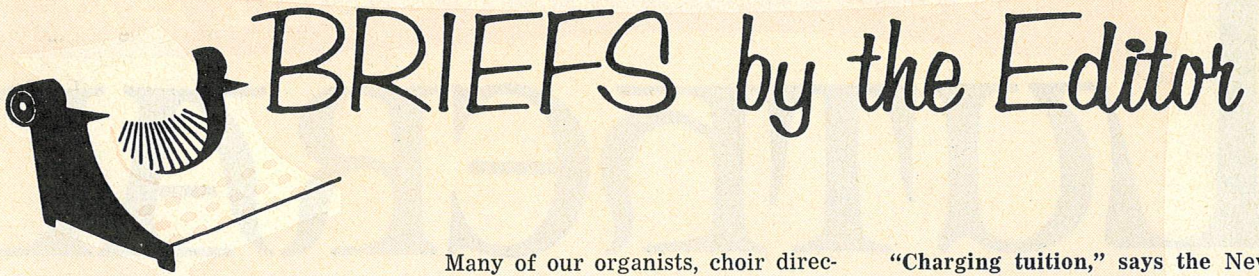


THE NORTHWESTERN LUTHERAN

Volume 43, Number 19 • September 16, 1956



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



BRIEFS by the Editor

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COVER DESIGN

New Dining Hall and East Hall
At Northwestern College

Many of our organists, choir directors, and pastors have been looking for just such an opportunity. A Church Music Workshop has been arranged by Professor H. Oswald, professor of music at Northwestern College and the Seminary, Professor R. Gehrke, and Pastor K. Eggert. The workshop will be held at Northwestern College on September 28 and 29. The discussion and demonstration of proper service music for organ and choir will be the theme of the workshop. Meals and housing will be provided at a nominal cost. The workshop will open with supper and registration on Friday and close Saturday afternoon. We urge interested teachers, pastors, church musicians — and we hope there are many — to write immediately for reservations and information to: Professor H. Oswald, 814 Richards Ave., Watertown, Wis.

* * * *

"Our thousands of Lutheran travelers," writes a reader, "throughout our country surely would appreciate it if every Lutheran congregation throughout the Synodical Conference would direct tourists to their services.

"Usually we see an arrow pointing toward the church or a placard or sign of some kind telling there are services in that city or village but no hour of services given. The important thing is the time — 8:00 A.M., 10:00 A.M., etc.

"We have met many people who could and would go to church if they would not need to spend so much time inquiring. Each vacation period I have spent time looking around for my church for an hour of worship on my trips, and when I do find it I am either too late or much too early. Going on, I would then find one when I arrived at that particular town."

The suggestion is a good one and may well interest those churches that are along or not far from the main arteries of travel. Why not?

"Charging tuition," says the News Bureau, "for the training of ministerial students is nothing new in the Lutheran Churches of America.

"While the practice has had its greatest impetus in recent years, it goes back more than a half century.

"Today, among 22 Lutheran theological schools in the United States and Canada, eleven levy a fee on all students, three limit fees to non-Lutherans, and eight provide free education to both Lutherans and non-Lutherans.

"Tuition charges range from \$30 to \$300 per year."

Neither our colleges nor our Theological Seminary charge tuition fees, except from those who do not intend to serve the Church as pastors or teachers.

* * * *

At its 101st annual meeting in Dallas July 17-19 the Presbyterian, U.S., Synod of Texas approved a proposal to send its publication, the *Texas Presbyterian*, to every family in the synod. So writes the *Christian Century* correspondent. "This will mean a circulation of 37,000; previously, the paper had been mailed on a subscription basis to about one-fourth of the membership. Under the new plan the cost will be borne by the synod. More than 400 ministers and laymen representing the 399 churches in the synod attended the meeting. . . . The secretary-treasurer's report showed that contributions by the churches for benevolences and current expenses in 1955 totaled \$9,765,590. It was reported that contributions for benevolences have increased annually for the past several years at a rate of about 11 per cent."

* * * *

"I MUST WORK THE WORKS OF HIM THAT SENT ME, WHILE IT IS DAY: THE NIGHT COMETH, WHEN NO MAN CAN WORK." John 9:4.

Editorials

Should the Gospel be Modernized?

St. Paul wrote to the Corinthians: "I declare unto you the gospel which I preached unto you." He said in effect: I am going to define the Gospel for you and tell you exactly what it is, and when I do that, I am not telling you anything new. It is still exactly the same Gospel which I preached when I first came to your city years ago. I have had no occasion to change my mind about it. It is still the same Gospel which I originally preached to you.

Right here is the crux. We are told: Times have changed since then. There has been much progress. People have become more intelligent. They are more highly educated. We have had the advantage of many new scientific discoveries in the past 1900 years. The old Gospel of Jesus Christ as One who died for the sins of the world may have been all right for that day and when people lived on a low intellectual level, but you can't expect people in this enlightened age to fall for and be satisfied with that outmoded and antiquated stuff. That is the thinking behind the modern revisions of the Gospel.

But fundamentally people have not changed, and their basic needs have not changed. Now as then, they are still lost and condemned sinners, and the greatest problem which men are facing is the problem of their sin, how to get rid of their sin and how to get right with God. That problem the modernistic social gospel has not solved and can not solve, in fact, it does not even pretend to do so but simply ignores it. But that is the problem with which the Gospel of Jesus Christ and Him crucified deals and which it solves to the satisfaction of troubled sinners who receive it into their hearts.

I. P. F.

* * * *

Those Polls Again

The Minneapolis *Tribune* conducted a poll among the males of its state on the subject of occupations for women. The male populace was not at all adverse to the idea of having a woman for a pastor. In fact, almost 60 per cent of the men favored the idea and thought it was all right for a woman to function as a pastor of a church. Only 35 per cent were definitely opposed to such an innovation.

When the subject of the presidency of the United States was brought up, however, 67 per cent opposed a woman president. On the subject of an umpire for baseball games they rose up in protest. An overwhelming 73 per cent opposed such an occupation for women.

It is hardly necessary to add that the results of this poll reflects an indifferent attitude toward the will of God by the laymen of the state — we take for granted that the poll was taken among laymen. Probably the results of the poll would not have been much different if it had been taken in any other state.

It is God who has designated who is to preach publicly His Word. God's will and order is that men are to do the work of public preaching: "But I suffer not a woman to teach, nor to usurp authority over the

man, but to be in silence" (I Tim 2:12). And that is that. Doctrine and practice will never be established by polls, majority vote, the will of the electorate, etc. That right is reserved alone for the Word of God.

W. J. S.

* * * *

Swear "I do hereby solemnly swear that I will observe the above agreement and faithfully execute the promises therein contained, and do now affix my signature in approval thereof." Thus reads the oath of the mixed marriage contract between a Roman Catholic and a non-Catholic party (Marquette, Michigan, diocese).

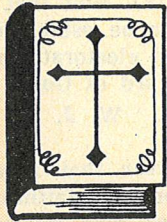
Does Jesus approve of such an oath? Paragraph 3 of this agreement reads, "That all the children, both boys and girls, that may be born of this union shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort. In case of dispute, I, furthermore, hereby fully agree that the custody of all the children shall be given to such guardians as to assure the faithful execution of this covenant and promise, in the event that I can not fulfill it myself."

What does this "solely in the faith of the Roman Catholic Church" mean? Here is a sample of "the faith of the Roman Catholic Church": "Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of Virgins, my Mother. To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions; but in thy mercy hear and answer me. Amen." This is a quotation page 21 from "Novena Hymns and Prayers in Honor of Our Mother of Perpetual Help."

What does God in His holy Word say? "The Lord is nigh unto all them that call upon *him*, to all that call upon *him* in truth. He will fulfill the desire of them that fear *him*: *he* also will hear their cry, and will save them." Again, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (but by the name Jesus).

Consequently, to affix my signature to an oath, as quoted above, is blasphemy, a false oath. Of this God says, "Thou shalt not swear by my name falsely." But, what if I have signed such an oath? Must I not keep it? Peter denied Jesus under oath, Herod beheaded John the Baptist because of his oath, Naboth lost his life because of a false oath of bribed witnesses. These examples are "written for our learning" and warning. Keep such a diabolical oath? I dare not keep it! I must retract it! I must disavow my signature! Like the publican in the temple I must flee to my God penitently crying, "God be merciful to me, a sinner!" To such crying Jesus had but one reply, "This man went down to his house justified" (forgiven). Rather than abide by a false oath, repent: withdraw your signature (in writing) and ask for forgiveness of God. And then to prove your sincerity, exert all possible influence on your Catholic consort to convert him to the truth of God's holy Word. For not the Catholic teaching, but "the word that I (Jesus, not the Pope) have spoken, the same shall judge him in the last day."

