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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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COVER DESIGN

Church Window
St. Paul's Ev. Lutheran Church
Milwaukee, Wis.
Gerhardt P. Hillmer, pastor

In Great Britain, the Anglican and Methodist churches are talking of "intercommunion resting upon the mutual recognition of one another's ministers." Both sides, though willing to commune with one another, emphasize that no organic union is contemplated in this move. In the past, attempts have been made to feel each other out in regard to organic union. Some ten years ago the Archbishop of Canterbury preached a sermon at Cambridge, in which he invited the non-Episcopal church in Britain to consider "taking Episcopacy into their system." Dr. Fisher, it is said, has been in communication with the Church of Scotland. Harold Roberts, chairman of the Methodist representatives, has declared that in matters of Christian doctrine the Methodist and Anglican churches are not far apart.

It seems that in Britain the schools of the Church of England are not in the best of condition. At least, the Church is being pressed by the State Education Ministry to do something about bringing them into better condition. Many of the schools are in the country area and are poorly equipped to give a modern education, it is claimed. Either the buildings are poor, or the schools are understaffed. The government, which gives great aid to the schools, wants the Church to get to work on the project of rehabilitating them. The Church of England has voted nine million dollars during the next 25 years for the modernizing and equipping of 2,500 of its local schools.

"Deacon" Dan Towler, fullback on the Los Angeles Rams football team and one of the game's all-time "greats," has been ordained to the ministry in the Methodist Church. He acquired the nickname "Deacon" because of his practice of praying before games and often during a game. He is a Negro. He has not only a record on the football field but also in scholarship. He was an honor student at Washington and Jefferson and at Howard University.

He received the master of theology degree this spring from the University of Southern California school of religion.

A unique experience was that of the Methodist Church in Manchaca, Tex. The congregation had no money to complete its new church. But Sunday it moved into its completed church, nevertheless. Here is the story: Early in 1955, the church had on hand bricks for the structure. The framework had been completed, but money ran out, and Pastor James E. Turner was praying for an answer to the problem faced by the little church. Then it was that a young man, unshaven and shabbily dressed, applied for the job of laying the bricks. He was told that there was no money to pay for labor. He replied: "I intended to do it free." So Russell Brooks went to work, and showed that he was a man of skill and experience. He had just laid the final brick when officers of the law came to arrest him. It came out that Brooks had been charged with attempted murder in Virginia the year before — the result of an unpremeditated assault in a family dispute — and had fled to escape trial. He was extradited to Virginia, found guilty and sentenced to three years in jail. But during this month at church, Mr. Turner had come to know and understand the young man, a devout Roman Catholic, and to believe in his essential integrity. He wrote to Virginia officials, and after seven months the governor granted Brooks a pardon. He returned to Manchaca, found a part-time bricklaying job, and once more, in his spare time, went to work on the church.

Experts claim that the cultivation of the poppy, from which heroin is derived, is not necessary any more since scientists have produced a synthetic drug to replace heroin. Experts also point out that there are now nonhabit-forming drugs on the market that may be used in place of the ever-dangerous heroin.

Editorials

A Deathbed Message On the unexpected deathbed of a Milwaukee man the other day, he was asked by his wife for a farewell message to his children, two of whom were abroad. "They have the Bible" was his only reply.

For a book, part of which has not been changed for 3,000 years, the Bible has a freshness of a book of today.

Benjamin Franklin must have felt this way when he said: "A Bible and a newspaper in every home, a good school in every district — all studied and appreciated as they merit — are the principal support of virtue, morality and civic liberty."

Horace Greeley averred:

"It is impossible to enslave mentally or socially a Bible-reading people. The principles of the Bible are the groundwork of human freedom."

While on the subject, let me pass along some more interesting quotes about the Bible.

Dr. Howard A. Kelley, world-famous surgeon and gynecologist of Johns Hopkins University, reported in a popular magazine that he spent from one to four hours a day studying his Bible.

Daniel Webster reported that he read the Bible through many times, and later made it a practice to read it through every year. He said:

"The Bible is a book of all others for lawyers, as well as divines, and I pity the man who cannot find in it a rich supply of thought and rules for conduct."

John Ruskin said:

"Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand."

The singer John Milton said:

"There are no songs comparable to the songs of Zion; no orations are equal to those of the prophets; and no politics is like that which the Scriptures teach."

Napoleon Spoke of Bible Even warriors add their tribute to the Bible. Napoleon, during his exile on the island of St. Helena, said:

"The Bible is not merely a book — it is a living power — I never omit to read it, and every day with the same pleasure. The soul can never go astray with this book for its guide."

Garibaldi, leader of the forces which battered down the Porta Pia within the Roman walls and marched along what is now known as Via Venti Settembre, testi-

fied of the Bible: "This is the cannon that will make Italy free."

Ulysses S. Grant, who on account of a certain iron quality of nature received the sobriquet of "Unconditional Surrender," gave this advice:

"Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts and practice them in your lives."

When Sir Walter Scott lay on his deathbed he requested that somebody bring him the book.

When asked, "What book?" he replied: "There is but one book — the Bible."

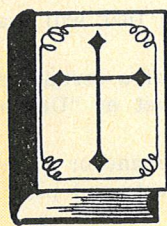
PAUL E. GUSTAFSON IN THE
Milwaukee Sentinel.

* * * *

They Have Done It Again They have done it again — these scientists. They have finally established the age of man. Not that they had not established that before. They had — many times. They had last established his age at 10 million years. But that was an error, they now admit. They found some indications that their former estimates were all wrong. An American scientist searching for traces of earliest man said Saturday that bones already found set back the beginnings of man "15 to 20 million years." That is almost twice as old as they thought man could be. This scientist is Dr. Helmuth De Terra, professor at Columbia University, New York. He told reporters that a section of jawbone had been found, along with bones from the feet and hands, of "Oreopithecus" — so they call this "new man" whose bones they found. These bones are said to have been found in an old lignite mine near Pisa. New bones, said the Doctor, are being found weekly. De Terra said that the jawbone, most important discovery so far, had some teeth attached and showed the link with the skull. The teeth were described as manlike. Dr. De Terra said that the jaw did not protrude like a monkey's, but was short and vertical, more like that of men today. "'Oreopithecus' was pintsize," avers the Doctor, "the full grown adult probably no bigger than a child of 10 to 12 years today."

What a story! They found a few small bones and from them they constructed this fanciful creature called "Oreopithecus." One marvels to what extent these men will go — because they believe not God and His Word — to make fools of themselves. Who can understand the mood of the unbeliever? Once they speak of the "dignity" of man and in the next breath they reduce him to an accident found in some pit. But — they always find the bones in some mine or pit. Yes, there is dignity in man if we believe the record of the Bible in regard to his creation. "God created man in his own image, in the image of God made he him; male and female created he them" (Gen. 1:27). Let us trust the Word and thank God, who so wonderfully made us.

W. J. S.



Studies in God's Word

The Savior Of Our Souls Cares Also For Our Earthly Needs

John 6: 1-15

AT the height of His Galilean ministry Jesus took His disciples across the Sea of Galilee that they might be by themselves and rest awhile. They had just returned from the mission of proclaiming Him in the various regions of the Holy Land as the promised Messiah. Yet their rest was cut short. For while Jesus was sitting with His disciples on a grass-covered mountain slope of this uninhabited region to which He had withdrawn, He soon saw a great multitude approaching. Enthusiastic over His miracles of healing, these people had followed Him on foot along the north shore of the sea, covering a distance of ten miles. Even here the compassionate Savior was ready to teach this multitude and to confirm His word by further miracles of healing. It presented a problem, however. If He would detain these people until evening they would have no opportunity to seek and find food to strengthen them for the homeward journey. But St. John tells us that Jesus "knew what he would do." He meant to feed them through a miracle that it might be evident that He who was revealing Himself to men as the Savior of their souls gave thought also to their earthly needs.

He Seeks This Confidence In His Disciples

It Was "When Jesus then
Still Lacking lifted up his eyes,
In Philip and saw a great com-
pany come unto him,
he saith unto Philip, Whence shall
we buy bread, that these may eat?
And this he said to prove him: for
he himself knew what he would do."
Yet Philip was perplexed. He sized
up the multitude and estimated that
two hundred pennyworth of bread
would not even suffice to give every-
one a little. This sum which Philip
mentioned occurs again in a later
question of the disciples as to
whether they were to go out to buy
bread. This seems to indicate that
it was the limit of what they had at
hand in their common purse. This

was all, however, that Philip was
able to suggest. That the Savior's
compassion was not bound and would
not be bound by these means did not
seem to occur to him.

