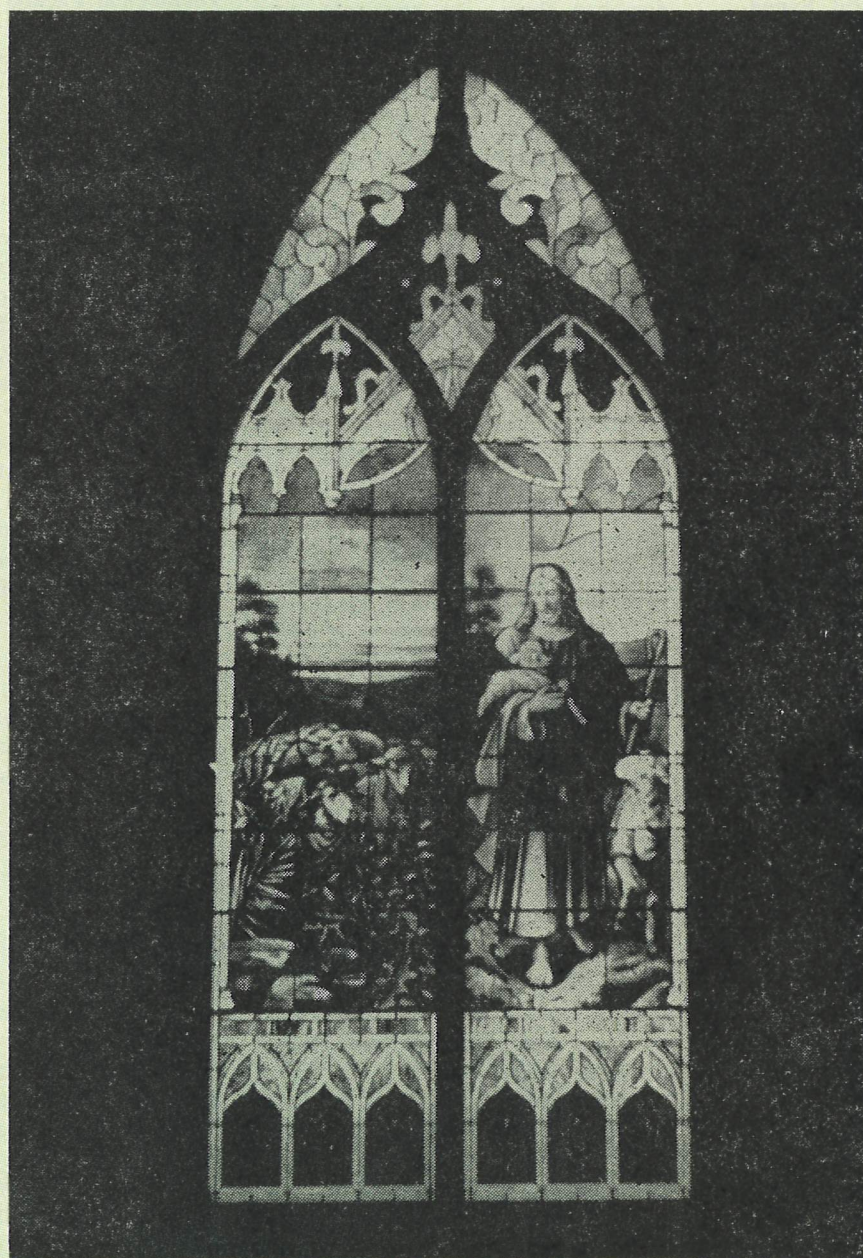


# LUTHERAN

THE NORTHWESTERN

Volume 43, Number 13 • June 24, 1956



"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us." I KINGS 8:57



# BRIEFS by the Editor

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### COVER DESIGN

Church Window  
St. John's Ev. Lutheran Church  
Lomira, Wisconsin  
C. J. Henning, pastor

Much has been said and written about the *Dead Sea Scrolls* (manuscripts of the Old Testament) which were found by shepherds in 1947 in a cave near the Dead Sea. They were sold and resold at fabulous prices. Many of the scrolls were so badly rotted that it was difficult to decipher them. At any rate, now that the contents of the scrolls are fairly well known, they have lost some of the glamor and importance attached to them at first. It appears that the writings are interwoven with stories and legends about the lives of the patriarchs. It also seems to be well established that the scrolls were not as ancient as at first believed, but that they may have been written in the Middle Ages. It is said that Biblical scholars are agreed that the scrolls were written between the first century before Christ and the first century after Christ. The important thing for us Christians is that the study of these scrolls have neither added nor taken away anything from the Bible. It is still the everlasting Word.

\* \* \* \* \*

*We have called attention to the Hahn case before in these pages. Mr. and Mrs. Joseph Hahn of Mount Vernon, N. Y., are making a fight in the courts for the return of their baby, now six months old, from Larry Haines and his wife. The mother, Mrs. Hahn, signed over all rights to the baby to the Haineses before it was born. Now the parents want it returned to them because the Haineses are Jews and the Hahns are Roman Catholic. The Supreme Court of New York found against the Haineses and returned the child to the Hahns. Now the Appellate Division reversed the ruling of the Supreme Court and ruled that the child is legally property of the Haineses. So this Roman Catholic child, no doubt, will be brought up in the Jewish faith.*

Ministers in America today are not thrown to the lions or martyred, quoting the Lutheran Standard, but they face dangers just as great, although far more subtle, according to Dr. Jerald C. Brauer, dean of the University of Chicago's Federated Theological Faculty. Today's pastor, Dean Brauer said, is caught in a complex and confusing ministry. He spends more time speeding around in a powerful automobile making countless calls than he does in meditation and study. Endless numbers of committees, a complex business organization, numerous societies, and a large plant investment make a constant demand on his time and his energy. "But if his church is to be run successfully," the dean said, "he must spend most of his time at these things rather than in counseling, visiting the sick and needy, in meditation, study, teaching children and adults, and in representing the faith in his community. This is the threat of martyrdom faced by the modern American minister."

"It pays to advertise," is the old adage. The alcoholic beverage industry surely believes in it. It now ranks third among all advertisers in the amount spent on television. The Methodist Board of Temperance says that the Television Bureau of Advertising estimates expenditures of brewers and distillers at \$3,323,000 for the first three months of this year. Only the food and drug industry spent more. It was two and one-half times that spent by the automobile industry. The board also disclosed that newspaper advertising by the alcoholic beverage concerns hit a new record last year. Quoting trade sources, it said distillers spent \$41,055,000 on newspaper advertising, brewers \$17,021,000, and wine manufacturers \$1,334,000.

## Editorials

**Is Baptism A Means of Grace?** We Lutherans teach and believe that baptism is a means of grace. Our Gausewitz Catechism says: "By baptism the grace of the Triune God is appropriated to us," and again: "Baptism through the *Word of God* alone is so precious a means of grace." It is the Lutheran belief that baptism imparts something to the one who receives it in faith, that it conveys the salvation of Christ.

The sectarian churches, even the Fundamentalists, deny that it imparts any spiritual blessings, that it is a means of grace. A certain Baptist recently put it thus: "Baptism is not procurative but pictorial." That means that baptism is not a means of grace but only a symbol, that no one procures anything from it but that it merely pictures the washing away of sins, as water washes away dirt to signify that the blood of Christ has cleansed from all sins. Modernists among the Baptists and others, of course, do not believe that the blood of Christ actually does that. To sectarians, baptism is at most a beautiful symbolical ceremony. No one really gets anything out of baptism according to their view.

Scripture, however, clearly describes baptism as a means of grace. I Peter 3:21 we read: "Baptism doth also now save us," and in Acts 22:16 Ananias is quoted as saying to Saul (Paul): "Arise and be baptized and wash away thy sins." Baptism is not just a passive ceremony but an active agent, so that Paul in his letter to Titus calls it "a washing of regeneration, and renewing of the Holy Ghost." Our children, and our adults, too, actually receive great spiritual blessings in holy baptism. It is as Luther puts it in his Catechism: "It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe, as the words and promises of God declare." That is a precious and comforting truth to remember.

I. P. F.

\* \* \* \*

**The Church Courageous** The April 11 issue of the *Christian Century* contains a long article on "Two Churches Unafraid." The churches in question, both in Chicago, are the First Baptist and the St. James Methodist. One who is familiar with the liberal church press and its espousal of the social gospel could pretty well forecast what the article was about even before reading it: race integration, for that has lately been an ever-recurring theme.

