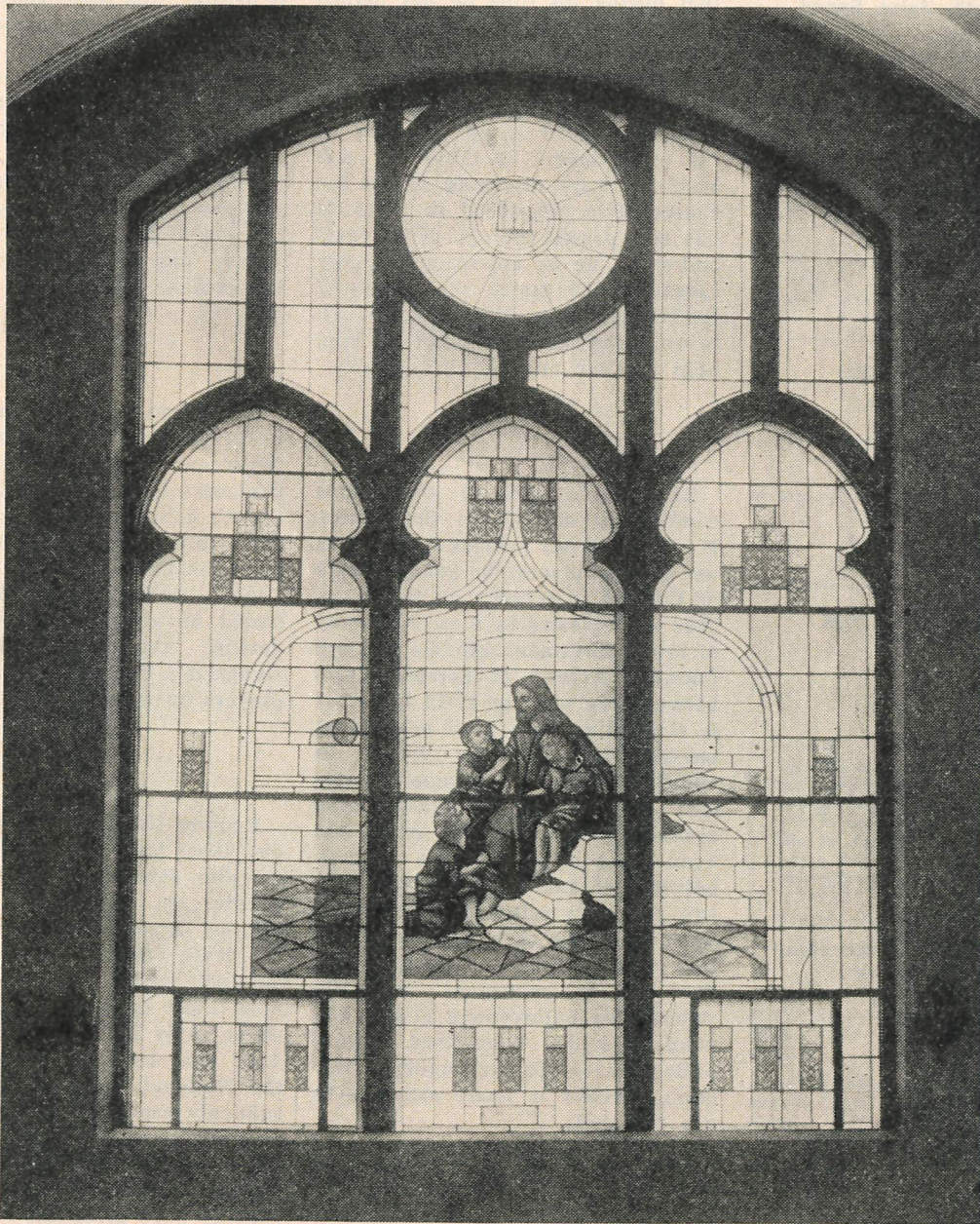


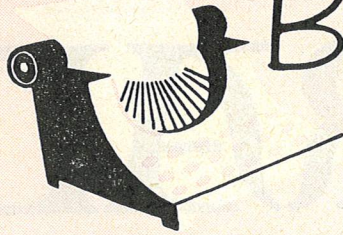
# LUTHERAN

THE NORTHWESTERN

Volume 43, Number 14 • July 8, 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

## The Northwestern Lutheran

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### COVER DESIGN

Church Window  
St. Stephen's Ev. Lutheran Church  
Adrian, Michigan  
A. H. Baer and R. A. Baer, pastors

Chicago's best known friend to the homeless and down-and-outers has resigned his position after 62 years of service in this capacity. He is David E. Gobson, founder and director of the Protestant Episcopal Church's cathedral shelter on Chicago's Skid Row. He estimates that during his time he has helped more than three million homeless and down-and-outers. His work among the unfortunate began in 1894. He was a photographer by trade, but gave it up in favor of the priesthood. In 1919 he was ordained to the diaconate, and to the Episcopalian priesthood in 1921. He has now passed the age of 90 years and says, "he is not resigning, only assuming the status of emeritus." He believes he is still young enough to work and that God might, by him, help another million unfortunates.

\* \* \* \*

There is a note of great hope coming out of Chicago these days. It is positively claimed that the use of dope among the young people of Chicago is actually on the wane. This was revealed by a recent survey of law enforcement officials in Cook County. Arrests of narcotic users between the ages of 17-19 last year is claimed to have been only about one-half of those in 1951. In addition to this, the report states that in the unincorporated area around Chicago not one arrest has been made of young girls or boys between 17 and 19 during the past two years for using narcotics. They look upon this as a very encouraging sign. They contribute this decrease to education and the stricter law enforcement and to the young people themselves, whose philosophy of life is changing. They don't consider it smart anymore to use the stuff.

\* \* \* \*

Is the godless doctrine of Christian Science on the increase? So it

is claimed by the Scientists. The annual meeting of the Mother Church, First Church of Christ, Scientist, was held in Boston early this month. The Christian Science Board of Directors told the audience that the world needed "the science of Christianity as it has never needed it before," and that "Materia medica is more and more tracing physical effects to mental causes." They claim to have Christian Science branches now in 48 countries. Present at this meeting were representatives from Asia, Australia, Europe, and the United States. More than \$250,000 are spent annually, they reported, to provide for the physical, mental, moral, and spiritual welfare of servicemen.

\* \* \* \*

More than 1,000 persons were led in prayer by eleven clergymen at the second anniversary observance in Orchestra hall of the U. S. Supreme Court's ruling against segregation in the public schools. So reports the correspondent of the *Christian Century* from Chicago. Mayor Daley issued an official proclamation endorsing the celebration, which climaxed a daylong fast and special prayers by many Chicagoans.

\* \* \* \*

Reports the *Lutheran Companion*, on "Drop Lutheran TV Show — It is quite evident that the American people are not eager to absorb religion as some folks seem to think. At least, they prefer to get it 'straight' rather than have it steal upon them unawares when they are set to enjoy drama over the airways. That may be one explanation why the National Broadcasting Company suddenly canceled the last three of six Lutheran television programs scheduled for presentation on the network's 'Matinee Theater.' Various reasons were given for the cancellation. 'Too much theology' was one of them."

# Editorials

## Let's Not Overemphasize The Negative!

In every life there must be denials and rejections on the one hand, and affirmations and approvals on the other. God demands that it be so. Jesus exemplifies this truth. When we permit Scripture to determine what and how we should deny or affirm, and to what degree, we live the best possible life. It is when, contrary to Scripture, we overemphasize either the positive or the negative that we run into trouble and bring sorrow upon ourselves and others.

The positive is overemphasized when negative realities and the prohibitions of Scripture are overlooked and ignored. The negative is overemphasized when positive realities and the positive truths of Scripture are neglected and ignored. The negative is overemphasized when the soul is left stranded without hope. In a Christian life, built on the Word, there should be enough of the positive to overcome the frustrations, pains, fears, and sorrows brought on by the negative. Wherever this outcome is lacking, there the negative is overemphasized.

A preacher may preach a whole sermon in condemnation of sin, error, false doctrine, with perhaps a mere touch of the Gospel or none at all. All he says may be true, all he says may be Scriptural. But the sermon leaves a dryness in his own soul as well as in the souls of his hearers. The Law, which may be correlated with the negative, kills. Only the Gospel, which may be correlated with the positive, can uplift and give life and hope. "A broken spirit drieth up the bones." Overemphasis on the negative will break any spirit eventually.

If the preacher, on the other hand, forgets the evil in man and proclaims only the goodness of God, if he glosses over the sins of his people, concentrating exclusively upon the Gospel, if he refuses to hurt anybody by mentioning sin, he is overemphasizing the positive. With such preaching the people will hardly be better off than under the legalistic preacher. The sweet Gospel will be meaningless to them because they were not made hungry and thirsty for it.

