at the meeting. Mr. Edgar A. Stubenrauch of Sheboygan, Wisconsin, the architect, explained the plans of the proposed buildings to the Board. The

new dormitory, which will cost approximately \$1,300,000, will provide a geriatric area for the older patients and a completely equipped infirmary. Special space and equipment will also be provided for the emotionally disturbed patients. A special building for the school, which will cost approximately \$200,000, will provide nine classrooms, with provisions for several additional classrooms, should

The Northwestern Lutheran

this become necessary, as well as space for recreational purposes, teachers' offices and the like. As the physical therapy progresses, space will be available in the new dormitory for this phase of treatment.

Plans and specifications were available on April 24, which allowed the local Board time to make a final check of the plans. Bids will be called for on May 28, and a meeting of the Board has been called for June 7 to accept the bids. Ground-breaking has been tentatively set for June 10.

For this expansion program The Lutheran Church — Missouri Synod has allocated \$1,700,000 from its five million dollar "Building for Christ" collection. The remaining \$300,000 which will be necessary for the completion of the project will be supplied by member synods of the Synodical Conference, which in addition to the Missouri Synod, includes the Evangelical Lutheran Joint Synod of Wisconsin and other States, the Slovak Evangelical Lutheran Church, the Norwegian Synod of the American Evangelical Lutheran Church, and the National Evangelical Lutheran Church.

Need for this expansion program is evident from the fact that at present 468 patients are being cared for in space that was originally designed for 350 patients. These overcrowded conditions make care and training of the patients particularly difficult. More than 125 are presently on the waiting list.

Bethesda Lutheran Home provides care, training and spiritual guidance for epileptics, spastics, mongoloids, cerebral-palsied cases, hydrocephalics, microcephalics, and those having a combination of physical and mental deficiencies. Practically all the patients are mentally retarded, ranging from idiots and imbeciles to medium grade morons. However, the primary purpose of Bethesda is to bring these retarded children to a knowledge of Jesus Christ their Savior, and to provide for them a sheltered life, geared to their limited capacities, since they are unable to compete in a normal environment.

At present a manual training annex is being erected on the grounds to provide space for the occupational therapy department. This \$90,000 building will be ready for occupancy by September 1.

CLARENCE GOLISCH.

Deaths

† **MRS. BERTHA KOCH** †
Columbus, Wisconsin

Mrs. Bertha Koch, widow of the late Rev. O. H. Koch, died trusting in her Lord, at the home of her son and daughter-in-law, the Rev. and Mrs. Otto Koch, in Lowell, Wisconsin, on May 1, 1956. Mrs. Koch had reached the age of 93 years 3 months 21 days. She had been ill for two years.

Mrs. Koch was born at Fond du Lac, Wisconsin, on January 10, 1863, the daughter of Fred Sander and his wife Barbara, nee Felbinger. She was baptized and confirmed in St. Peter's Lutheran Church at Fond du Lac. There also on October 10, 1880, she entered into wedlock with the Rev. O. H. Koch, who was then pastor of the Lutheran Church at Lewiston, Minnesota. Five children were born to this marriage.

In 1884 the growing family left Lewiston when Pastor Koch accepted a call from Zion Lutheran Church at Columbus, Wisconsin. Pastor Koch served this congregation for the next 36 years, retiring from the active ministry there in 1920. After retiring, Pastor and Mrs. Koch continued to

make their home in Columbus. Pastor Koch died there on February 12, 1933.

Mrs. Koch enjoyed very good health for 90 years of her life. On her 91st birthday she suffered a stroke which paralyzed her. Since that time she had been confined to her bed at all times and was quite helpless. She was a very patient and contented Christian sufferer.

She is survived by three children, a daughter, Mrs. Esther Raasch of Lake Mills, Wisconsin, and two sons, the Rev. O. W. Koch of Lowell and Mr. Herbert Koch of Columbus. A daughter, Mrs. Ada Nommensen, and a son, the Rev. Hugo G. Koch, preceded their mother in death. Surviving also are two daughters-in-law and two sons-in-law, 12 grandchildren, 25 great-grandchildren, and other relatives together with a host of friends.

Mrs. Koch received Christian burial at Columbus on May 4. The funeral service was conducted at Zion Lutheran Church by Pastor Walter Wegner. The undersigned preached the sermon on the great resurrection text from the 19th chapter of the Book of Job.