T. H. H.



Studies in God's Word

King David's Inspired Guide to Repentance

Psalm 51

THE Fifty-first Psalm has been fittingly called a guide for penitent sinners. It shows us what it really means to respond with a humble yes to the questions addressed to us in the order of public confessions: Do you "heartily repent of your sins, believe on Jesus Christ, and sincerely and earnestly purpose, by the assistance of God the Holy Ghost, henceforth to amend your sinful life?"

A Full Acknowledgment of Sin and Guilt

The outward occasion for the writing of this Psalm is given to us in the superscription: "A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba." Giving way to the lust of his heart, King David had committed adultery with Bathsheba, the wife of Uriah. With sinful schemes of deception he had sought to cover up his sin before men, finally going so far as to bring about the death of Uriah. For all of a year he had tried to live with the crushing burden of these sins upon his conscience. Then the Prophet Nathan came to him. Through him God graciously led David to repentance, as he expresses it in this inspired Psalm.

With a fully awakened conscience David confesses: "I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." As a result of Nathan's fearless preaching David now saw his sins in their true light. He realized that his wicked deeds, with which he had deeply wronged and injured others, were above all a wicked departure from God's holy will, faithless rebellion against the Lord, damning guilt in His sight. He now found it quite impossible to ignore his transgressions or to turn his thoughts away from them, found it futile also to attempt to deny or excuse them. He freely acknowledged that he stood

guilty and helpless before God's sentence of wrath and displeasure, defenseless at the bar of His righteous judgment.

Yet David's acknowledgment of his sin and guilt went even deeper. Not with the intention of excusing himself, but rather to complete his confession, he says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." It was clear to him that the gross misdeeds into which he had fallen really had their taproots in a sinful nature that went back to the earliest moments of his existence. Thus he had also come to realize that even by virtue of his inborn depravity he stood guilty and defenseless before the righteous judgment of God who desires "truth in the inward parts," who looks for the wisdom of true fear and love in the secret recesses of the heart.

As we hear David acknowledge his sin and guilt before God, let us not lose sight of the fact that we find all this in a Psalm which the Holy Spirit moved him to write for the public temple worship of God's Old Testament people. This ought to remind us that this is not a confession which is merely fitting for those who have fallen into gross adultery and murder. It sets forth the spiritual distress in which we all stand before God in our countless sins as they proceed from hearts that are by nature inclined to evil.

A Firm Faith in God's Forgiveness

The very opening strains of this Psalm are an expression of such a firm faith in God's pardoning grace. David confidently appeals to the boundless mercy and the steadfast Savior's love of God, in which He had revealed Himself in the midst of Israel: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." Such a firm faith in God's forgiveness also rings forth again after David finishes the full acknowledgment of his sin and guilt: "Purge

me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Even as the Old Testament priest used a hyssop branch to sprinkle water and blood upon the rooms of a house to purify it from leprosy, so David confidently looked to God to cleanse him from the leprosy of sin with the hyssop of His free and boundless grace. He was certain that the Lord could and would wash him whiter than snow. Even snow soon gathers smoke and dust; yet he trusted that God would provide him with an enduring purity, in which he would remain holy and innocent in God's eyes. He put his trust upon a divine pardon so full and complete that it would again let him experience joy and peace and full relief from the agony of a guilty conscience; for David prays: "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice."

God invites us to share David's firm faith in His forgiveness in the full light of the New Testament revelation of His saving grace. In Christ Jesus, God's incarnate Son, the promised Savior has appeared. Through Him the perfect redemption has been wrought, on which God's assurances of free and complete forgiveness rested also during the Old Testament. When Christ shed His holy, precious blood on Calvary's cross, it was in God's sight as though we sinners all had paid the full penalty of our sins. Through Him God in His faithful grace has blotted out all of our iniquity. This is the Gospel message which He proclaims to us in His Word and which He seals to us in the Holy Sacraments that by His Spirit we might ever firmly embrace it in faith. In such faith we enjoy the certainty that all of our sins are forgiven, that we are at peace with God. In such faith we can find joy and gladness, sinners though we are, knowing that God's fatherly love rests upon us for Jesus' sake no matter what our outward circumstances may be, knowing that all of our petitions are acceptable to Him and heard, know-

ing that heavenly bliss lies in store for us.

A Deep Desire for God's Help Toward a New Life

There was nothing frivolous about David's plea for God's gracious pardon. It was not marked by a continued love of the very sins from which he had asked to be absolved. As he pleaded for complete absolution, it did not remain an open question for him what kind of life he now desired to live. The contrite faith in which David took confident refuge in God's boundless mercy brought with it an earnest and sincere desire to amend his sinful life.

Yet for the realization of this desire and intention David humbly sought God's help. Hear him pray: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free

spirit." In the deep consciousness of his sinfulness which he had gained, David knew full well that he had no power of his own to do what was pleasing in God's sight. He realized that if he was to amend his life God's Holy Spirit would have to dwell in him, would have to restore and keep alive in him a constraining joy in God's great saving gifts and thus awaken and preserve in him a right spirit of thankfulness which would make him willing to do God's will. He was fully conscious of the fact that no sacrifices, no service, no worship could really please the Lord unless it flowed from the joyful, thankful faith of a contrite heart.

Let us likewise note what it is that the royal Psalmist, rejoicing in God's pardon, intends to do with the help of God's Spirit: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Not again does he want to harden transgressors in their sinful ways by his own bad example and thus tempt them away from the Lord. He rather

wishes to teach them to take refuge in the same saving grace in which he had found peace, and with his own example and with instruction incite them to a God-pleasing life. With thankfulness he intends to sing aloud of the Lord's righteousness, of the righteousness which He graciously imputes to sinners to cover up their sin and guilt. But he realizes that also for this he needs to pray for God's help: "O Lord, open thou my lips; and my mouth shall show forth thy praise." The interest of David's contrite, penitent, believing heart centers in the execution of God's gracious plan of salvation, in the upbuilding of His Church of believers, for he implores the Lord: "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem."

Just such desires, intentions, and interests will manifest themselves in every penitent heart. Such hearts will also continue to look to God's grace and spirit for the power to carry them out. C. J. L.

ETERNITY Hell

(Seventh Continuation)

THE most important question still remains: What is the cause of hell punishment? Or, in other words, How may hell and damnation be avoided?

Is the cause for damnation to be sought in a deficiency of God's grace? Perhaps the grace of God has its limitations? He is ready to forgive a certain number of sins, but if anyone keeps on sinning beyond that limit, then the grace of God snaps? Perhaps the grace of God will cover our sins, provided we do not go to extremes but keep our offenses on a lower level? That is the way humans evaluate sins. The theft of a penny is not nearly so serious as would be the theft of millions of dollars. The theft of a penny may be overlooked, it may not disrupt the friendship between men — but millions of dollars, that would be a different thing.

Before God such differences do not exist. He is the creator of all things, and to create a million does

not require more or greater effort on His part than to create a mite. It is His holy will that counts. And every sin is a transgression of His will. Thus all sins are alike before Him in gravity. Whether a man commits murder, or neglects to help his brother in need — in both cases he has trampled the holy will of God under foot. To our eyes there may seem to be a difference, but not to God's. If we always remembered this, would we then, for instance, easily neglect to attend divine services in our church without a very compelling reason? Many people may consider it as a far smaller sin to neglect divine services than to commit murder; but the same God who said, Thou shalt not kill, also said that we should be diligent to hear His word. Every sin, whether men call it great or small, is a violation of God's will.

Is the cause of hell and damnation this that some people overdid their sinning, either committing too many sins or too grievous sins? No, the

grace of God is unbounded. It covers every sin of every description of all sinners without exception.

If the damnation of hell were caused by a deficiency of God's grace, then some of the well-known and best-loved Scripture passages would become meaningless. What would become, for instance, of John 3:16: "God so loved the world" — that rotten, sin-corrupted, filthy mass of humanity — "that he gave his only-begotten Son, that whosoever" — yes, whosoever, everyone without exception, no matter how filthy he may be — whosoever "believeth in him should not perish" — should not be condemned to hell — "but have everlasting life"? — That is an all-inclusive promise, without any ifs and buts. That promise tells us plainly that the grace of God extends as far and wide, as high and as deep as sin abounds. Damnation is not due to a lack of God's grace.