A missionary who is fearful that his going from door to door with the Gospel of peace and salvation will be practically useless because of the natural depravity and resistance of the unconverted, a missionary who feels that the hardness in error and darkness of the non-Christian is an almost insurmountable barrier, is overemphasizing the negative.

If church groups that would merge decide to ignore their differences and to merge on the basis of the things in which they agree, they are overemphasizing the positive, particularly if the ignored differences involve plain Scripture. On the other hand, if a church group that stands firmly on Scripture decides to separate from another group on grounds that are really not divisive, or if such a church group discredits the Gospel preaching by other groups, or considers as non-Christians those who out of weakness or ignorance reject some non-fundamental doctrine, it overemphasizes the negative.

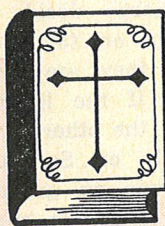
The world lies in evil. It is hostile to the Christian and his God. We Christians are attacked continuously from within and from without. There is no letup in the devil's attempts at destruction. We could easily spend all our time and energy warding off these attacks. We could fill our sermons, our periodicals, our reports with words of defense. We could become so engrossed in the battle that there would be little time and energy left for positive work. If that happens, then we may easily become as the brooks of which Job spoke to his "comforters" (Job 6:15). "The troops of Tema looked, the companies of Sheba waited for for them. They were confounded because they had hoped; they came thither, and were ashamed" because the waters of the brooks seeped into the dry sand and disappeared. They of Tema and Sheba had only the dry riverbed. If we overemphasize the negative to the exclusion of the positive, we leave our souls as well as the souls of our people stranded without life-giving water in the dry desert of hopelessness.

While we are fighting error we must by no means underemphasize positive work. Jesus said: "He that believeth on me . . . out of his belly shall flow rivers of living water." Lord, may nothing, not even the most pressing defense of Thy truth, stem the flow of those rivers of living water. May they flow copiously in our defense of Thy truth.

FRANCIS MACHINA.

\* \* \* \*

**A Prayer for Our Conventions** O God, our heavenly Father, who didst manifest Thy love by sending Thine only-begotten Son into the world that all might live through Him, pour Thy Spirit upon Thy Church that it may fulfill His command to preach the Gospel to every creature; send forth, we beseech Thee, laborers into Thy harvest; defend them in all dangers and temptations. Awaken us and all who call Thee Lord and Master, more and more, to our holy privilege of laboring for Thee, and strengthen us to accomplish Thy will, so that through the activities of Thy Body, the Church, the Gospel of redeeming love may be made known to the healing of the souls and lives of men. We ask this in Jesus' name. Amen.



# Studies in God's Word

## ETERNITY

### Hell

(Second Continuation)

WE saw that the unbelievers, even in the final judgment, when facing the verdict of eternal damnation in hell, will refuse to repent. They will try to find alibis, or will boast of good works, or, like the guest without the wedding garment, will remain sullen and silent. They will thus continue in their sins unrepenting.

This, however, does not mean that they will be free to continue their life of sin. Their heart will remain completely sinful, their mouth may also spew out words of cursing and blasphemy amid wailing and gnashing of teeth, but they will not be able to act out their evil cravings. The parable of the guest without a wedding garment ends with the stern verdict of the king: "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22:13). Bound hand and foot, unable to stir! No matter how evil his heart, no matter how full of evil intentions, he is frustrated in carrying them out. And this frustration will serve to intensify his agony.

In describing to us Christ's descent into hell, St. Peter speaks about the wicked people who lived in Noah's day. Noah warned them in the name of God that God would bring a flood upon the earth if they did not mend their evil ways. They and all their mighty works which they had produced in the course of centuries would be engulfed and swept away. He had faithfully preached to them not only in word, he had underscored the seriousness of the situation by building the ark for his own rescue and that of his family. They disregarded the warning. They went on eating and drinking, buying and selling, marrying and giving in marriage. When Jesus descended into hell He faced these haughty sinners. But St. Peter says that they were "in prison" (I Pet. 3:19). There they are kept securely, never to be released.

#### Objections

The thought of never-ending punishment is not a pleasant one. But instead of taking the warning to heart, and instead of carefully doing everything to avoid this terrible fate, men begin to question whether the picture is not overdrawn, whether there really is such a thing as hell with everlasting, endless torment. The objections which they raise are chiefly of two kinds. First they say that it is unconceivable that God should inflict eternal punishment even on the worst of sinners; and then they insist that the Scriptures do not teach the endlessness of damnation. We now take a little closer look at their arguments.

Why should it be inconceivable that God inflicts eternal punishment? What is there about God's essence that would prevent Him from doing it? They say, God is love. If that is true, then must not His love prevent Him from pronouncing an endless sentence on anyone? To impose eternal damnation would show that He is cruel and vengeful; and this would annul His love.

They misunderstand love. They confuse love with some wishy-washy sort of sentimentality, with the blind monkey-love of some parents, who fail to restrain their naughty children but let them have their way to their own hurt.

God is love. It is His heart's burning desire that it may be well with us, that we enjoy eternal bliss and happiness in His presence. But just because He is love He must hate everything that would disturb our happiness. He must hate sin, which brings death upon its devotees. His love and His desire for our happiness went so far that He spared not His only-begotten Son, but gave Him for us all, when we had fallen into sin. Those who persist in sin persist in ruining God's blessings of love.

God's love is a holy love; it cannot tolerate sin, which frustrates the best efforts of His love. — We may not always understand God's love; but

who are we to sit in judgment and to tell what in His love He can do and what not? "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33). He is "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting" (I Tim. 6:16). — Instead of criticizing God's judgment let us rather rejoice in His love, and be very careful lest we forfeit it.

People will also say that eternal punishment conflicts with fairness. They say that sin is committed in a moment, at most, sin lasts a lifetime; and it would be unjust to punish such a brief act with endless torment. They forget entirely that the length of a sentence is not determined by the time it took to commit a crime, but by the gravity of the offense.

More must be said in the case of eternal punishment. We already heard that sin is not a matter of such short duration. Unbelievers perpetuate their sin by unrepentance. Moreover, with their sin, as far as they are concerned, they overthrow the holy Law of God and trample it underfoot. With their sin they show their allegiance to God's enemy, the devil. They choose his company rather than God's. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. . . . In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (I John 3:4, 8, 10).

God loved also those who attach themselves to the devil to the end, and He redeemed them by the sacrifice of His Son. But what do they do? They refuse to believe in

their Savior. God also sent His Spirit into their heart to kindle faith by the word of the Gospel, but they resist His efforts. — Is their sin such a little, short-time affair? Is it unfair of God to continue their punishment as long as they continue in their hostile attitude? — By their

own choice they associated themselves with the devil; together with their own chosen patron they must go into the everlasting fire prepared for him and his angels (Matt. 25:41).

Men's haughty criticism of God's love and justice goes to show that they are still entangled in the sin

with which the devil seduced our first parents: they want to be gods in their own rights, knowing for themselves what is good and evil; and they expect God to bow before their findings.

J. P. M.

(To be continued)

## From A Wider Field

Dear Editor:

You no longer need to "wonder where the yellow went." (If you haven't been wondering, it is because you just don't listen to the radio anymore; or, you don't use Pepsodent.) It is obvious that practically all the yellow is now concentrated in a broad stripe down the backs of the person or persons who burned a gasoline-soaked wooden cross one night in front of the residence of Roman Catholic Archbishop Rummel of New Orleans as an answer of cowards to the archbishop, who condemned racial segregation as "morally wrong and sinful."

Nothing is more contemptible than the spirit that sets fire to its ignorance and hatred to frighten men in the darkness. Cross-burners "love darkness rather than light because their deeds are evil." Whatever may be said for and against segregation, none of it derives any wholesome emphasis from the kind of thinking that expresses itself in violence.

We need not agree with the archbishop; but at least he has the courage of his convictions and speaks them even when he knows that they are unpopular in his diocese. His statement as quoted is very broad. The whole question of racial segregation and desegregation needs sober, careful, unemotional study. It is clear, for example, that we must distinguish between segregation as an American, constitutional issue and segregation as a moral issue governed by the terms laid down in Holy Scripture. This distinction is not being carefully drawn in the present-day debate on the subject. We are prone to use expressions without defining them.