D. H. ROHDA.

**GOLDEN WEDDING
ANNIVERSARY**

On Sunday, February 19, 1956, it was the privilege of Mr. and Mrs. Emil Gerstner, members of St. James Ev. Lutheran Congregation, Cambridge, Wisconsin, to celebrate their golden wedding anniversary. This anniversary they were privileged to celebrate in the private circle of their children, grandchildren, and brothers and sisters, in the home of their eldest son in Cambridge. Their pastor addressed them on the basis of Luke 24:28,29. May the Lord who has blessed them, abided with them and helped them hitherto, abide with them also in the evening of life.

A. F. W. GEIGER.

CALL FOR NOMINATIONS

The Board of Control of Northwestern College asks the members of the Synod to submit names in nomination for the professorship left vacant by the death of Professor A.

P. Sitz. The man called is to teach German and history.

Nominations must reach the secretary before May 28.

KURT A. TIMMEL
612 Fifth Street
Watertown, Wisconsin

**CALL FOR NOMINATIONS
Dean of Students**

Since Professor Werner Franzmann has accepted the call of the Northwestern Publishing House to the newly-created office of literary editor and since Dean Martin Toepel will now be assuming full teaching duties, the Board of Regents herewith requests the members of the Joint Synod to place in nomination the names of pastors qualified to take over the office of Dean of Students at Michigan Lutheran Seminary.

The person called to this position will be required to do only a minimum amount of teaching. The course

the new Dean is to teach, therefore, will be agreed upon in consultation with the man who accepts the call in order to prevent that from becoming the deciding factor.

Nominations with all pertinent information are to be in the hands of the Secretary by June 2.

PASTOR OSCAR FREY, *Secretary*
1441 Bliss Street
Saginaw, Michigan

**“SO TEACH US TO NUMBER OUR
DAYS, THAT WE MAY APPLY OUR
HEARTS UNTO WISDOM”**

Psalm 90:12

I wonder if, when Moses wrote this psalm,
Oh, was he standing at the threshold of the year?
Taking one long, last look upon the past,
Seeing how God's just anger fills men's hearts with fear.
For we are like a sleep and, at God's sight,
We are cut down like grass and wither in a night.
He sums up life — a three-score years and ten
And if we reach the four-score years, even then
'Tis toil and sorrow, for we fly away.
Dear Lord, like Moses, let us lift our hands and pray:
Teach us our days to number, and apply
Our hearts unto Thy wisdom. O Lord, satisfy
Us early with Thy mercy — then his voice
Rises in triumph, saying, “that we may rejoice.”
And, looking to the future, hear him pray,
“Establish Thou and bless our labors day by day.
Then shall Thy beauty be upon us,” may we strive
To make this prayer our own.

ESTHER A. SCHUMANN.

**ORGAN WANTED BY
MISSION CHURCH**

Bethany Ev. Lutheran Church of Saginaw, Michigan, a mission congregation, needs a small used organ for use in church services. Any individual or congregation that has, or knows of, such an instrument, please contact

Pastor Paul H. Wilde
5070 State,
Saginaw, Michigan
A REQUEST

The newly organized mission in Ekalaka, Montana, is in need of a small crucifix or cross and a small reed organ. Please inform Pastor Leland Wurster, Terry, Montana, if you have such articles to give.

CLOSING EXERCISES

The graduation of this year's class of Candidates for the Holy Ministry will, God willing, take place in a service to be held at the Theological Seminary at Thiensville, Wisconsin, on Wednesday, June 6, at 10:30 a.m. A cordial invitation is extended to all our friends to attend these exercises.
E. REIM.

COMMENCEMENT

The commencement exercises at Dr. Martin Luther College, New Ulm, Minnesota, are set for Friday, June 8, at 10 o'clock. The Rev. G. Press, the president of our Michigan District, will be the speaker.

The Alumni meeting and luncheon, in Centennial Hall, will begin at 4:30 on Thursday afternoon and will be followed by the concert at 8:15.

Everybody is welcome.

CARL L. SCHWEPPE.

COMMUNION WARE

Any mission congregation desiring a communion set for the price of shipping may contact

Pastor B. R. Hahm
c/o St. Peter's Ev. Lutheran Church
Theresa, Wisconsin

CHANCEL FURNITURE

Free to any mission congregation in need of it. Consists of altar with reredos and Thorwaldsen Christos, pulpit, lectern, baptismal font, hymn tablets, all finished in white with gilt trim; some communion vessels and altar fixtures. Three sets of seasonal hangings for the above, \$25.00.