The Scriptures are full of passages assuring us similarly of this fact.

(Continued on page 301)

FELLOWSHIP TO CONTINUE

REPORT OF RECESSED CONVENTION

BY PROFESSOR E. C. FREDRICH

GRATEFUL for recent blessings of the Lord in the area of inter-synodical relations and mindful of continuing trials and conflicts in the same area, delegates to the recessed session of Synod's Thirty-third Convention resolved to hold in abeyance until its 1957 meeting at New Ulm the judgment expressed at Saginaw last year that division and offenses created by The Lutheran Church—Missouri Synod made termination of fellowship necessary. During the intervening year, according to follow-up resolutions, there will be vigorous protest against unionistic practices of the sister synod and diligent discussion of all unresolved issues.

Since Saginaw

One reason why a recessed convention was held this summer to act on the serious judgment expressed previously at Saginaw was to give The Lutheran Church—Missouri Synod an opportunity to express itself on the matter in its 1956 St. Paul convention. The firsthand report of our Synod's Standing Committee on Matters of Church Union regarding what was said and done at St. Paul, which appeared in the July 22 issue of this periodical, indicated that the situation confronting our Synod had changed for the better. When this

report was studied at District meetings, seven of our nine Districts concurred in its findings. Two, however, together with their representatives on the Standing Committee, dissented on the grounds that there had been no basic improvement and that fellowship with the sister synod should cease at once.

Convention Procedure

In addition to District resolutions and majority and minority reports from the Standing Committee on Matters of Church Union, the Watertown Convention had at hand numerous communications, memorials and protests dealing with the problem it was considering. These materials were reviewed by a floor committee of twenty-two members in a lengthy open hearing and frequent executive sessions. On the third and last day of the meeting shortly before the noon recess, this committee's report was presented. It was discussed a full afternoon and evening. At midnight a vote by roll call was taken. The amended report was adopted by a vote of 108 to 19, with 38 delegates either absent or abstaining and with several advisory delegates recording their dissent. 'No' votes, it would seem, represented a conviction that fellowship should be terminated at

the present time. Since the resolutions themselves indicate, far better than any commentary could, the reasoning behind them and the implications they contain, those of major importance are reproduced here.

Resolution on Continuing Fellowship

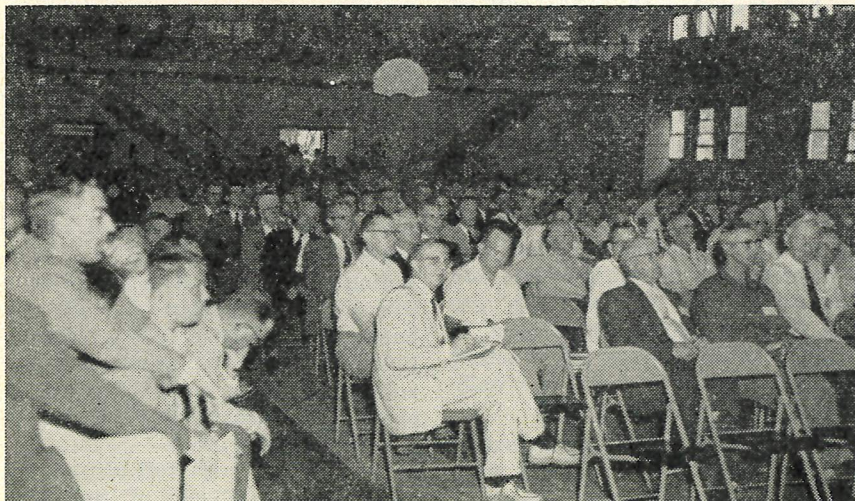
Even though we deplore the fact that the question of unionism and the controversial issues listed in our Synod's 1953 resolutions in themselves still remain unresolved, yet,

WHEREAS, the resolution of The Lutheran Church — Missouri Synod, declining membership in the Lutheran World Federation, is an excellent statement of scriptural principle and policy, and lays a better basis for a discussion of the principles of church fellowship and their application; and

WHEREAS, The Lutheran Church—Missouri Synod resolved "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 fellowships with other church bodies" and whereas, we understand this to mean that thereby The Lutheran Church—Missouri Synod's 1950 resolutions concerning the Common Confession (First and Third Resolves of Resolution 14) have been set aside and whereas, The Lutheran Church—Missouri Synod recommended that committees preparing future doctrinal statements take note of the suggestion to make fuller use of antithetic statements; and

WHEREAS, The Lutheran Church—Missouri Synod gratefully acknowledges "every fraternal expression of concern and guidance in matters of doctrine and practice" from brethren in the Synodical Conference; therefore be it

RESOLVED, that we concur in the suggestion of our Standing Committee on Matters of Church Union to "hold the judgment of our Saginaw resolutions in abeyance" until our next convention . . .



Serious faces reflect the grave issues before the Convention

Resolution of Protest

WHEREAS, we are not ready to stand committed to the contention "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," inasmuch as the document failed to settle the doctrinal controversies which the Church was assured had been settled by it; and

WHEREAS, we deplore the specific resolutions which our sister synod passed on the issues of Scouting and military chaplaincy; its stand on prayer fellowship; and the fact that several other issues were not acted upon at all, e.g., the communion agreement with the National Lutheran Council; be it

RESOLVED, that our fellowship with The Lutheran Church—Missouri Synod be one of vigorously protesting fellowship to be practiced, where necessary, in the light of II Thess. 3:14, 15.

Resolution on Future Discussions

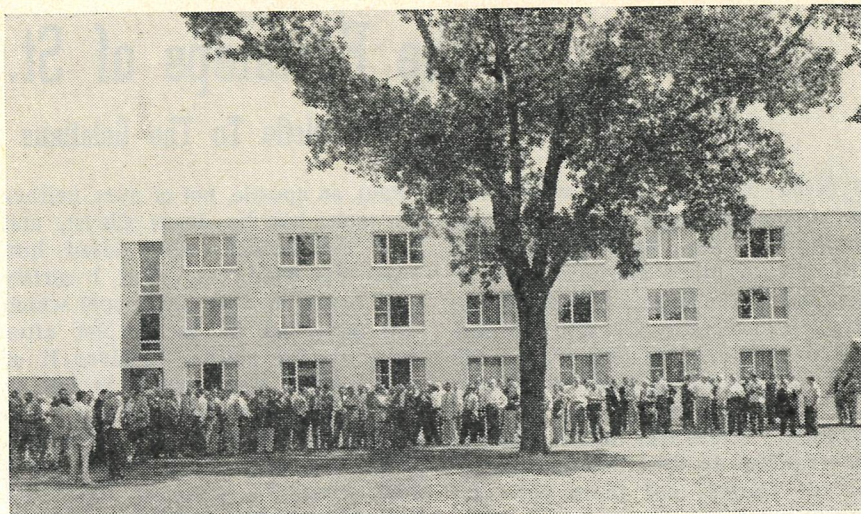
BE IT RESOLVED, that our Synod take part in the suggested conclave of theologians and take immediate steps to help arrange such a gathering of theologians to allow for a full discussion of all unresolved issues; and be it further

RESOLVED, that the Praesidium and/or the Standing Committee on Church Union be authorized to make arrangements that the issues which disturb the unity of the Synodical Conference be thoroughly discussed and considered on the basis of God's Word; and be it finally

RESOLVED, that our representatives work in close cooperation with our brethren of the Norwegian Synod of the American Evangelical Lutheran Church, which fully shares our doctrinal position.

Attentive to the Word

Prof. E. Kowalke, president of the host college, delivered the convention essay, a study of Romans 16:17, 18. Since this is the passage Synod specifically referred to in its Saginaw resolutions, the delegates were grateful for the opportunity of once more studying the questions involved in the exegesis and application of these Bible verses. Devotions, that pointed directly to the needs of the gathering, were led by members of Northwestern's faculty.