In the The Savior's test was also
Other meant for the other
Disciples disciples, who must have
Likewise heard His question. All

of them were to grapple
with this problem so that later on
through the miracle they might come
to realize all the more forcefully that
the Savior who had come to feed
men's souls was mindful of their
earthly needs likewise. The details
which the other three Evangelists
supply help to give us a clear picture
of the situation. St. Mark tells us
that Jesus was moved with com-
passion toward these people "because
they were as sheep not having a
shepherd; and he began to teach
them many things." Luke relates
that Jesus "received them, and spake
unto them of the kingdom of God,
and healed them that had need of
healing." The fact that Jesus calmly
continued with this ministry of teach-
ing and healing until evening might
well have led the disciples to con-
clude that He meant to solve this
problem of food in a special way.
For had He not been the first to
mention it and to give thought to it?
Yet they did not show this confidence
toward Him. They acted as though
Jesus had forgotten all about it.
They finally felt that they had to
remind Him of it in order to avert
a calamity. St. Mark tells us that
they approached Jesus saying: "This
is a desert place, and now the time
is far past: send them away, that
they may go into the country round
about and into the villages, and buy
themselves bread: for they have
nothing to eat."

Jesus answered, "They need not
depart; give ye them to eat." But
even this reply, which asked them
to do what they so obviously could
not do of themselves, failed to bring
them to their senses. They still did
not turn their thoughts to the
Savior's power, which alone could

enable them to feed this multitude;
they still did not appeal to His grace
to provide what He alone was able
to supply. Even now their thoughts
did not rise beyond the outward
tangible means at their disposal, for
they answered: "Shall we go and buy
two hundred pennyworth of bread,
and give them to eat?" Jesus
answered, "How many loaves have
ye? go and see." It was Andrew who
then returned with the report:
"There is a lad here, which hath
five barley loaves, and two small
fishes." Yet he added, "But what
are they among so many?" The
inquiry which Jesus had bidden them
to make seemed utterly futile and
pointless to him. He spoke as though
the Lord was neglecting the needs
of the people just because the Savior
had not disclosed His plans. In this
practical situation Andrew likewise
failed to give evidence of the confi-
dence which Jesus sought in His
disciples, namely the confidence
toward Him that He who was reveal-
ing Himself to men as the Savior of
their souls had a heart also for their
earthly needs.

How Is It Christ our Lord still
With Us? looks for this confi-
dence in His believers.

He wants all of us who acknowledge
Him as the Savior of our souls to
know and realize that He also does
not forget our earthly needs. Yet
do we not often fail Him in this
confidence? Do we not often speak
and think like Philip and Andrew
regarding our earthly needs? Is it
not true that also our thoughts
frequently stay altogether with the
outward means through which the
Lord is ordinarily pleased to pre-
serve us? When food and drink,
money and goods are at our disposal,
when a regular income through
profitable work seems assured, when
favorable conditions and facilities for
maintaining our health and strength
are supplied, then we feel quite
secure. As soon, however, as any of
these means are no longer at hand
or clearly in sight, we begin to give
way to anxious cares. All this shows

that we are prone to lose sight of the fact that it is our God and Savior who preserves us, who provides the outward means for us in His provident care, and whose blessing must ever rest upon them if we are to keep them and benefit by them. Thus the Lord also puts our faith to a test from time to time, lets us face needs, and then sends help to us in un-

expected ways that we may come to realize again more fully that it is He who preserves us and cares for us. Like Philip and Andrew and the rest of the disciples we need to learn that just because the Lord's plans are still hidden from us so that we are unable to discern them, this does not mean that the Lord has

forgotten our needs or that He is unable or unwilling to supply them.

In our next meditation we shall glean some further thoughts from the account of the miracle of the Feeding of the Five Thousand concerning the truth that the Savior of our souls also cares for our earthly needs.

C. J. L.

ETERNITY Hell

(Fifth Continuation)

IN our study of the nature of conditions in hell we noted some general expressions, such as separation from God, death, condemnation, destruction. God in His faithful warnings gives us many more.

Today you hear and read much about "understatements." They are statements which sound rather mild in their wording, but have the effect of a very strong and impressive denunciation. Thus, when it is said about someone that he is not known for honesty, you sense at once that he must be a dirty crook. — To impress on our hearts the terrors of hell, Scripture sometimes also makes use of understatements. Think of Ps. 1:5, "Therefore the ungodly *shall not stand* in the judgment, nor sinners in the congregation of the righteous." This does not sound very bad, but the next verse adds the explanation: "For the Lord knoweth the way of the righteous: but *the way of the ungodly shall perish.*" Note a similar statement in Ps. 5:5, "The foolish *shall not stand* in thy sight: thou *hatest* all workers of iniquity."

Another understatement is used by Isaiah. We know how he rejoices in the *peace* which the Savior prepared for us. "The chastisement of our peace was upon him; and with his stripes we are healed" (chap. 53:5). He complains about the ungodly: "The way of peace they know not; and there is no judgment in their goings: they made them crooked paths: whosoever goeth therein shall not know peace" (chap. 59:8). And twice he briefly says: "There is no peace, saith the Lord, unto the wicked" (chap. 48:22; 57:21). They

shall forever have torment and destruction.

We list also the expression about "not entering into the Lord's rest," which we find in Ps. 95:11, and which the Epistle to the Hebrews discusses at length in chap. 3:7-4:11. The Psalm passage reads: "Unto whom I swear in my wrath that they should not enter into my rest." That is to say that endless fear and trembling awaits them.

On the other hand, besides such understatements Scripture uses also very strong positive language in describing the terrors of hell. At the judgment the Son of Man will send His angels to gather them which do iniquity, and they "shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:42). What a gruesome picture! — The condition of the rich man in hell is stated in these words: "being in torments" (Luke 16:23). He complains: "I am tormented in this flame" and pleads that something special be done for his brothers, "lest they also come into this place of torment" (Luke 16:24, 28). Abraham confirms all this by saying: "Thou art tormented" (v. 25). What terrible torment, if even a drop of water would be considered as a great relief!

St. Paul speaks of tribulation and anguish, the actual evil which is inflicted and the feeling of pain which it produces. Rom. 2:9, "Tribulation and anguish, upon every soul of man that doeth evil." By way of contrast he speaks of the heavenly "glory, honor, and peace, to every man that worketh good" (v. 10).

In the Book of Revelation, John heard a "third angel" announce about everyone who worships "the beast

and his image" that he "shall drink of the wine of the wrath of God, which is poured out without mixture (that is, undiluted) into the cup of his indignation; and he shall be tormented with fire and brimstone. . . . And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night" (chap. 14:9-11).

The Intensity of the Pain

All the passages that we studied so far on the nature of hell clearly show that hell is nothing to trifle with, nothing to be taken lightly, or to jest about. It is most serious. We shall now turn our attention directly to the severity of the physical pain and mental anguish, as the Scriptures picture this to us.

Jesus, on various occasions, calls it "outer darkness," for instance Matt. 8:12. When we today speak of light and darkness figuratively, we usually understand knowledge and insight by the former, and ignorance by the latter. The Scriptures go deeper. By light they usually mean joy and hope, while darkness means gloom, fear, anguish, or despair. "Outer darkness" then indicates that in hell there is no hope, but extreme anguish, extreme pain. All the tortures that human cruelty has ever invented will pale into insignificance by comparison. Such will be the terrors of this self-incurred separation of the unbelievers from God. It will result in never-ending "wailing and gnashing of teeth." Men will be tormented by their own consciences, which will condemn them as having brought the situation on themselves. God sent His only Son to redeem them, and sent His Holy Spirit to create faith in their hearts, but they were stiff-

necked, they stopped their ears and hearts, and refused to believe. Now they must suffer in outer darkness, self-condemned. — In Matt. 13:50, Jesus substitutes for outer darkness the expression "furnace of fire." The stress on the intensity is the same.