Pastor Max N. Herrmann
Box 272,
Kendall, Wisconsin

CALENDAR OF CONFERENCES

ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: June 19, 1956.
Place: St. Matthew, Cady (Spring Valley 3 E), Wisconsin. Host pastor, H. Ellwein.
Time: 9:00 a.m.
Preacher: F. Mutterer (alternate: E. Penk).

JOHN G. HOENECKE,
Acting Secretary.

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet in Faith Church, Oshkosh, Wisconsin, Monday evening, June 18, at 7:30.

R. REIM, Secretary.

* * * *

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 19, 1956; 2 to 9 p.m.
Place: St. John Church, Tp. Omro, Pastor L. Hahnke.

Work: Reports to the Districts.

G. F. ZIMMERMANN, Secretary.

* * * *

SOUTHEASTERN WISCONSIN DISTRICT CONVENTION

The twentieth biennial convention of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and other States will be held, D.v., July 16-19, 1956, at Siloah Lutheran Church, N. 21st and W. Nash St., Milwaukee, Wisconsin, the Rev. Robert Voss, pastor.

The opening service with celebration of Holy Communion will be held on Monday, July 16, at 10:00 a.m.

The essay for the convention is "Scriptural Confessionalism in our Witnessing for Christ" by Prof. em. M. Lehniger.

Dinner will be served by the ladies of Siloah Lutheran Church at a nominal price. No supper will be served. No lodging will be provided for the delegates.

Pastor Karl Krauss and Professor E. Reim will be present to represent the Church Union Committee in the discussion of doctrinal matters.

HEINRICH J. VOGEL, Secretary.

* * * *

EASTERN DELEGATE CONFERENCE SOUTHEASTERN WISCONSIN DISTRICT

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet at Gloria Dei Lutheran Church, 95th and W. Capitol Drive, Milwaukee, Wis., June 5, at 7:30 p.m.

L. HALLAUER, Secretary.

* * * *

RED WING DELEGATE CONFERENCE

Date: June 5, 1956.
Place: Immanuel Lutheran Church, West Florence Tp., Minnesota (10 miles SW of Frontenac); H. W. Schwertfeger, host pastor.

Time: 9:00 a.m. Holy Communion for the clergy. Kenneth Roeber, speaker; Gordon Fuerstenau, alternate.

Business: A careful study of synodical matters as they will be taken up at district and synodical conventions, Red Wing Conference business, election of officers, etc.

Kindly announce to the host pastor in due time, also specifying the number of delegates you will bring along.

NORMAN E. SAUER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installations

Pastors

Hillemann, Roland C., as pastor of St. Peter Ev. Lutheran Church, Brodhead, Wisconsin, by R. F. Bittorf; assisted by Henry Gieschen and Mentor E. Kujath; Rogate Sunday, May 6, 1956.

Kionka, Gerhardt P., as pastor of St. John Lutheran Church, Newburg, Wisconsin, by E. H. Kionka; assisted by W. Gawrisch, Geo. Beiderwieden, Sr., Fr. Schultz and P. Gieschen; on Sunday, April 15, 1956.

Radtke, Marvin, in Christ Ev. Lutheran Church, Eagle River, Wisconsin, by Erwin Koch; assisted by Carl Kuske, F. C. Weyland, Gilbert Bunde, and Glenn Unke.

Sauer, Theodore, in Grace Lutheran Church of Oshkosh, Wisconsin, by Howard W. Kaiser; assisted by Dr. Henry Koch, Prof. Martin Drews, Harold O. Kleinhans, and Theodore Mittelstaedt; on Second Sunday after Easter, April 15, 1956.

Schnitker, Hugo, as pastor of St. Paul Lutheran Church, Plymouth, Nebraska, by Walter Herrmann; assisted by Leo Gruendeman, A. W. Fuerstenau, Robert Hoenecke, Daniel DeRose, and Carl Voss; Second Sunday after Easter, April 15, 1956.

CHANGE OF ADDRESS

Pastor

Hillemann, Roland C., Brodhead, Wisconsin.

