

# LUTHERAN

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





# BRIEFS by the Editor

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The plight of many church-related colleges has not gone by unnoticed by the men who possess money. It is true that many such colleges are having difficulty keeping their doors open. Taking note of this, a large group of churchgoing businessmen, educators, and other professional leaders announced that they are starting a program to pump more life — and money — into the church-linked colleges. They formed a new National Committee of Churchmen for Church Colleges, of which Milburn P. Akers, executive editor of the *Chicago Sun-Times*, is national chairman. It is claimed that the church-related colleges were the rule in the early days of American life. These were swallowed up or taken over by states since their founding. Chairman Akers said that the committee wouldn't do any direct money raising itself but would undertake to create "a climate of opinion that will encourage gifts to churches and colleges."

\* \* \* \*

At the annual summer conference at Kingston, N. J., the Seventh Day Adventists are noting the influence of TV. They were told by speakers that Americans will ultimately become "chairbound, shortsighted, and speechless" from watching television from childhood up. Arthur J. Patzer said "This monster (television) is sitting in the front room of American homes spewing out its venom with crippling and destroying effects." He charged that television has "interfered with schooling, kept children from learning to read and write, weakened their eyesight, softened their muscles, aroused morbid emotions, glorified crime, caused juvenile crime, started domestic quarrels, loosened morals and made people lazy." Quite an array of sins. Many are true to the fact, no doubt.

\* \* \* \*

The Pope is willing to enter the company of the United Nations as a

full-fledged member. The Vatican believes that it has much in its possession that would be of invaluable worth to the members of the United Nations. In fact, the Pope claims that the Vatican might contribute more to world peace "if its voice were allowed to be heard more fully in great international bodies." Seems to us, however, that if the Vatican has anything to contribute toward peace or any other important world venture, every lane for communicating this to the world is open to it. And if the Vatican really had something big, it would catch the ear and eye of the world without becoming a member of the United Nations.

\* \* \* \*

Italy has no freedom of religion and worship. In Aprilia, Italy, members of the Protestant Church of Christ worshiped there on Tuesday evening under protection of the national police. But the minister said that somebody threw in some sneezing powder. Several hundred Italians shouting, "Go away, infidel!" broke up a meeting of about 80 persons and wrecked the church quarters in a private home Monday night. The minister was Gerald Paden of Lubbock, Texas.

\* \* \* \*

Other church bodies are also having their troubles getting enough young men to prepare for the work in the kingdom. During the sessions of the Church of the Brethren it was voiced several times that there is a great lack of capable young men who are preparing for work in the church. Paul M. Robinson, president of the denomination's seminary in Chicago, declared that his institution's slightly decreased enrollment illustrates a "serious deficiency." Some delegates strongly urged that churches return to their earlier practice of calling young men to the ministry rather than waiting for them to volunteer.



# Editorials

**Southern Baptists and the National Council of Churches**      The *Christian Century* has of late been running articles from the pens of representatives of churches and denominations which have held themselves aloof from the National Council of Churches. Most Protestant denominations in our country, with some notable exceptions, have joined that "ecumenical" body. It irks the *Christian Century* and, of course, the National Council of Churches itself that such a large, influential, and fast-growing body as the Southern Baptists have refused to affiliate.

An unofficial writer for the Southern Baptists gives reasons for not joining. Some of the reasons for it are well put. We quote in part:

"A Southern Baptist seeks unity on a maximum and not a minimum basis. He sees no gain in draining half of a soldier's blood out of his body before he joins ranks for the strenuous encounter with the enemy. Men are moved and solidified by great beliefs. Unless things tremendously matter to men, they will not become either living or dying martyrs. The thrust of a movement depends on the proportion and power of the convictions that project, propel and preserve it. Modernism has never generated a fervent, enduring, epoch-making enthusiasm. Loosely held strong beliefs and tenaciously held loose affirmations are equally futile. Christianity has never been vital when its faith was vitiated. A Southern Baptist Christian seeks the unity of a great faith." Appended to this is a reference to Jude 3, which exhorts to the contending for the faith once delivered to the saints.

What this Southern Baptist writes in the above quotation is a polite way of saying that the National Council of Churches has no real convictions and that it has vitiated the Christian faith. That certainly is a correct and realistic appraisal of that unionistic body.

The Council of Churches was organized to get all the churches together, to form one big church in place of the many splinter churches. The writer is of the opinion that it will have just the opposite effect. He writes: "Overzealous ecumenical manipulations will prove not only abortive but divisive in a free society." — "The council of churches will be accepted as another denomination." That is exactly what it is.

Another statement is worth noting. He says of Southern Baptists: "Their greatest success is in those areas where they are most distinctive." There is an important practical truth for us Lutherans in this. There seems to be a mad rush to soft-pedal the distinctive Lutheran doctrines, to stress the area of agreement and to minimize the doctrinal differences. This is prompted partly by the desire, conscious or unconscious, to escape the charge of narrow-mindedness and partly by the belief

that the Lutheran Church will be made more attractive to others and that it will grow much faster if that policy is adopted. That is a delusion and a snare. If the Lutheran Church follows that policy, it will eventually dig its own grave. The only real appeal which it has is its ability to say with Paul: "We can do nothing against the truth, but for the truth."

I. P. F.

\* \* \* \*

**We Cannot Forget**      The year 1706 — 250 years ago — was not a particularly happy one. Europe was convulsed by one of its periodic wars into which the American Colonies were also drawn. From the Urals of Russia to Fort Vincennes, Ind., mercenaries, national armies, and squadrons of ships were on the move. There was hardly a spot of land which knew the way of peace.

It was a fitting moment that during the ways of war, a new venture of peace should be born. There was a small dot on the map along the southeastern coast of India called Tranquebar, a trading station flying the royal flag of Denmark. There two German missionaries, Bartholomew Ziegenbalg and Heinrich Pluetschau, disembarked to bring tidings of peace to the heathen of India. The date was July 9, 1706. This is a date never to be forgotten in the history of missions — the birth day of Lutheran foreign mission work.

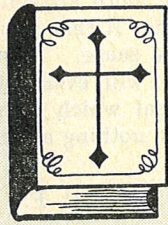
The obstacles our trail-blazing missionaries had to overcome were formidable. Hindu temples dotted the landscape, the terrible caste system was impregnable, and the tyranny of Hindu priests over the natives was absolute. At every step they were opposed by the Danish governor of the province. Ziegenbalg never wavered. Within a year he had translated Luther's Small Catechism into Tamil, the language of the natives. Converts at first were few, but it could be reported a century later that 19,340 persons had been brought into the Church.

Though the mission founded by Ziegenbalg unfortunately ceased to function about a hundred years after his death, this first missionary enthusiasm led to the founding of numerous other missions by groups of Lutherans who banded together into what were called "Mission Societies." In fact the first missionaries of our Wisconsin Synod had their roots in one of these "Mission Societies." So the tiny fire lit by two German missionaries blazed throughout the world.

It is, we know, small tribute to inscribe on the pages of this Lutheran church paper: July 9, 1706. A far greater tribute in our midst is our foreign mission work. On this 250th anniversary we can look over our foreign mission fields where the seeds of peace are sown — and we pray God to fill us with an undying love for the souls of those who sit in darkness. In Japan, in Rhodesia, in Nigeria they await the consolation of the Gospel. In this anniversary year let us open heart and purse that they might get it. It is the old tragic story of the buried talent in twentieth century dress if the spirit of Ziegenbalg and Pluetschau were to languish among us.

JAMES P. SCHAEFER.