Think of the term "death," which we met on several occasions. We now look at a few passages which paint a lurid picture of this death. Death here does not denote a state of simple lifelessness, as though the person who formerly existed has

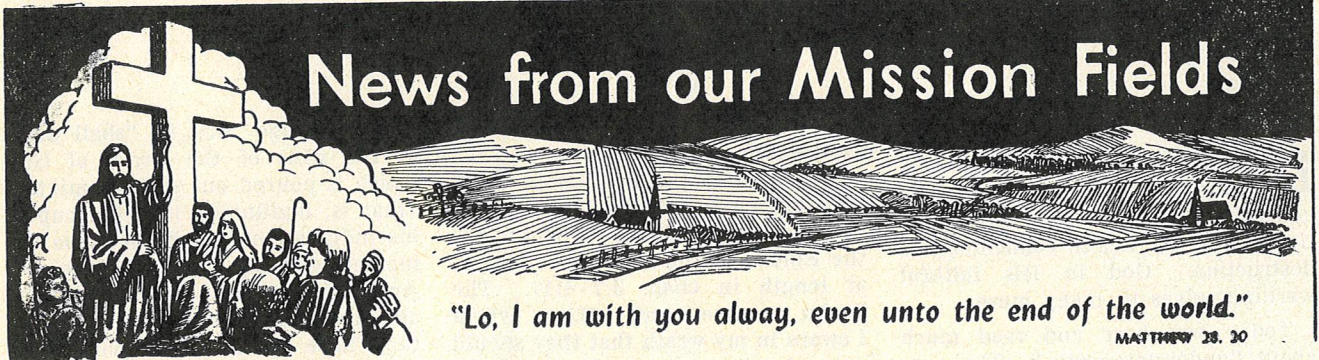
passed out of existence and is no more. No, it means a very painful, but never-ending process; not a gentle falling asleep, but a struggle which racks the body and rends the mind, so that a state of death would appear as welcome relief. So the Revelation of John pictures hell. In chap. 6:16, 17, we read: "And (they) said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and

who shall be able to stand?" And chap. 9:6, adds the thought: "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." This is taken from a description of the plague announced by the fifth angel. If such plagues were inflicted on earth, what will the end be like?

May God in His grace preserve us from such torment.

(To be continued)

J. P. M.



News from our Mission Fields

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

MATTHEW 28. 20

FOR MISSIONARIES ONLY

THE corn is high in the Prairie States and the sun is hot. The irrigated corn never looked better, as day and night the cold water from our underground rivers is pumped from a thousand wells to quench the thirst of the growing corn. By contrast, the dry-land corn in some areas is as parched as the thirsty soil beneath it.

However, our chief interest in these Mission News pages centers about another field, which is of a spiritual nature. Pastor L. Groth, of Stanton, Nebr., and secretary of our District Mission Board, will interest you in this most blessed work with his mission sermon based on John 20:20,21: —

The Father's Business

A quick look at the 13th chapter of Matthew will show us that we on this Mission Festival Sunday are about the Father's business, for Jesus says in v. 31: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field . . . but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." This teaches us that the kingdom of God grows. In v. 33 the Savior says: "The kingdom of heaven is like unto leaven, which

a women took, and hid in three measures of meal, till the whole was leavened." This tells us that the kingdom spreads. In v. 47 the Lord says: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." This assures us that the kingdom gathers. This is a wondrous working to be sure, for the growing, spreading, and gathering of God's kingdom has to do with souls which were lost in sin and eternal death. When the kingdom grows unto such, then, to use Jesus' picture, their souls are safe in the branches of God's mercy, secure in the shade of God's pardon. When the kingdom spreads to their hearts, they are renewed entirely—new creatures in Christ. When they are gathered within the kingdom of God, they are such who have been saved from the lake of fire which is for the damned.

Though the growing, spreading, and gathering of God's kingdom is the working of God's grace, and takes place in a manner concerning which we must say, we know not how; yet it all depends upon this that the Gospel is preached in all the world for a witness unto all nations, and then shall the end come. But in answer to the question, who is to carry on the work of the kingdom

by publishing the Gospel to all nations, we look to the concluding words of Matthew's Gospel, where the Savior Himself says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

His Holy Christian Church is to do Mission Work

That is why we are, as David says in I Chron. 16, to make known the Lord's deeds among the people and talk of His wondrous works and bring our offerings unto Him. Through His Prophet Isaiah the Lord said, speaking of His own: "This people have I formed for myself; they shall show forth my praise." Thus we are reminded that *God Himself has ordained His holy Christian Church to do mission work.* In the first place, let us recognize this as the truth of God's Word, and in the second place, let us apply this truth to ourselves.

The Truth of God's Word

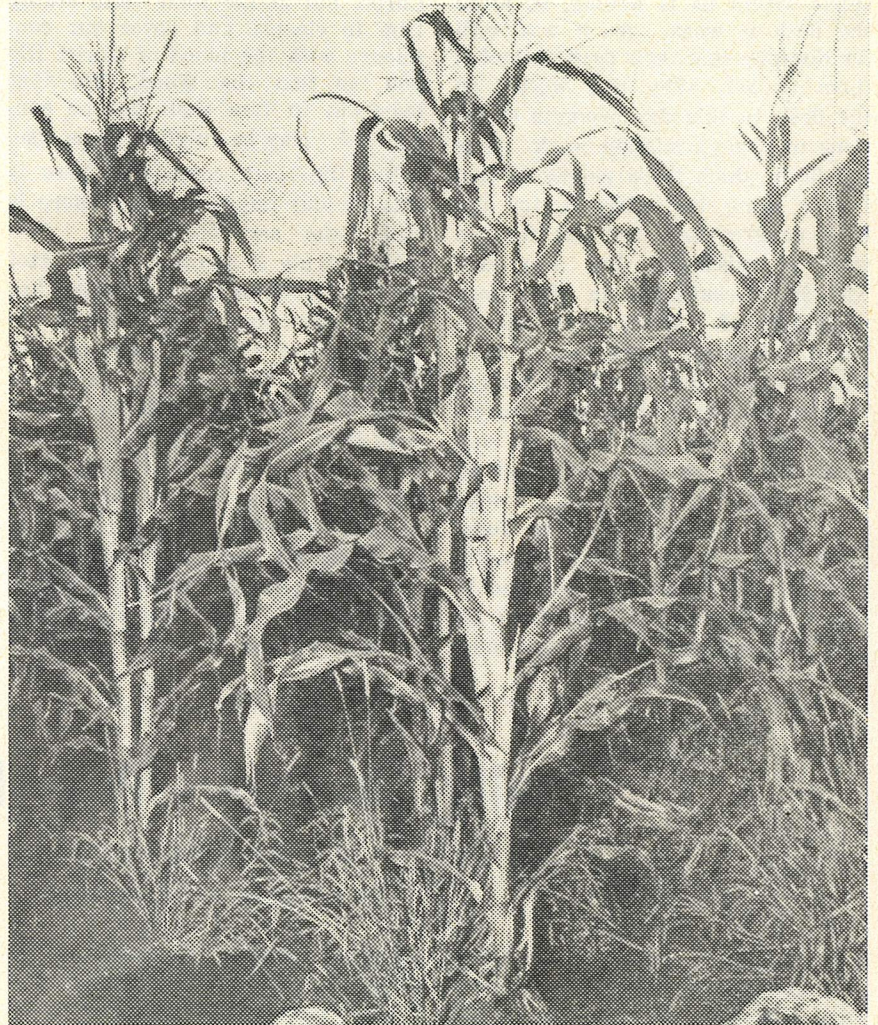
"And when he had so said, he showed unto them his hands and his

side." In His hands they saw the marks of the nails which had held Him to the cross; in His side they saw the mark of the spear which had been used to prove His death. Not a glorious picture, unless one knows the significance of this crucifixion and death. We do know and believe that His hands were bound to the cross, that the hands of men might not be continually bound by the bondage of sin and Satan; that His side was pierced that the souls of men might not be pierced through and through by the pangs of an eternal death. Yes, He was wounded for our transgressions that we might be healed. And when did Jesus show this unto His disciples? After His death. He was now a risen Savior. God Himself had placed His stamp of approval upon His work of redemption. The risen Christ, showing His hands and side, is God's testimony to the world that all sins have been atoned, the devil has been overpowered, and death has been overcome. And that is the very redemption which all mission work is to proclaim. When the Scripture encourages and exhorts us to tell of the deeds of the Lord, to talk of His wondrous works, to show forth His praise, to preach the Gospel, that means that we are to say that God gives eternal life; this life is in His Son, and these things are written that ye might believe and have life in His name. It is an offer of free salvation, without any conditions to be fulfilled, without any works to be paid. Truly, a wonderful offer to make — one which supplies man's greatest need. Should not the very nature of the offer which God would have us proclaim, make us ready to do His will? When we but note the zeal of some who preach another gospel, which in truth is not the Gospel, because it is conditioned by works to be performed and payments to be made, clouded in uncertainty and surrounded by many ifs, should we not be led to think that ours, by reason of the Gospel which we are to preach, should be a greater zeal? We should have more of the spirit of Paul, who counted himself a debtor to men in preaching the Gospel of Christ crucified.