Teacher

Stellick, Norman, 5 De Soto Street, Rhineland, Wisconsin.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths April, 1956

In memory of -- Sent in by	SYNOD	OTHER
	Special	CHARITIES
Peter Kolias — P. J. Gieschen.....	\$ 2.00	\$
J. L. Nicolai — M. F. Liesener.....		5.00
Mrs. Clara Gother — M. F. Liesener.....		51.00
Mrs. Anna Quandt — Herman Cares.....		5.00
Louis Geier — J. G. Jeske.....		3.00
Wm. Martin — E. H. Huebner.....		5.00
Gail Landgraff — H. P. Koehler.....		50.00
Mrs. Emilie Kluender — P. W. Knickelbein		45.00
John Rennieck — P. W. Knickelbein.....		5.00
Carl Fritz — P. W. Knickelbein.....		1.00
Rev. P. J. Burkholz — R. J. Voss.....		10.00
Richard Tesch — A. Koelpin.....		15.00
	\$ 2.00	\$ 195.00

G. W. SAMPE, District Cashier.

WESTERN WISCONSIN DISTRICT January, February, March, 1956

Pastor — Congregation	Amount
G. F. Albrecht, Indian Creek	\$ 359.00
G. F. Albrecht, Hustler	154.75

H. F. Backer and W. G. Hoffmann, Winona	2,186.25
K. G. Bast, Madison	881.45
Wm. A. Baumann, Marshall	326.35
R. Beckmann, Ridgeville	503.80
Alvin Berg, Madison	94.79
J. B. Bernthal, South Milwaukee	5.00
B. Beyers, Minnesota City	154.56
B. Beyers, Goodview	326.15
R. C. Biesmann, Wilton	24.65
R. C. Biesmann, Norwalk	97.90
R. F. Bittorf, Brodhead	24.26
R. F. Bittorf, Monroe	20.00
R. W. Brassow, Richwood	299.12
R. W. Brassow, Hubbleton	335.14
T. P. Bradtke, Marshfield	20.00
C. P. Brenner, La Crosse	552.48
E. A. Breiling, Randolph	1,264.78
R. Buege, Arcadia	25.00
R. Buege, Whitehall	111.60
J. C. Dahlke, Tomah	2,946.09
A. T. Degner, T. Trenton	417.23
A. H. Dobberstein, Oak Grove	411.96
F. C. Dobratz, Farmington	2,422.03
F. F. Ehlert, Eitzen	60.00
A. J. Engel, Medford	1,193.66