Delegates resting and visiting after the noon meal

Other Items on the Agenda

At this recessed session assembled for a very special purpose, only a few other matters were granted a hearing. The Home Mission Board announced that a special Church Extension Fund will again be gathered this year and also recommended that there be synod-wide support of the regular work and the building program of Bethesda Lutheran Home at Watertown. Delegates, who were privileged to hear brief reports on Bethesda's activities, adopted the recommendation. The Board of Trustees reported that the last fiscal year had been closed with a slight balance, but that offerings in July and August were running far behind expenditures. The Board's plea that the needs of the Lord's treasury be generously met dare not go unheeded. A new office, that of assistant secretary, was created and then filled by the election of Pastor H. Kaiser of Oshkosh, Wisconsin. A new permanent committee to deal with protests relating to intersynodical matters was established. To it will be entrusted the protests that could not, for want of time, be adequately dealt with at Watertown and others that may in the future appear. The proposed preparatory school in Nebraska will be known as "Nebraska Lutheran Academy," and the desire was expressed that it might soon be a school, not in name only, but in fact. Accreditation of our teachers college at New Ulm is to be given a complete study.

Special Messages

Delegates heard messages of greeting from the Norwegian Synod per-

sonally delivered by Dr. G. Lillegard, from Dr. J. W. Behnken, president of The Lutheran Church—Missouri Synod, read by Dr. A. O. Fuerbringer of St. Louis, from the Nigerian Lutheran Church spoken by Prof. N. Reim, and from the Synodical Conference Mission Board and Dr. Karl Kurth, presented by Pastor P. Klueder. Best wishes were extended to Dr. Kurth, who is recovering from a recent operation. Communications were received from the brethren in Australia and Germany, from the Norwegian Synod, from Racine Lutheran High School and from others expressing concern regarding the problems confronting the Synodical Conference. The sixty-five years of service rendered by Pastor F. Uplegger were recognized. Visitors from the Missouri and Norwegian Synods were welcomed.

In Conclusion

Since Saginaw, we of the Wisconsin Synod have been hoping for the best and fearing the worst. Not all of our hopes and not all of our fears were realized at Watertown. Problems and difficulties remain with us. But so does our cherished, though strained, fellowship with The Lutheran Church—Missouri Synod. And so does our God, our Mighty Fortress, whose praise the delegates sang at adjournment time. He it is, not we or others, who has averted a termination of fellowship. He has given us more than we ourselves could have gained or have deserved. Ebenezer. His joy is our strength in the year and years ahead.

In the Footsteps of St. Paul

The Epistle To The Galatians

FROM Ephesus Paul wrote two important Epistles, the first one to the Galatians, the other the First Epistle to the Corinthians. To establish the Church of Christ in the heart of paganism was not the only concern of the Apostle Paul. He was in constant communication with the various congregations he had founded. There was much reason to be thankful to God for the success of the Gospel, but there was also much cause for alarm when reports of the undermining of the Gospel on the part of the Judaizers were received. Such was the case in the churches of southern Galatia. This situation demanded immediate attention. Paul sat down at once to write his Epistle to the Galatians.

We have already dealt with the location of the churches in Galatia, the ones founded by him on his first missionary journey in southern Galatia. To these churches Paul sent his first Epistle. It has been called the Gospel of liberty from the bondage of the Law. Luther said of it: "This is my Epistle." It cannot be our purpose to offer a commentary or even to paraphrase the Epistle. We shall merely endeavor to trace the main line of thought. Judaizers had gained entrance into the congregations and were attempting to seduce them from the first faith in Christ as preached to them by Paul. They were bent on making the Church of Christ an offspring of the Jewish synagogue. Their main argument was the one already stressed at the Council in Jerusalem: "Except ye be circumcised after the manner of Moses, ye cannot be saved." If this were true, then faith in Christ would not be sufficient for salvation. Surely, such a teaching undermined all of Paul's preaching and must be counteracted at once, if all was not to be lost.

In order to discredit the authority of Paul, the Judaizers tried to brand him as an apostle of lesser rank than the Twelve. The other Apostles, they claimed, had been disciples of Christ, had worked with Him and had above all been taught by Him. Over against such derogatory claims Paul brought his counterclaim:

"Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead. . . . But I certify you, brethren, that the gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." His apostleship dated back to that personal appearance of Christ before Damascus. To Ananias, the Lord had said of Paul: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Paul did not go to Jerusalem to receive his authority from Peter and the other Apostles. He would not permit the Judaizers to relegate him into the background as a second-rate apostle.

The Epistle is addressed to the churches in Galatia. It lacks the endearing words found in other Epistles of Paul. There is also no giving of thanks for what had been achieved in Galatia. At once Paul swings into action to defend his apostleship and the Gospel he had preached. He accused the Galatians of being fickle, of wavering between two opinions, not knowing whither to turn. Twice Paul hurled a curse against anyone, even if it be an angel from heaven, who would preach another gospel to them or who would pervert what he had preached so as to annul the full Gospel of Christ. From the initial statements the Galatians could already see how thoroughly aroused Paul was.

To clinch his argument concerning his own apostleship, Paul told the Galatians that he did not go to Jerusalem immediately after his conversion, nor did he consult with any of the Apostles, but rather was he led into the wilderness of Arabia by the Holy Spirit and thus prepared for his ministry. Later on he only met Peter and Barnabas in Jerusalem; but when his presence threatened to cause trouble to the young church in Jerusalem, Paul retired to Tarsus, his birthplace, for another fourteen years. There, too, the Lord was his great teacher for a correct understanding of the Old Testament and the way of salvation through

Christ. Barnabas called him back from Tarsus to Antioch. From here he and Barnabas were commissioned to bring the Gospel to the Gentiles.

It was on this his first missionary journey that Paul had preached the Gospel in southern Galatia and had founded the congregations. They knew what he had preached to them, and could well recall whether the teachings of the Judaizers jibed with what he had told them of salvation through faith in Christ alone. Upon his return to Antioch, Paul attended the Church Council in Jerusalem. The Apostles did not reject his Gospel, they rather welcomed him and approved of what he and Barnabas had preached and done. Later on, Paul encountered Peter in Antioch, who had begun to side with the Judaizers after he had agreed wholeheartedly with Paul and the other Apostles in Jerusalem. He was forced to withstand Peter to the face and to defend the pure Christian liberty of the Gospel. Surely, Paul could not be called an apostle of lesser rank, if he dared to and was forced to oppose a pillar among the Apostles in Jerusalem. Thus Paul proved his independent apostleship.

In chapters three and four, Paul now strikes at the heart of the controversy between him and the Judaizers by stating anew that man is not justified by the deeds of the Law, but by faith in the Gospel of Christ alone. Sharply does he contrast Law and grace. In sharp words he asks the Galatians: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? . . . Received ye the Spirit by the works of the law, or by the hearing of faith?"

The Judaizers made much of Father Abraham as a witness for their alleged way of salvation. Could they claim him rightly? Paul writes: "Abraham believed God, and it was counted to him for righteousness. . . . So then they which be of faith are blessed with faithful Abraham." To the example of Abraham the Apostle adds the word of the Prophet Habakkuk: "The just shall live by faith." Comparing the Law and the Gospel, Paul goes on to say: "The law is not

of faith: but, The man that doeth them (the commandments) shall live in them." But who can fulfill the Law? No one. The whole work of Christ is useless if we are saved by our own works. What then is the purpose of the Law? It serves as a mirror to show us our total sinfulness and utter helplessness. Only faith in Christ and His righteousness can save us.

For the Gentiles in the churches of Galatia Paul added an illustration. The Greeks had a slave who served as a pedagogue for their son. He was to train him mentally and morally, and also had the right to discipline him, if necessary, until he was of age. Though the boy was an

heir, he was still under the slave till he became of age. Through faith in Christ the Gentiles were no longer minors and under the bondage of the Law, they were free heirs of the Gospel. They should not act like minors now.