Yes, that is our business, for Jesus says: "I send you." First of all, He did mean His disciples. But He meant not only them, for then the work would have ceased at the close of their lives. What is more, that

which enabled and empowered the disciples to go even as Jesus sent them, is also available to us by faith. . . . It was Jesus' meat, like unto food and drink for Him to do the Father's will. It should be the same for us. We are the Church, the

of food stored away, but also a supply of good seed which can serve to increase the wheat, so we as believers must realize that God thinks of us not only as such who are ready for His storehouse of heaven, but also as good seed,



**First the blade and then the ear, then the full corn shall appear.
Lord of harvest, grant that we wholesome grain and pure may be.**

communion of saints. To us Christ has entrusted the keys of the kingdom of heaven, saying: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." That means we have been given the power and authority to open and close heaven's door. If we will not do it, who will do it? We have the office of preaching the Gospel to those for whom the door of heaven is still closed. Thinking of a picture which Jesus applied to believers, we remember that we are God's good wheat in the field of this world. And as it is true in this world that the harvested wheat is not only a supply

through whom God can continue to harvest more wheat.

But, above all, consider that the believers, who are the Church, are such who have a saving faith which is active in love. . . . Having refreshed ourselves in the truth that believers are the ones whom Jesus sends to do mission work, let us apply this to ourselves — for our reproof, for our improvement, for our comfort.

We Apply This Truth to Ourselves

First for our reproof. Who is this one who says, "I send you"? Yes, we already answered — the risen Savior. We should therefore remem-

ber that He is the Lord of lords, the King of kings, who has all power in heaven and earth, and thus has every right to require this of us and expect us to do it. This reminder is necessary because of the flesh which still lives in us. Though the spirit within us is willing, so often the flesh is weak. As it was with the disciples that their flesh prompted them to ask, Why this waste? so the flesh to this day prompts Christians to neglect mission work. It is the flesh which leads people to say, I will bring my offerings for the local congregation, but not for the work of missions. But also such who have continued in this work need reproof. When your mission board members, who have been called to use your mission offerings to best advantage, find the greatest difficulty in the lack of funds and manpower, we should realize that we are in need of reproof — "I send you." Let us look ahead to Judgment Day. Is it not a dreadful thought that then such who died in their sins will say, O Lord, thou art holy and just and so also thy judg-

ment against us, but here stand the Christians who should have testified unto us of Thy truth and salvation? Yes, let us consider this today, and then humble ourselves before God, confessing our indifference, coldness, and niggardliness for those without Christ, but at the same time asking Him to cleanse and cover our conscience with the blood of Christ His Son, so that the Word, "He that believeth in him shall not be condemned," may be fulfilled in us also.

But the truth considered here is also for our improvement. There is still room and opportunity. The harvest truly is plenteous. The fact that the work of God's kingdom has not yet been completed is one of the reasons that the end has not yet come. . . . Let us then pray the Lord of the harvest that He should send forth laborers into His harvest. Prayer is the mark of the Christian. Pray that the Lord would move parents to give their sons and daughters for the Lord's work. Pray that the Lord would move Christians, whether they have children or not, to help in the training of future

pastors and teachers. Pray that the believers will be glad to provide the funds for chapels and parsonages; for offerings to send them into the world. Pray that the Lord will move us to give as He has given unto us.

And this very same truth will serve for our comfort. The comfort that we know that mission work is a God-pleasing work; that our labor is never in vain in the Lord. What is more, that Christ who sends us is with us, has all power and has promised that His Spirit will accompany the Word. We plant and water, He gives the increase.

And, finally, there is no work of faith which will not receive the free reward of grace. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Eternally blessed will be such who for Jesus' sake do mission work, whereby they give not merely a cup of water, but the water of life. Lord of harvest, let there be Joy and strength to work for Thee Till the nations far and near See Thy light and learn Thy fear.
W. HOYER.

Finally, Brethren, Pray For Us!

II Thessalonians 3:1

By President Oscar Naumann

IN his Second Letter to the Thessalonians the Apostle Paul earnestly bespeaks the prayers of his brethren in Thessalonica "that the word of the Lord may have free course and be glorified." Uppermost in the Apostle's mind was the prayer that the saving Word of God should be proclaimed without hindrance, that God should be glorified thereby, and that His gracious will should be done always.

This same thought and prayer must fill the heart and mind of every member of our Wisconsin Synod as he ponders the seriousness of our responsibility at the convention of Synod later this month. All delegates, voting and advisory, carry a heavy responsibility. Those charged with the conduct of the sessions of our church body realize the seriousness of the charge committed to their care. Therefore, they also

earnestly implore the Lord of the Church to send His Holy Spirit upon them in rich measure, that He would guide them to do only the will of Him who died and rose for us. They pray for the gift of true humility and that the Spirit of Christ might dwell in them in order that, as instruments in His hand, they may truly serve to carry out His will.

But they also ask our brethren and members everywhere to pray for them that the will of God may be done in and through the resolutions of our convention. We know that our Lord wants His Gospel of forgiveness preached unto the end of the earth. He wants man to be warned against sin and disobedience. He wants us to remain faithful to His Word, to teach men all things whatsoever He has commanded us. He asks us to divide the Word of truth rightly. He asks us to preach the

Word, to be instant in season, out of season, to reprove, rebuke, exhort with all longsuffering and doctrine. He exhorts us to watch in all things, to endure afflictions, to do the work of evangelists, to make full proof of our ministry.

He bids us bear one another's burdens and so fulfill the law of Christ. He asks us to follow in His footsteps, who was ready to endure all and to suffer all for the salvation of men's souls. He warns us against the spirit that would call fire from heaven upon those who do not accept His Word. He asks us to forgive those who have wronged us, even as God for Jesus' sake has forgiven us.

On the other hand, He warns us against false prophets. He bids us to have no company with such as walk disorderly and obey not His Word. He bids us to mark those

which cause divisions and offenses contrary to the doctrine which we have learned and to avoid them. And again, He bids us to strengthen the weak hands and to confirm the feeble knees.

Confronting our convention will be the decision concerning our future relations to The Lutheran Church—Missouri Synod. After studying the Word of God we must determine which injunction of our Savior now applies to the situation. The Lutheran Church—Missouri Synod has replied to our 1953 and 1955 resolutions. The seriousness of the situation and our concern for the purity of doctrine and practice has come to the attention of a much larger segment of Missouri's membership than ever before. Our Union Committee sincerely believes that there has been a change in the spirit and attitude of the Missouri Synod, a definite change for the better. For that reason they have, as charged, presented to our District conventions

and will present to our Joint Synod convention their evaluation of this change in spirit and of the pertinent resolutions adopted by Missouri. The committee, when drawing up its report during the closing days of Missouri's convention, was of the opinion that we should not now close the doors to further discussions. They were of the opinion that we should hold the judgment of our Saginaw resolutions in abeyance while we attempt further by the study and application of God's holy Word to remove the difficulties that threaten to disrupt the Synodical Conference and to terminate our fellowship with The Lutheran Church — Missouri Synod.

The decision is in brief this: Which Word of our Savior must we apply at this time? To reach this decision will require serious, prayerful study and discussion. And because this decision is so far-reaching also for our Synod, we earnestly plead with all our members to pray fervently

that the Lord would by His gracious Spirit lead us to speak the same thing, that there be no divisions among us, but that we may be perfectly joined together in the same mind and in the same judgment. I Corinthians 1:10.