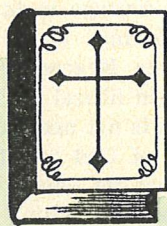
The two churches are praised for their courage in turning what were once "white" churches into churches which have opened wide their doors to Negroes and other minority races. That has become in liberal circles one of the chief tests of Christianity. It is not necessary that a church teach Christ as the Son of God and the Savior, but the impression is given that no church is truly Christian unless it believes in and is willing to practice racial integration in regard to its own membership. Noticing the vehemence with which this is demanded in the liberal church press, one may wonder what calls for the greater courage: practicing or not practicing racial integration on the local congregational level. The church which does practice it will receive many bouquets, while the one which refuses to do so will become the target for many brickbats. That is one way in which the social gospel expresses itself.

We do not want to discuss the subject of race relations in the field of the Church except to say that acceptance of the Gospel of Jesus Christ by a man does not necessarily involve a change in his social status and that one who professes adherence to the Gospel for purposes of social uplift is missing God's purpose behind it. Its purpose is to save the soul, not to change the social or economic status of the believer. "Let every man abide in the same calling wherein he was called" (I Cor. 7:20). I am to regard every believer in Christ as my brother, but it does not follow that it is a sin for whites to have their own congregations and the Negroes their own congregations. If a congregation favors a mixed membership, that is its privilege. Too much sentimentality has been mixed in with the question and has assumed the authority of the Word of God.

We would say that the Church can show its greatest courage not in matters relating to race but in the field of doctrine. It is in that field that the courage of churches breaks down, yes, has already broken down on a national and international scale. How many churches are willing to make concessions in doctrine for fear that they will lose members or will not grow if they don't, and outward growth is the only thing that counts with shallow church members. It does not require much courage to be on the side of the crowd, but it does take courage to be on the side of the minority or even to stand alone, which is the position one who takes every Word of God seriously is forced to take. That calls for real courage, the kind of courage which only God can give.

We are living in a time when our courage is being put to the test, when we must decide whether we are ready to be and remain, what liberals derisively call, "splinter groups." God never conceived of His Church as anything but a splinter group in the world, for "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." And for our encouragement as a splinter group Jesus said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

I. P. F.



# Studies in God's Word

## Closing Address

Lutheran Theological Seminary,  
Thiensville, Wis.

June 6, 1956

(Condensed)

Dear Friends of our Seminary, Students, Members of the Faculty, and particularly you, Members of the Graduating Class:

We have many reasons to be joyful and thankful today. But our chief reason is without question to be found in you, our graduates, whom we are privileged to present to our Synod today as candidates for its ministry, and in whom we recognize additional gifts which our ascended Lord is even now bestowing on His Church, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. It is of you that we want to speak, of you and your work and its requirements.

To this end let me impress on you a brief word of the Apostle Paul (I Cor. 4:2), one which pictures the work on which you are about to enter in terms of trust and responsibility, as a *stewardship*, and compresses the requirements for it into a single word: *faithful*.

Moreover, it is required of stewards, that a man be found faithful.

This is the word on the basis of which I want to speak to you of your stewardship and its implications.

It is a word that seems to make it all so absurdly simple — to be found faithful! It sounds almost as though it were meant to set a minimum standard according to which those of one's fellow servants who cannot aspire to higher things may still be praised, even though with faint praise, and excused, even though with a rather smug condescension. Could that be what Luther meant when he translated: *Nun suchet man nicht mehr an den Haushaltern, denn dass sie treu erfunden werden?* Surely, nothing can have been farther from his thought. For if anyone understood the full implications of the word *faithful*, it was Luther. It meant, and it means, nothing less than making the fullest use of every gift and talent that the Lord has given us; it means to be satisfied with

nothing less in the way of results than only the best; it means making the fullest use of our time, and the greatest measure of effort. It implies a willingness to spend ourselves, until with a good conscience we can apply to ourselves the words that our Lord once spoke to His disciples: "Come ye yourselves apart into a desert place, and rest awhile!"

But faithfulness involves more than merely a willingness to work. It is a very personal thing, where we find ourselves bound by ties of loyalty



and devotion to Him who has purchased us with His own blood. It means that we are resolved to follow Him, and Him only, particularly in these perplexing times when we are confronted with such a welter of contradictory advice, when the real unreliability of human judgment, be it ever so well meant, stands so glaringly revealed. It means that in all these things we do not consult with flesh and blood, but ask one thing only: Lord, what wilt *Thou* have me to do? It means doing this even when it becomes ever more apparent that the way in which He is leading us also involves the bearing of the Cross. Yet can we shun this, and still be found *faithful*?

Your work will involve the proclaiming of His Word. This preaching is to be the very heart of your ministry. But here also there is a very special implication of the re-

quirement of faithfulness. For we are not merely to choose such words for our message as are sure to be received with favor. We are to teach men *all* things whatsoever He has commanded us. This we are to do even at the certain cost of opposition.

Faithfulness in your stewardship will also take the form of being true to the work to which our Lord gave so much, yes, His very life! It will mean to be consumed with a hunger for souls, never to be wearied by the endless patience and concern for the single individual that characterized the work of the Savior Himself — the Good Shepherd who goes forth into the wilderness to seek the sheep that is lost, until He find it. And certainly, all this needs to be done in the spirit which He manifested so clearly, the spirit of mercy and saving love, which is utterly forgetful of self.

Finally, your loyalty to our Lord must also involve faithfulness to His Church, the Church which He has purchased with His own blood, the Church of which He is the Head, and into which in His grace He has incorporated us also as living stones, into that spiritual house, that holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. And this loyalty to His Church will involve also our church body — our Wisconsin Synod, if you please! Not in the sense as though she were "Church" in the perfect meaning of the word. Not in the sense that would emphasize and exalt the outward organization, but simply because this is the place in His vineyard that our Lord has assigned to us, into which He has placed us. It is His will that we do our work *here*. Not indeed with a loyalty that loses sight of the Word of our Lord — that must stand above every other consideration — but with a loyalty that is bound by the Word when it is upheld by our Synod, even though we be scorned for it; and with a loyalty that applies this Word, if and when and where our Synod itself may stand in need of it.

These are the requirements of your stewardship as implied in the word faithful. There comes the question: Are we asking too much? Are we setting the standards *too* high?

Indeed, there are times when men think and act as though that were the case. When our Lord had fed a multitude in the wilderness, and when He spoke to them as they came again, spoke of Himself as the Bread of Life, showing them that in Him alone they would have salvation, and only in the way in which He was being given to the world by His heavenly Father — when He had set forth these blessed truths with all clearness, but also firmness — we are told that many of His disciples, having heard this, said, "This is an hard saying; who can hear it." A little later we read that "from that time many of his disciples went back, and walked no more with him." — They considered the requirements too high. They thought they could not be asked to be faithful to such a degree. They had consulted with flesh and blood.

We sense the sorrow, and yet also the confidence with which our Lord turned to the Twelve and said, "Will

ye also go away?" And we rejoice in the answer of Peter, given in the name of them all: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." This is what we hope that you, our graduates, have learned here, and learned from other teachers before you came to us: to know that in Him and Him alone we have life; to know that He has words of eternal life; to know that He is indeed the Christ, the Son of the Living God.

If these things be remembered, if this is your faith, then you will not count the faithfulness of which we have spoken to be too great a requirement. You will rather find these to be the very things that make it a joy to be faithful to Him. For it is joy to work in His name, to follow Him, even though cross-bearing be involved. For He has borne the real Cross for us. It is joy to follow His Word and safe guidance, when the counsel and advice of men is so confused and confusing. And as you note the love and patience with which He did His work, not breaking the bruised reed, nor quenching the

smoking flax, you have an influence there that will make you truly evangelical in your own dealings with the souls entrusted to your care — which after all is simply another way of being faithful to Him.

These are some of the requirements of faithfulness, the implications of your stewardship. They are great indeed. But would you want them to be less? You will indeed confess, as did also the Apostle Paul, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." But you also know to whom to turn, that He may supply your need. You know that your prayer seeking His help will most certainly be fulfilled. May you therefore go forth and do your work with that faithfulness that He is so ready to give — even as He alone *can* give it — until it will be also your blessed privilege to hear that same Lord say: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Amen.

E. REIM.

## ETERNITY

### Hell

(First Continuation)

IT seems that sinful mankind will never learn to use the Word of God aright. God gave us His Word for our salvation. When we fell into sin we lost the great blessing and happiness of living in communion with our heavenly Father. In other words, we died. For to be separated from God means to be separated from life. Then God gave us His Word, the Gospel of salvation through Jesus Christ. By assuring us of the forgiveness of all our sins He restored our dead hearts to a living faith. In His Word He also instructs us about the way of life, and warns us against the dangers of a relapse into death.

Among the warnings that we be on our guard is also the doctrine of hell, telling us about the horrors of hell and about the way to avoid them.