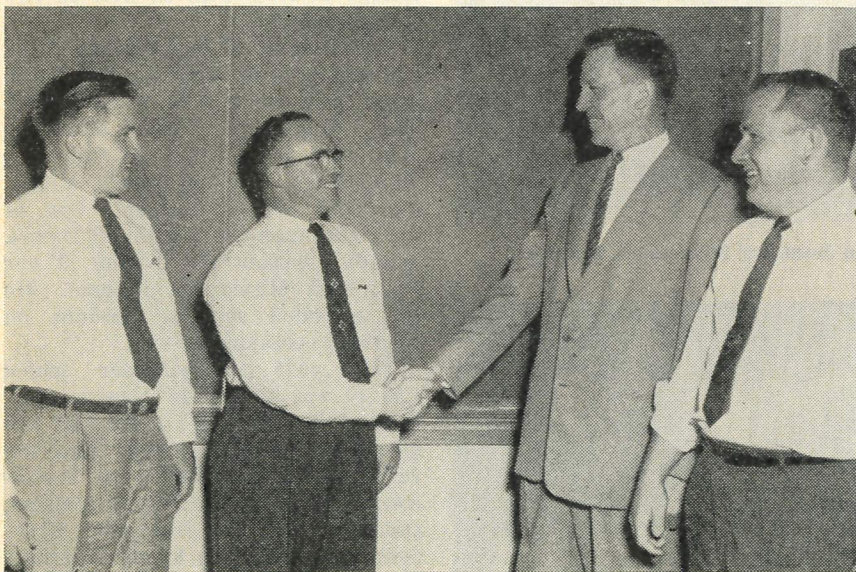
For the Jews who had joined the Galatian churches Paul took an example from the Old Testament. He referred them to the story of Hagar, Ishmael, Sarah and Isaac. Ishmael was the son of the bond-woman Hagar, born after the flesh to Abraham. Both were to be cast out as heirs. Isaac was the son born to the freewoman Sarah after the promise. He was to be considered the sole heir. With this illustration

Paul wanted to say to the Jewish Christians: "Be true Israelites, heirs, not minors and do not revert to the bondage of the Law."

Thus far the doctrinal section of the Epistle to the Galatians, in which Paul defends his apostleship as having been conferred upon him directly by Christ. He also defends the Gospel of salvation through faith and grace alone and admonishes the Galatians to hold fast to the Christian liberty which was theirs through the Gospel of Christ alone, and not to be seduced away from it by the enticing arguments of the Judaizers.

H. A. Koch.

Summer Session At Dr. Martin Luther College



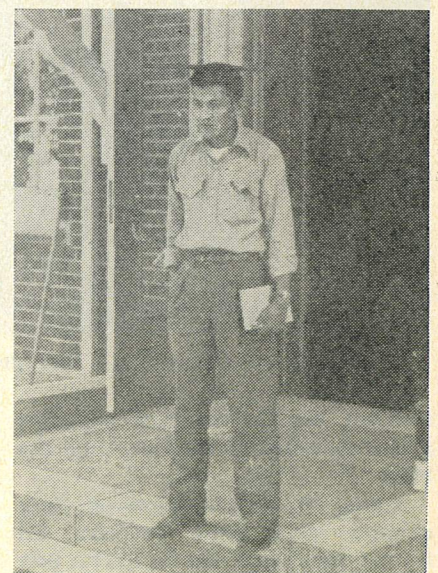
Three brothers were among the graduates of summer school that ended at Dr. Martin Luther College of New Ulm, Minn., on July 27. The brothers returned for a post-graduate course and received their degrees. Left to right are Gerhardt Voigt of Oconomowoc, Wis., Adelbert Voigt of Beaver Dam, Wis., Professor Erich Sievert, director of the summer sessions, and Walmar Voigt of Red Wing, Minn.

THE summer session of Dr. Martin Luther College came to an end on July 27 with the writing of final examinations and a closing service conducted by the Rev. Paul Nolting, pastor of St. John's Ev. Lutheran Church of Sleepy Eye, Minn. Pastor Nolting is the second vice-president of the Minnesota District and also served as secretary of the Minnesota District School Board.

Pastor Nolting based his sermon on the text found in Matthew 5:41. "And whosoever shall compel thee to go a mile, go with him twain." He carried out the thought that servants of the Lord, in His Church, must not be satisfied with fulfilling the minimum requirements of their sacred call but should make use of whatever talents they have been blessed with to "go the extra mile."

Service beyond the mere call of duty was the watchword he would have all Christians and especially workers in the Church adopt as their own. He concluded his sermon by pointing to the joys that should be theirs when they "walk the extra mile."

The past summer session of the College was well attended. One hundred forty students were enrolled. This is an alltime high for the summer sessions. Some of the students were from the regular



Mr. Daniel Victor, native worker and teacher at our East Fork Mission School, Whiteriver, Ariz.



Members of the Two-year Emergency Teacher Training Program at Dr. Martin Luther College



Teachers from the Field Enrolled in Summer Session at D.M.L.C.



Winnebago Group I — Emergency-Teacher Training Program

sessions, but for the most part, the group consisted of teachers from the field.

Among those who received their degrees were three brothers, all former students of the three-year program of the College. The degree, Bachelor of Science in Education, became the prized possession of Adelbert Voigt, Gerhardt Voigt, and

Walmar Voigt. The father of the Voigt brothers is pastor at Merrill, Wis.

The summer school served various groups. Included in its enrollment was the Winnebago Group II. These people had spent the summer of 1955 at New Ulm. During the past school year they attended the extension division of Dr. Martin Luther College

at Winnebago Academy of Fond du Lac, Wis. Another group included in the enrollment was the Winnebago I group. It was made up of twenty-six young women who have enrolled in Synod's Emergency Teacher Training program. They will spend the next school year at Fond du Lac and return to Dr. Martin Luther College the summer of 1957, after which they will receive their calls.

A group of fifteen women students from the regular session who wish to become eligible for practice teaching next year also was enrolled. These people will be enrolled in the regular session of the College, attend another summer session next year and be assigned to our various Lutheran Day Schools. They comprise what is known as Synod's Two-year Emergency Teacher Training Program which is conducted at Dr. Martin Luther College. By resolution of the Saginaw Synod such students must attend two years of college at New Ulm as well as two summer sessions.

About eighty of the students at the summer session were teachers who came from the schools of our Synod. They came from Ohio, Michigan, Wisconsin, Iowa, Nebraska, Colorado, South Dakota, North Dakota, Minnesota, and distant Arizona. One of the young men was Mr. Victor Daniel, a native worker and teacher at our East Fork Mission in Arizona. He has attended summer sessions on previous occasions as well.

This year the regular school faculty was staffed by regular members of the College faculty and two guest instructors. Those from the regular teaching staff were Professors Martin Albrecht, Martin Galstad, Roland Hoenecke, Huldreich Klatt, John Oldfield, Erich Sievert, Herbert Sitz, C. J. Trapp, and Victor Voecks. The guest instructors were Mr. Lester Raabe of St. Paul, Minn., and Pastor Egbert Schaller of Nicollet, Minn. Pastor Schaller also taught last year and Mr. Raabe served as guest instructor on two previous occasions. Professor Otis Stelljes and Miss Frances Krook assisted in giving piano and organ lessons.

The summer school of Dr. Martin Luther College is conducted for the glory of our Lord and the welfare of His Church. May He in His mercy bestow the necessary blessings so that which has been sown may spring up and grow to serve His eternal purpose.

PROF. ERICH SIEVERT.

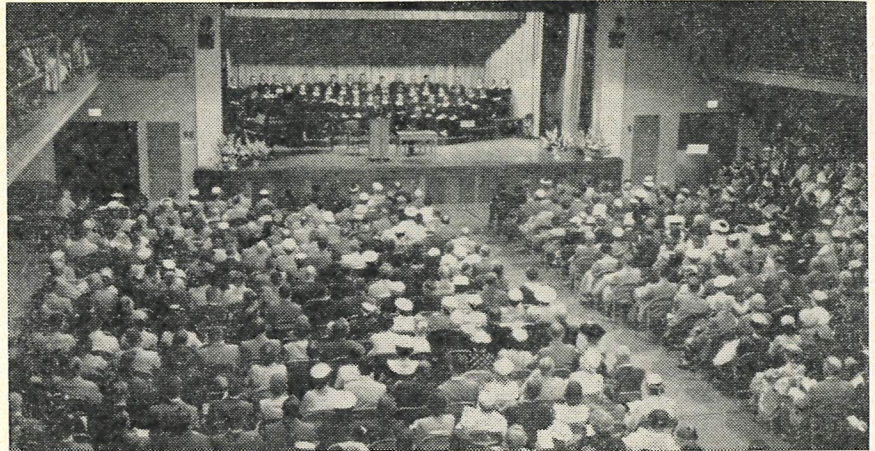
Dedication at Northwestern

**"To the glory of God,
the knowledge of His Son
and
the spread of His Gospel
we dedicate these buildings."**

This sentence, printed on the inside cover of the program, says everything that is essential about the dedication festival at Northwestern College on August 21, 1956.