And finally let us pray with the confidence which our blessed Redeemer intended to inspire in His disciples when He said to them in John 14:13, 14: "Whatever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

"Yea, precious Savior, grant us faithfulness to Thee and Thy Word and a unity of Spirit which comes from Thee and our heavenly Father. Teach us to pray according to Thy will, and grant us Thy gracious blessing that Thy Father may be glorified also by us and that Thy kingdom may be extended through our ministry." Amen.

18th Biennial Convention-Dakota-Montana District

THE Lord granted cool, comfortable weather for the three days, July 17-19, during which the lay delegates and pastors of the Dakota-Montana District were assembled to do His business. Because of the weighty matters that required the attention of the District, many hours were spent in meetings, one session beginning as early at 8 a. m., and others continuing on into the evening hours.

In the opening communion service in the Academy Auditorium, Prof. K. G. Sievert on the basis of Ps. 46 encouraged the convention to do its work and reach its decisions trusting that the protective hand of the Lord is with us, a "very present help in trouble." Half-hour devotional services opened each of the sessions of the convention. After the work of the convention had been completed, a brief closing sermon was preached by Pastor Wm. Lindloff.

Official guests at the convention were Prof. W. Schumann of Northwestern College, Watertown, Wis., Prof. G. Hoenecke from our Seminary at Thiensville, Wis., and Pastor I. Habeck from Milwaukee, Wis. Prof. Schumann, as guest essayist, delivered a very timely message under the theme: The Doctrine of

the Church and the Fellowship in the New Testament. Prof. Hoenecke and Pastor Habeck were present as members of the Standing Committee on Matters of Church Union to explain the committee's evaluation of the resolutions passed by the recent Missouri Synod convention concerning matters that have been disrupting the Synodical Conference.

The reports of the various boards of our Synod were heard and discussed with interest. However, of particular importance was the consideration of the report of the Standing Committee on Matters of Church Union. Much time was devoted to this report in session and in committee. The sentiments of the District were expressed in the floor committee report that was passed. Among other things, note was taken of the fact that The Lutheran Church — Missouri Synod had only resolved to set aside the Common Confession "as a functioning union document," that it even was defending the Common Confession "as a document in harmony with the sacred Scriptures and the Lutheran Confessions." The adopted report also stated that the Missouri Synod was persisting in its "adherence to its unionistic practices (joint prayer, Scouting, chaplaincy,

etc.) "and was giving grave offences in many of our fields of labor. The conclusion arrived at stated that "in disagreement with our Standing Committee on Matters of Church Union we are not convinced that the relation between us and The Lutheran Church—Missouri Synod has been changed essentially since our Saginaw meeting of the Joint Synod, and therefore, we recommend the adoption of the Saginaw resolution. We, however, hope and pray that the Lord might soon re-establish the unity of spirit which formerly existed."

The elections of District officers resulted as follows: president, Pastor P. G. Albrecht; first vice-president, Pastor H. Rutz; second vice-president, Pastor H. A. Birner; secretary, Professor A. Schuetze; recorder, Professor W. Ten Broek; treasurer, Mr. J. Leidle; members of the Mission Board, Pastors D. Gieschen, H. John, M. Eibs, and Mr. Charles Schlomer; Auditing Board, Pastors S. Holt, W. Schuetze, and Mr. N. Frey; Board of Education, Pastors G. Birkholz, C. Hanson, and Teacher L. Greening; Board of Support, Pastors Wm. Lindloff and M. Lutz; secretary for Student Aid, Pastor Wm. Lindloff.

Nebraska District Convention

PREACH the Word!" Over one hundred delegates, pastors, and teachers heard Paul's exhortation when the Nebraska District convention opened on July 17 at Immanuel Lutheran Church, Hadar, Nebr. The four-day convention which followed

service, also delivered a paper entitled "The Exercise of Christian Stewardship in Synodical Work," picturing God's bountiful gifts to the Church and emphasizing that He sets no minimum upon our gratitude. The financial reports showed that the

The report of the Standing Committee, suggesting that the judgment of our Saginaw resolutions be held in abeyance this year, was approved by the convention with three dissenting votes. Although the mood of the delegates was hardly optimistic, the



Convention at Immanuel Ev. Lutheran Church, Hadar, Nebr., June 17-20

gave evidence that Christians in Colorado, Iowa, South Dakota, Texas, and Nebraska are resolved to preach God's Word.

Within the past biennium new missionaries have been sent into the fast-growing areas of Dallas-Fort Worth, Tex.; Denver, Colo.; and Lincoln, Nebr. The Colorado mission churches alone reported ninety-seven confirmations, and these fourteen congregations together now pay over half of their own local expenses. Two District mission parishes became self-supporting within the last two years. Day Schools experienced a growth of 17 percent in enrollment within the last year, and three more missions reported hopes for schools in the near future.

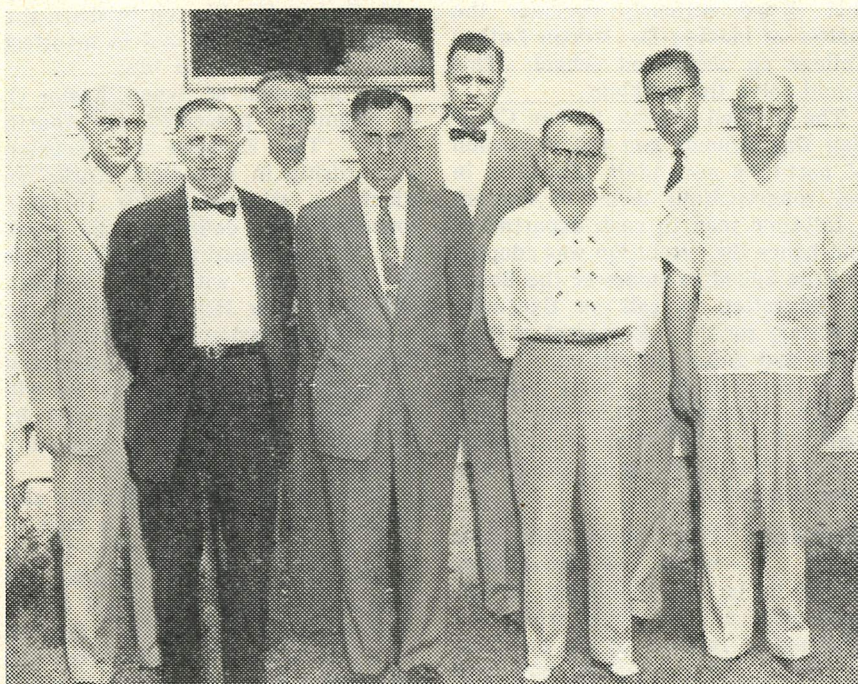
President Oscar Naumann, who preached at the opening communion

congregations of the District are thankful for God's gifts, although together they lacked eight percent of meeting the synodical budget. About 97 percent of the Building Fund goal has been gathered, and the delegates voted to complete the District effort with a special collection in August. A number of committee reports urged that the annual Church Extension Fund collection also be carried out this year.

Without a doubt, there were two pieces of business which occupied the mind of every delegate even before sessions began. The first was the report of the Synod's Standing Committee on Matters of Church Union, represented at the convention by President Naumann and Prof. Carl Lawrenz. An open hearing gave considerable opportunity for discussion.

hope was expressed that profitable discussions might still be carried on with the Missouri Synod. The prayers of Nebraska District congregations go with their delegates to the special Synod convention.

Another important District decision was the final selection of a site for the Nebraska Lutheran Academy. Members of the Academy Committee and individual congregations had put hours of labor into preparatory work. As balloting began, ten cities were nominated. The slate was finally reduced to two, and on the sixth ballot Grand Island was selected over Norfolk by a vote of 58 to 35. It is perhaps significant that in the periods between discussion and balloting the convention heard Prof. Lawrenz's essay, "The Holy Christian Church, the Communion of



Nebraska District Officials

Saints." In spite of the intensity with which a number of delegates spoke for certain locations, there was no reaction of bitterness when the final vote was announced. The bonds which unite Christians in faith could not be disturbed by honest differences of opinion. It is certain that, as members of one body, the congregations of the Nebraska District will continue to work harmoniously with the entire Synod toward the establishment of the proposed Academy.

During the weeks after the convention, members of the Academy Committee were to meet with a

representative of the Synod Board of Trustees to choose a specific site in Grand Island. A slate of candidates for the school's Board of Regents will be presented to the special August convention through a District memorial. If the Synod takes action then, a dream which began to take shape more than twenty-five years ago will come even closer to reality.