What do men do? Instead of listening attentively to God's warning, instead of noting carefully the dangers to be avoided, men begin to

ask curious questions. Where is hell? What kind of fire is that hell-fire? What about the never-dying worm? Is the agony of hell really never-ending? — We shall not take all of these questions up at once. In our study today we shall consider only the first and the last.

#### Where Is Hell?

When God created the world He created also the vast expanse of space. When we think of anything in this present world, our thoughts are affected by the concept of space. Something may be far, something may be near. Things may be high or low. They may be to our right or to our left; they may be in front of us or behind us. Each object occupies a certain amount of space in length, in breadth, in thickness. Space is spoken of as being three-dimensional. Moreover, the space filled by one object simply cannot hold another object at the same time.

Thus we are bound in our thinking and speaking by the idea of space.

We cannot think of any thing as really existing without occupying some space. It may be a very small, a microscopic, an infinitesimal amount of space: but some amount of space is required by every real being. We cannot picture God's omnipresence to ourselves, that He lives without being hemmed in by space, that He fills all space and yet occupies no space.

How things will be with reference to space in the world to come, has not been revealed to us. We should therefore not try to pry too curiously into these matters. When God speaks to us about the world to come He accommodates Himself to our present mode of thinking (which He Himself has given to us in our creation) and pictures things to us in terms of space. Thus also when He warns us against the dangers of hell.

It is common to refer to heaven as above and to hell as below. Christ *ascended* into heaven, He *descended* into hell. But what really is *up*? and what is *down*? If we should

draw a straight line through the earth from our home, for instance, to China, then from our standpoint we would be going *down* to China, but from their standpoint we would be coming *up*. Who would be right?

Since hell is always spoken of as being down, some people insist that it must be in the center of the earth.

Many passages are referred to in order to establish this claim. We shall take a brief look at only one, to show that by trying to locate hell from it we are actually losing the main force of the text. We know the story of Korah and his company of 250 princes, how they rebelled against the leadership of Moses. Theirs was a rebellion against God Himself, who had appointed Moses to be the leader of Israel. It was base ingratitude; for if Moses had not led them out of Egypt under the mighty hand of God, they would have still been slaving under those cruel taskmasters. They were punished by God for their rebellion. The earth was rent under their feet and swallowed them alive. Moses records: "They, and all that appertained to them, went down alive into the pit, and the earth closed upon them" (Num. 16:33). The word which our English Bible renders with *pit* is *sheol*, the Hebrew word for *hell*. Thus the text literally says that they went down alive into hell. There, people say, you plainly see that hell

is in the center of the earth. But they overlook entirely that by the death of Korah God did not want to teach us where hell is, but wanted to warn us against ingratitude and rebellion. The lesson was voiced a few verses previous to the one quoted above. Moses said to the people: "If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick (alive) into the pit; then ye shall understand that these men have provoked the Lord" (v. 29-30). The manner of Korah's death was the thing which the people were to notice, and then take the lesson to heart.

Where is hell? — Instead of wasting time on this question let us rather remember a word of the old church father Chrysostomus: "Let us not seek to find out where it is; but how we may escape it."

#### Will the Pains of Hell be Endless?

This is doubted by many, but it is a part of our Lutheran Confession. Tormented "without end," says Art. XVII of our Augsburg Confession. — Since we have not enough space left at our disposal we cannot cover this matter completely in this issue of *The Northwestern Lutheran*; so

we shall limit ourselves to a few pertinent facts, postponing a discussion to a future study.

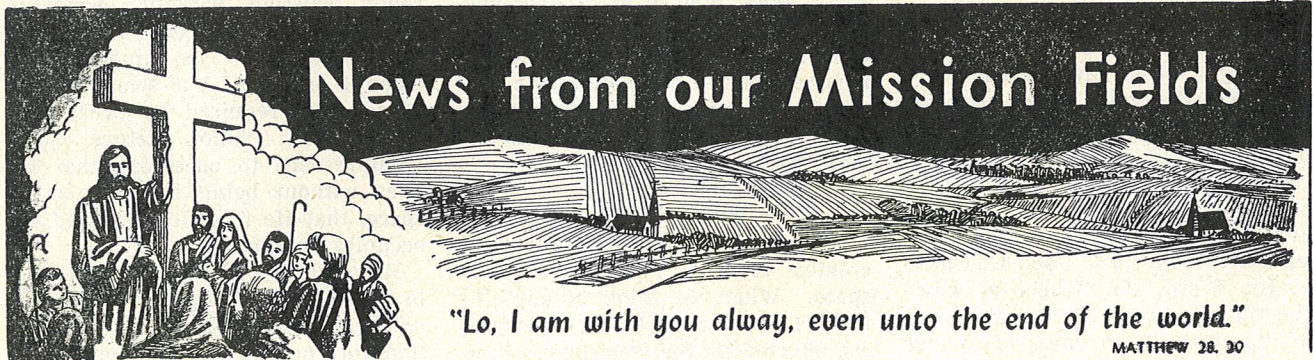
In our previous study we heard that in the final judgment Jesus will condemn the unbelievers to hell; and they will go away into "everlasting punishment."

But what if they should repent? That is the sad thing, they have so hardened their hearts that they cannot repent. When Jesus will charge them that by their conduct they showed that they would have nothing to do with Him, they will answer defiantly: "When saw we thee an hungred" etc.? — In the parable of the missing wedding garment the king asks: "Friend, how camest thou in hither not having a wedding garment?" Does the guest then apologize? No, he refuses to answer (Matt. 22:12). — In the Sermon on the Mount Jesus tells us that many will question the fairness of His judgment: "Lord, Lord, have we not prophesied in thy name" etc.? (Matt. 7:22). There is not the slightest indication of a change of heart. And the Lord is compelled to pronounce the verdict: "I never knew you; depart from me, ye that work iniquity."

Sin is perpetuated in the hearts of the unbelievers, and accordingly also the sentence of death stands forever.

(To be continued)

J. P. M.



### AN INTIMATE REPORT OF OUR MISSION IN TOKYO, JAPAN

(Continued)

#### The People of Japan

THE situation in Japan is this: the people definitely admire the American way rather than the Russian; the thoughtful among them quite coldly figure that further Americanization requires understanding, if not professing, of the western

religions; they have a background of culture and religion of a high order, founded on apparently similar precepts to ours, such as humility, goodness which outwardly looks the same as the Christian virtue, and others that distinguish the human being from the animal. Many come to the Tiefsals as bitter, curious skeptics, to

listen politely, comment reservedly, then to leave.

#### Our Wholehearted Support Needed

To gain honest, sincere converts from such people is a challenging task that requires all the tact and diplomacy that can be found in any one man who must also be a theolo-

gian of high stature. We can expect no more success than would occur from attempts here at home to convert members of other Christian denominations, who had become inquirers as to what we teach. But we need the Japanese, and they need us. Helping them to Christianity is one of the most significant ways in which we can protect our faith in this troubled world of today. For our Gospel is not only for ourselves. Our faith is not static. It must be confessed according to our ability to all the world. That is loving God in word *and deed*. The spread of the Gospel needs our active and wholehearted support.

Our Synod has so far stationed one missionary in Japan. (A Seminary graduate has now been called to be our second missionary in Japan.) He has a house in the heavily populated Shibuya district of the great city of Tokyo that is sufficient to give him the necessary social standing to establish him properly. This house holds a reed organ and has enough floor space to crowd in about thirty people in congregation by letting them overflow into another room from which a partition has been removed. This missionary also manages to keep an indispensable automobile in operation and has enough native help to produce written translation in the necessary quantity. That about sums it up.