Only a few concrete details need to be filled in for those who were not there. The buildings dedicated are four in number — a dining hall, dormitory, chapel and classroom. Together with the new library they form an architecturally harmonious semi-quadrangle.

The service, held on the evening of the first day of the synodical convention, attracted a crowd that packed the gymnasium. Rarely has the hymn "A Mighty Fortress" been sung in more jubilant strains. In his sermon on II Corinthians 5:15-21, President Oscar Naumann asked his hearers to rededicate themselves — as they dedicated the new buildings to the service of God. Many were moved by his warmhearted words concerning the role of the ambassadors of Christ. The Rev. Richard Mueller of Jefferson served as liturgist. The combined choirs of St. Mark's and Trinity churches sang an anthem under the direction of Mr. Henry Krenz. The offering was for the chapel organ fund.



Dedication Service

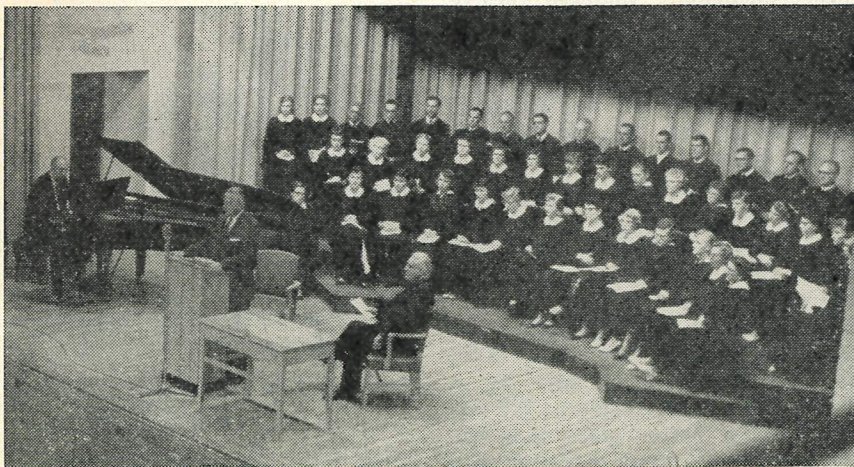


Prof. Erwin E. Kowalke, President of Northwestern College, unlocking the door of the administration building after the dedication

After the service President Naumann, the liturgists, and the Northwestern College board and faculty led a procession from the gymnasium to the new chapel and classroom building. The night was warm and the moon shone brightly — a rare combination in this cool, wet summer. The new buildings were ablaze with lights.

At the door, President Naumann formally presented the key to President E. E. Kowalke, who responded with a few appropriate words and then unlocked the door. The Rev. Gerhard Redlin was liturgist for this part of the ceremony. The symbolic act was over in a few minutes. Members of the audience now had a chance to inspect the new structures, but most of them had already done so earlier in the day or at the open house on the previous Sunday.

Thus at long last Northwestern possesses what many have dreamed about for forty years — a modern plant, functionally beautiful and completely adequate for its immediate needs. It is reassuring to think that our Synod began and finished this magnificent project at a time when it was preoccupied with controversial matters. The mood of all those who have seen and admired the new buildings can best be described by the opening words of Psalm 84: "How amiable are thy tabernacles, O Lord of hosts."



Pastor Oscar Naumann, President of the Wisconsin Synod, preaching the Dedicatory Sermon

E. E. K.

The Only Life Worth Living

Is Life Worth Living at All?

PERHAPS all people at some time or other ask themselves: "Is life worth living?" Some answer with a decided "No" by committing suicide. Others answer "No" with their lips, but "Yes" with their deeds. Still others answer with a qualified "Yes." If you are healthy, wealthy, gifted, if everything is going your way, life is worth living. If, however, you are seriously ill and a burden to yourself and others, or if you are too old and weak to enjoy the things of the world, then life is not worth living, they say.

These latter could be wrong on both counts. It would seem that things go our way, that we enjoy greatest vigor, in youth. Oh, what boundless energy we have during that period! What plans! What dreams! The world is before us and is ours! The future is ours! Certainly, if any period of life is worth living, it is the period of youth. Yet what do we read in God's Word? "Childhood and youth are vanity" (Ecclesiastes 11:10.) The same is said of old age in verse 8 of the same chapter. It, too, is vanity.

The Only Life Worth Living

If childhood and youth, if old age is vanity, is there any life that isn't? Is there any life that is worthwhile? Yes! The life that is worth living, the only life that is worth living, is implied in Ecclesiastes 11:9: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." We know from these words that the only life worth living is the life that will escape condemnation in the Judgment. That life is a life of penitent faith in Christ, our Redeemer. "There is therefore now NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," to those who are not conformed to this world, but through Christ are transformed by the renewing of their minds, to those who out of faith in Jesus strive at all times to do the will of their Creator. Ecclesiastes 12:1.

This only worthwhile life is a life of daily repentance, of daily reliance upon the cleansing power of Jesus' blood. It is a life of daily struggle against evil. It is a life of love of God and of our fellow man. It is a life of submission to His Word. It is a life of peace and calm. It is a life of joy and implicit trust in His mercy and grace. This is the only life worth living.

This Life Ridiculed

Tell this to the world and the world will laugh at you. How could such a stale life be the only life worth living, they will ask. Live fast, love hard, die young, they say. Give in to the lust of the flesh, to the lust of the eyes, to the pride of life — suck life dry of all its pleasures — that is the kind of life they want. How many people in our country live such lives!

Are they perhaps right? Yes, if there be no God, if there be no Judgment. But there is a God, and He will judge the world on the basis of His Word. Every forbidden pleasure will merit eternal torment in hell. Is it worthwhile to cast away eternity for a few moments of sinful pleasure? Such a life is not worth living.

What can we say of the life of one who rejects Christ and His Word, yet lives an outwardly decent life? What shall we say of the life of those unbelievers who are engaged in useful arts and pursuits, such as social work, architecture, music, medicine? Suppose they've saved thousands of lives, given us thousands of labor-saving gadgets, improved the economic lot of thousands of people, are we not compelled to say that they lived worthwhile lives?

By no means! Their lives, without Christ, are vanity. The Word of God stands: "But know thou, that for all these things God will bring thee into judgment." What will such unbelievers say in the Judgment? Perhaps something like this: "Lord, we used the gifts you gave us to improve the lot of mankind. We left the world a better place than we found it. We lived a better life than even some Christians. As for the Bible, we didn't have enough

proof of its truth. Surely, Lord, you won't condemn us now!" But what will our Lord answer? No doubt He will say: "I created you, giving you body and soul and all your members. Every morning I showered you with new blessings, in spite of the fact that you merited punishment. But did you thank me? No! Did you acknowledge me? No! You gave the glory that belonged to me to men, even to four-footed beasts and fowl of the air. I loved you so that I died for you. I went to earth that you might come to heaven. I became poor that you might have become rich. I died that you might live. I sent my messengers who pleaded with you to come. You ridiculed them. You persecuted them. My holy Word you called fable and myth. I called you to myself. You preferred the company of Satan. So be it. You shall have his company for eternity. Depart from me, ye workers of iniquity."

Without Christ their work cannot last, nor can their enjoyment of it. God, the Maker of heaven and earth, is certainly not going to be impressed by large buildings, or melodious concertos. He does not judge with man's judgment. The works of unbelievers will perish with the sinful world. And even before that time their eyes grow dim, they lose the use of all their senses, they lose all interest in life, in praise, in honor. That is the end of their lives for all practical purposes. They build only for time. Eternity sweeps all away, even as a flood may sweep away the sweat and blood and tears of a lifetime, or even as a fire may swallow up the effort and blisters and callouses of a lifetime. Would you call such a life worthwhile?

What shall it profit us if our youngsters become famous physicians, wealthy industrialists, brainy scientists, and turn the world upside down, if in the process they lose Christ? They would be throwing away their lives. Such lives would not be worth living.

Why the Life in Christ is the Only One Worth Living

The only life worth living is the life in Christ. Whoever lives this life will, other things being equal,

enjoy the blessings of this world in greater measure and for a longer time than he who is without Christ. Whoever lives this life in Christ is laying up treasure in heaven, by grace, with every deed and word that is in conformity with God's holy will. None of this work is lost, whereas for those without Christ all

is vanity, all is lost. Whoever lives the life in Christ need not fear the days when his senses grow dim and his members weak. Christ at that time is our sight and hearing and feeling. Christ will restore all our senses and members to glorious performance in heaven. Without Christ, all is vanity. In Christ, nothing is

vanity. Which life, then, is worthwhile?