"All men are created equal," says Cardinal Spellman. In the constitutional sense we so hold. At the

same time we are or ought to be aware of the fact that it is not an unqualified truth. Literally, when God created man, He did not endow the members of the human race with absolute equality. To claim this would mean to ignore what Scripture says, Gen. 2:18; I Cor. 11:8,9; I Cor. 14:34,35; I Tim. 2:11-15. These passages have no direct bearing, of course, on the problem of racial segregation; but they do indicate that the concept of equality is not one which can be carelessly swung about as a sword that will cut the Gordian knot of social relations. It just isn't that simple, for human equality is not absolute, as some would have us believe.

I find it helpful to break down the subject for my own thinking in the following way:

1. The absolute equality of all members of the human race before God as lost and condemned sinners who have been redeemed and justified in Christ. Rom. 3:21-28.
2. The equality conferred upon all American citizens by constitutional law as defined by duly ordained agencies of government.
3. The equality of the members of the Christian Church:
  - A. The absolute equality of the true believers in Christ as kings and priests of God in the invisible Church.
  - B. The equality of members of the visible Christian Church as it is ordered and limited by specific commands, provisions and reservations of Holy Scripture.

These three categories overlap in certain areas; but they are by no means identical, and the regulation

of one must not be indiscriminately imposed upon the others.

\* \* \* \*

Returning to the theme: If it is true that the yellow went somewhere, you can be sure, at least, that none of it came off on the editor whose forthright courage is revealed by the *Lutheran Sentinel*. When critics of a certain periodical complained that it did not "give space to the other side of the question," that is, in matters of doctrine and practice, the editor is reported to have replied: "Do you invite the devil to your pulpit to present his side of the Gospel of Jesus Christ? Of course you don't, because his side is wrong."

In case you have not read the brief article in the *Sentinel*, let me quote some of the remarks of the author who shares the attitude of the editor referred to:

"... Many religious periodicals of our day have become a forum for the presentation of varying shades of doctrine and practice. We can understand this in the case of those who maintained that there is an allowable latitude of difference of theological opinion on the basis of Scripture (a principle with which we do not agree), but we cannot understand it in the case of those who hold that truth is *one* and cannot endure that error is placed alongside it. A periodical dedicated to the truth of God's Word cannot give space to that which sets forth error and seeks to defend it. This not only confuses but may even lead people astray, causing them to become uncertain about the truth or to embrace and accept error. . . .

"... The devil has plenty of mouthpieces and finds his way into thousands of columns to spread his propaganda. We do not propose to give him one inch of space even under the pretext of allowing both

sides to be presented. Truth has only one side and it is our calling to present that side from pulpit and religious periodical. Error will be stated only for the purpose of warning against it."

\* \* \* \* \*

Red, not yellow, is the color of faithful witnesses. Shrinking away from the consequences of defending the truth without compromise, fear-

ful or misguided public opinion, men may give error title to a place in the Church, and then say: Behold our love, our tolerance, our fairness. But the color of love is red, not yellow. It is the crimson of the blood that stained the Cross so that all might be fulfilled regardless of cost. It is the red of the martyrs who died in the arena rather than sprinkle a few grains of incense to

pagan gods that they might live. Red is the badge of Christian courage which says, with the Formula of Concord: "We have no intention of yielding ought of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and unity (which, moreover, is not in our power to do)."

Cordially yours,  
E. S.

## In the Footsteps of St. Paul

### Where Were The Galatian Churches Located ?

FOR the longest time it was deemed self-evident to look for the congregations to whom Paul addressed his Epistle to the Galatians in the very heart of Asia Minor, around the present capital city of Turkey, Ankara. Galatia gets its name from the Gauls or Celts, who left their homeland Gaul (France) for conquests of other lands and for a suitable home for themselves. In 280 B.C. they invaded Greece and destroyed Delphi. Then they crossed the Hellespont to invade Asia Minor. They had been invited by Nikomedes I, king of Bithynia, to aid him in battle against his enemies. This they gladly did. They also ravaged and exploited the country far and wide and finally settled down in the very center of Asia Minor. In 189 B.C. they were overcome in battle by the Roman consul Manlius. They were allowed to retain their king and their kingdom. They also clung to their language and customs for many years. When their last king, Amyntus, died in 25 B.C., the Romans absorbed the kingdom without delay and formed the Roman province of Galatia, which was to include both Pisidia, Lycaonia, and portions of Phrygia in the south and the northern territory, the home of the Gauls. To understand the geographic and historical terminology of Luke and Paul we should like to call attention to an observation that has been made. When Luke speaks of Asia Minor, he uses the ethnographic names without regard for the boundaries of the later Roman province, while Paul uses the Roman names of the provinces

without regard for the nationalities dwelling in them.

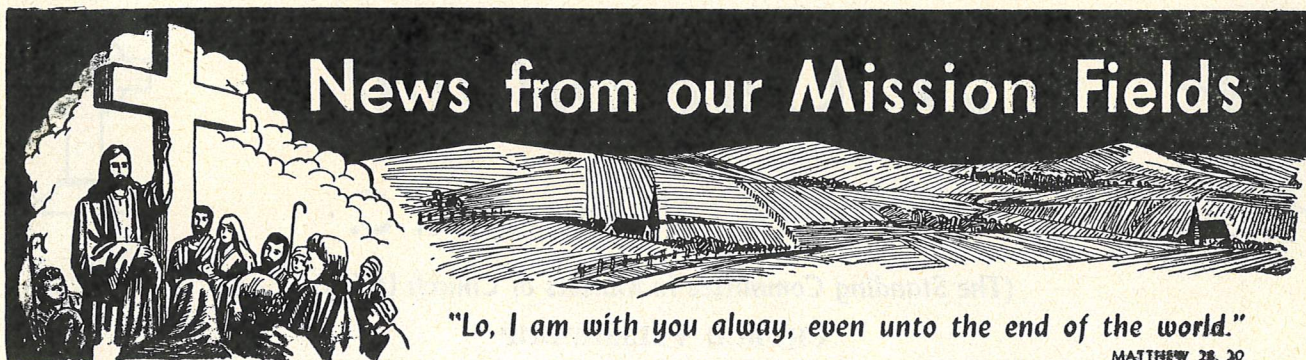
In his 'Gallic War,' Caesar speaks of the fickleness of the Gauls, of their ever being fond of change, and of their not being trustworthy. Paul also mentions the fickleness of the Galatians (3:1). "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Because the epistle is addressed to the Galatians, it has been inferred that the Galatian congregations were located in the northern and not in the southern region of the Roman province of Galatia. The latter, however, is the present preponderant view. Luke only mentions congregations in southern Galatia. Since nothing definite can be proven for either side, it has become customary to speak of a North and a South Galatian theory. Lipsius of Germany, Lightfoot of England, and Moe of Norway favor the North Galatian theory, while Ramsay leads the contenders for the southern region. In his commentary on Galatians, our esteemed professor of New Testament exegesis at the Ev. Luth. Theological Seminary at Wauwatosa, Wis., at the time also favored southern Galatia. After due comparison of both views, we also should like to give preference to the congregations mentioned by Luke in the southern region of the province of Galatia.

In all fairness, however, we shall have to mention the main arguments for both contentions briefly. Those who favor the northern region, the home of the ancient Gauls, admit that no specific mention of any congregations in this area is made.

They do point, however, to two passages to underscore their claim. In Acts 16:6,7 Luke speaks of Paul as having established the churches in the south in the faith and then he goes on to say: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden by the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." In Acts 18:22,23 we read: "When he (Paul) had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples." It is furthermore claimed that it is no conclusive proof against the northern region that no congregations are specifically mentioned. Attention is called to the fact that nowhere, for instance, is the founding of the church at Colossae mentioned, and yet we have an Epistle to the Colossians.

In favor of the South Galatian theory, it is emphasized that here Luke expressly does mention congregations founded by Paul, such as Antioch in Pisidia, Iconium, Lystra, and Derbe. In the Epistle to Galatians Paul speaks of an infirmity of the flesh (4:13-15): "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an

(Continued on page 217)



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

MATTHEW 28. 20

**A SERVICE TO OUR SERVICEMEN IN THE FAR EAST**

**O**UR Lutheran Spiritual Welfare Commission, serving men and women in the U.S. Armed Forces, has 3,000 names in its files. Of these, 1,700 are stationed in the United States, and 1,300 overseas. By a regular mailing program, devotional literature reaches our members in the Armed Forces in all parts of the world.