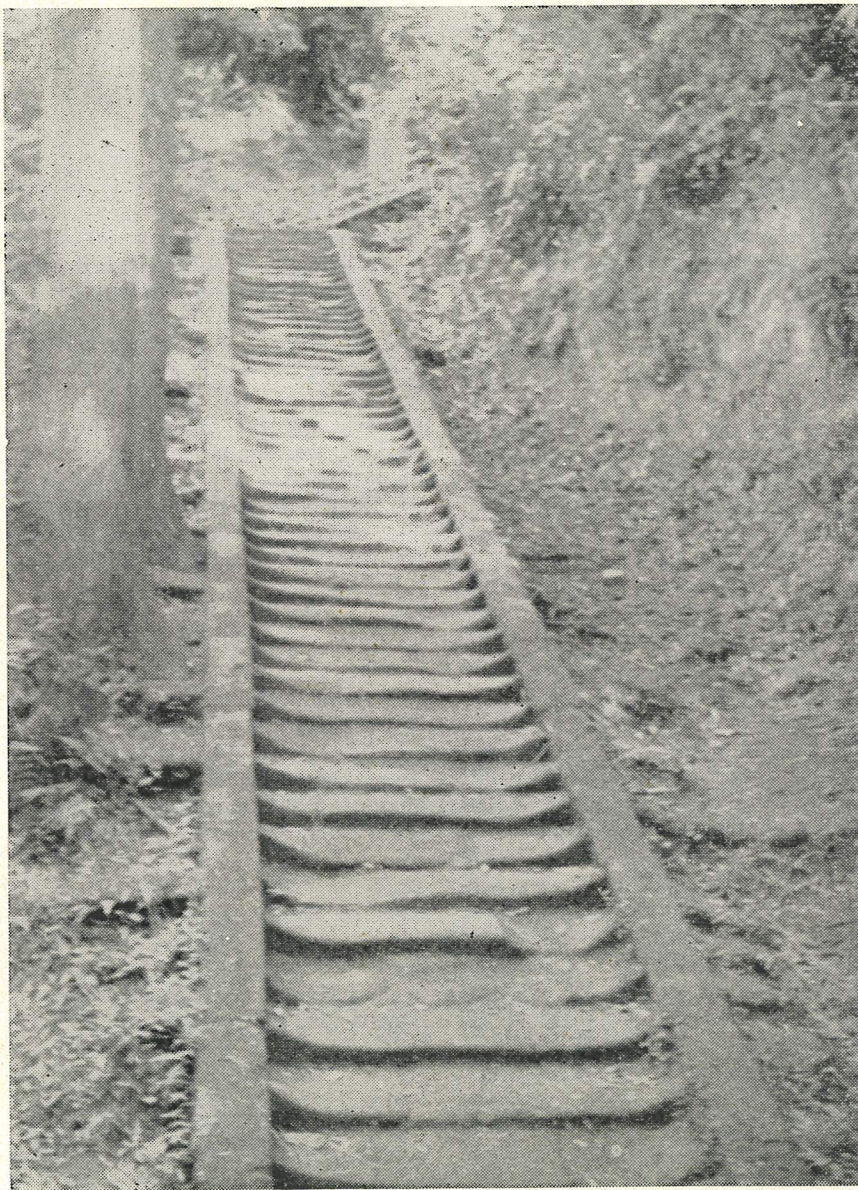
These outward signs of what we have are situated in a typical area of the city in which residences, with their high wooden or stone fences creating an illusion of privacy, small and large manufacturing plants, railroad stations, and retailing stores exist in cramped fashion crisscrossed by busy streets with throngs of pedestrians and the surging Japanese motor traffic that blows horns long before applying brakes. The usual shrines and temples are there and several Christian churches and missions, with schools, dispensaries, libraries, and other activities, all of other denominations, of course.

The sermons at this mission are preached by Japanese assistants in their own tongue, for the excellent reasons that clannish people are more easily approached by hearing the teachings from one of their own race and that prolonged speechmaking by a foreigner is usually wearing and less effective in any language in which he is not truly bilingual.

Of all those who have been attracted and come regularly to the

Tiefels, only a few have been confirmed. But the discrimination is one of the pastor's own making. He has found that among many Japanese there are no scruples about joining several churches of different denominations. He is there to confirm Christians who measure up to the standard set by the Lutherans of our Synod

nese, for instance, love cocoa and coffee. Mrs. Tiefel serves it to them whenever she can, but it is expensive in Japanese markets, her only source other than occasional food parcels from home. The senders never know how little is used by themselves. Coffee, cookies, and so forth, the more American the better,



Worndown Steps to Pagan Shrine — Japan

and does not offer this ritual except to those who are ready, and will be full, true converts for reasons other than whims, business advantages, or temporary fervor. . . .

#### How We Can Help

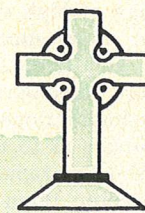
What the Tiefels need from all of us is more support. Aside from cash mission contributions, there are many things that we can send. The Japa-

would be welcome, to permit more of the gracious hospitality so important in Japanese eyes. Serving the less expensive treats would be accepted politely, but the prospective converts expect American things in American homes and feel puzzled if they don't get them.

Phonograph records of music associated with our Church, also the  
(Continued on page 201)



# In Our Synod



## The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)

### WERE WE WRONG?

OUR Synod was put into a bad light when the president of The Lutheran Church—Missouri Synod in the November 22, 1955, issue of *The Lutheran Witness* reviewed the history of our objections to the continuing of negotiations between his body and the American Lutheran Church. Back in 1938 The Lutheran Church—Missouri Synod had declared that there was now agreement in doctrine between that body and the American Lutheran Church and that therefore negotiations were in order for establishing church fellowship. In 1939 our Synod pointed to evidence which proved that there was actually no full agreement in doctrine between the two bodies and said that under such conditions "further negotiations for establishing church fellowship would involve a denial of the truth and would cause confusion and disturbance in the Church and ought therefore to be suspended for the time being." In the article referred to, the president of The Lutheran Church—Missouri Synod fastens upon those words, "denial of the truth." He calls them "strong language" which "should not be used." He goes on to say that the representatives of his synod did continue to negotiate with representatives of the American Lutheran Church. As a result, he says, the American Lutheran Church in 1940 adopted resolutions which in effect erased what it had said in 1938: "We are firmly convinced that it is neither necessary nor possible to agree in all non-fundamental doctrines." Furthermore, his article insists that this correction was clinched when the American Lutheran Church adopted Part I of the Common Confession with its article on church fellowship. Likewise, he insists, the adoption of a further article in the second part of the Common Confession by the Fellowship Commission of the American

Lutheran Church erased what it had said in its "Friendly Invitation" of 1947 when it spoke of "areas where there exists an allowable and wholesome latitude of theological opinion on the basis of the Word of God." So he concludes by saying, "The reader will judge for himself whether the continued negotiations involved 'a denial of the truth' and also whether, because of continued negotiations, we should be charged with unionistic practice." He pleads with our Synod to withdraw its charges and not to use them as arguments for severance of relations with his synod.

### Was It Fact?

That to which we objected in 1939 was carrying on negotiations, not to establish agreement in doctrine, but to establish church fellowship. Now The Lutheran Church—Missouri Synod correctly held that it could not negotiate to establish church fellowship with another body until there was agreement in doctrine between them. But it held in 1938 that there was agreement in doctrine between itself and the American Lutheran Church and that therefore negotiations for establishing church fellowship with that body were in order. We, however, pointed to evidence which showed that there was not full agreement in doctrine between the two. Now what is it to go ahead as though there were full agreement in doctrine when there is evidence that such is not the case? Is it not a denial of the truth, or an ignoring of the facts in the case, or call it what you might? And must not such action cause "confusion and disturbance in the Church," as we said? The undersigned is sure that he is right in saying that that is what we meant in 1939, for he was the secretary of the committee whose report is under discussion in this article.

Our Synod used similar language about a comparable situation in 1951. Again agreement in doctrine between The Lutheran Church—Missouri Synod and the American Lutheran Church had been proclaimed, this time on the basis of the adoption of the Common Confession, Part I, by both bodies, and again negotiations for establishing church fellowship were to follow. But again we contended that there was not enough evidence to warrant speaking of doctrinal agreement, and objected to going ahead as though there were. In 1951 we expressed ourselves this way: "We also hold that the adoption of the Common Confession by The Lutheran Church—Missouri Synod involves an untruth and creates a basically untruthful situation since this action has been officially interpreted as a settlement of past differences which are in fact not settled."

That we were correct in 1939 when we said that there was in fact no full doctrinal agreement between the two bodies at that time and that to act as though there were involved a denial of the truth became clear in the years that followed. Committees of the two bodies drew up what was known as the "Doctrinal Affirmation," which was to gather up in one document the alleged agreement in doctrine which at that time was spread over three documents. But what was the fate of the "Doctrinal Affirmation"? In 1946 the American Lutheran Church admitted that it was not "generally acceptable." And in 1947 the Committee on Doctrinal Unity of The Lutheran Church—Missouri Synod reported that one of the difficulties standing in the way of fellowship with the American Lutheran Church was "the manifest lack of doctrinal unity." Was it a fact then that in 1938 there was agreement in doctrine between the two bodies, so that negotiations for establishing church fellowship were in



order, or was it "a denial of the truth" to act as though agreement existed and therefore to negotiate for the establishing of church fellowship? I'm sure that you will agree that we did not use language that was too strong and that we have no reason to take back what we said in 1939.