If we have not been living the only life that is worthwhile, the thing to do is not to end our lives but to end the unworthwhileness of them by repenting of our sins and casting ourselves upon God's mercy in Jesus. Him that does so God will in nowise reject.

FRANCIS MACHINA.

ETERNITY

(Continued from page 293)

Think, for instance, of I Tim. 1:15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" — not some, not such as committed only comparatively few sins, or small sins, but simply sinners, without any qualification — "of whom I am chief." Paul calls himself "chief of sinners" because in his blindness he had persecuted the Church fanatically, had murdered the Christians in great numbers, and had caused some to forsake their faith and to blaspheme. He, the chief of sinners, he found grace. The grace of God is unlimited.

Listen to one more passage, a passage in which God comforts backsliding Israel about its horrible sins. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool" (Isa. 1:18).

No, the grace of God is not too little or too weak. If anyone is condemned to hell he cannot blame it on a lack of grace.

Or are perhaps the means of grace, the Word of God and the Sacraments, not powerful enough to bring all men to repentance and faith? St. Paul says about the Gospel of Christ that it is a power of God unto salvation to every one that believeth (Rom. 1:16), but perhaps its power is not sufficient to win every one. The rich man in hell thought that the power of the Word must be supplemented in some way. He demanded that Lazarus be sent from the dead to warn his unsuspecting brothers. But what did Abraham answer him? "They have Moses and the prophets; let them hear them." And: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:29, 31).

It remains true what Paul wrote to the Romans (chap. 10:17); "So then faith cometh by hearing, and hearing by the word of God." The Gospel has not lost any of its power. It creates faith.

It is a blasphemous thought to assume that God from the very beginning created some people for eternal damnation. This is the idea held by Calvin and some of his followers. Some of his followers try

to soften the thought a little by saying that God did not create people for hell, but that after the fall of Adam had occurred He decreed to save only some in order to demonstrate in their case His great mercy; and to send others to hell to show in them His stern justice. — No, He "will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). Yes, in His efforts to win stubborn sinners and to bring them to faith He often stretches His patience so far that some people think that He is slack. He is not slack; it only seems so to us because we are too impatient. God stretches His mercy because He is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

What, then, is the cause of damnation?

Since we really should say a little more on this question than the space at our disposal in the present issue of *The Northwestern Lutheran* will allow, we must defer it to a future study.

To be continued

J. P. M.

GOLDEN WEDDING ANNIVERSARY

On Sunday, June 17, Mr. and Mrs. Ernst Witt, members of St. John's Ev. Lutheran Church in Town Trenton near Beaver Dam, Wis., celebrated their golden wedding anniversary in the midst of their children, relatives, and friends. The undersigned addressed the assembly on the basis of Psalm 92:1, 2. Faithful Lord, continue Thou to be their Shield, their Refuge, and their Savior!

A. T. DEGNER.

CONFERENCE

All pastors of the Synodical Conference serving full-time or part-time in public and private institutions are herewith cordially invited to attend the annual conference of **The Midwest Institutional Pastors** on September 24 and 25 at St. John's Lutheran Church, 4949 Montrose Avenue, Chicago, the Rev. H. Blanke, pastor.

A program of essays and discussions has been prepared which will be of interest and profit to all who serve the Lord in this specialized field.

A. H. SCHROEDER.

CALENDAR OF CONFERENCES

FOX RIVER VALLEY PASTORAL CONFERENCE

NORTHERN WISCONSIN DISTRICT
Place: Bethlehem Lutheran Church, Hortonville, Wis., E. Froehlich, 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. Thurov.
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. Siffring; 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.

CHIPPEWA RIVER VALLEY DELEGATE CONFERENCE

The Chippewa River Valley Delegate Conference will meet Sunday, September 30, at 2:00 p.m. in St. John's Lutheran Church, Town Eagleton (Bloomer RR 2), H. Schaller, host pastor.

Works: Topic by A. Gullerud on Church Membership. Report of District and General Synod Conventions.

E. PRENZLOW, JR., Secretary.

MANITOWOC DELEGATE CONFERENCE

Place: First German Ev. Lutheran Church, Manitowoc, Wis., L. H. Koeninger, pastor. Time: September 17, at 7:30 p.m.

S. KUGLER, Secretary.

NEW ULM DELEGATE CONFERENCE

Place: Immanuel Ev. Lutheran Church, T. Eden, Minn., W. Frank, pastor. Date: September 19, 1956.

Time: 9:30 a.m. Reports of delegates to Watertown convention, and conference business.

R. UNKE, Secretary.

ARIZONA-CALIFORNIA DISTRICT PASTORAL CONFERENCE

Time: October 30 to November 1, 10:00 a.m. Place: Grace Church, Glendale, R. H. Zimmermann, host pastor.

Essays: Exegesis of Jude, A. Keibel; Messianic Prophecy, R. Hochmuth; Exegesis on Romans I, J. Sauer.

According to Conference resolution, commercial housing and meals will be used. J. GERLACH, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Immanuel Church, Oshkosh, Wis., T. Mittelstaedt the host pastor, September 17, 18. The conference will begin September 17 at 9 a.m. with a communion service. Pastor G. Schaefer will be the preacher, with Pastor W. Zickuhr the alternate.

R. REIM, Secretary.

MICHIGAN DISTRICT — SOUTHEASTERN PASTOR-DELEGATE CONFERENCE

Place: Grace Lutheran Church, Tecumseh, Mich., A. Jeschke, host pastor. Time: September 17 and 18, 1956. Opening Session: 10:00 a.m.

F. P. ZIMMERMANN, Secretary.

MICHIGAN DISTRICT NORTHERN CONFERENCE

Pastor-Delegate Conference meets September 17 and 18, 1956, at St. John's, Saginaw, Mich. Delegates are required to attend the first day only. The communion service begins at 9:00 a.m. on Monday. Preacher: E. Fredrich; alternate: C. Frey. Please send requests for meals and lodging (for self and delegate, as needed) to the host pastor, O. Frey.

PAUL H. WILDE, Secretary.

ROSEBUD PASTORAL CONFERENCE

The Conference will meet at St. Paul's Church, Batesland, S. Dak., October 9 and 10; opening session at 10:00 a.m. E.S.T. Preacher: D. Worgull; alternate, G. Free. Essays: An Exegetical Paper on Isaiah 41:4ff, Free; Effective Use of the Church Bulletin, Barry; Exegesis of I Corinthians 13, Kitzerow.

W. L. BARTELT, Secretary.

DAKOTA-MONTANA DISTRICT EASTERN DELEGATE CONFERENCE

Place: Trinity Lutheran Church, Elkton, S. Dak., Wm. Lindloff, host pastor. Date: October 2, 1956. Time: Beginning at 9:30 a.m. with a holy communion service.

Business: Report of the Special Session of Joint Synod; Election of Visiting Elder.

M. H. EIBS, Secretary.

MANITOWOC PASTORAL CONFERENCE

Place: St. Peter's Ev. Lutheran Church, Mishicot, Wis., Ed. Zell, pastor. Date: Tuesday, September 18, 1956, 9:00 a.m.

Opening service with holy communion. Preacher: V. J. Slegler; alternate: A. Wadzinski.

Essays: Exegesis: Isaiah 46:1ff, W. W. Gieschen; alternates: Galatians 5:19ff, Dr. H. A. Koch; I Tim. 5:1ff, L. H. Koen-

inger; Sermon Study, G. Maas, serving as alternate in the absence of Dr. H. Koch; "When is it adultery when a divorced person remarries?" G. Maas; alternate: "Professional Church Fund Raising Organizations," K. Seim; "Faith Healing," V. Weyland; alternate: "The Old Lutherans," Dr. H. Koch; "A Restudy of Question 323 in Gausewitz' Catechism," J. Wendland; alternate: "Consecration at the Lord's Supper," F. Kneuepel.

NOTE: For a profitable session in September all of us with assignments will have to be prepared or be certain that our alternate will be able to take our place. Absences are to be excused by mail or proxy to the local pastor, the Rev. Edward Zell, Mishicot, Wis.