**Contacts In Japan**

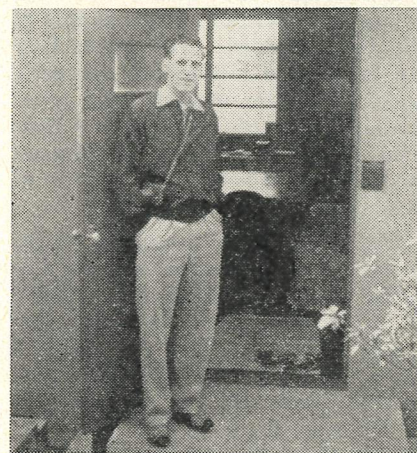
The L.S.W.C. uses Pastor Tiefel as a contact man for our Far East personnel. Of this work, which takes away his day of rest, Pastor Tiefel writes: "Almost without fail, I have visits by one or more servicemen each weekend. Last Sunday we had four present from about 2 P.M. to 10 P.M. Mrs. Tiefel is occupied too, for these boys expect a home-cooked meal. Last Sunday the four boys consumed two ducks complete with all trimmings, for example.

"One serviceman stationed at a naval air base will be coming in regularly now, since I am to supervise his study of German and Latin for the next two years. He is doing this in preparation for entering Northwestern College upon his release from the Navy in 1958. I am serving all Wisconsin Synod service personnel in the Far East who are interested enough in going to the trouble of contacting me, by phone, letter, or in person. If they are unable to contact me, it is usually due to the home pastor's failure to send the service personnel's name to the L.S.W.C. office. If it is sent in, the boy automatically receives my name, address, phone number, and a detailed map of how to reach my home.

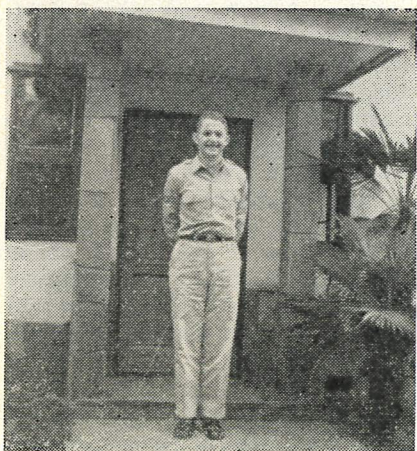
"Another serviceman stationed in Tokyo (whose wife is a Wisconsin Synod Lutheran) wished to be confirmed. As soon as I solve the problem of time, I intend to begin with



**Our Servicemen Visit Pastor Tiefel Tokyo, Japan**



**Western Hospitality In the Orient**



**At Home Away from Home with Spiritual Welfare**



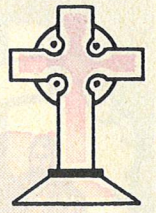
**A Serviceman's Wife with Her Child Baptized by Pastor Tiefel**

this man. He is a professional soldier, and probably will never be in the States long enough at any given period to complete an instruction course. His Japan tour of duty runs until autumn of 1957. This couple was married by the late Pastor S. Westendorf.

"In addition there are the one-time visits by servicemen in transit, or on rest-leave in Japan from Korea, Okinawa, or ship in port. Our home is just one hour's train ride from Yokosuka, the U.S. naval port where our Pacific fleet ships call periodically. Our L.S.W.C. office has been keeping me supplied with the names, and always I have an up-to-date file on all Far East personnel who are registered with that office.



# In Our Synod



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

(The Standing Committee in Matters of Church Union)

### CHURCH FELLOWSHIP

THAT they may be one, even as we are one." Whenever the subject of church fellowship is under discussion, these words of Jesus (John 17:22) are bound to come up for consideration. Nor is this in the least strange. For while they are frequently misapplied, correctly understood they, together with other similar words of Jesus and of Holy Writ, form the basis and starting-out point for the correct presentation of the subject before us.

We, of course, recognize these words as part of what is known as Jesus' high priestly prayer, spoken on the evening of His betrayal, just before He set out with His disciples to go to the Garden of Gethsemane. In this prayer He asks for Himself, as He was about to lay down His life for the redemption of the world: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." For His disciples the High Priest intercedes: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. — I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. — Sanctify them through thy truth: thy word is truth." Looking forward with joyful anticipation to those who in future times would become His disciples, Jesus adds: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one."

Now what is Jesus asking for when He prays, "that they may be one, even as we are one"? Is it a one-

ness that has not yet been realized, but lies entirely in the future? Is it a oneness that consists in mutual love, in agreement of purpose and action? Such oneness, which certainly exists between the Father and Son and which can be reproduced in the disciples of Jesus, is indeed desirable, even as it is God's will that we desire, work, and pray for it. Jesus in this prayer, however, is speaking of a oneness that already exists, a oneness that is like the oneness of essence of the Holy Trinity, concerning which He says, "as thou, Father, art in me, and I in thee." For to this He adds, "that *they* also may be *one in us*."

We know, of course, how this oneness is brought about. Paul writes: "Ye are all the children of God by faith in Christ Jesus." It is our Spirit-wrought faith in the all-atoning merits of Christ that unites us with our Savior and heavenly Father. Even as this faith unites all believers with God and Christ, so it *at the same time* binds them together, making of many, yes, of all believers in Christ, one body, called in Holy Writ the Body of Christ, the Temple of God, the Church. Of this Body, of this oneness as existing between the believers, and not as something coming into existence in the future, Paul writes (Eph. 4:4-6), "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and *in you* all." Thus also Jesus' prayer presupposes this oneness as existing between *all* believers by virtue of their one faith in Him, and as embracing all future believers the moment they come to faith. His prayer is that they *continue* to be one, and grow in this oneness, in Him and the Father. How? "Holy Father, *keep through thine own*

*name* those whom thou hast given me, that they may be one, as we are. — Sanctify them *through thy truth: thy word is truth*." This oneness of all believers is preserved alone through the Word of truth, by which cometh faith (Rom. 10:17) and which is the power of God unto salvation to everyone that believeth (Rom. 1:16). This oneness is preserved in that through this Word of truth, the Gospel of Christ crucified, the believers are preserved in faith, and it is disrupted whenever a believer gives up his faith.

Since it is faith that unites the believers with their God and Savior and with one another, faith which cannot be seen by men, this Body of Christ, His Church, is invisible. Therefore our confession does not read, "I see," but, "I *believe* in the Holy Christian Church, the Communion of Saints." Yet, while the existence of the Church of Christ is a matter of faith, and not of sight, nevertheless its existence becomes manifest in the various activities in which the Christians' spiritual life of faith expresses itself: in the use of the means of grace, in worship and praise, in prayer, in a Christian conduct, in support of the ministry, in witnessing for Christ, in furthering the cause of the Gospel, or, to sum it up, in willing and complete submission and obedience to the will and word of their Maker, Redeemer, and Sanctifier.

As the faith of the believers thus expresses itself, the Holy Spirit causes them also to be attracted to one another outwardly, and thus to unite with one another, individual with individual, and group with group, in an external fellowship, in which they *now jointly* carry out the various activities of their spiritual life. Finding themselves one in faith and obedience to the Word of truth, which made them one in Christ, they will now eagerly wor-



ship together, commune together, pray together, contend for the faith together, and work together to further the cause of their Savior and to glorify His holy and gracious name.

Thus St. Luke tells us of those who were brought to faith on the first Pentecost: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers — praising God, and having favor with all people" (Acts 2:42, 47). There is no doubt but that our Savior would have also such outward oneness result from the spiritual oneness for whose continuance and growth He prays in His highpriestly prayer.

Yet all believers in Christ are not thus also outwardly united. Why not? What keeps them apart, what prevents them from worshipping, praying, and carrying on spiritual work together? Unless the things that separate them are declared to be barriers to outward unity by God Himself, their failure to unite also outwardly would certainly be a violation of God's will. By the same token it would be a violation of His will, if outward fellowship were consummated or maintained under conditions that are contrary to the Word of God.

If we would learn what alone dare

be considered, in fact, under circumstances must be considered, an obstacle to outward fellowship between believers, we need but note what according to our Savior's words alone can bring about and preserve the spiritual oneness for which He prays. It is His name and His word of truth. Just as this truth alone can unite and preserve unity, also external, so it is deviation from that truth in any form that threatens such unity. As long as it can in charity be assumed that such deviation from the truth is a matter of weakness in understanding of God's Word, anything but patient dealing in the spirit of meekness (Gal. 6:1-3) with the erring would be out of place, yes, outright sin. If persisted in, however, such a deviation from the truth must result in outward separation or breaking of external fellowship. Also in this a true disciple of Jesus will submit to the will and word of His Savior, who warns, "Beware of false prophets," and through His Apostle admonishes, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Just when such deviation from the truth ceases to be a matter of weakness and becomes a persistent refusal to bow to the Word and therefore demands actual break-

ing of outward fellowship, may at times be difficult to determine. One thing ought to be clear, however, that the Lord's words do not condone indefinite continuation of external fellowship with such who deviate from His Word of truth. It is fellowshiping which disregards, tolerates, or minimizes such deviations from the truth, a fellowship which is contrary to the Word of God, that is meant when we speak of unionism.