# Studies in God's Word

## ETERNITY

### Hell

(Third Continuation)

THOSE who raise the objection that the endlessness of hell punishment conflicts with God's love and with His justice, also maintain that the Bible does not teach the eternity of damnation. They say that words like "eternal," "everlasting," "forever" and others indicate no more than a long period of time, just a long duration, but not necessarily endlessness. — We shall have to look at a few of their prooftexts.

They refer to the Lord's instructions regarding the Passover: "This day shall be unto you for a memorial; and ye shall keep it a feast unto the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (Ex. 12:14). There, they say, anybody can see that *forever* does not mean *without end*. They cite also another verse from the same chapter: "Ye shall observe this thing for an ordinance to thee and to thy sons for ever" (v. 24). We readily grant that *forever* in these verses does not extend into eternity, because the text itself indicates to what period of time the word is here applied. It says: "throughout your generations." When those generations come to an end, then also the *forever* will come to an end with them; but as long as those generations are going, they will be under obligation to observe the Passover.

We look at another case. If a Hebrew slave preferred to stay with his master, instead of claiming his freedom in the Sabbatical year: "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever" (Ex. 21:6). It is evident from the situation that *forever* here does not mean throughout eternity, but as long as the slave shall live. But during the lifetime of the slave the *forever* applies to every moment up to the last breath of the slave.

Thus it is some qualifying remark in the context which limits the extent

of the *forever*. If the *eternal, everlasting, forever*, and similar expressions, when used of hell punishment, are to be understood in a limited sense, then some limiting modifier must be pointed out. But no such modifier occurs in any of those passages. — Yet the opponents insist that *forever* must be understood in a limited sense in connection with hell.

Isaiah, in reference to the desolation of Judah caused by hostile forces, speaks about the vengeance which God will wreak on the enemies of His kingdom: "And it shall come to pass in that day, that the Lord shall punish (Hebrew: visit) the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days *they shall be visited*" (Isa. 24:21, 22).

— They say that the last clause means that the prisoners will be set free. Does *to visit* mean to set free?

We all know that there are different kinds of visits, some pleasant, some not so. The visit of a dear friend is different from the visit of a tax-collector. Also in the Bible the word *visit* is used in different ways. When Jesus had raised the youth of Nain from the dead, the people glorified God and said, "God hath *visited his people*" (Luke 7:16). That was an altogether different visit from the one announced in the conclusion of the Ten Commandments, "visiting the iniquity of the fathers upon the children" (Ex. 20:5). What does *visit* mean in the Isaiah passage? The first time it clearly means punishment, as also the King James Bible translates the word. And then Isaiah says that after many days they will still be visited. (The Jewish translation simply says: "After many days shall they be *punished*.") After many days their punishment will still go on.

The opponents of the doctrine of everlasting punishment point to the word "regeneration" in Matt. 19:28,

maintaining that the word here means a change for the people in hell, and thus an end of their punishment. The situation was this: Peter asked, "We have forsaken all, and followed thee: what shall we have therefore?" Then Jesus answered him: "Ye which have followed me, in the *regeneration* when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:27, 28). Jesus is not speaking about anything that will take place in hell some time after Judgment Day, but is referring to that day itself, and to the tremendous change which it will usher in.

Also the word *restitution* (in Acts 3:21) does not refer to any change in hell, but to the redemption of which "God hath spoken by the mouth of all his holy prophets since the world began."

We look at one more argument. They point to passages which say that all things will be put under Jesus' feet. Read, for instance, I Cor. 15:27, 28; Eph. 1:10, and others. We print out in full Phil. 2:9-11: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." — Now it is true, here things under the earth are mentioned. These people will also bow the knee and will confess that Jesus is the Lord. The question, however, still remains: will they do it of their own accord in faith? or will they be forced to do it against their will? We do not have to guess at the answer; the second Psalm answers the question for us. The Psalm sings about the King whom the Lord has set upon His holy hill of Zion. All people will have to acknowledge Him; but they will do so in a different spirit. About some the Psalmist says: "Thou shalt break them with



a rod of iron; thou shalt dash them in pieces like a potter's vessel" (v.9). About others he sings: "Blessed are all they that put their trust in him" (v. 12).

In concluding this part of our study we add one thought. Damnation in hell will be as endless as will

be life in heaven. If eternal damnation is denied, then also eternal life is made doubtful. Think of the closing verse in Jesus' description of the final judgment: "And these shall go away into *everlasting* punishment; but the righteous into life *eternal*" (Matt. 25:46). Both run

parallel. (Read also Matt. 3:12; John 3:36; Dan. 12:2.)

So far we have studied only some more or less external questions about hell. But what will hell itself be like?

(To be continued)

J. P. M.

## A Word to the Layman

WE are, in our Synod, amid a time of conventions, both district and synodical. This brings to mind the remark of a layman, spoken seriously and in good will, that it was almost a useless procedure for lay delegates to be present at such gatherings because most of what went on was beyond the scope of their knowledge and experience. The opinion was supplemented with a parallel — that in the gatherings of other trades and professions only those completely familiar with the specific line of endeavor, the specialist, the expert, attended. At a convention of electrical engineers only those trained and competent in electrical engineering were present. Since the pastors were the specialists in the field of theology, since they had a full understanding of the work, since they did most of the talking and deciding, they might as well by themselves take care of all our church, our synodical, business.

The pastors are not to be completely excused in this that they often tend to speak and deal with each other at our church gatherings, not necessarily so much as a matter of vanity and social exclusiveness, but rather as a result of being in the same work and knowing each other as personal friends. The pastors could indeed make more of an effort to keep the layman in mind when we meet together. Be that as it may, we still could not allow the parallel, and to leave everything to the clergy in running the church would be detrimental to our spiritual interests.

One might work on an assembly line soldering a connection on a television set without knowing the least bit about the mysteries of electronics

— he does not need the technical knowledge of the expert — but one cannot gain everlasting life without knowing something, in fact a good deal, about the mysteries of the Gospel, the specific doctrinal knowledge of the specialist in the field, the pastor. There is only one God, there is only one Savior, there is only one faith unto salvation, there is only one way to heaven for us all. Though there may be a difference in vocabulary, though there may be a difference in depth of understanding and comprehension, though there may be a difference in ability to apply Biblical knowledge, yet basically the belief is the same and must be known and accepted by all for everlasting life. In the church field we do not have a division of interest. We all are seeking the same end. What is the concern of the pastor is also the concern of the layman because we are united and "joined together in the same mind and in the same judgment."

But there is further reason why our laymen should earnestly participate in our conferences and conventions, a very urgent reason. Our Lord has said unto all of us, "Go ye into all the world, and preach the gospel to every creature." No definite instructions were given as to how this was to be done in the organizational sense. Some, true enough, were to be specially called and set apart as public servants, preachers of the Gospel, but the basic relationship between all believers was to be this, "Neither be ye called masters: for one is your Master, even Christ." The elders, the pastors, the leaders, were never to become "lords over God's heritage." All believers were ever to remain brethren together.

However, in carrying out the work of preaching the Gospel, the Church found that for the sake of good order and decent procedure a certain amount of organization was desirable. In that connection certain ones were elected to carry out specific tasks. They became officials. In Christian liberty this was well and good, but it gave occasion to the flesh. Just the opening it needed. This permissible organizational procedure was distorted and warped into a hierarchical development — some became masters, hence arose the papacy, the rule of the clergy alone over all the church.