Election results: president, Im. P. Frey; first vice-president, L. Gruendeman; second vice-president, H. Witt; secretary, R. H. Roth; essay recorder, M. Weishan; District cashier, Norris Koopmann. PAUL EICKMANN, JR.

Michigan District Convention

THE 78th convention of the Michigan District was called to order by its president, the Rev. G. L. Press, at 2:00 p. m. on July 23 in the auditorium of Michigan Seminary, Saginaw, Mich. The Lord granted the 95 pastors and professors, 24 teachers, and 72 lay representatives who attended the convention four days of pleasant and delightful weather. Adding to the physical comforts of the delegates were the delicious meals which were prepared and served by the very capable Seminary kitchen staff, which was assisted by members of the Seminary Guild. We attribute the fact that the conven-

tion functioned very smoothly in all respects to the careful planning and arrangements which were made by the District officials and the members of the Seminary faculty, to the diligent work which was done by all committees, and to the cooperation of all delegates.

Convention Services The motto of our convention was "Hold Fast in Faith and Love."

This thought was carried out already by Pastor Hilbert Engel in his opening devotional address, as well as by our District president in the first part of his report. The underlying

thought of our convention motto was also emphasized by Dr. Paul Peters, a member of our Thiensville Seminary faculty and whom we were privileged to have in our midst, in the sermon which he delivered on Monday evening at our communion service under the theme: "Would God that all the Lord's People were Prophets." In the closing service on Wednesday evening Pastor Kenneth Vertz, a member of our District Mission Board, pointed out how our faith and love must indeed inspire us to carry the Gospel into all parts of the world.

Union Matters The chief interest of all delegates undoubtedly centered in the report of our floor committee on church union. To prepare and guide us in the consideration of this matter, Prof. Walter Schumann of Northwestern College delivered an exegetical treatise on Romans 16:17 in his own efficient and scholarly manner. Two official representatives of Synod's Standing Committee on Matters of Church Union, President Immanuel Frey of the Nebraska District and Dr. Paul Peters, supplied us with much information. Our floor committee submitted the resolution "that we urge our Synod not to terminate relations with The Lutheran Church—Missouri Synod at this time," especially in view of the truly Scriptural position on unionism which The Lutheran Church—Missouri Synod stated in considering and declining membership in the Lutheran World Federation, in view of the action which it took by setting aside the Common Confession as a functioning union document, and in view of other heartening expressions which it made at its St. Paul convention. However, since there are areas which involve interpretation and application of doctrine where we see no change for the better in the position of The Lutheran Church—Missouri Synod, and since that church body has proposed various forums of discussion with us, our committee also submitted the resolution that we urge our Synod to make use of as many of these forums as are feasible and practical, at all times, however, reaffirming our Scripturally justified objections to the obvious differences of interpretation and practice between us. The entire committee report was accepted with only a few audible dissenting votes.

Missions In reviewing the work of our Synod and District, we were led to thank and praise the Lord of the Church for the blessings which He bestowed on our mission work at home and abroad. However, we were somewhat disturbed by the small number of missions which were opened throughout Synod during the past year. One reason for this, no doubt, is the shortage of pastors. How necessary it therefore is that every effort be made to secure more workers in the Lord's kingdom. Another contributing factor we felt was the lack of funds in the general Synodical treasury and in the Church Extension Fund. The deficits which the Districts have accumulated during the last twelve years by failing to meet their budgetary allotments is appalling. We are of the opinion that the Church Extension Fund should be built up by annual collections in all congregations.

Christian Education The reports on Christian Education also gave us much cause for rejoicing and thanksgiving. The great shortage of teachers seems to make it imperative that Synod must undertake steps without delay to correct this problem. We feel it can best be solved by establishing a teacher-training school for women teachers in Milwaukee, Wis.

Since teachers, especially in some Districts of Synod, find it very difficult to obtain teaching certificates from the state, we are recommending

that Synod seriously consider the matter of making Dr. Martin Luther College an accredited school. This would solve the problem.

The marked growth in our Christian Day Schools and the expansion of part-time and adult education in our congregations seems to warrant a full-time man in each department, and hence the resolution was adopted to urge Synod to empower the Board of Education to call an Executive Secretary for the Department of Part-Time and Adult Education.

We also look for an early breaking of the bottlenecks which have prevented the inauguration of a Student Service Bureau by the Spiritual Welfare Commission.

Elections We believe the facts which we have mentioned to be the highlights of our convention and the items which are of greatest interest to all members of Synod. The delegates entrusted the administration of the affairs of our District to the following officers: Pastor Gerhard Press, president; Pastor Ernest Wendland, first vice-president; Pastor Hilbert Engel, second vice-president; Pastor Raymond Frey, secretary. Our convention adjourned at 8:00 p. m., July 26.

May the Spirit of God guide and keep us in all truth. May He fill us with a greater zeal and devotion to carry on His work, to the glory of our gracious God and to the salvation of our fellow men.

RICHARD A. GENSMER.

with God in His Church to share the benefits of His elect and to manifest them in every area of life.

The president of Synod, Pastor O. J. Naumann, presented the fourth essay: "The Exercise of Christian Stewardship in Synodical Work," in which he stimulated our thinking concerning the definition, the diversity, the spirit, and the application to be associated with this subject. Mindful of his tiring schedule, the District was particularly grateful for President Naumann's attendance and presentation, especially after his trip had been unpleasantly delayed by car trouble in the midst of Colorado's towering mountains.

Gratifying applies particularly also as the word to describe the rays of hope for restoration of unity in the Synodical Conference which the delegates noted in the report of the Church Union Committee. For us, who are so far removed from the geographic center of Synod, it was a special privilege to have President Naumann and Professor Lawrenz in attendance to brief us on matters of church union.

A great measure of interest and reaction was aroused by the opening address of our District president, Pastor E. A. Sitz, who called for the consolidation of "missionlets" and for the concentration of Synod's efforts in secondary education rather than the subsidation of elementary schools.

Not so gratifying was the report of our District Mission Board acknowledging the existence of areas in both states for establishing new missions, which for lack of men and means had to be disregarded. It is to be hoped that this realization will spur God's children to invest a greater portion of their temporal trust in Christ's eternal kingdom.

In regard to secondary education, the convention gave earnest and favorable consideration to recommendations calling for accreditation of our colleges, for granting a B.D. degree at our seminary, for emphasis on the training and calling of male teachers in our schools, and for requesting creation of the synodical school in our District.

The District elections saw Pastor Sitz returned to the presidency. Pastor Armin Keibel was re-elected secretary, and Pastor E. Sprengeler first vice-president. Pastor Gilbert Saeger was named second vice-president. After thirteen years of energetic service on our District

Arizona-California District Convention

East Fork Mission, July 24-26, 1956

GRATIFYING is a one-word review to apply to the chief aspects of our District convention. It applies especially to the encouragement gained from the thorough Scriptural studies presented in four essays.

Taking up the theme: "The Holy Christian Church is the Communion of Saints," Prof. Carl Lawrenz pointed out the blessed reality of the existence of the Church and God's promise that we can look for fellow believers where the means of grace are faithfully employed.

Pastor Francis Uplegger continued the testimony of Scripture, making

clear the role of faith, which confers to believers the title of saints by virtue of the righteousness imputed to them for the sake of Jesus' perfect redemption. Since faith is invisible, the members of the Holy Christian Church cannot be discerned by us. The Church is invisible.

"The Church cannot be identified with any visible organization of whatever claim or character" was the leading thought of the essay presented by Pastor Raymond Zimmermann. In this connection he stated that our call as believers is not primarily to build human organizations, but through our relationship

Mission Board, Pastor Raymond Zimmermann was replaced by the election of Pastor Paul Heyn. Mr. Myron Nelson was chosen lay-member of the board.

The sixty-fifth anniversary of his ordination was marked by Pastor Francis Uplegger on July 26, for which the convention offered an expression of gratefulness for the un-failing mercies of God.

With the necessary business con-

cluded, the delegates forsook the pleasant mountain coolness of the Ft. Apache reservation to return to the cities and valleys of our far-flung area, departing with the feeling that the baby District of our Synod was progressing out of the toddler stage and becoming more alert to opportunities for sound growth and increased strength through the Word of God.