#### Why Speak of Unionism?

There is another angle which must be touched upon. As indicated at the outset, the article in *The Lutheran Witness* says that the American Lutheran Church as a result of its negotiations with The Lutheran Church—Missouri Synod was brought to correct its former position that full agreement in doctrine was not necessary for church fellowship and to agree "that a full and common obedience to the Holy Scriptures is an indispensable requisite for church fellowship." One wonders whether the readers of that article were not led to conclude that now the American Lutheran Church has no more fellowship with bodies with which it is not in full agreement, and that since The Lutheran Church—Missouri Synod has declared that there is agreement in doctrine between itself and the American Lutheran Church, the American Lutheran Church has no more fellowship with bodies with which The Lutheran Church—Missouri Synod is not in full agreement. The fact is, however, that the American Lutheran Church has not broken off fellowship with any of those bodies with which it had established fellowship prior to and during its negotiations with The Lutheran Church—Missouri Synod. And there's the rub. We mention only two examples. The American Lutheran Church is in fellowship with the United Lutheran Church in the National Lutheran Council. In particular it has declared that it is in agreement with the United Lutheran Church on the doctrine of the Scriptures. The American Lutheran Church was in fellowship with the Evangelical Lutheran Church (Norwegian) in the American Lutheran Conference, is now on the verge of merging with that body, and has declared agreement with that body in all doctrines, including the doctrines of election and conversion. The Lutheran Church—Missouri Synod, however, does not agree with the United Lutheran Church on the doctrine of the Scriptures, nor with

the Evangelical Lutheran Church on the doctrines of election and conversion. And still The Lutheran Church—Missouri Synod insists that it has reached agreement in doctrine with the American Lutheran Church. Somewhere truth and error are being granted equal standing in the church. That we call unionism. And The Lutheran Church—Missouri Synod is involved by declaring agreement in doctrine with the American Lutheran Church, also on the doctrine of fellowship. Its people are bound to be confused: "If we agree with the American Lutheran Church, and the American Lutheran Church agrees with the United Lutheran Church and the Evangelical Lutheran Church, why say that *we* are not in agreement with United Lutheran Church and the Evangelical Lutheran Church?" Confusing people in matters of doctrine, however, is one way — a most serious way — of causing offenses. And that's one of the reasons why our Synod last year said, "A church body which creates divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture also

becomes subject to the indictment of Romans 16:17, 18."

What has been said in the foregoing is nothing new. It has been told to official representatives of The Lutheran Church—Missouri Synod by our official representatives, and has also been brought to the attention of conventions of The Lutheran Church—Missouri Synod. There have been explanations on the part of that body, but no corrections. That is why our Synod last year felt that further discussion by committees would do no good. Our case has been stated, and The Lutheran Church—Missouri Synod has been informed of the resolution which will lie before the recessed convention of our Synod in August. We can only hope and pray that the Lord, with whom nothing is impossible, will so guide the convention of The Lutheran Church—Missouri Synod, which will be in progress when this issue of *The Northwestern Lutheran* reaches our readers, that it will return to what was once common ground between us and thus restore true unity in the Synodical Conference.

IRWIN J. HABECK.

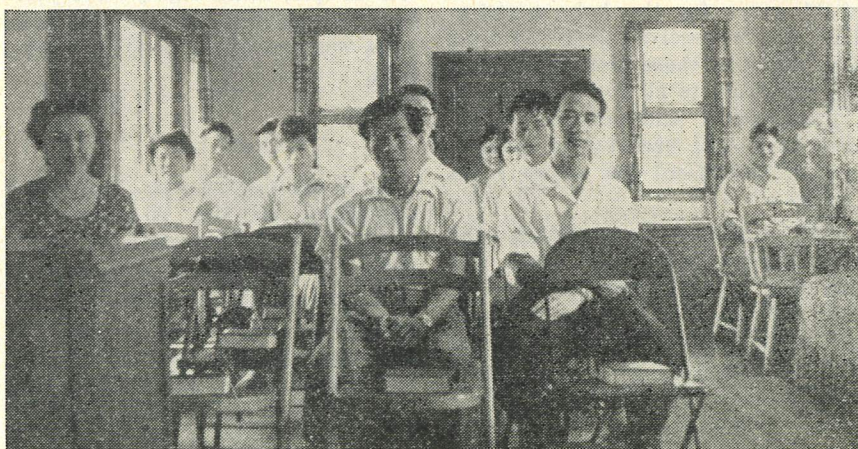
#### News From Our Mission Fields

(Continued from page 199)

classics, are very acceptable. Books and magazines are of considerable value.

Speaking of books, we were sadly impressed with a recent statement in an article by an American college professor working on a teaching fellowship at Tokyo college. Finding his

students were using Russian textbooks in spite of their having had to spend as much as fifteen years at the compulsory study of English, from grade school up, he learned that the price of textbooks written in English from our American printers is so prohibitive in Japan that the young people felt it was worth their time, late in their undergraduate careers, to tackle an entirely new



Basking in the Light of the Gospel

language just so that they could have access to the books with which the Russians are flooding Japan at reasonable prices.

Well-meaning people are often reluctant to send things unless they are sure that they are practical and necessary. Just look at it this way. Send anything! Someone can use it, and the effect on the Tiefsels' morale just at seeing that people are supporting them will be worth more than the article. The Japanese will see this in the same light and feel closer to Americans generally for knowing that we are *people* and not only donors of little envelopes of money.

We saw a great deal of our missionary and his wife over a considerable



Portable Pagan Shrine — Japan

## The Northwestern Lutheran

period of time, and we can certify to you that they are working hard and achieving much in the face of the obstacles we have tried to describe. We wish to record the statement that Japan is a fertile ground for Lutheranism, and that not only is the expense of our initial Japanese mission endeavor worthwhile, but we should soon be doing much more, and all of us should be encouraging our missionary and his devoted wife in every way that we can.

By: CAPT. AND MRS. CHARLES SKINNER

St. Paul's Lutheran Church,  
New Ulm, Minnesota.

## Closing Service At Thiensville Seminary

**F**IVE HUNDRED people, so the estimate has it, sitting in an outdoor improvised tabernacle built with hands under the canopy of heaven, participated in a divine service on the Seminary grounds and listened with rapt attention to the singing by the student choir but especially to the sermon which was delivered by Professor E. Reim, president of the Seminary.

The seats in this outdoor tabernacle were planks laid over concrete blocks — not the most comfortable, of course, but very practical for such an occasion. Loud speakers hung in trees carried the words of the choir and the speaker to every ear in the vast audience.

The occasion for all this was the graduation of 26 young men who had prepared themselves over a period of 11 years for the holy ministry. They had all received their call some days prior to these festivities. They were sent out to all corners of these United States and one to Japan. Here they will become the messengers of their Lord and Savior Jesus Christ.

The weather was perfect, the temperature just right and the flowering shrubs, particularly the lilacs in full bloom, added color to the surroundings and delighted the visitors from near and far. Taking advantage of the lunch provided in the Seminary dining hall, many of the guests spent additional hours visiting with their friends.

It had been a trying year for the Seminary. One member of the faculty was taken by death, and another suffered a serious disability which kept him out of action for the greater part of the time. We may, however, rejoice that the Lord gave the other members of the faculty the necessary strength and health to carry on the work. In the person of Pastor H. J. Vogel, who will enter upon his new work in September, God has given us a replacement for the sainted Professor Arthur Voss. It may also be reported that Professor Blume is being visibly restored to health and strength, so that we may look forward to the coming school year with confidence. We want to especially thank God for the gift which the Lord our God has given us in Professor John Meyer, who in spite of his eighty-three years was nevertheless enabled to carry what was virtually a double teaching load.

W. J. S.

\* \* \* \*

In a meeting of the Assignment Committee on May 25 calls were assigned to these twenty-five candidates, as well as to a number of graduates of former years who had completed their terms as tutors at our several synodical schools and were now given their permanent calls. A graduate of Concordia Seminary, Springfield, has also asked to be received into the ministry of

our Synod, and is included in the following list.

- Backer, Bruce: Winnebago Lutheran Academy (Tutor, Emergency-Teachers' Training Program)
- Backhaus, Glenway: Michigan Lutheran Seminary (Tutor)
- Bittorf, Reinhard: Bristol, Wis.
- Borchardt, Paul: Cannon Falls, Minn.
- Capek, Allen: Rising City, Nebr.
- Carlson, Norton: Denver, Colo. (Mission)
- Falk, Orrin: Plum City - Bay City, Wis.
- Frohman, Richard: Tyler - Island Lake, Minn.
- Haag, Gerhardt: Portland, Ore. (Woodland Park Mission)
- Hoenecke, Paul: Dr. Martin Luther College (Tutor)
- Kolander, Paul: Kingston, Wis.
- Laude, Donald: Burke - Carlock, S. Dak.
- Lichtenberg, Herbert: Hastings, Nebr.
- Manthey, Paul: Michigan Lutheran Seminary (Tutor)
- Peter, Henry: Northwestern College (Tutor)
- Reed, Harland: Sheridan - Seaforth, Minn.
- Rockhoff, James: Michigan Lutheran Seminary (Tutor)
- Schmeling, Arlyn: Fort Madison, Iowa
- Schultz, Raymond: Wayne, Mich. (Assistant)
- Seeger, Richard: Tokyo, Japan (Mission)
- Van der Bloemen, Thomas: Hettinger - Reeder, S. Dak.