The flesh hasn't changed. We are not rid of the inclination to rule, the lust for power to lord it over others. Even though our synodical forms were perfect, we still would always have to be constantly on guard and fight against the weakness of the flesh to disturb and destroy the basic relationship of being brethren together. That is why our laymen should be very conscious of their position in the church, jealously guard their prerogatives, and conscientiously carry out their function as brethren together with their pastors, coworkers in the Gospel, "fellowhelpers to the truth."

As a church body, we are organized so that there is approximately equal representation of clergy and laity at our conventions, with this definitely in mind that a hierarchical development be prevented. We don't want anything akin to papal tyranny in our church. We will be spared that abomination if our laymen with interest and zeal participate in our district and synodical activity.

G. S.





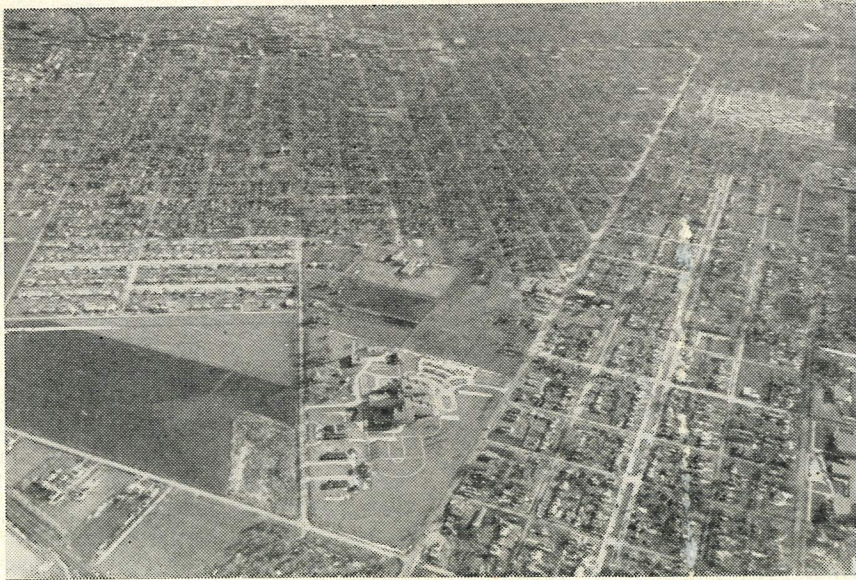
## News from our Mission Fields

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

MATTHEW 28, 20

### We Plant

**I**F you look closely at the aerial view of Mission Town, U.S.A., you will find a boulevard, at the bottom right, extending midway to the top right of the photo. At the end of this street is our mission, strategically placed in a new and growing residential area. But one cannot spot mission projects from



Mission Town — U.S.A.

the air. One must get down to earth and make a house to house canvass. It is here that we meet the churched and the unchurched, and find in both groups prospects for mission work and future members of our congregations.

In one recent survey among 150 homes in the shadow of our church spire we found 35 families with no church affiliation. As yet not one of these families has accepted our invitation to attend our services. This isn't unusual. But the Seed of the

### HOW DO OUR MISSIONS GROW?

Word has nonetheless been sown. Some day there will be some fruit — in fact there has already been some fruit. On one canvass card we noted the comment of the head of the house: "When the weather is better we shall attend." The husband who spoke these words suffered a heart-attack two days later. Your missionary was able to bring him

The missionary may plead thus with the prospective member: "To take this course does not place you under obligation to join our church. We think it only fair that you hear first what our church teaches. I'd be most happy to tell you, as I have others, God's wonderful plan of salvation for sinners. After you have heard the story, then you will be able to decide for yourself what church you will want to join. I'll do most of the work for you. You certainly have nothing to lose! If you and I were planning a trip to the moon, we'd surely make extensive plans for that flight, wouldn't we? Now one of these days you and I will die and soar to world's unknown and see Christ at His judgment throne. Are you ready for that flight? Our class begins tomorrow night at 7:00 o'clock and lasts only one hour. Why don't you think about coming? Before I leave I want to make you a promise that goes with our lecture course: This is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent."

With the prospects that the missionary himself discovers and those timesaving leads given him by members who know of unchurched friends and relatives, he now has a list of prospects that he can work with individually or in a membership class. Here he will plant and water with the Good Seed of the Word and the Living Water of the Gospel and then await the harvest.

### But God Giveth the Increase

The best leads, however, will always be those who, thirsting for righteousness, are directed to our church by the Holy Ghost — who calls, gathers, enlightens, and sanctifies the whole Christian Church on earth and keeps it with Jesus Christ

the comfort of the Gospel on three occasions before his sudden death.

### We Water

After such a survey, which hardly ever brings immediate results, the more difficult follow-up calls must be made by the missionary. He invites them again and at this stage tries to interest the prospect to enroll in a church-membership class or series of lectures on the teachings of the Bible.



in the one true faith. Let us illustrate this with a true story. After one of our services I invited a guest to sign our register. She declined by saying that she would be in church every Sunday hereafter and would join our church.

**The Holy Ghost Recommends  
Our Church**

We have asked this our newest member to tell you her own story — “At the age of 17 I took instructions to join the Roman Catholic Church. I was married in the Catholic

Church that same year. Three years later I was divorced and therefore excommunicated from the Church. I was lost, for I believed then that it was the true Church, and it bothered me very much to lose the rights of receiving the sacraments.”

“Later on I remarried again and God blessed me with two healthy boys. Then I knew that I had to find the true Church so that I could give my children the right faith by which to live, as well as myself. So I prayed to God that I would find the true faith. I started out one



**Our Newest Members**  
**Mrs. Harris and Sons,**  
**Monte and Gregory**

**The Voice Of The C.U.C.**

**REPORT OF THE STANDING COMMITTEE ON MATTERS OF  
CHURCH UNION TO THE NINE DISTRICTS OF THE  
JOINT SYNOD OF WISCONSIN AND OTHER STATES**

When our Synod at its Saginaw Convention resolved to hold a recessed convention during August of 1956, it did so, in part, to give The Lutheran Church—Missouri Synod an opportunity to express itself on our Synod's resolutions in its 1956 convention. Our Synod at the same time instructed its Standing Committee on Matters of Church Union to “evaluate any further developments in the ensuing year” and to present this evaluation to the nine Districts at their 1956 biennial conventions.

To carry out this assignment your standing committee arranged to attend the convention of The Lutheran Church—Missouri Synod at St. Paul, Minnesota, June 20-30. Seventeen of the nineteen members of the committee found it possible to do so, most of them attending practically all of the sessions of this convention.

In the evaluation which your committee is here with presenting it desires to call attention to three areas in which The Lutheran Church—Missouri Synod passed resolutions which in the opinion of your committee call for earnest consideration on the part of our Synod at its recessed convention in August.

**I. Resolutions declining membership in the Lutheran World Federation.**

**A. Resolution 11, Committee 3:**

*WHEREAS, The Constitution of the Lutheran World Federation clearly indicates to us that the nature and purposes of the Lutheran World Federation are such that they promote cooperation of the member churches in actual church work, e.g., joint missions and educational endeavors; and*

*WHEREAS, The doctrinal basis (Article II) of the constitution of the Lutheran World Federation does not insist on full confessional agreement on the part of member churches; and*

*WHEREAS, Such cooperation would involve us in a union in spiritual matters with groups not in doctrinal agreement with us; and*

*WHEREAS, All of these points are clearly and more fully set forth in the committee report on the Lutheran World Federation; therefore be it*

**RESOLVED, a) That The Lutheran Church—Missouri Synod respectfully decline the invitation to become a member of the Lutheran World Federation; and be it further**

**RESOLVED, b) That Synod express its willingness to meet with official representatives of the Lutheran World Federation to discuss all points in question; and be it**

Sunday morning in February with my two-year-old son, intending to go to the Methodist church. But as I drove by the Christ Ev. Lutheran Church, something told me that this was the church I was looking for. So we went in and the sermon for that Sunday was taken from John 15: 9-17. This was the good news I was waiting to hear. In those Bible passages were the answers to many of my questions. I was so impressed that when the pastor asked me to sign the guest register I told him that I wanted to join the church. Soon after he visited me in my home. I started taking instructions. Since I began taking instructions a completely new world has opened for me. I am so thankful to God for blessing me with His true Word.”