ROBERT HOCHMUTH, *Recorder.*

Convention Of The Western Wisconsin District

THE 20th biennial convention of our Synod's Western Wisconsin District was held on July 16-19 in Tomah, Wis., at St. Paul's Lutheran Church, the Rev. J. C. Dahlke, pastor. The same congregation had played host to the District's first convention in 1918, one year after its origin.

In his presidential report, the Rev. H. C. Nitz prayed that "sober-mindedness" in the sense of I Peter 1:13 be the keynote of the convention. And our Lord, who never fails to answer prayer according to His will, graciously bestowed this blessing on the convention.

There was sober-mindedness in the penitent acknowledgment of our failings, which were found to be many; sober-mindedness in our mutual exhortations both to Scripture-bound confession and testimony and to Gospel-motivated forbearance and love; sober-mindedness in the diligent study and careful consideration given to all the phases of our joint work in Christ, including missions, education, and finances.

Two well-prepared and edifying essays were read to the convention, one on "The Perfect Law of Liberty" by Pastor John Schaadt; the other by Prof. Paul Eickmann, entitled "Is

There a Conflict Between Science and the Bible?"

With regard to the Report of the Standing Committee on Matters of Church Union, the District resolved to concur in the proposal "that our Synod ought not to close the door to further discussions at this time," and that it "hold the judgment of our Saginaw resolutions in abeyance." This was done, however, with the stated reservation that future discussions of the still unresolved issues could not go on indefinitely; that we reaffirm our Scripturally justified objections to the matters still in dispute; and that failure to resolve them in a God-pleasing way could only lead to final severance of relations.

The District profited from the able counsel of Prof. John Meyer and Pres. Oscar Siegler, who were present as representatives of the Synod's Standing Union Committee. Prof. Meyer also preached the sermon at the closing service of the convention.

The District elected the following officers for the next biennium: R. W. Mueller, president; J. C. Dahlke, first vice-president; Walter Wegner, second vice-president; Emil Toepel, secretary. R. JUNGKUNTZ.

at Gibbon, Minn., and then with his father and stepmother he went to Richville, Wash., where the family took up a homestead. He entered the first class of Concordia College, Portland, Oreg., and after three years transferred to Concordia Teachers College, Seward, Nebr., from which he was graduated in 1911. His first school was at Old Trinity in St. Louis, Mo., where he remained until 1914. He taught at Zion, Pierce, Nebr., until 1920, and then he taught at St. Paul's, Norfolk, Nebr., until 1951, when he had completed forty years as a parochial school teacher. For twenty-five years Mr. Eggers also served on the Mission Board of the Nebraska District of the Wisconsin Synod.

He was married on July 10, 1912, to Selma Gans at Seward, Nebr. It was a very happy marriage for him, and the union was blessed with three sons and two daughters.

The declining years of his life were spent in semi-retirement in Lakewood, Colo., where he became an active member of Bethlehem Lutheran Church. Among other things, he served on the Board for Parish Education and sang in the choir, of which he was president for a time.

He departed this life peacefully on Tuesday, July 10, the 44th anniversary of his marriage, after a lingering illness, at the age of 68 years.

He leaves to mourn his departure besides his devoted widow, his three sons, Edmund of Lynwood, Calif., Bernard of Colorado Springs, and Fred Jr. of Denver; his two daughters, Mrs. Ruth Mayer of Lakewood and Mrs. Lois Eggen of Frankemuth, Mich.; also 14 grandchildren. He is also survived by four half-sisters, all living on the West Coast.

In his memory the members of his family, his friends, and members of Bethlehem Congregation have established a memorial fund to help with the program of Bethlehem Lutheran School, which was especially dear to his heart.

Funeral services were conducted from Bethlehem Lutheran Church in Lakewood, Colo., on July 14 with the son-in-law, the Rev. M. E. Mayer, in charge. Committal was at Chapel Hill Memorial Gardens with the Rev. Immanuel Frey, President of the Nebraska District of the Wisconsin Synod, officiating.

Deaths

† MR. FRED EGGERS †

Fred W. Eggers was born at Hamburg, Minn., on April 4, 1888, the son

of Fritz Eggers and his wife, Charlotte Greenhagen. His mother died a few days after his birth. The early years of his childhood were spent

**CANDIDATES FOR DIRECTOR
AND FIRST PROFESSOR OF
THE MISSISSIPPI VALLEY
EV. LUTHERAN HIGH SCHOOL
La Crosse, Wisconsin**

The following have been nominated to be called as Director and first professor of our high school:

- Pastor Norman Berg,
Benton Harbor, Mich.
Pastor G. Bernthal, Clarkston, Wash.
Pastor Gerhard Franzmann,
Seattle, Wash.
Prof. Eldor Keibel, West Allis, Wis.
Pastor Paul Nolting,
Sleepy Eye, Minn.
Pastor Carl Rosenow, Bruce, Wis.
Pastor Wayne Schmidt, Lena, Wis.
Pastor Melvin Schwenzen,
West Allis, Wis.
Pastor Gilbert Sydow,
Ellensburg, Wash.

Any correspondence regarding these nominations must reach the secretary on or before August 17, when the Board will meet to call.

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

NOTICE

Notice is herewith given that Mr. Gerhard F. Rolloff has consented to serve as the new treasurer of the Northern Wisconsin District, following his election at the District convention. Synodical remittances should henceforth be sent to the following address:

Gerhard F. Rolloff
706 Outagamie Ct.
Appleton, Wis.
O. SIEGLER, President,
Northern Wisconsin District.

Mr. Donald Rice of La Crosse has been elected to serve as cashier of the Western Wisconsin District, replacing Mr. Herbert Koch. Effective at once, all remittances formerly sent to Mr. Koch are now to be sent to:

Mr. Donald E. Rice
1902 Liberty Street
La Crosse, Wis.

A new Auditing Committee has also been elected. The blue remittance advices ("To Auditing Committee") are to be mailed to:

Mr. Gerald Miller
1128 Avon Street
La Crosse, Wis.

The pink remittance advices ("To Finance Secretary or Visitor") are to be mailed to the District secretary:

The Rev. Emil G. Toepel
222 Windsor Street
Sun Prairie, Wis.

RICHARD W. MUELLER, President,
Western Wisconsin District.

URGENT CALL FOR HELP

At our East Fork Mission, Whiteriver, Ariz., we are in great need of workers to serve the Lord in His kingdom in the capacities of Boy's Matron, Boys' Advisor and Girls' Matron. A married couple without family obligations could serve as Boys' Advisor and Boys' Matron. These positions must be filled by the time school starts September 4. Anyone interested please direct your correspondence to the undersigned at your early convenience.

E. H. Sprengeler, Principal
East Fork Mission
Whiteriver, Ariz.

FOR SALE

Altar, pulpit, 36 curved pews (6-18 ft. variations) Wangerin pipe organ, 2-manual,

full console (with pistons), 8½ stop, electric pneumatic, with blower. To be removed from present church location. Contact:

C. Zastrow
232 Lincoln Dr., N.
West Bend, Wis.
Telephone Federal 4-2839

REQUEST FOR INFORMATION

Friedens Ev. Lutheran Congregation, Kenosha, Wis., is endeavoring to contact its former Christian Day School teachers in connection with the observance of its centennial. The addresses or information about the following persons is desired:

Miss M. Biederman	Miss A. Nommensen
Miss F. Pieper	Miss H. Zinter
Miss A. Egger	Miss R. Hencke
Miss E. Saxmann	Miss H. Giese
Miss P. Weertz	Miss C. Steffenhagen
Miss E. Schoenberg	Miss A. Kionka
Miss F. Pohl	Miss M. Klug
Miss F. Koch	Miss M. Steinberg
Miss M. Destinon	Mr. Gerold Becker
Miss A. Kressin	Miss M. Buending
Mr. Emil Rolloff	Mr. H. Mathweg

If the reader of this request finds his or her name listed, or if any reader can furnish the desired information, kindly pass it on by post card to
H. O. Ihlenfeldt
5020 21st Ave.
Kenosha, Wis.

SCHOOL OPENINGS

NORTHWESTERN COLLEGE

The fall term at Northwestern College will begin on Monday, September 10, with opening exercises in the gymnasium at two o'clock. Meals will be served in the dining hall beginning with breakfast on Monday.