Westerhaus, Martin: Town Herman,  
Dodge County, Wis.  
Yecke, Richard: Bark River, Mich.  
Zenker, Allen: Northwestern College  
(Tutor)  
Zimmermann, Roland: Willow Lake -  
Hague, S. Dak.  
Jaster, Herbert: La Crosse, Wis.  
(Assistant)

Kock, David: Rapid City, S. Dak.  
(Mission)  
Lothert, LeRoy: Swan Creek, Mich.  
Nommensen, Carl: Lincoln, Nebr.  
(Mission)  
Otterstatter, Marvin: South Monroe,  
Mich.  
Essmann, Richard:  
Northern Rhodesia (Mission)

As will be seen from the above, two of these candidates, one from Springfield Seminary and another from Thiensville, are going into Foreign Mission fields. As all our graduates, so we commend these in particular to the prayers of our members.

E. REIM.

*Lutheran Theological Seminary*

19 56

*Thiensville, Wisconsin*

PROF. PAUL PETERS

PROF. GERALD HOENECKE

PROF. EDMUND REIM

PROF. JOHN MEYER

PROF. CARL LAWRENZ

PROF. ARTHUR VOSS

ROLAND F. ZIMMERMANN

PROF. FREDERICK BLUME

GLENWAY BACKHAUS

MARTIN WESTERHAUS

GERHARDT E. HAAG

RICHARD W. SEEGER

THOMAS G. VAN DER BLOEMEN

ALLEN D. CAPEK

JAMES F. ROCKHOFF

HERBERT F. LICHTENBERG

PAUL H. HOENECKE

BRUCE R. BACKER

DONALD D. LAUDE

PAUL A. MANTHEY

NORTON R. CARLSON

REINHARD E. BITTORF

RICHARD FROHMADER

ORRIN R. FALK

PAUL V. BORCHARDT

PAUL H. KOLANDER

ALLEN P. ZENKER

RAYMOND A. SCHULTZ

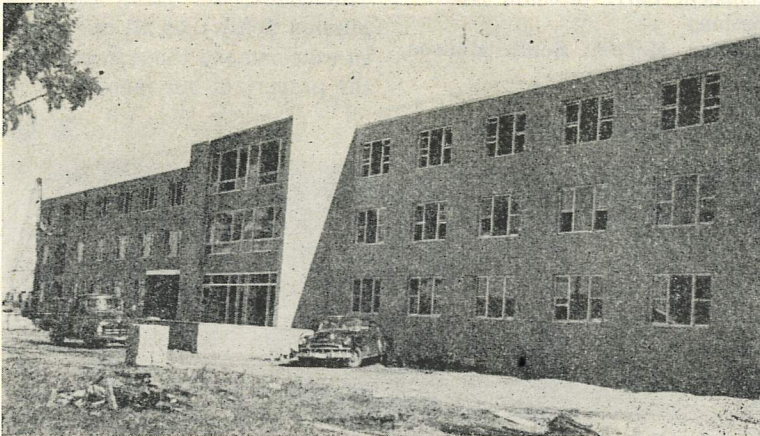
RICHARD D. YECKE

ARLYN L. SCHMELING

HARLAND C. REED

HENRY T. PETER

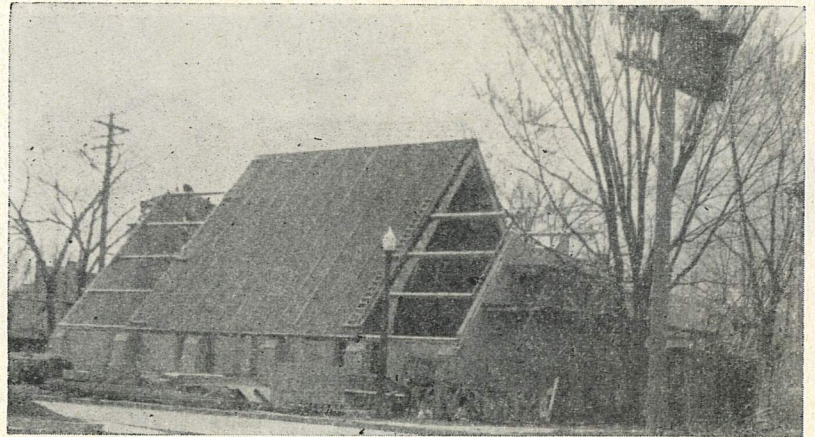
## They Go Out To Save The World



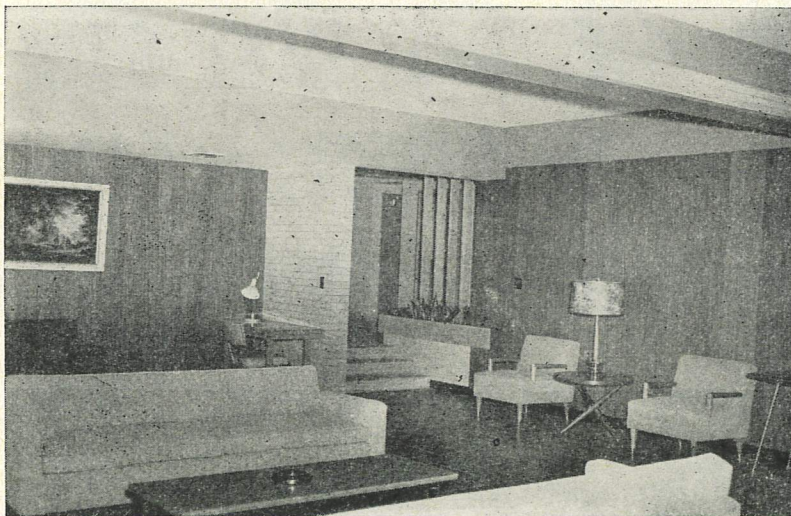
**East Hall at Northwestern College in which students of the college department are now living. East Hall was completed in time to be occupied the second semester.**

**A**LTHOUGH skies were grey and threatening as alumni, parents, and friends of the graduates gathered at the eighty-fifth annual commencement at Northwestern College on June 7, the eyes of all were considerably brightened by the sight of a million and a half dollars worth of building completed or nearly so. These new buildings, long-awaited and desperately needed, increase enrollment potential and teaching efficiency to keep pace with the growing demand for pastors and missionaries within our Synod.

As the academic procession began the traditional march from the library through the campus park to the gymnasium, the eyes of busy work-



**This chapel will be completed by September. It is designed to seat 400 students.**



**The beautifully furnished reception room in East Hall directly off the main entrance.**

men were scarcely lifted from their work. There was no time to spare if the new chapel-classroom building is to be completed by the last days of August. Through the hour-long graduation exercises the happy sounds of construction could be faintly heard.

The commencement service, following a long tradition, was a simple affair: several hymns by the assembly, one of which is always THE Lutheran hymn, A Mighty Fortress is Our God; two selections by the choruses; a German oration and an English oration delivered by the two graduates with the highest honors; an address by the president; and finally the conferring of the degree of bachelor of arts.

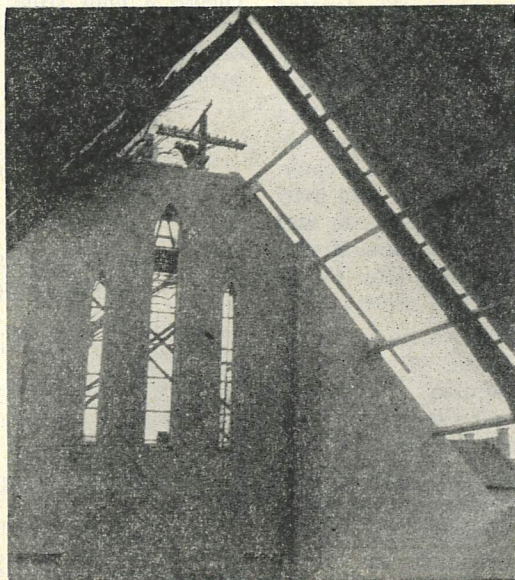
No one was surprised that the president's address mercifully spared the graduates and audience from the usual graduation platitudes. "We are sending you out into the world to save the world," Professor Kowalke told the graduates. They are not to "create a new kind of salvation" — a better United Nations, a more excellent brand of democracy, or a structure for humanity sturdier than the ruins bequeathed by previous generations. The only salvation there is has been already completed in the Cross of Christ. "Your calling," Professor Kowalke reminded the graduates, "is to represent that salvation in the Cross of Christ to the world."