**High Hopes for a Harvest**

Our hopes are high for a good harvest in Mission Town, because the Holy Ghost has recommended our church. But where is Mission Town? It is the town in which you live, fellow Christians! There is where you are to do mission work. Your pastor in your church preaches the unadulterated Gospel — God's power of salvation. It is the only power that can save sinners. Ought you not then recommend your church, support it and defend it? That is how our missions grow. “So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.” I Cor. 3:7.

W. R. HOYER.



RESOLVED, c) *That our Committee on Doctrinal Unity in the Lutheran Church represent The Lutheran Church—Missouri Synod in future meetings with the officials of the Lutheran World Federation; and be it further*

RESOLVED, d) *That we thank the committee on the Lutheran World Federation for its work.*

**B. Our Evaluation:** We not only find ourselves in full agreement with the action taken and the principles on which this action was based but also find it heartening that these principles were clearly set forth and that this action was taken by the Missouri Synod Convention with only twelve dissenting votes.

## II. Resolutions pertinent to the Common Confession.

### A. Resolution 13, Committee 3:

Subject: THE COMMON CONFSSION

WHEREAS, *The Common Confession represents a sincere attempt on the part of Synod to achieve unity of doctrine with the American Lutheran Church; and*

WHEREAS, *Honest and painstaking scrutiny of both Part I and Part II of the Common Confession has revealed nothing in conflict with the Sacred Scriptures and the Lutheran Confessions; and*

WHEREAS, *It appears from recent historical developments that the Common Confession can no longer serve as a functioning union document; therefore be it*

RESOLVED, *That hereafter the Common Confession (Part I and II) be not regarded or employed as a functioning basic document toward the establishment of altar and pulpit fellowships with other church bodies, and be it further*

RESOLVED, *That the Common Confession, one document composed of Parts I and II, be recognized as a statement in harmony with the Sacred Scriptures and the Lutheran Confessions.*

### Resolution 14, Committee 3:

Subject: FUTURE STATEMENTS OF DOCTRINE

WHEREAS, *Several memorials submitted to this convention express the opinion that the authors of the Common Confession should have made fuller use of antithetic statements; and*

WHEREAS, *In the future statements of doctrine may conceivably be prepared; therefore be it*

RESOLVED, *That we recommend to the committees preparing doctrinal statements to take note of these observations.*

### Resolution 16, Committee 3:

Subject: MISINTERPRETATION OF DOCTRINAL DOCUMENTS

WHEREAS, *Dissatisfaction has been expressed in and outside of our Synod in regard to various doctrinal documents approved by Synod; and*

WHEREAS, *Such dissatisfaction seems to rest on the charge of inadequacy and lack of clarity in the doctrinal statements concerning election, objective justification, conversion, and the inspiration of the Scriptures; therefore be it*

RESOLVED, *That we reject any and every interpretation of documents approved by Synod which would be in disagreement with the Holy Scriptures, the Lutheran Confessions, and the BRIEF STATEMENT.*

**B. Our Evaluation:** It is our conviction that the resolution (No. 13) "that hereafter the Common Confession (Parts I and II) be not regarded or employed as a functioning basic document toward the establishment of altar and pulpit fellowship with other church bodies" in essence supplies the action which our Synod specifically requested in its objections to the

## Why Avoid Them?

THIS question is asked with reference to those mentioned in the familiar passage Rom. 16: 17, 18, which reads as follows: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Some answer this question by taking the position that this passage tells us we must avoid them because they are unbelievers. They limit its application strictly to such who either have been proved to be unbelievers in what they say and do, or are adherents of bodies that do not profess Christ as the Savior of mankind. They hold up their hands in holy horror at the mere suggestion of applying the "avoid them" to entire organizations in which we are willing to admit that there are members of the communion of saints, that is, believers in Christ. They base their contention on the words of verse 18: "They that are such serve not our Lord Jesus Christ, but their own belly." They take them to mean unbelievers only.

But what do these words actually mean? In themselves they are nothing more than an excellent description of the activities of the Old Adam in us; for in Rom. 7:25 Paul describes himself according to his old nature in terminology very similar to these words. It is the very same Paul, writing in the very same letter, to the very same people addressed in Rom. 16:17, who says of himself in Rom. 7:25 that with the flesh (he could also have used the word 'belly') he is serving the law of sin. He uses the very same verb as in 16:18 for the word 'serve' (which means to serve in the sense of being a slave to) in his statement in 7:25.

It concludes his classic description of the most strange and contradictory simultaneous existence of two natures in a Christian. The one is the old man, who does not serve



Missouri Synod's 1950 resolutions on the Common Confession. We feel that this evaluation is confirmed by the whereases of this resolution and by the manner in which their wording\* was explained by members of Floor Committee 3. Further confirmation, at least as far as the doctrinal statements concerning election, objective justification, conversion, and the inspiration of the Scriptures are concerned, is found in the fact that Resolution 16 rejects any and every interpretation on those points which would be in disagreement with the Brief Statement. We also note Resolution 14, which recognizes the desirability of antithetical statements.

### III. Resolutions on Intersynodical Relations.

#### A. Resolution 15, Committee 3.

Subject: INTERSYNODICAL RELATIONS

WHEREAS, *The Lord of the Church has graciously and abundantly blessed the bond of fellowship between the constituent synods of the Synodical Conference; and*

WHEREAS, *There seems to be mutual recognition of each synod's willingness to accept the pronouncements of Scripture as final; and*

WHEREAS, *However, strained relations exist because each synod maintains its position to be that of the Scriptures even though there are very obvious differences of interpretation and practice; and*

WHEREAS, *There are definite indications from groups and individuals in all constituent synods that definite severance of the bond of fellowship because of present conditions would be inadvisable and premature; and also not in accordance with the pronouncements of Scripture; and*

WHEREAS, *A plea has been presented by some of our affiliated synods in Europe and the affiliated Evangelical Lutheran Church of Australia to seek to avert any breaking off of relations, at least to take no action toward that end before the suggested conclave of theologians has been held; therefore, be it*

RESOLVED, a) *That we express our regret over any lovelessness or lack of brotherliness on our part in our intersynodical relations, and that we ask God graciously to forgive us for the sake of Jesus Christ, our Savior; and be it further*

RESOLVED, b) *That we gratefully acknowledge every fraternal expression of concern and guidance in matters of doctrine and practice, which has come to us in meekness and love from our brethren in the Synodical Conference, and make every effort to avoid that which is wrong and to become more firmly established in that which is right; and be it further*

RESOLVED, c) *That we plead with the sister synods that they accept our fraternal expressions of concern in regard to them in the same spirit and that they earnestly evaluate each action they propose in the light of definite direction and justification for the same from God's Word; and be it further*

RESOLVED, d) *That for mutual edification we earnestly suggest that all members of the Synodical Conference study and work together toward the goal of producing jointly, one clear, comprehensive statement concerning doctrine and practice for today on the basis of Scripture and in dynamic conformity with the Lutheran Confessions; and be it further*

RESOLVED, e) *That we commend our synodical president, Dr. John W. Behnken, for appointing the study committees requested by the Synodical Conference, and that we encourage use of the findings of these committees in the preparation of the document mentioned above; and be it further*

RESOLVED, f) *That we encourage the resolution of the Synodical Conference to be carried out among us, namely, that "the issues which disturb the unity of the Synodical Conference be thoroughly discussed and considered on the basis of God's*

### WHY AVOID THEM?

the Lord Jesus Christ at all, but is completely sold under sin and a slave to it (Rom. 7:14). The other is the new man, who delights in the law of God (Rom. 7:22). Certainly Paul is not denying the existence of this new man in his heart and classing himself as an unbeliever when he depicts himself as being in complete slavery to the law of sin according to the flesh. Similarly, the expression "serving not our Lord Jesus Christ, but their own bellies" describes the doings and teaching of those causing divisions and offenses as coming entirely from the old flesh (for that is the real meaning of the word 'belly' in this connection) still found also in the Christian even though he has faith. So this passage is not telling us to "avoid them" because they are unbelievers.