As we approach the hour of decision which lies before our Synod this summer, may the Spirit of truth give us the wisdom and boldness to act, not as our flesh or our emotions would move us, but alone in accordance with the Word of truth! May we not hesitate, if the situation according to God's Word demands it, to give up a fellowship which for many years we have highly cherished and for whose continuance we fervently implore Him even now. May we not refuse or hesitate to continue in that fellowship if through His Word He so directs us! In whatever we say or do, may we be motivated and guided by a spirit of true love and peace over against our brethren in the faith, but above all of true love and devotion to our gracious God and Savior and His saving truth!

G. HOENECKE.

### IN THE FOOTSTEPS OF ST. PAUL

(Continued from page 214)

angel of God, even as Christ Jesus. . . . I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." We do know that Paul hurried from the lowlands of Pamphylia, from Perga, to the highlands of Pisidia. There he did preach the Gospel. Ramsay has an ingenious explanation for Paul's hurried departure from Perga. He interprets Paul's infirmity of the flesh, his stake in the flesh, as malaria, which he contracted in Perga. We also know that malaria does affect the eyes very seriously, but it does not incapacitate men altogether for work in higher altitudes. Thus we would have a plausible explanation in favor of the congregations of southern Galatia. If, however, as Lightfoot infers, the words, "throughout the

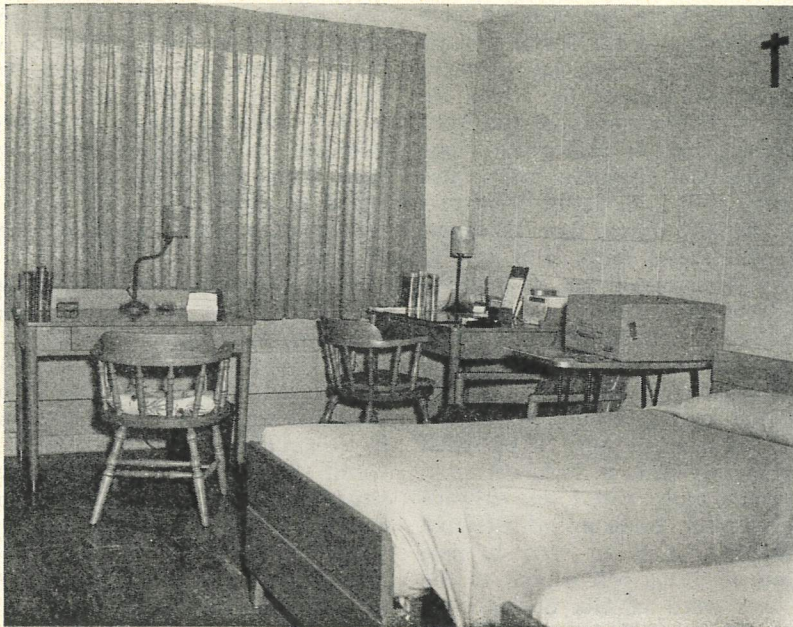
region of Galatia," refer to northern Galatia, then malaria could hardly have been Paul's infirmity of the flesh. Lightfoot is of the opinion that Paul was stricken by a severe illness at Ankara. Such an illness would have made traveling over the barren lands of northern Galatia and preaching at the same time practically impossible and also would have prolonged his stay in that territory. It must have been a chronic ailment rather than an acute illness. Thrice did Paul beg the Lord to be relieved of it and thrice was he refused. To be forced to assume all this for the northern region with no well-founded basis in either Luke's or Paul's writings, hardly agrees with the otherwise so vivid story of Acts and of Paul's epistles.

We are confronted with the greatest difficulties if we have to assume an added indefinite time taken up by Paul in northern Galatia. Here, too, Ramsay in his *Church in the Roman Empire* (p. 84f) calls atten-

tion to the fact that we have to allow at least three full years for the whole second missionary journey. A year and a half of these three years were spent in Corinth alone. This does not leave us much time for the remainder of the extensive journey through Asia Minor and Greece. At least another year would have to be added. By doing this we would, however, be in more serious trouble to fit all the work of the Apostle into certain fixed dates. Why then assume other congregations founded by Paul where they are in no way expressly mentioned either by Paul or Luke, while we are able to fit in everything very well into the picture given to us by the writer of Acts in chapters 13-18 and also by Paul in his epistles? Taking all of this into consideration, we are of the opinion that the congregations to whom the epistle was written were located in southern Galatia, the ones mentioned in Acts by Luke.

H. A. KOCH.

## Northwestern College



Student Study Room, East Hall — Northwestern College  
Watertown, Wisconsin

**G**RADUATION exercises were held at Northwestern College on June seventh, under cloudy skies that constantly threatened rain but never quite carried the threat through. On Wednesday, the Alumni Society met in the gymnasium, elected officers, called the roll, accepted new members, made a generous appropriation to the fund for the purchase of an organ for our

new chapel and adjourned to the dining hall for the customary luncheon.

Pastor J. Dahlke of the 25th anniversary class served as toastmaster, and Pastor Rudolph Korn of the 50th anniversary class was the principal speaker. The luncheon was well attended, and the alumni appreciated the roominess, the comfort and the quiet of the new dining hall. Not

only the new refectory, but all the new buildings on the campus called forth expressions of satisfaction and joy that the Synod has carried through this extensive building project with such thoroughness and with such pleasing effect. It is a new Northwestern College.

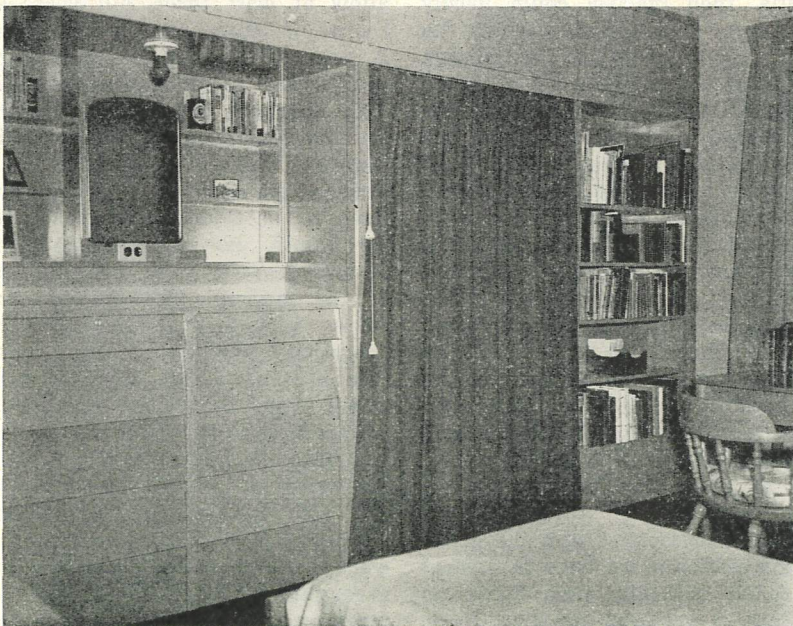
On Wednesday evening the college choruses and the band presented the annual light concert to a capacity crowd in the gymnasium.

On Thursday morning twenty college seniors and thirty high school seniors received their diplomas. This was the 85th Commencement and the graduation of the 1207th B. A. All of this year's college seniors intend to continue their preparation for the ministry, although one member of the class will spend one year studying Greek and Latin on a scholarship at the University of Missouri.

Of the high school graduates, those who intend to become teachers or nurses or who were taking a general course, will now transfer to other schools or look for a job. Fifteen of this class are expected to continue their preparation for the ministry at this school. Additions to the class will come from our own Remedial Course and from our schools at Mobridge, New Ulm, and Saginaw. The East Fork High School in our Apache Mission is sending a graduate (not an Apache Indian) to our college freshman class, the first student to come from that school.

The past school year was notable for the many changes that it brought in the appearance of the campus and also in the personnel of the faculty and the staff. The change that hurt most was the loss of one of our oldest and most valued faculty members. Professor Alex Sitz died on April 13 after an acute illness of four months. He left a vacancy in the faculty that will not be easy to fill because over the years he had accumulated a very wide knowledge of his field of German literature and Roman history and invaluable teaching experience.

Professor Daniel Malchow joined our faculty in September. Professor R. Jungkuntz spent the year at the University of Wisconsin working for his degree. His brother Theodore, a Seminary student, substituted for



Student Study Room, East Hall — Northwestern College  
Watertown, Wisconsin

him. At the end of the year both tutors, Herbert Scharlemann and Marvin Otterstatter, ended their term of service and accepted calls into the ministry. On June 15 Pastor Orville Schlenner arrived to begin his work as teacher of German and Latin. This year also marked the end of long and faithful service to the institution by our builder and expert carpenter, Ewald Kaliebe, who has reached the retirement age. His last contribution as an employee of the college was the building of three new residences on the college campus.