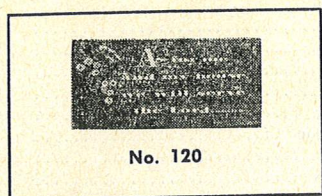
Gerhard Fischer, Helenville	500.00	L. Schroeder, Lime Ridge	237.00
A. Geiger, Cambridge	509.63	L. Schroeder, T. Washington	75.31
Henry Geiger, T. Leeds	624.81	V. Schultz, Platteville	439.85
H. Gieschen, Fort Atkinson	5,677.86	H. C. Schumacher, Milton	515.48
W. E. Gutzke, La Crosse	2,175.44	A. Schumann, Globe	170.49
B. R. Hahm, Plum City	429.53	R. A. Siegler, Rock Springs	987.01
A. Hanke, T. Norton	500.00	M. C. Smith, Cambria	619.80
J. Henning, Wausau	1,028.83	W. R. Steffenhagen, Friesland	175.99
M. Herrmann, Dorset Ridge	45.30	W. R. Steffenhagen, Dalton	267.80
R. C. Hillemann, Mosquito Hill	131.15	A. Stuebs, Portland	59.27
R. C. Hillemann, Savanna	836.40	A. Stuebs, Bangor	1,010.81
O. E. Hoffmann, Tomahawk	400.00	M. F. Stern, Ixonia	585.77
W. P. Holzhausen, Stetsonville	345.80	K. A. Timmel, Watertown	1,847.00
M. H. Hanke, Chasburg	2,791.01	E. A. Toepel, Cold Spring	837.40
M. H. Hanke, T. Hamburg	1,458.77	E. A. Toepel, Fort Atkinson	711.40
C. J. Kionka, Rib Lake	192.85	E. G. Toepel, Sun Prairie	654.51
C. J. Kionka, T. Greenwood	65.82	I. G. Uetzmann, Watertown	550.00
C. J. Kionka, T. Spirit	107.00	W. G. Voigt, T. Berlin	524.36
G. P. Kionka, T. Genoa	140.05	E. H. Walther, Wisconsin Rapids	1,145.67
G. P. Kionka, Stoddard	692.56	W. E. Wegner, Columbus	1,546.45
L. C. Kirst, Beaver Dam	2,673.99	R. Welch, Fountain City	695.01
O. W. Koch, Lowell	1,890.75	A. J. Werner, Little Falls	38.15
W. J. Koepsell, Pickwick	375.27	A. J. Werner, Cataract	46.10
W. J. Koepsell, Ridgeway	1,036.83	A. J. Werner, Millston	6.45
R. P. Korn, Lewiston	789.49	H. Winkel, Sparta	1,520.46
F. G. Kosanke, Altura	374.63	A. A. Winter, Mauston	1,586.54
G. O. Krause, Marathon	368.50	M. Zank, Beaver Dam	230.35
J. D. Krubsack, Goodrich	370.98	W. E. Zank, Newville	940.10
M. Kujath, Janesville	907.30	W. E. Zank, T. Deerfield	791.21
C. C. Kuske, Green Valley	67.70	T. E. Zaremba, Barron	406.76
C. C. Kuske, T. Day	152.70	T. E. Zaremba, Rice Lake	511.69
R. P. Kuske, North Freedom	445.85	G. W. Zunker, Fox Lake	714.14
R. P. Kuske, Badger Village	67.82	Budgetary	\$ 88,799.15
L. Lambert, La Crosse	1,783.43	Building Fund	5,050.30
J. H. Lau, Onalaska	1,578.85	Church Extension Fund	11,174.11
E. F. Lehmann, Tripoli	55.79	Non Budgetary	1,585.91
E. F. Lehmann, Prentice	53.90		
O. A. Lemke, Pardeeville	1,013.55	Total	\$106,589.47
F. W. Loeper, Whitewater	1,449.30		
F. W. Loeper, Richmond	382.00		
R. W. Mackensen, T. Lincoln	200.00		
R. W. Mackensen, Danavaugh	20.93		
R. W. Mackensen, Shennington	60.20		
O. Maasch, Ringle	184.30		
G. C. Marquardt, Schofield	2,507.87		
E. A. Mahnke, Moline	307.50		
A. L. Mennicke, Winona	1,278.02		
H. G. Meyer, Elroy	233.77		
D. W. Meier, Wausau	884.11		
F. H. Miller and N. W. Kock, La Crosse	3,794.99		
C. H. Mischke, Juneau	1,284.00		
R. W. Mueller, Jefferson	4,412.00		
G. E. Neumann, T. Merrimac	17.00		
G. E. Neumann, T. Caledonia	13.00		
G. E. Neumann, T. Greenfield	44.00		
F. H. Nitz, Cream	403.15		
F. H. Nitz, Buffalo City	87.50		
H. C. Nitz, Waterloo	1,831.20		
K. A. Nolting, Mosinee	441.38		
M. J. Nommensen, Hillsboro	428.57		
O. A. Pagels, T. Lebanon	110.41		
O. A. Pagels, Ixonia	1,134.01		
H. A. Pankow, Menomonie	500.00		
H. E. Paustian, Barre Mills	1,656.74		
N. E. Paustian, Oconomowoc	892.57		
W. A. Paustian, West Salem	1,469.80		
A. O. Pautsch, McMillan	400.00		
A. O. Pautsch, Eau Plaine	500.00		
M. B. Petermann, Doylestown	932.29		
M. B. Petermann, Fountain Prairie	341.57		
M. B. Petermann, Fall River	421.72		
E. E. Prenzlow, Cornell, Keystone, Birch Creek	365.80		
P. Pruetter, Viroqua	77.75		
J. M. Raasch, Lake Mills	1,500.55		
G. Redlin and W. Kehrberg, Watertown	5,685.92		
C. R. Rosenow, Cameron	362.32		
C. R. Rosenow, Bruce	180.45		
J. Schaadt, T. Prairie Farm	326.87		
J. Schaadt, T. Dallas	87.53		
H. Schaller, Eagleton	9.00		
A. C. Schewe, T. Bridge Creek	60.75		
A. C. Schewe, Neillsville	1,105.22		
W. P. Scheitel, T. Rib Falls	93.28		
W. P. Scheitel, Rib Falls	246.56		

Memorial Wreaths

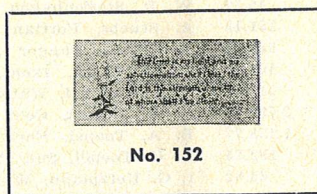
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Mrs. August Kehrberg — T. B. Bradtke, Marshfield....	5.00
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John Diekrager — W. J. Koepsell, Ridgeway.....	75.25
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Mrs. Hattie Pohlmann — W. E. Zank, Newville.....	12.00
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Carl Nitz — J. Schaadt, T. Dallas.....	22.50
A. C. Conrad — H. Schaller, Eagleton.....	9.00
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Emilie Zietlow — W. Scheitel, T. Rib Falls.....	5.00
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Psalm 37:5

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