Why, then? The text gives only one reason. Paul, who had just as much Old Adam in him as anyone else, kept under his body or flesh and brought it into subjection in his personal life (I Cor. 9:27), lest he become a castaway. He did this also as a teacher, lest others be led astray. So his teaching, preaching, and practice were not according to the Old Adam and contrary to the doctrine, but according to the doctrine and contrary to the Old Adam. It was the opposite at the points of offense in the case of the division makers. Their Old Adam was out of hand in things they taught and practised. In the misguided judgment of the flesh and perhaps with deep fleshly sincerity they defended and propagated errors whatever they may have been. They did it with great zeal, in the blind fervor of conviction born of the flesh, and very convincingly as far as the unwary were concerned, who stood in great danger of being deceived into following them by the "good words and fair speeches" they employed. For that reason they were to be avoided. God wants His Word to be followed faithfully in the Church in all things according to the doctrine of the Lord Jesus and not the reasoning of the flesh. The upholding of that

\* The phrase "historical developments" was explained as referring not only to the American Lutheran Church's turning in a different direction, but also to objections to the Common Confession in Missouri Synod circles and sister synods.



Word . . . in (1) joint meetings of the theological faculties; (2) mixed pastoral conferences; and (3) other smaller groups"; and that the results of these discussions also be made available to the committee representing our Synod in the formulation of the proposed document; and be it further

RESOLVED, g) That our Committee on Doctrinal Unity be authorized to represent The Lutheran Church—Missouri Synod in drawing up such a document in conjunction with a similar committee from each of the constituent bodies of the Synodical Conference; and be it further

RESOLVED, h) That we agree not to enter discussions or negotiations with other Lutheran synods without having informed the sister synods of the Synodical Conference of our intentions and without having invited and urged them to join with us in these discussions; and be it finally

RESOLVED, i) That we urge all our members individually and all our congregations collectively to pray fervently that we and all our sister synods may act in this time of tension in complete conformity to God's Word and will and in a hearty and helpful spirit of Christian love.

#### Resolution 17, Committee 3.

Subject: CLARIFYING OUR POSITION ON FELLOWSHIP, PRAYER FELLOWSHIP, AND "RELIGIOUS UNIONISM."

WHEREAS, Synod has spoken clearly and unambiguously on fellowship, prayer fellowship, and unionism, and

WHEREAS, However, implications and interpretations have been attached to these expressions of Synod which have disturbed the consciences of some; therefore be it

RESOLVED, That the joint theological faculties of Synod be requested to furnish comprehensive studies on these matters, and to make them available to the members of Synod at least one year prior to the next convention of Synod in 1959.

#### B. Our Evaluation:

1. Resolution 15 specifically lists our Synod's Saginaw resolutions as one of the items to which it is addressed. We are heartened by the frankness with which it is acknowledged that strained relations exist between our Synods because there are very obvious differences of interpretation and practice, but even more by the conciliatory tone which pervades the entire report and which becomes particularly evident in points a) and b) of the resolution.
2. In making this acknowledgment we bear in mind, however, that many of the controversial issues listed under 1, b) of our Synod's 1953 resolutions in themselves still remain wholly unresolved by this reply of the Missouri Synod. We call attention to the fact that specific resolutions were passed by the St. Paul convention which show that the sister synod's position on issues such as Scouting, military chaplaincy, and prayer fellowship has not undergone any change. It is our understanding that the various measures and forums proposed in points c), d), and f) of Resolution 15, and including any conclave of theologians referred to in its last whereas, are meant to allow for a full discussion also of these as well as other unresolved issues.
3. In making these proposals, the sister synod expresses an earnest desire of reestablishing the former unity of spirit. In the light of all that has been presented in this evaluation, we are of the conviction that our Synod ought not to close the door to further discussions at this time. We will need to determine which particular forum of those proposed would in our judgment seem to hold out the greatest hope of success in resolving the issues still remaining. It is also our conviction that while we prayerfully await the outcome of these added efforts at attaining unity on these issues, we hold the judgment of our Saginaw resolutions

#### WHY AVOID THEM?

confessional principle is the reason for Paul's injunction, which does not touch the question of whether those against whom it was directed were unbelievers and total rejectors of Christ or not, though of course any error may lead at least some into unbelief.

Now a few cases in point where believers were not at all slaves of the Lord Jesus Christ, but were ruled entirely by the flesh in giving an offense contrary to the doctrine and were dealt with: Paul "withstood Peter to the face" (Gal. 2:11), in uncompromising words that left Peter no choice of action, because of his fleshly offense in Antioch. He did this even though Peter was a believer. The synod at Jerusalem took decisive action in laying down the principles to be followed both in doctrine and practice over against certain ones of the sect of the Pharisees, who rose up (Acts 15:5) and taught that observing the law of Moses was a necessary part of Christian life. They were not like the vicious Antiochian extremists (Acts 15:1) who made circumcision an absolute necessity for salvation and thus denied the justification by faith. They believed. Acts 15:5 says so. Yet the cloak of sentimental charity was not thrown over their false position because they happened to be believers. After much disputing (Acts 15:7), the matter was settled then and there.

There are two things that ought to be clear to us from this. The first is that errors cannot be tolerated because those who espouse them may be believers. There is a danger in every error. Besides, the Lord wants no toleration of error. The second is that our not having fellowship with, that is avoiding, denominations and church bodies committed to error in doctrine or practice, does not entail a declaration that their adherents are all unbelievers. In spite of the errors found in them there may be many believers in erring church bodies where the Gospel of Christ is still heard. "The



in abeyance. In the meantime, it will be necessary for the Standing Committee on Matters of Church Union to study and evaluate the progress of these efforts and to submit its report to the next regular convention of our Synod for careful review. As our Synod makes this review, it dare not lose sight of the constant offense which the continuance of the differences in practice is creating. In following this procedure we will, of course, also want to take note of the action of our Norwegian brethren and of others who have shared our convictions on these issues. Since the Missouri Synod's 1950 resolutions concerning the Common Confession, which threatened the purity of our doctrinal position, have been set aside, we hope and pray that the Word of God will also resolve the remaining differences as they affect doctrine and practice.

*Chairman:* OSCAR J. NAUMANN

*Secretary:* OSCAR J. SIEGLER

*Standing Committee on Matters of Church Union*

**WHY AVOID THEM?**

Lord knoweth them that are his." That is Luther's position, too. Not only those who bear the name Lutheran, nor all of them, will get to heaven. But that does not warrant our ignoring the confessional principle. God grant that it be re-established in the Synodical Conference to the restoration of the unity of the Spirit in the bond of peace! That is our hope, and may it not be a vain one.