The past school year saw the completion of two of our new buildings. The dining hall went into service on the opening day in September, and on January 20, in a light snowstorm, the students of the college department gathered up their belongings and happily made the short journey across the campus to their quarters in the new dormitory. The grati-

tude to the congregations of the Synod that the students expressed in articles appearing in the *Black and Red* was sincere and genuine. Their appreciation appears, too, in the care that is shown in the cleanliness and general appearance of the rooms.

1956 will also be made memorable by the completion of the new classroom building and the chapel. Construction has gone forward steadily and at this writing it appears certain that the buildings will be ready for use on the opening day in September. The dedication service will be held in connection with the meeting of the Synod in Watertown in August.

New buildings do not necessarily guarantee better and more fruitful work. But they do make better work possible by relieving crowded conditions and providing attractive surroundings. Shabby buildings do not encourage good housekeeping. There is also the encouragement that

comes from the proof of the Synod's goodwill and interest shown by the gifts that made these fine new buildings possible, which are not so much a source of pride as of gratitude to the Lord who has moved our congregations to undertake and complete such an extensive project.

It is especially gratifying that all of our new buildings, with the one exception of the classroom building, have been fully paid for. The classroom building has been paid for so far as it is completed, but the money still has to be collected for the unfinished part of that building. When the congregations that have not yet finished the collection for the building project here and in Saginaw, New Ulm, and Mobridge send in their share of the cost, the buildings can be dedicated without a cent of debt remaining against them. That's a goal worth trying to reach.

E. E. KOWALKE.

## A Special Dedicatory Thank-offering

### Dedication

**I**N a special service to be held in connection with the Synod meeting in August, the new buildings at Northwestern College, Watertown, Wis., will be dedicated to the service of our Lord. These new buildings include the dining hall, dormitory, chapel, and classroom building. This project for which many in our Synod have waited and prayed is about to be completed. Glory be to God whose mighty arm alone has brought us thus far!

### Finances

Even the collections which have been taken throughout Synod in order to finance this project are a source of joy to us. Indeed, we would like to be able to report that more than enough money is on hand to cover the cost of all buildings. We regret that we cannot say it. Nevertheless, the collection has progressed in a commendable fashion, certainly in a fashion that gives us joy. As of April 30, the total Building Fund offerings amounted to \$1,206,628.14. This total includes amounts from all nine

Districts of the Wisconsin Synod, the \$94,795 Mickelson bequest, and the \$2,008 Gleichmann bequest. Can we say that the Lord has not moved our people to give? He has not only kept many of us mindful of the building project but has supplied us with the will and ability to contribute. This amount of \$1,206,628 is not to be despised.

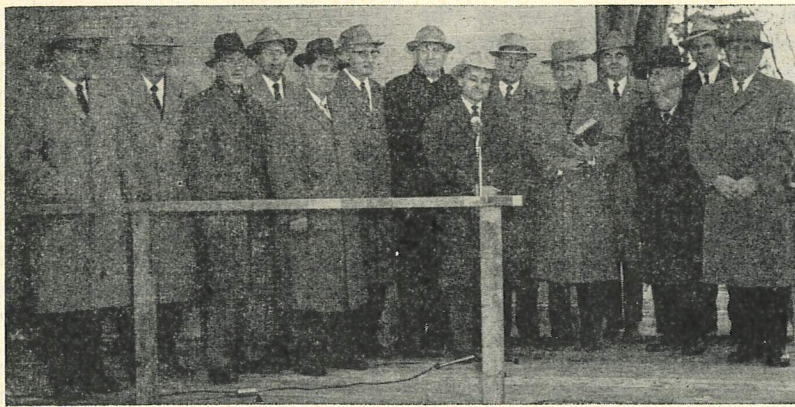
### What Has This Money Done?

The above total has provided Michigan Lutheran Seminary at Saginaw with a fine dining hall and a renovated heating plant. The final cost of that project was \$134,999.87. At Northwestern College, Watertown, Wis., that above total has built a dining hall which seats 400, a well-equipped kitchen, steward's quarters, hospital rooms and quarters for kitchen help; also a dormitory to house 170 students. These buildings are completed and have been in use during the last school year. The chapel and classroom building are under construction now. The money for the chapel is on hand, thanks to the Mickelson bequest. Even a portion of the monies needed for the classroom building is on hand.

As of April 30, only \$125,517.95 were needed to complete this building. Since that time monies have been coming in slowly but steadily. Congregations are still collecting. When this writing reaches your home we can safely assume that only about \$100,000 will be needed to complete the entire project at Northwestern College. Is that not cause for rejoicing? We have come a long way with the Lord's help.

### Dedicatory Thank-offering

Would our joy not be increased if these buildings could be dedicated to the service of God's kingdom debtfree? With that aim in mind your Synod Building Fund Committee is herewith inaugurating a special dedicatory thank-offering. We hope that the individual congregations in Synod will see fit to gather this collection either on the first or second Sunday in August. Local conditions may have to determine the exact time. A special envelope for each communicant member in Synod is being prepared now and also enough brochures to be handed or sent out to each family together with the envelopes. We have been



Cornerstone Laying  
Northwestern College, Watertown, Wis.

assured that these materials (envelopes and brochures) will be in the hands of all pastors in Synod by July 22. This will give the local pastor and congregation two weeks to distribute the material to the members.

#### Lest We Forget

Somewhere above it is stated "only about \$100,00 will be needed to complete the entire project at Northwestern College." This is true. But let us not forget that we as a Synod have obligated ourselves to

## The Northwestern Lutheran

build an addition to the music hall at Dr. Martin Luther College, New Ulm, Minn. That is also a part of this overall building project. New Ulm has waited patiently and quietly even though the need is great. The better part of another \$100,000 will be needed to provide New Ulm with its needs. Hence let us not think that we can give too much. Whatever may be given in excess of the need at Watertown will surely be used at New Ulm. Why could we not as a Synod endeavor at this time to bring the entire project to a swift conclusion?

We are thankful. We cannot help but appreciate the great things that the Lord has accomplished in our midst. Let us then also show our thankfulness by bringing this dedicatory offering with cheerful hearts. May we say with the Psalmist, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord" (Ps. 116:17).

G. HORN.

## Closing Exercises at Northwestern Lutheran Academy

ON Friday, June 8, Northwestern Lutheran Academy brought another school year to its close. As a whole, it was a successful year. The health of the students and the teachers was above average, and no extraordinary problems presented themselves; hence the work in the classrooms could continue without interruption.

The graduating class, numbering fourteen boys and seven girls, was one of our larger classes. Throughout the four years of its history it had suffered rather heavy losses but had also had several additions. The class next year will be about as large, but beginning with 1958 our graduating classes will be considerably larger. Of this year's graduates, seven boys will continue at Northwestern College, and four girls and one boy at Dr. Martin Luther College. Bearing in mind that the Academy was established as a school that was to offer also a course in general education, we feel that the percentage of those continuing their preparation for the preaching or teaching ministry is encouraging.

The Reverend E. J. Otterstatter, of Tappen, N. Dak., and the father of one of the graduates, served as our guest speaker. Using Psalm 111:10 as his text, he showed how the fear of the Lord leads to true wisdom and then pointed to the blessings that follow those who establish their lives on that wisdom. One might add that in our times it is the general lack of the fear of the Lord in the home that emphasizes the need of fostering Christian education on all levels. Luther held that no school could take the place of the truly Christian home, though at the same time he zealously fostered the Christian school as an incomparable aid to the Christian home.

On the evening before graduation day, the year-end concert of both sacred and secular music was rendered under the direction of Professor W. Nolte. It is at such times that we appreciate our gymnasium-auditorium; for, with the weather agreeable, our people do stream together from long distances to enjoy a day or two of Christian

fellowship, so that persons driving through our sparsely settled Dakotas would be amazed at the numbers that gather for our year-end program.

Somewhat prior to our closing day, the applications for our next year had already filled all available space in our dormitories. This means that here as in our other institutions there will be a waiting list and that, barring an economic depression, our waiting list, too, will become somewhat of an accepted situation; for anything connected with education will for the next decades fall short of meeting the needs.

Tutor Robert Carter will continue to serve us for another year. The position vacated by Tutor Cyril Spaude, who served us faithfully for two years and will return to complete his course at the seminary, will be filled by Mr. George Rothe, Caledonia, Wis. We expect no other changes in our campus personnel.