E. E. KOWALKE, President.

CALENDAR OF CONFERENCES

RED WING DELEGATE CONFERENCE

Place: St. John Lutheran Church, Red Wing, Minn.; G. Barthels, host pastor.
Date: Tuesday, August 28, 1956.
Time: 9:00 a. m. Holy Communion for the pastors.

Speaker: Ralph Goede. Alternate: Leonard Schmidt.

Business: A report of the business of the District and of the Synod.

NORMAN E. SAUER, Secretary.

WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

Conference will meet at 10 a. m., Monday, August 27, 1956, at St. Peter's of Tn. McMillan, A. O. Pautsch, host pastor, to hear reports of the Special Session of Joint Synod.

WALTER P. SCHEITEL, Secretary.

RHINELANDER PASTORAL CONFERENCE

Date: September 4 and 5, 1956.
Place: Trinity Ev. Lutheran Church, Wabeno, Wis., G. Unke, pastor.

Preacher: C. Schlei; alternate: G. Unke.
The conference will begin with the noon meal on September 4.

C. SCHLEI, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Bethlehem Lutheran Church, Hortonville, Wis., E. Froelich, pastor.

Time: Tuesday, September 18, 9:00 a. m.
Preacher for confessional service: Hertler;

alternate: W. Kuether.

F. W. HEIDEMANN, Secretary.

PASTORAL CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Mt. Calvary, 1196 Littleton Blvd., Littleton, Colo.; R. H. Vollmers, pastor.

Time: Monday, September 17, 1:30 p. m. to Wednesday, September 19, 3:00 p. m.

Service: September 18 at 7:30 p. m.
Preacher: W. Wietzke; alternate C. Thurow.

Papers: To be finished: Lay Participation in Church Work, E. C. Kuehl; When and How Luther Gained the Conviction That the Papal System Was the Antichrist.

Others: The Pastor as Public Ministrant, W. Siffing; O. T. Continuing Exegesis, H. Schulz; N. T. Continuing Exegesis, W. Schaller; I Tim. 5, Daniel DeRose; Girl Scouts, A. Sippert; Detailed Digest and Summation of Article III of the Apology of the Augsburg Confession: Of Love and Fulfilling of the Law, Witt.

Announce to local pastor.

A. SIPPERT, Secretary.

**ORDINATIONS
AND INSTALLATIONS**

(Authorized by the Proper Officials)
Ordained and Installed

Pastors

Carlson, Norton R., in new Denver Mission, Denver, Colo., by V. Tiefel; July 8, 1956.

Jaster, Herbert, as assistant in First Ev. Lutheran Church, La Crosse, Wis., by D. Rohda; assisted by F. Miller; July 22, 1956.

Kock, David, in Trinity Church, Sturgis, S. Dak., by N. W. Kock; assisted by D. Sellnow, W. Hein; Eighth Sunday after Trinity, July 22, 1956.

Reed, Harland, in St. Paul's Church, Seaford, Minn., and St. John's Church, Tp. Sheridan, Redwood Co., Minn., by G. F. Zimmermann; assisted by G. Scheitel, N. Harstad, and E. Birkholz in the former, and by E. Birkholz, W. Vathauer, H. Kesting, and G. Scheitel in the latter congregation; July 29, 1956.

Westerhaus, Martin O., in Zum Kripplein Christi Church, Tp. Herman, Wis., by G. A. Westerhaus; assisted by G. Redlin, W. Reinemann; Eighth Sunday after Trinity, July 22, 1956.

Van der Bloemen, Thomas G., in Zion Church, Reeder, N. Dak., and in Redeemer Church, Hettinger, N. Dak., by R. E. Pope; assisted by G. Birkholz; Sixth Sunday after Trinity, July 8, 1956.

Installed

Van der Bloemen, Thomas G., in Zion Church, Reeder, N. Dak., and in Redeemer Church, Hettinger, N. Dak., by R. E. Pope; assisted by G. Birkholz; Sixth Sunday after Trinity, July 8, 1956.

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MISSION FESTIVALS

Third Sunday after Trinity
Trinity Church, Elkton, S. Dak.
Offering: \$148.50. Wm. Lindloff, pastor.

Fourth Sunday after Trinity
Cross Church, Rockford, Minn.
Offering: \$899.28. N. W. Kock, pastor.

Trinity Church, Hoskins, Nebr.
Offering: \$570.00. G. B. Frank, pastor.

CONGREGATIONS

INSTALLATIONS

(the Proper Officials) and Installed

R., in new Denver, Colo., by V. Tiefel; as assistant in First Church, La Crosse, Wis.; assisted by F. Miller;

Trinity Church, Sturgis, N. W. Kock; assisted by W. Hein; Eighth Sunday July 22, 1956.

in St. Paul's Church, Sea- and St. John's Church, Redwood Co., Minn., by Hermann; assisted by G. Harstad, and E. Birkholz, and by E. Birkholz, W. Kesting, and G. Scheitel; congregation; July 29, 1956.

artin O., in Zum Krippeln ch, Tp. Herman, Wis., by Haus; assisted by G. Redlin; Eighth Sunday after 22, 1956.

men, Thomas G., in Zion eder, N. Dak., and in church, Hettinger, N. Dak.; assisted by G. Birkholz; after Trinity, July 8, 1956.

Installed

red in St. Paul's Church, ch., by E. Zell, Jr.; assisted enecke, R. Timmel, H. Westendorf, P. Kuske, E. Frey, J. de Ruiter, I. Weis; day after Trinity, June 11.

red, in St. Peter's Church, and St. Matthew's Church, Tp., Ill., by Theo. H. July 22, 1956.

M., in Siloah Church, Wis., by R. J. Vos; A. Halboth, G. Hoenecke, W. Pless, H. Shiley, R. and W. Geiger; July 8, 1956.

eth, as principal and teacher Shepherd Lutheran School, z., by R. Hochmuth; Eighth Trinity, July 22, 1956.

artin D., as principal and Bethel Lutheran School, h., by M. C. Schroeder; Sunday after Trinity, July 16.

s, as teacher in St. John's School, Fairfax, Minn., by thauer; Ninth Sunday after July 29, 1956.

CHANGE OF ADDRESS

win, 819 Harvey Avenue, Wis.

R., 612 S. Pecos Street, Denver

bert A., 1116 Division Street, Wis.

ald D., Box 252, Burke, S. Dak.

fred, 130 5th Street, Savanna

ald E., 208 Fifth Avenue, NW, N. Dak.

and, Belview, Minn.

Edwin C., 5070 N. Stone, Monroe, Mich.

er M., 3741 N. 21st Street, Wis.

ert J., 3711 N. 21st Street, Wis.

l, 1122 Olivia Ave., Ann Arbor

s, Martin O., R. 1, Iron Ridge

artin D., 256 N. Farrago St., Mich.

MISSION FESTIVALS

ay after Trinity church, Elkton, S. Dak. \$148.50. Wm. Lindloff, pastor.

ay after Trinity church, Rockford, Minn. \$899.28. N. W. Kock, pastor.

church, Hoskins, Nebr. \$570.00. G. B. Frank, pastor.

WESTERN WISCONSIN DISTRICT

April, May, June, 1956

Table with columns: Pastor -- Congregation, Amount. Lists various churches and their financial contributions.

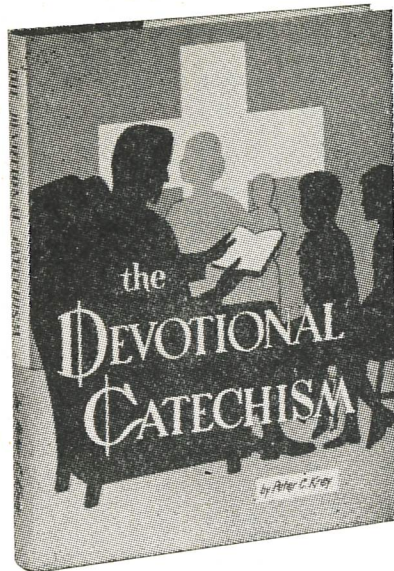
Table with columns: Name, Amount. Lists individuals and their financial contributions.

Memorial Wreaths

Table with columns: Name, Amount. Lists names of people and the amount for memorial wreaths.

H. J. KOCH, Treasurer.

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