Twenty seniors were graduated from the college department. All but one will enroll in the Seminary

at Thiensville next fall for three years of theology to complete their ministerial training. Thirty seniors were graduated from the high school department. Many of these will continue their ministerial training at Northwestern College.

Lunch for the visitors was served in the beautiful, spacious dining hall, already in use for a year. Huge

possible by the generous bequest of \$98,000.00 from the estate of the late Mr. and Mrs. Charles Michelson. The Gift for Jesus collection, still in progress, made possible the remainder of the buildings. Visiting educators have given the authorities at Northwestern College the opinion that they have gotten more than their money's worth.



Inside view of the chapel looking toward the lancet windows in the chancel.

plate glass windows give a panoramic view of the college campus, one of the most beautiful in the middle west. The modern, efficient kitchen easily handled the crowd on hand.

Of course, hundreds toured East Hall, the new college dormitory completed in January, a model of economical functional architecture. Where once stood an ancient classroom building, condemned by the authorities, now is rising the administration-chapel building. The chapel, designed to seat 400, was made

As the day of commencement drew to a close, there were two prayers in which many who were present shared. One was that the Lord would open hearts to quickly complete the Gift for Jesus collection, whose funds are urgently needed for final payment on the buildings. The other prayer, too, was for open hearts, open hearts of parents and our youth to enter the ministry of our Lord lest the shortage of pastors we are now experiencing develop into a tragedy of catastrophic proportions.

JAMES P. SCHAEFER.

## Confirmation

ON Pentecost a class of fourteen was received into communicant membership through the rite of confirmation at Bethesda Lutheran Home, Watertown, Wisconsin. Most of these have been receiving instruction for the past two or three years. The ages of these patients range from sixteen to thirty-five years. This is the first class that the chaplain,

the Rev. A. M. Harstad, is confirming since coming to Bethesda in 1953.

The confirmation rite is preceded by the usual examination. Holy Communion is administered to the newly confirmed on the Sunday following confirmation. At present there are 185 patients at Bethesda who are communicant members.

Many, of course, because of their retarded mental condition, can never

be sufficiently instructed so they can examine themselves and be ready to receive the Sacrament. For those who are confirmed, much careful and patient instruction is required.

This confirmation service again highlights the ultimate goal of all activities at Bethesda to lead the handicapped to Jesus.

Confirmation day is one of great rejoicing among the patients, and a day of humble thanksgiving on the part of Bethesda's workers, that by the grace of God another group of children has been admitted into communicant membership.

Those who were confirmed in this year's class are: Loren Gildemeister, Northfield, Minn.; William Jahnke, Menasha, Wis.; Philip Kunert, Detroit, Mich.; Harland A. Belke, Sparta, Wis.; Frederick Langrehr, Sparta, Wis.; Charles Laten, Westfield, Wis.; Robert Lundsford, Denver, Colo.; Walter Schmidt, Manitowoc, Wis.; Ida Bartling, Brookings, S. Dak.; Karen Ann Larsen, Milwaukee, Wis.; Sue Elizabeth Pruner, Santa Ana, Calif.; Beverly Ziebart, Milwaukee, Wis.; Kathleen Anderson, Forest City, Iowa; Gladys I. Holzmann, West Bend, Wis.

## GOLDEN WEDDING ANNIVERSARY

On Sunday, May 20, after the morning worship service, Mr. and Mrs. Gotthilf Kuehn, members of Trinity Ev. Lutheran Church, Terry, Montana, were privileged to observe their 50th wedding anniversary. The anniversary service form from the agenda was used, with the pastor addressing the assembly briefly on the basis of I Sam. 7:12. All their sons and daughters, now married, were able to be present and to rejoice and thank God with them in this service. May the Lord who hath helped them hitherto help them furthermore till He takes them to the marriage of the Lamb.

L. WURSTER.

## "THAT MEN MAY SEE YOUR GOOD WORKS"

We speak so much about the way to be

And all the blessings of our Christianity

God sums it up so simply "that men SEE

Your works and glorify, not you, but ME."

ESTHER A. SCHUMANN.

# Deaths

## † MRS. MARTIN J. WEHAUSEN †

Ella Dela, daughter of Robert and Augusta Koska, was born December 12, 1891, in the Town of Emmet, near Watertown, Wis. On January 17, 1892, she was baptized in St. Mark's Lutheran Church in Watertown. On April 1, 1906, she was confirmed at Reeseville, Wis.

On July 13, 1918, she was married to Pastor M. J. Wehausen, a candidate of theology, who had just accepted a call to East Fork Mission, White-river, Ariz. She shared the joys and sorrows of her missionary husband there for five years. She took a special interest in caring for motherless Apache babies. She became especially attached to one of them, Arnold, so that he was adopted into the family, educated, and eventually returned to Apacheland as a teacher in the East Fork Mission Boarding School.

In 1923 the Wehausens moved to Johnson, Minn. While there, they adopted another child, Ruth. Leaving Johnson in 1936, Pastor Wehausen served Zion Church in Morton, Minn., for over 12 years. Since 1948, Pastor Wehausen has shepherded Grace Church in Le Sueur, Minn., in

addition to ministering to the spiritual needs of the Lutheran patients in the State Hospital in St. Peter.

After suffering from a coronary ailment about two years, this devoted wife and mother fell asleep in Jesus in a Mankato hospital on March 21, 1956. Her immediate survivors are her husband and the two children mentioned: Arnold of Whiteriver, Ariz., and Ruth (Mrs. David Perner-ke) of St. Paul, Minn., and four grandchildren. Her passing is also mourned by four sisters: Mrs. Minnie Tesch, Mrs. Nora Tews, Mrs. Emma Colton, and Mrs. Anna Buntrock.

At the funeral service in Le Sueur on March 24, Pastor R. G. Haase preached the sermon, Pastor M. Birkholz conducted the liturgy, and Prof. B. W. Teigen read the obituary.

A second funeral service was held in St. Mark's Church in Watertown on March 26. Pastor G. Redlin served as liturgist, and the undersigned preached the sermon.

Buried on the Lutheran Cemetery in Watertown, the mortal remains of Mrs. Wehausen await the glorious resurrection of the body.

H. C. NITZ.

## CALL MEETING AT NORTHWESTERN COLLEGE

The following nominations have been submitted for the vacant professorship at Northwestern College. The man called is to teach German and history.

Pastor Traugott Bradtke,  
Marshfield, Wis.  
Pastor J. C. Dahlke, Tomah, Wis.  
Pastor A. Dobberstein, Juneau, Wis.  
Pastor Kurt Eggert, Milwaukee, Wis.  
Pastor Paul Eickmann, Geneva, Nebr.  
Pastor Adolph Fischer,  
Burlington, Wis.  
Pastor Gerhard Franzmann,  
Seattle, Wash.  
Pastor Wilbert Gawrisch,  
West Bend, Wis.  
Pastor Richard Gensmer,  
Saginaw, Mich.

Pastor Waldemar Gieschen,  
Manitowoc, Wis.  
Pastor H. Johne, Flasher, N. Dak.  
Tutor Robert Kirst, New Ulm, Minn.  
Doctor H. Koch, Greenleaf, Wis.  
Pastor H. G. Meyer, Elroy, Wis.  
Pastor R. W. Mueller, Jefferson, Wis.  
Pastor Otto Pagels, Ixonia, Wis.  
Pastor Martin Petermann,  
Doylestown, Wis.  
Pastor Egbert Schaller,  
Nicollet, Minn.  
Pastor Erwin Scharf,  
Rhineland, Wis.  
Pastor William Schink,  
Woodland, Wis.  
Professor Armin Schuetze,  
Mobridge, S. Dak.  
Pastor William Schweppe,  
Nigeria, Africa  
Professor Lester Seifert,  
Madison, Wis.

## The Northwestern Lutheran

Pastor Gerhard Struck,  
Dowagiac, Mich.  
Pastor Ernest Wendland,  
Benton Harbor, Mich.  
Pastor Willmar Wichmann,  
Neenah, Wis.

The Board of Control of Northwestern College will meet on Wednesday, June 27, at 2:00 p. m., to choose a man from this list. Any correspondence regarding these candidates must reach the secretary before that date.