May the Lord grant us all refreshing vacation months.

R. A. FENSKE.

# Deaths

## † PASTOR HAROLD OTTO GRUNWALD †

Pastor Harold Otto Grunwald, son of the late Otto Grunwald and Ida, nee Krause, was born in Fond du Lac, Wis., November 27, 1902. He was received into God's covenant of grace in Holy Baptism soon after his birth. The deceased was baptized, confirmed, and ordained into the holy ministry in St. Peter's Ev. Lutheran Church, Fond du Lac, Wis., by the sainted Pastor G. E. Bergemann. The baptismal covenant was personally renewed with his Lord and God on the day of his confirmation, April 1, 1917.

Pastor Grunwald received his elementary education in St. Peter's Ev. Lutheran School, Fond du Lac. Upon graduation he entered Fond du Lac High School. He transferred to Northwestern College, Watertown, the following September, to begin his studies for the holy ministry. In the year 1924 he was graduated with a Bachelor of Arts degree and in September entered the Theological Seminary, then located in Wauwatosa, Wis. Three years later, in 1927, he was assigned a call to the triparish, T. Eaton, T. Fontenoy, and Denmark, located in Brown Co., near Green Bay, Wis. He was ordained July 3, 1927, and formally installed as pastor of the parishes the following Sunday. Two years later the congregations at Louis Corners and Kiel tendered him a call, which he accepted, and was installed as pastor of both parishes in the spring of 1929. Here was a field in which he could make use of his boundless energies. Through intensive mission work the Trinity Congregation at Kiel grew to a point where it could become self-sustaining. In both parishes many improvements on the properties were brought about under Pastor Grunwald's leadership and zeal. In the early spring of 1947 Pastor Grunwald received a call to St. Paul's Ev. Lutheran Church, Winneconne, Wis. Having accepted this call, he was installed in April 1947. With renewed zeal he cast himself into his work in the larger field and area of labor. Spiritual as well as numerical

growth are evidence of his consecrated labors in the Lord.

He was united in marriage with Miss Myrtle Bruck of Milwaukee, Wis., August 20, 1927. The Lord graciously blessed their marriage with one daughter, Judith.

Pastor Grunwald was a faithful and consecrated pastor in all the parishes which he served. His one endeavor was ever to lead his flock to the green pastures of the Word of God, to preach Christ and Him crucified as the Savior from sin and the only hope of sinners. He was always active in the matters of the conference, the District and our Synod. He was a loving husband and father who was interested in his family's welfare. Each community in which he lived will ever remember his friendly ways. Many were those who called him their friend. But first and foremost the departed was a servant of his Lord and God, whom he was privileged to serve for almost twenty-nine years.

This service was suddenly interrupted on Wednesday morning, May 23, at about 4:45. The overturned skiff was mute evidence of a tragedy. Only the Lord knows what actually happened on Lake Winneconne. In accordance with his Savior's promise, "I will come again and receive you unto myself that, where I am, there ye may be also," the Savior called him to his eternal rest at the age of 53 years 5 months 26 days.

Those who mourn his untimely death include his beloved wife, Mrs. Myrtle Grunwald, Winneconne, and his beloved daughter, Judith, at home; likewise three sisters, Mrs. Gustav Lieflander, Fond du Lac, Mrs. Al Reinhardt, Portland, Ore., and Mrs. Fred Olson, Fond du Lac; his mother-in-law, Mrs. Ernestine Bruck, Milwaukee; two brothers-in-law, Gustav Lieflander and Fred Olson; and one niece, June Olson, all of Fond du Lac; together with a host of other relatives and friends.

The services were conducted at St. Paul's Lutheran Church, Winneconne, on Saturday, May 26. The body was laid to rest in the Winneconne Cemetery, to await the resurrection by the Holy Ghost at the coming of the Lord.

Pastor W. O. Weissgerber, Van Dyne, Wis., a classmate, spoke fine words of comfort on the basis of Hebrews 13:14. Pastor Armin Engel, Winchester, Wis., officiated at the grave, and the undersigned served as liturgist.

Unto our God, who alone hath immortality, be honor and glory both now and forever. Amen.

GERHARD A. SCHAEFER.

## REQUEST FOR NOMINATIONS

The Mississippi Valley Ev. Lutheran High School Board, La Crosse, Wis., herewith asks the cooperation of the brethren to present names of men who are qualified to be called as Director and First Professor of our high school. This man must be or have been trained as a pastor. When submitting names, please indicate also the individual's particular qualifications, talent, or experience. We are looking for a leader, organizer, and promoter to help us in starting our school. Please send names and information to the Secretary of the Board not later than July 15, 1956.

GORDON FOLLENDORF, *Secretary*  
1336 Liberty Street  
La Crosse, Wis.

## AVAILABLE

A fine baptismal font in good condition is available for any mission congregation in need of one.

Must pay cost of moving same.  
If interested, write to  
Rev. Wm. Wadzinski  
Manchester, Wis.

## APPOINTMENT

The Rev. Im. F. Lenz, 507 S. 11th St., Olivia, Minn., has been appointed Student Supervisor to fill the vacancy left in the Minnesota District when the Rev. H. C. Schnitker accepted a call into the Nebraska District.

M. J. LENZ, President  
Minnesota District.

## RECOMMENDED FOR ORDINATION

The Committee appointed for the purpose of conducting an inquiry into the doctrinal position of Mr. Alvin L. Barry, formerly of the Seminary of the Orthodox Lutheran Conference at Minneapolis, Minn., presents its findings as follows:

On the basis of a number of written assignments and after an extensive personal interview or colloquy, we, the undersigned, are happy to report that we find the applicant, Mr. Alvin L. Barry, to be in doctrinal agreement with our Synod, and hereby recommend him for the ministry in our church.

Prof. John P. Meyer, Dr. Paul Peters, Prof. Gerald Hoenecke, Prof. Carl Lawrenz, Pastor Arthur P. Kell, and Prof. E. Reim.  
M. J. LENZ, President  
Minnesota District.

## CALENDAR OF CONFERENCES

### DODGE - WASHINGTON DELEGATE CONFERENCE

Date: July 22, 1956, 1:30 p. m.  
Place: Zion Church, Tn. Wayne, Wash-  
ton Co. Host pastor, M. Volkman.  
M. VOLKMANN, Secretary.

**MICHIGAN DISTRICT CONVENTION**

Time: July 23 through 26. Opening session begins at 2:00 p. m. Delegates will please register during the hour previous.

Place: Michigan Lutheran Seminary, Saginaw, Mich.

Services: Communion service on Monday evening at St. Paul's Church. Dr. Peters, speaker. Closing service on Wednesday evening in the Seminary auditorium. K. Vertz, speaker.

Program: Exegesis of Romans 16:17 by Prof. W. Schumann. Reports by representatives of the Standing Committee on Church Union.

R. FREY, Secretary.

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**NORTHERN WISCONSIN DISTRICT CONVENTION**

The twentieth biennial convention of the Northern Wisconsin District of the Joint Synod of Wisconsin and Other States will be held July 23-26, 1956, at the Winnebago Lutheran Academy, 476 E. Merrill St., Fond du Lac, Wis.

The opening service with celebration of Holy Communion will be at St. Peter's Ev. Lutheran Church, G. Pieper, pastor, at 10 a. m.

Opening convention sessions at the Academy at 1:30 p. m.

Please respond to the letter of the Arrangement Committee.

Delegate credentials must be in the hands of the secretary July 5 to be put on the roll call list.

F. A. REIER, Secretary.

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**ARIZONA-CALIFORNIA DISTRICT CONVENTION**

The second biennial convention of the Arizona-California District of the Wisconsin Synod will be held July 24-26, 1956, at the East Fork Mission, Whiteriver, Ariz.

Essays will be read by Pastor Oscar J. Naumann, "The Exercise of Christian Stewardship in Synodical Work"; Prof. Carl J. Lawrenz, "The Holy Christian Church, the Communion of Saints"; Pastor Francis J. Uplegger, 1) "The Fact of the Existence of the Church is a Testimony of Holy Scripture Appreciated by Faith Alone," 2) "Faith is the Element that Confers the Title of Saint," 3) "The Church is Therefore Invisible"; and Pastor Raymond H. Zimmermann, 1) "The Church is Therefore Never Identical to any Visible Organization of Whatever Claim or Character," 2) "Of the Highest Personal Significance is the Question of my Relation to the Church."

Intersynodical union matters will be presented by President Naumann and Professor Lawrenz of the Church Union Committee.

ARMIN C. KEIBEL, Secretary.

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**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 Kirchhahn, 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.