OTTO J. ECKERT.

**Buildings That Serve Us**

**Dedication of Buildings**

THE service in which the new buildings on the campus of Northwestern College will be dedicated to the Lord has been set for August 21, at 7:00 P.M. This date was chosen because at that time the special Synod will be assembled at Watertown. Pastoral and lay delegates from all Districts of Synod will be present. We sincerely regret that every member of Synod cannot take part in this service, but we realize that for many the distance would be too great. Nevertheless, we do wish that all could be present since these buildings will serve all the members of Synod, also those in the most distant parts.

**These Buildings Serve All**

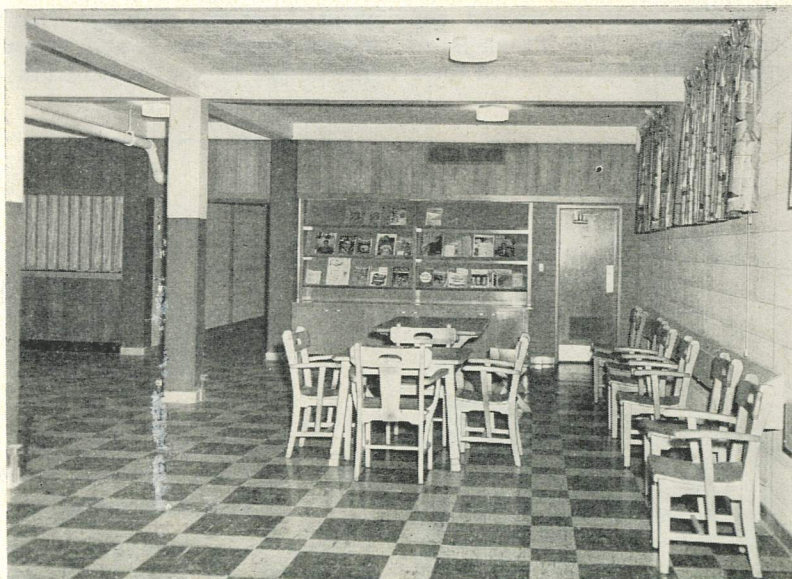
When a local congregation builds a new church or school, those new buildings primarily serve that local congregation. The people in that community and especially the members of that congregation are benefited by the new buildings. But with these new buildings on the campus of Northwestern College it is different. These buildings serve every congregation and every member in the Synod.

**How So?**

Some may feel that these buildings, the dining hall, dormitory, chapel and classroom buildings at

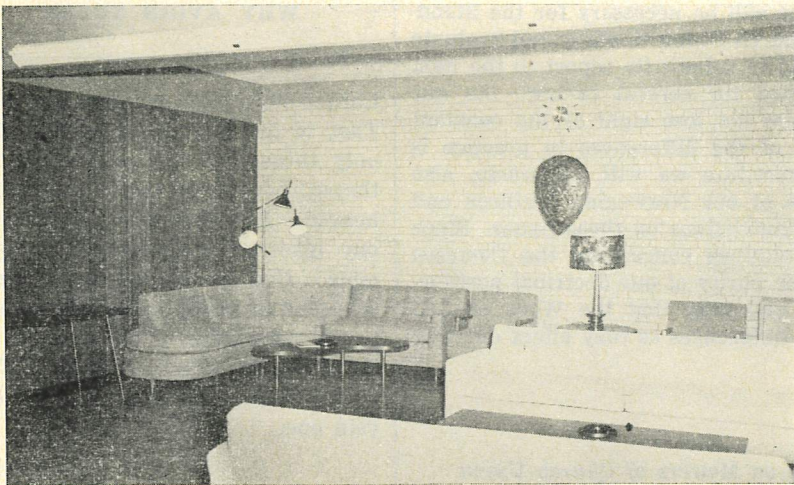
Watertown do not concern them. A member in Nebraska might say: "Northwestern College is five or six hundred miles from my home. I have no children attending that school. Neither is there any student from our congregation attending there. How does the college benefit me?" A Californian may say: "More than a thousand miles separate me from Watertown. I have hardly heard that there is such a school as Northwestern College. How do these new buildings benefit me?" Yes, some may feel that they have little or no connection with this institu-

tion, that they reap no benefits from it whatsoever. Yet if we ponder the nature and purpose of the school we will readily see that it serves all the members of the Wisconsin Synod, no matter how far removed they are from Watertown. You have a pastor who serves you and all the members of your local congregation. This pastor preaches and teaches the Gospel of Christ to you in public services and in private; he baptizes your infants; he administers the Lord's Supper in your midst; he comforts those who are sorrowful; he instructs your youth in the Chris-



**Recreation Room, East Hall  
Northwestern College, Watertown, Wis.**





Reception Room — Northwestern College, Watertown, Wis.

tian faith; he admonishes the erring; he does everything in his power to keep you in Christ and to guide you on the way to everlasting life. Among men you have no better friend and no more valuable servant than your pastor. He feeds you with the bread of life, the everlasting Gospel of Jesus Christ, which is the power of God unto salvation to everyone that believeth. Now there may be some exceptions, but by far the most pastors in our Synod received at least a part of their training at Northwestern College, Watertown, Wis. These pastors who serve you must be trained. They who teach and preach the Word of God in public must be prepared for their important work. Jesus did not send out His disciples to preach the Gospel to every creature until He Himself had carefully trained and prepared them. The Prophets of old, the Apostles, Luther, all of these

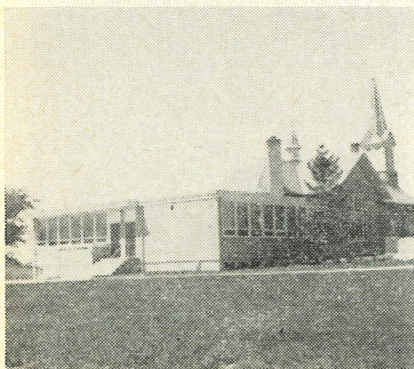
servants of the Lord were first trained and then they preached in public. So it must be with the pastors of our Synod also. Can a man teach others the truth, unless he has first learned the truth himself? These men must be trained so that they may properly handle the precious means of grace which the Lord entrusts to their care. And at least a part of this training is provided on the campus of Northwestern College. Some have received their high school training at Dr. Martin Luther College, New Ulm, Minn.; some at Mobridge, S. Dak.; some at Saginaw, Mich. But most of these have then come to Watertown for their college training and then have completed their theological training at the Thiensville Seminary. Northwestern College is a link in this chain of pastoral training. That you have a pastor who is able to preach the Gospel to you in its truth and

purity, you must thank these synodical schools. These are the workshops of the Holy Ghost. Here He fashions and fits men for the work in God's kingdom. Through these pastors, through the word and sacraments which they administer, the Holy Ghost makes and keeps you a child of God and an heir of salvation. Thus all our institutions and also the new buildings at Northwestern College, the chapel, dining hall, dormitory, and classroom building, all serve you and bring blessings to every congregation and member of Synod wherever they may be.

#### Let Us Be Thankful

As we value the pastors sent to us, and the saving Word they preach to us, so we will also value the schools where they are trained and equipped for their work. We will thank God that He has given us all the institutions of our Synod. Even though we cannot all be present at the dedication service on August 21, yet we can all bring a dedicatory thank-offering in our local congregations, which will help to defray the remaining cost of these buildings and also provide New Ulm with its need. We have come far, but not quite far enough. The last report of May 30 shows that gifts are still coming from grateful members of Synod. According to the report \$1,332,146.09 has been gathered, leaving a balance of \$116,181.32 to be collected for Northwestern College. And then there is still New Ulm. "O give thanks unto the Lord; for he is good; for his mercy endureth forever."