KURT A. TIMMEL  
612 Fifth Street  
Watertown, Wisconsin

## COMMUNION SET FOR MISSION CHURCH

A fine communion set is available for any mission congregation in need of the same. Contact

The Rev. H. Kaesmeyer  
S. Harlem at 125th  
Palos Heights, Illinois

## CHURCH FURNITURE

The Woodruff, Wisconsin, congregation has the following chancel furnishings in oak finish to give to any congregation which could use them: altar, pulpit, and baptismal font. Must pay cost of moving same. If interested, contact

Pastor Paul Bauer  
Minocqua, Wisconsin

## WANTED

Any congregation having communion ware, altar cloths, or a missal stand which it would be willing to donate to our newly established mission — Calvary, 82nd and W. Herbert, Milwaukee, Wis. — kindly get in contact with

Mr. Wallace Franz  
3282 N. 9th Street  
Milwaukee, Wis.

## CALENDAR OF CONFERENCES

### 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. Lehninger.

A Christian Education service will be held at 7:30 p. m. on Wednesday, July 18, at Siloah Lutheran Church, in which Pastor Paul Gieschen of Kirckhahn, Wisconsin, will deliver the sermon.

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.

**SOUTHWESTERN DELEGATE CONFERENCE — WESTERN WISCONSIN DISTRICT**

Date: June 26, 9:30 a. m. to 4:30 p. m.  
Place: St. Paul's Lutheran Church, Woneewoc, Wisconsin.

Business: Study and Discussion of Prospectus for District Synod Convention. Conference Business.

Bring your lunch, or notify Pastor Schulz if you wish to eat at the cafe.

CARL DREWS, Secretary.

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**CONVENTION OF PACIFIC - NORTHWEST DISTRICT**

The twentieth biennial convention of the Pacific Northwest District will be held July 24-26 at Trinity Lutheran Church, Omak, Washington, the Rev. Elmer Zimmermann, pastor.

The convention will open with a communion service beginning at 10:30 Tuesday morning. The convention service will be held Tuesday evening.

Representatives of the Standing Committee in Matters of Church Union will be Professor Gerald Hoenecke of the Theological Seminary and Pastor Irwin Haback of Milwaukee.

Credentials of lay delegates, signed by the president and secretary of the respective congregations, should be given to the District secretary at the opening session.

Memorials, applications for membership, and other matters to be considered by the convention should be submitted to District President Witt by the first week in July.

Lodging and meals will be provided by the host congregation. Announcement of intended presence or absence of pastors and lay delegates should be made to the host pastor as soon as possible.

GEORGE FREY, Secretary.

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**DAKOTA - MONTANA DISTRICT CONVENTION**

Place: Northwestern Lutheran Academy, Mobridge, South Dakota.

Time: July 17-19. The opening service will begin at 10:30 a. m., C.S.T. This will be a communion service for the convention.

Essayist: Prof. W. Schumann will deliver an essay on the topic: The Doctrine of the Church and the Fellowship in the New Testament.

Remarks: The dormitories will be open for the convention. Bring your own bedding. The ladies of Zion Lutheran Church will serve the meals for the convention.

The delegates of the congregations who will attend the special session of General Synod this coming August should attend the meeting of the District.

K. G. SIEVERT, Secretary.

**NEW ULM DELEGATE CONFERENCE**

Date: July 24, 1956.  
Place: Immanuel Ev. Lutheran Church, Verdi, Minn., A. H. Birner, host pastor.

Time: 9:30 a. m.  
Work: Reports to the Districts.

R. UNKE, Secretary.

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**CROW RIVER VALLEY DELEGATE CONFERENCE**

Date: June 26, 1956, 9:00 a. m.  
Place: St. Paul's Lutheran Church, Hutchinson, Minn., J. Raabe, host pastor.

L. SCHALLER, Secretary.

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**MILWAUKEE CITY DELEGATE CONFERENCE**

The Milwaukee City Delegate Conference will meet on June 25, 1956, at 8:00 p. m., at the Northwestern Publishing House Auditorium.

N. SCHLAVENSKY, Secretary.

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**MANKATO CIRCUIT PASTORAL-DELEGATE CONFERENCE**

Date: July 8, 1956.

Time: 2:30 - 5:45 p. m.

Place: St. Paul's Lutheran Church, North Mankato, Minn., R. A. Haase, pastor.

Agenda: Syllabus for District Convention.

All delegates and alternates for the Minnesota District Convention should be present. An invitation is extended to all the church councils as well as communicant members of the circuit.

According to conference resolution there will be no arrangements for meals.

M. BIRKHOLZ, Secretary.

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**TWENTIETH BIENNIAL CONVENTION OF THE WESTERN WISCONSIN DISTRICT**

The 20th biennial convention of the Western Wis. District will be held at Tomah, Wis., from July 16 to 19, beginning with a communion service at 2:00 p. m. Monday and ending at noon on Thursday. J. C. Dahlke, host pastor. Registration in the church narthex from noon until 2:00 p. m.

The following essays will be read, namely: "The Perfect Law of Liberty," by Pastor J. Schaadt, and "Science Does Not Conflict With the Bible," by Professor P. Eickmann.

Further information regarding meals, lodging, etc., will be sent to each pastor and teacher.

EMIL G. TOEPEL, Secretary.

**NEBRASKA DISTRICT CONVENTION**

The twentieth biennial convention of the Nebraska District will be held July 17-20 in Immanuel Ev. Lutheran Church, Hadar, Nebr.; H. H. Spaude, pastor.

The opening service with celebration of the Lord's Supper will be held Tuesday morning at 9:00 a. m.

Essays: "The Holy Christian Church, the Communion of Saints" by Prof. C. Lawrenz, "The Exercise of Christian Stewardship in Synodical Work" by Pres. O. Naumann.

Monday evening: Appointment of Committees at 7:30 p. m. Registration (a nominal fee will be charged by the congregation).

The two essayists will represent the Standing Union Committee of our Synod.

Mail the cards of intent to be present in due time.

R. H. ROTH, Secretary.

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**BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT**

The twentieth biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at Dr. Martin Luther College, New Ulm, Minn., from July 30 to August 2, beginning at 10:00 a. m. on Monday and ending Friday evening.

Services — Pastoral COMMUNION service at St. Paul's Church at 10:00 a. m. of the opening day, President M. J. Lenz delivering the sermon; Tuesday at 2:00 p. m. MISSION service, Pastor R. J. Palmer, speaker; CHRISTIAN EDUCATION service on Wednesday at 2:00 p. m., sermon by Pastor P. Nolting; CLOSING service Thursday at 1:30, inspirational address by Pastor Karl Gurgel.

Essays — "The Problem of Scriptural Proof" by Prof. E. Reim; "The Truth About Love" I Corinthians 13, by Pastor Lloyd Huebner.

Business — Applications for membership, overtures, or other communications relative to business of the convention should be addressed to the District president (and a copy of same to the secretary) in due time. Congregations which have translated or changed their constitution are asked to submit a copy to the proper committee (E. A. Birkholz) before the convention. All conference secretaries are reminded to bring their minutes. Members of the Union Committee, Prof. E. Reim and Vice-President Karl Krauss, will represent the Church Union Committee in doctrinal matters.

Costs — The costs for a delegate and pastor, whether they attend or not, are \$15.00, which must accompany the convention-form when it is returned to the Housing Committee. A detailed schedule of other costs, together with registration cards, will be mailed later.

E. R. BERWALD, Secretary.

**MISSION FESTIVAL**

First Sunday after Trinity

Grace Church, Hutchinson, Minn.  
Offering: \$287.00. H. A. Hempel, pastor.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

May, 1956

In Memory of — Sent in by	SYNOD		OTHER CHARITIES
	Budget	Special	
Prof. A. P. Sitz — E. Pankow.....\$		\$ 10.00	\$
Mrs. Anna Krause — P. Gieschen....	2.00		10.00
Bertha Wilke — M. Liesener.....			5.00
Clara Gotter — M. Liesener.....			15.00
Mrs. Amanda Warnke — M. Liesener..			95.00
Mrs. Dora Lyman — R. Ehlike.....			6.00
Mrs. W. Misfeldt — G. Schmeling.....	2.00		13.00

Geo. Raedlein — G. Schmeling.....			2.00
Wm. Kadow — H. Cares.....			10.00
Mrs. Anna Dahlmann — K. Eggert..			5.00
Mrs. Dora Lyman — K. Eggert.....			174.50
Mrs. Anna Pieper — E. Blakewell....			4.00
Otto Steffen — R. Stiemke.....		13.00	38.00
Prof. Alex Sitz — H. Koehler.....	2.00		
Bernhard Jorns — P. Knickelbein....			83.00
E. B. Schoenide — P. Pieper.....			3.00
Martha Brockmann — P. Pieper.....			5.00
Gerhard Stiemke — P. Pieper.....			3.00
	\$ 2.00	\$ 31.00	\$ 467.50

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S-N  
Rev. William Fischer  
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May 55 56  
57

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