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**SOUTHWESTERN DELEGATE CONFERENCE — WESTERN WISCONSIN DISTRICT**

Date: June 26, 9:30 a. m. to 4:30 p. m.

Place: St. Paul's Lutheran Church, Wonevot, 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, 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 Haebeck 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.

\* \* \* \* \*

**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.

\* \* \* \* \*

**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.

\* \* \* \* \*

**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 Thursday 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.

**ORDINATIONS AND INTALLATIONS**

(Authorized by the Proper Officials) Installations

**Pastors**

Krubsack, Jos D., as pastor of St. Andrew's Church, Goodrich, Wis., and St. Peter's Church, Greenwood Tp., Taylor County, Wis., by W. Holzhausen; assisted by A. J. Engel.

Schaadt, John, as pastor of St. Paul's Church, Tomahawk, Wis., by G. O. Krause; assisted by G. C. Marquardt, A. Ludwig, and E. F. Hy Lehmann.

Schultz, Victor C., as pastor of Grace Church, Newton, Iowa, by M. F. Weishan; assisted by W. Wietzke, W. Neumann, W. Sprengeler; on June 10, 1956.

Schulz, Alvin E., as pastor of Trinity Church, Crawford Lake, and in St. Paul's Church, Montrose, Minn., by M. J. Lenz; assisted by N. W. Kock, W. P. Haar, and Gerh. Geiger; Second Sunday after Trinity, June 10, 1956.

**MISSION FESTIVALS****Trinity Sunday**

Trinity Church, Dexter Township, Minn. Offering: \$376.44. N. E. Sauer, pastor.

**Third Sunday after Trinity**

St. Paul's Church, Tp. Eldorado, Wis. Offering: \$160.46. W. A. Wojahn, pastor.

**CHANGE OF ADDRESS****Pastors**

Meier, Donald, 775 Milford St., R.F.D.6, Watertown, Wis.

Schaadt, John, 12 - E. Wisconsin Avenue, Tomahawk, Wis.

Schulz, Alvin E., Post Office Box 782,  
Montrose, Minn.  
Teacher  
Schroeder, Martin D., 236 North Farragut  
Street, Bay City, Mich.

**ACKNOWLEDGMENT AND  
THANKS**  
Northwestern Lutheran Academy has  
received a contribution in the amount of

\$100.00 for its educational purposes from  
Mr. R. F. Neubert, Mankato, Minn. We  
wish to express our heartiest thanks.  
R. A. FENSKE.

**TREASURER'S STATEMENT**  
July 1, 1955, to May 31, 1956

Receipts	
Cash Balance July 1, 1955.....	\$ 59,326.47
Budgetary Collections .....	\$ 1,600,396.05
Revenues .....	287,227.25
<b>Total Collections &amp; Revenues.....</b>	<b>\$ 1,887,623.30</b>
Non-Budgetary Receipts:	
Luth. S. W. C. — Prayer Book .....	519.50
Miscellaneous .....	2,200.00
<b>Total Receipts .....</b>	<b>1,890,342.80</b>
	<b>\$ 1,949,669.27</b>
Disbursements	
Budgetary Disbursements:	
General Administration .....	116,497.65
Theological Seminary .....	64,204.28
Northwestern College.....	187,766.49
Dr. Martin Luther College....	219,387.73
Michigan Luth. Seminary ....	127,054.34
Northwestern Luth. Academy ..	65,539.74

Winnebago Teacher Program .....	42,689.94
Home for the Aged .....	35,277.77
Missions—Gen. Admistration .....	
Home Missions .....	154.44
Foreign Missions .....	502.12
Indian Mission .....	196,586.95
Colored Missions .....	48,258.84
Home Missions .....	613,473.28
Refugee Mission .....	53,438.44
Madison Student Mission .....	23,789.34
Rhodesia Mission .....	47,293.99
Lutheran S. W. C. .....	9,951.76
Japan Mission .....	7,687.54
Winnebago Luth. Academy .....	2,750.00
General Support .....	80,989.70
Indigent Student Support ....	1,810.00
Board of Education .....	14,115.60
Depreciation on Institutional Buildings .....	34,393.24
<b>Total Budgetary Disbursements .....</b>	<b>1,993,613.18</b>
<b>Deficit Balance May 31, 1956....</b>	<b>\$ 43,943.91</b>

**COMPARATIVE STATEMENT OF BUDGETARY  
COLLECTIONS AND DISBURSEMENTS**

	For period of July 1 to May 31		
	1954 - 5	1955 - 6	Increases
Collections .....	\$ 1,474,675.08	\$ 1,600,396.05	\$125,720.97
Disbursements .....	1,787,455.80	1,993,613.18	206,157.38
<b>Operating Deficit .....</b>	<b>\$ 312,780.72</b>	<b>\$ 393,217.13</b>	<b>\$ 80,436.41</b>

**ALLOTMENT STATEMENT**

Districts	Comm.	Receipts	Allotment	Deficit	Per- cent
Pacific Northwest .....	1,454	\$ 10,386.13	\$ 13,328.26	\$ 2,942.13	77.92
Nebraska .....	6,735	56,930.82	61,737.50	4,806.68	92.21
Michigan .....	23,152	202,366.75	212,226.63	9,859.88	95.35
Dakota - Montana .....	7,283	57,205.71	66,760.87	9,555.16	85.68
Minnesota .....	38,739	255,754.49	355,107.50	99,353.01	72.02
Northern Wisconsin .....	45,851	321,313.35	420,300.76	98,987.41	76.44
Western Wisconsin .....	48,840	311,169.39	447,700.00	136,530.61	69.50
Southeastern Wisconsin .....	47,909	361,869.31	439,165.76	77,296.45	82.39
Arizona - California .....	2,899	18,190.57	26,574.13	8,383.56	68.45
<b>Totals .....</b>	<b>222,862</b>	<b>\$ 1,595,186.52</b>	<b>\$ 2,042,901.41</b>	<b>\$447,714.89</b>	<b>78.08</b>

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**  
For May, 1956

For Lutheran Spiritual Welfare Commission	
Memorial wreath in memory of Capt. Herman A. Matthees, by relatives and friends .....	\$ 15.00
	\$ 15.00
For Missions	
Young Peoples Society of St. Paul's Church, Hurley, Wis. \$	5.00
N. N., Lincoln, Nebr. ....	150.00
Memorial wreath in memory of Mrs. Wanda Harmel, sent in by Rev. M. H. Eibs.....	30.00
Trip parish Sunday School Children, Doylestown, Wis. ..	15.00
Augusta Wolter, Mankato, Minn. ....	10.00
Memorial wreath in memory of Mrs. Rudolph Kilgas, given by St. Paul's Ladies Circle, Tacoma, Wash. ....	28.00
St. John's S. S., Montebello (sent in by Mo. Synod)....	42.35
Memorial wreath in memory of Anna Meyer, by Mr. and Mrs. H. W. Kirschenstein .....	2.00
	\$ 282.55

For Special Building Collection	
N. N., Ogden, Utah .....	\$ 10.00
Memorial wreath in memory of Arthur Harold Grunwald, by Rev. and Mrs. Walter Kleinke .....	2.00
Memorial wreath in memory of Pastor Harold Grunwald, by Trinity Lutheran Church, Kiel, Wis. ....	25.00
	\$ 37.00
For Church Extension Fund	
Memorial wreath in memory of Arthur Zink, given by Mr. and Mrs. Fred Buch .....	\$ 1.00
Memorial wreath in memory of Mrs. Wanda Harmel, sent in by Rev. M. H. Eibs .....	2.00
Memorial wreath in memory of Mrs. Charles Kussow, and Frank Lemke, sent in by Rev. and Mrs. H. J. Lemke ..	6.00
Memorial wreath in memory of Mrs. William Kriehn, given by Rev. and Mrs. H. Lemke .....	3.00
Memorial wreath in memory of Jerry D. Schaack, sent in by Rev. M. H. Eibs .....	3.00
	\$ 15.00

C. J. NIEDFELDT, Treasurer.

S-N  
Rev. William Fischer  
5668 North 68th Street  
Milwaukee, Wisconsin

May 55 56  
57

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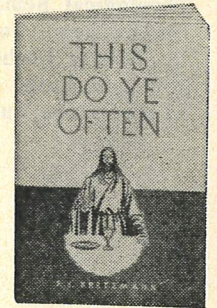
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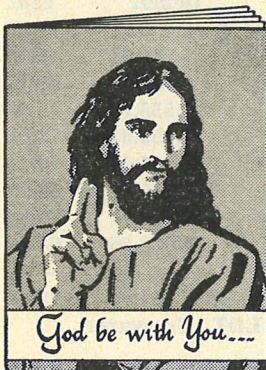
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