G. HORN.



St. Peter's, Collins — Northeast view



## Dedications

#### DEDICATION

St. Peter's Ev. Lutheran School  
Collins, Wisconsin

"Train up a child in the way he should go: and when he is old, he will not depart from it." With these words from Proverbs 22:6, Prof.

Walter Hoepner addressed the members of St. Peter's in the morning services on Sunday, June 17, 1956, the occasion being the dedication of the new school building. The ceremony of dedication took place as a part of the afternoon service. The Rev. H. Marcus Schwartz, pastor

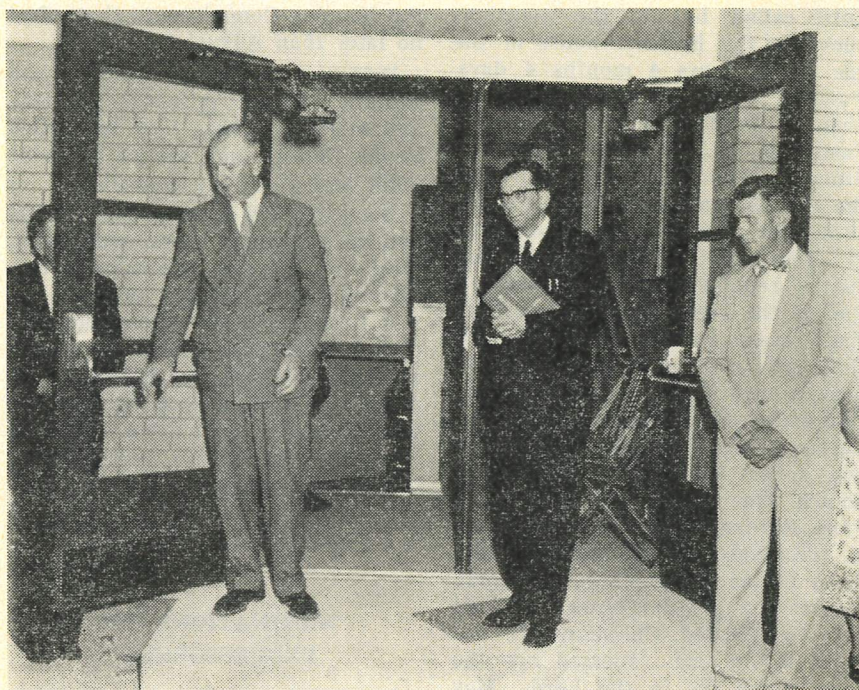


of St. Peter's from 1940 to 1947, preached the sermon for this service and based the words of his message on Psalm 78:1-7. In this service Mr. Emil Trettin, Executive Secretary of our Synod's Board of Education, spoke words of encouragement to the congregation. In the evening, for the closing service, Pastor Elwood Habermann, a son of this congregation, based his message upon Romans 10:13.

This new two-room building is of masonry construction, having its walls faced with brick which nearly match the brick on the church to which it is attached. The main floor contains, besides the two large modern classrooms, also an office, a cloakroom, a girls' and a boys' toilet, a corridor, and large foyer. The basement has a large recreation room, a modern kitchen, and a boiler room. Being joined to the church on the east, both the upstairs as well as the basement are easily accessible to the congregation.

The cost of the building and equipment, thanks to many donated hours of labor on the part of the members, remained well under the \$60,000.00 mark. This price includes a completely new heating system for both church and school; plumbing; drainage; lighting and fixtures; new pupils' and teacher's desks; and other items to furnish a complete building. The architects, Edgar A. Stubenrauch and Associates of Sheboygan, Wis., prepared the plans and specifications and supervised the construction of the building.

For the encouragement of others, it might be mentioned here that St. Peter's is a rural congregation numbering 259 communicant members, and a congregation which until 1949



St. Peter's School — Collins

Doors officially opened at dedication — June 17, 1956

Left to right: Roland Habermann, Building Committee; Pastor Victor Weyland; Arthur Wegner, Chairman of Bldg. Committee

did not enjoy the advantages of a Christian Day School. Overcrowded conditions and lack of modern conveniences soon impressed the need for a new and larger building upon the members of St. Peter's. The old "Summer School" building had been used in the past seven years as a Christian Day School. Faced with this need on one side and with severe opposition on the other, the congregation stood firm in the conviction that our "labor in the Lord is not in vain." Whatever His trusting children do in love to their Savior will not be without His bless-

ing. In this conviction the members of St. Peter's were strengthened as the building project progressed and especially when they saw and heard the enthusiasm of the more than 1,000 visitors on the day of dedication.

May the Lord ever be with the members of St. Peter's and grant His constant blessing upon present and future generations who will be using this school to become enriched in their Christian faith. To Him alone be glory!

V. J. WEYLAND.

## Deaths

### † MRS. EMIL WENK †

Caroline Sophie Christine Trommer was born in Saginaw, Mich., on February 23, 1868, the daughter of the late Mr. John G. and Mrs. Amalia Trommer, members of St. Paul's. In this congregation she was baptized by Pastor Christopher Eberhardt. She attended St. Paul's

School and was confirmed in the year 1881, just 75 years ago. On June 20, 1893, she was united in holy wedlock to Pastor Emil Wenk — a happy union in which they were privileged to live for over 63 years. After their marriage they resided in Marion Springs, Saginaw Co., Mich., where Pastor Wenk had his first

charge. Later on they moved to Waterloo, Jackson Co., Mich., where he served St. Jacob Congregation. In 1902 they moved to Toledo, Ohio, where Pastor Wenk remained for 28 years as pastor of Apostle Lutheran Church until he retired in 1930. It was then that they moved to Saginaw, where they have since made their home. Following a fall on May 3, in which she fractured her hip, Mrs. Wenk was apparently on the way to recovery after surgery. But she failed to regain her strength, and eight weeks later, on June 27, the



Lord called her to the mansions above in the Father's house at the age of 88 years 4 months 4 days. Funeral services were conducted from St. Paul's Church on June 30. Pastor R. A. Gensmer served as liturgist. The undersigned delivered the sermon on the basis of Ps. 90: 10-12, and officiated at the committal in Oakwood Cemetery, where her mortal remains await the resurrection on the Last Day, when our Lord shall return and those who are His shall rise in glory to enter the new heaven and the new earth where righteousness reigneth. Besides her husband our departed sister leaves one sister and three brothers to mourn her loss: Mrs. William C. Fritz, William J., Emil C., and Albert H. Trommer, all of Saginaw; also many nieces and nephews and great-nieces and great-nephews. A long and consecrated Christian life has come to an end. Blessed are the dead which die in the Lord. May the Lord richly comfort those who mourn with the consolation of His Word!

OTTO J. ECKERT.

**RECESSED SESSION**  
**33rd CONVENTION OF THE**  
**EVANGELICAL LUTHERAN**  
**JOINT SYNOD OF WISCONSIN**  
**AND OTHER STATES**

The 33rd Convention of the Evangelical Lutheran Joint Synod of Wisconsin and Other States meeting at Saginaw, Mich., August 10 to 17, 1955, resolved to reconvene in a recessed session in 1956. This recessed session will be held, God willing, at Northwestern College, Watertown, Wis., August 21 to 23, 1956.

The session will open with a devotional service on Tuesday, August 21, at 10:00 a. m. The opening service and dedication of the new buildings at Northwestern College will be held that evening at 7:00 p. m.

Professor E. E. Kowalke will read an exegesis of Romans 16:17 and 18, and its application, at the beginning of the sessions.

All delegates will have their quarters in the college dormitory. The Housing Committee will use the official list of delegates in the 1955 Convention Proceedings to make arrangements. Delegates desiring to commute every day will please notify

the Housing Committee to that effect no later than August 5.

Delegates are to provide their own bedding: pillow, pillowcase, sheets, and blanket. These may be mailed to the College and will be available upon arrival of the delegate.

Delegates will register upon arrival and receive their room assignment, meal tickets, and information concerning the convention program.

A limited number of visitors may obtain meals and rooms by special arrangement with the Housing Committee. Kindly address the Convention Housing Committee, care of Professor G. Horn, Northwestern College, Watertown, Wis.

THEODORE SAUER, *Secretary.*

**NOMINATIONS FOR**  
**PROFESSORSHIP**

The Missionary Board in its meeting on June 12, 1956, "resolved to issue a call for candidates for a professorship at Immanuel Lutheran College, Greensboro, N. C., and to publish notice to this effect in the official church papers of the constituent Synods of the Synodical Conference and the 'Missionary Lutheran.'"

Congregations are now kindly requested to place names of candidates in nomination for this professorship. The professor-elect is to teach religion and such subjects as agreed upon by the members of the faculty and the Board of Control of Immanuel Lutheran College.

Names of candidates should be forwarded during the next six weeks to

The Missionary Board of the  
Lutheran Synodical Conference  
210 North Broadway  
St. Louis 2, Missouri

PAUL BOECLER, *Secretary.*

**FOR SALE**

Trinity Lutheran Church of Kiel, Wis., has sixteen comfortable church pews for sale at a \$15.00 each. These pews are in good condition, finished in medium oak. Contact

The Rev. E. G. Behm  
316 Fremont Street  
Kiel, Wis.

**WANTED**

**One Silenced Bell**

Please notify us if you know of a good, used, but unhappily mute Lutheran bell, three feet or so in diameter, with wheel for ringing. If we could buy it for the

open tower of our proposed church, it would once again joyfully call to worship.

Gethsemane Ev. Lutheran Church  
3754 Centinela Ave.  
Los Angeles 66, Calif.

**ANNOUNCEMENT**

Professor John F. Stach, Ph.D., has declined the call as professor to Immanuel Lutheran College, Greensboro, N. C.  
PAUL BOECLER, *Secretary.*

**APPOINTMENTS**

Pastor Walter A. Schumann of Watertown, S. Dak., has been appointed a member of the Board of Regents of Northwestern Lutheran Academy at Mobridge, S. Dak. He will serve the unexpired term of Pastor Paul Kuehl, who resigned from the Board upon accepting a call from the South-eastern Wisconsin District.

Mr. Wilfred W. Bauer has been appointed to the Board of Regents of the Northwestern Lutheran Academy, Mobridge, S. Dak. He will serve the remainder of the term which became vacant through the death of Mr. Walter Begalka.

Pastor W. M. Valleskey of Detroit, Mich., has been appointed to the Board of Regents of Michigan Lutheran Seminary at Saginaw, Mich., to complete the term vacated by the resignation of Pastor Theodore Sauer, who accepted a call from the Northern Wisconsin District.

Mr. Edward E. Wentker and Mr. Herman Gieschen, both of Milwaukee, Wis., have been appointed members of the Northwestern Publishing House Board. They will complete the terms of Mr. Walter Bunge and Mr. Gilbert Klug respectively, both of whom resigned because their employment necessitated their moving out of Milwaukee.

OSCAR J. NAUMANN, *President.*

**CALENDAR OF CONFERENCES**  
**CONVENTION OF SYNODICAL**  
**CONFERENCE**

The forty-fourth convention of the Evangelical Lutheran Synodical Conference of North America will be held in Chicago, Ill., December 4 to 7, 1956, at First St. Paul's Church (the Reverend J. G. Manz, pastor). The opening service will be held at First St. Paul's on December 4, at 10:30 a. m.

The secretary respectfully requests that all materials which are to appear in the **Reports and Memorials** be submitted to him not later than September 10, 1956.

The change in date from November to December was made necessary by the fact that hotel accommodations could not be obtained for the November date originally decided upon by the Synodical Conference officials.

MARTIN H. FRANZMANN, *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.*

**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.

**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 Apprehended 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.

**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 Habeck 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.

**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.

**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 INSTALLATIONS**

(Authorized by the Proper Officials) Ordained and Installed

**Pastors**

Barry, Alvin L., in Pilgrim Church, Minneapolis, Minn., by R. J. Palmer; assisted by J. G. Hoenecke, H. T. C. Mueller, E. W. Penk, and W. E. Kehrberg; on June 10, 1956.

Borchardt, Paul V., in St. Paul's Church, Cannon Falls, Minn., by A. P. C. Kell; assisted by W. E. Kehrberg, H.

Schwertfeger, and C. Albrecht; Fifth Sunday after Trinity, July 1, 1956.

Falk, Orrin R., in Immanuel Church, Plum City, Wis., by E. R. Becker; assisted by L. Ristow, F. Mutterer, and C. Rosenow; July 1, 1956.

Laude, Donald, in Peace Church, Carlock, S. Dak., by D. Worgull; assisted by G. Free; in Grace Church, Burke, S. Dak., by D. Worgull; assisted by O. W. Eckert, K. Barry, and W. Bartelt; July 1, 1956.

Schmeling, Arlyn, in Grace Church, Fort Madison, Iowa, by W. Neumann; assisted by W. F. Sprengeler; June 24, 1956.

**Installed**

**Pastors**

Boniek, Elmer, in Good Shepherd Church, Flint, Mich., by B. Westendorf; assisted by M. Kell, O. Drevlow, and R. Holtz; Fourth Sunday after Trinity, June 24, 1956.

Falk, Orrin R., in St. John's Church, Bay City, Wis., by F. Zarleng; assisted by E. R. Becker; Fifth Sunday after Trinity, July 1, 1956.

Winter, Albert, in Friedens Church, Randolph, Wis., by M. C. Smith; assisted by G. Kobs, W. R. Steffenhagen, G. Zunker, and O. A. Lemke; Fifth Sunday after Trinity, July 1, 1956.

**CHANGE OF ADDRESS**

**Professors**

Malchow, Daniel W., 617 12th Street, Watertown, Wis.

Vogel, Heinrich J., P. O. Box 193, Thiensville, Wis.

**Pastors**

Bradtke, G., R. R. 2, Mayville, Wis.  
Borchardt, Paul V., Cannon Falls, Wis.  
Kuehl, Paul, 3767 E. Cudahy Avenue, Cudahy, Wis.

**MISSION FESTIVALS**

Fourth Sunday after Trinity

St. Paul's Church, Seaforth, Minn. Offering: \$133.17. G. W. Scheitel, pastor.  
St. John's Church, Stanton, Nebr. Offering: \$615.37. L. F. Groth, pastor.

1956

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	\$ 129.00 \$ 165.00

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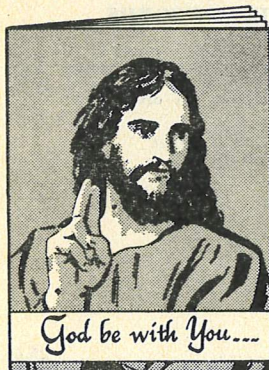
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