V. J. WEYLAND, Secretary.

DODGE - WASHINGTON PASTORAL CONFERENCE

Place: Zion Lutheran Church, Kohlsville, Wis.; M. Volkman, host pastor. Date: Tuesday and Wednesday, October 9 and 10, 1956.

Speaker: C. Henning (N. Mielke). Papers: I Cor. 3, Henning; I Cor. 4, Mielke; Gen. 3, Schink; Revelation, Gilbert; An Examination of Unionism in Veterans' Organizations, Volkman; Methods of Adult Instructions, Russow; An Evaluation of the Gausewitz Catechism Revision, Pankow.

W. F. SCHINK, Secretary.

MILWAUKEE CITY PASTORAL CONFERENCE

The Milwaukee City Pastoral Conference will meet on Monday, September 17, at Zebaoth Lutheran Church, N. 6th and W. Melvina Sts., A. Tacke, pastor. Opening services with holy communion at 9:00 a.m. Speaker: G. Schmeling (E. Blakewell).

Program

Exegesis Hebrews 4: L. Tessmer; Mission Report: E. Huebner; Report on adjourned meeting of Synod: R. Stiemke; "Problems Presented by Jehovah's Witnesses": J. Jeske; Exegesis II Corinthians 6: Prof. J. Meyer.

N. SCHLAVENSKY, Secretary.

ST. CROIX PASTORAL CONFERENCE

Date: September 18 and 19, 1956. Place: St. John's Lutheran Church, Weston, Wis., H. Ellwein, host pastor. Time: 9:30 a.m. Opening service with holy communion.

Speaker: E. Penk; alternate, A. Schubring. J. G. HOENECKE, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Date: September 18 and 19, 1956. Place: St. Matthew Church, Winona, Minn. A. L. Mennicke, host pastor.

Opening communion service: 9:30 a.m. Preacher: Rudolph Korn.

Theme for Tuesday: Women in Church

1. Exegesis: I Cor. 14:34, 35, et. al., Roland Welch.
2. Historical survey: The Roll of Woman in the N.T. Church, Carl Brenner.
3. Evaluation: "Woman in the Church" (Russell Prohl), Norman Lindloff.
4. Paper: Current Problems in the Church World, re: Woman's place in the Church, J. B. Erhart.

Theme for Wednesday: Home Missions

1. Paper: The Mission Festival — Is It Serving Its Purpose? Fredric Nitz.
2. Paper: Adult Instruction, Marvin Hanke.
3. Round table discussion: What Can be Done to Improve Home Missions? Lloyd Lambert, moderator; A. L. Mennicke, H. Backer, F. Kosanke, panelists.
4. Paper: Making Members Personal Missionaries, Richard Buege.

With regard to your presence at the conference, communion, and overnight lodging, kindly inform the host pastor of your intentions.

ROLAND WELCH, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE — WESTERN WISCONSIN DISTRICT

North Freedom, September 18. Announcement to host pastor, Paul Kuske, North Freedom, Wis.

- 9:00 Communion Service. G. Albrecht (R. Beckmann).
10:00 Preliminary Business.
10:15 Rev. 1:9-20, R. Slegler (Titus 3, A. Stuebs).
11:30 Financial Secretary.
1:15 Official Business, Visitor
1:45 History and Meaning of Confirmation, M. Nommensen (How to Remedy Spiritual Apathy in Our Congregations, G. Albrecht).
3:10 Round Table: "Visitation," leader P. Kuske.
3:45 Casuistry.
4:15 Business.

R. C. BIESMANN, Secretary.

WINNEBAGO TEACHERS' CONFERENCE

Place: New London, Wis.

Time: October 4-5, 1956.

Program**Thursday A.M.**

- 9:00-9:10 Opening by the chairman A. Fehlauer
9:10-9:30 Inspirational Address Rev. W. F. Wichmann
9:30-9:50 Recess Assembly for sectional meetings
Upper Grades (5-8) (Practical Lessons)
10:00-10:40 A Lesson on The 5th Commandment, Sylvester Quam
Lower Grades (1-4)
10:40-11:00 Discussion
10:00-10:30 New Testament Bible Story Miss Emma Tiefel
10:30-11:00 Discussion of Lesson Primary Problems Leader: Douglas Stindt
Kindergarten Department:
10:00-10:20 New Testament Bible Story Mrs. L. Schoeneck
Discussion of Lesson Kindergarten Problems Mrs. F. Manthey
11:00-11:50 Choir Rehearsal H. Rupprecht

Thursday P.M.

- 1:15-1:30 Devotion A. Fehlauer
1:30-2:00 Evaluation of the Federal Lunch Program W. Stindt
2:00-2:30 Discussion
2:30-2:40 Recess
2:40-3:15 Remarks by Executive Secretary Mr. E. Trettin
3:15-4:15 Business Meeting
4:15- Choir

Friday A.M.

- 9:00-9:15 Opening Devotion A. Fehlauer
9:15-9:55 Use of Periodicals in Classroom (Newspapers, Magazines, Current Events etc.) G. Bunkowske
9:55-10:15 Your Problems and Mine Earl Rolloff
10:15-10:25 Recess
10:25-11:05 What Is Reading Readiness Miss Gertrude Schmidt
11:05-11:45 Current Synodical Developments or Report of Delegates to Synod Rev. O. Slegler

Friday P.M.

- 1:15-1:30 Devotion A. Fehlauer
1:30-2:30 Practical Relationship Between Pastor and Teacher, F. Mattek
2:30-2:40 Recess
2:40-3:30 Discussion of Teacher Shortage (New Ulm Problem) Rev. J. Dahlke
Report of Survey Committee Unfinished Business
3:30- J. A. BUSHMAN, Chairman of the Program Committee.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastors**Installed**

Henning, Walter L., in Ascension Church, Detroit, Mich., by I. W. Weiss; assisted by W. Koelpin, J. Westendorf, E. Frey, K. Koelpin; Tenth Sunday after Trinity, August 5, 1956.

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

Ordained and Installed

Pastors

Bittorf, Reinhard E., ordained in Mt. Olive Church, Monroe Wis., July 15, 1956; and installed in Zion Church, Bristol, Wis., by R. F. Bittorf; assisted by R. Otto and H. Kuske in the latter congregation; July 22, 1956.

Teachers

Dorn, Orlan R., in St. John's Church, Bay City, Mich., by John F. Brenner; Thirteenth Sunday after Trinity, August 26, 1956.

Hadler, Willis, in Our Savior Apache Mission, Bylas, Ariz., by J. P. Sauer; Pastor F. Uplegger gave the sermon in Apache and English; Eleventh Sunday after Trinity, August 12, 1956.

Koester, Elizabeth, in St. John's Church, Bay City, Mich., by John F. Brenner; Thirteenth Sunday after Trinity, August 26, 1956.

Luehring, Wilbert H., as assistant principal and teacher in Trinity Lutheran School, Kaukauna, Wis., by Paul Th. Oehlert; Thirteenth Sunday after Trinity, August 26, 1956.

Mueller, Frederick T., as principal and teacher in Trinity Lutheran School, Kaukauna, Wis., by Paul Th. Oehlert; Thirteenth Sunday after Trinity, August 26, 1956.

Pelzl, Theodore A., Jr., as principal and teacher in Trinity Lutheran School, Bay City, Mich., by E. E. Kasischke; Twelfth Sunday after Trinity, August 19, 1956.

Westendorf, Joanne, in St. John's Church, Bay City, Mich., by John F. Brenner; Thirteenth Sunday after Trinity, August 26, 1956.

Voigt, Gerhardt, as principal of St. Matthew's School, Oconomowoc, Wis., by N. E. Paustian; Sixteenth Sunday after Trinity, September 9, 1956.

Teachers

Dorn, Orlan R., 206 S. Mountain St., Bay City, Mich.

Hadler, Willis, Bylas, Ariz.

Koester, Elizabeth, 3295 Midland Rd., Bay City, Mich.

Luehring, Wilbert H., 801 Grignon St., Kaukauna, Wis.

Mueller, Frederick T., 220 Black St., Kaukauna, Wis.

Pelzl, Theodore A., 1121 Marsac Street, Bay City, Mich.

Westendorf, Joanne, 1708 S. Warner, Bay City, Mich.

MISSION FESTIVALS

Fifth Sunday after Trinity

Christ Church, Zumbrota, Minn.
Offering: \$1,187.30. H. F. Muenkel, pastor.

Twelfth Sunday after Trinity

David's Star Church, Kirchhayn, Jackson, Wis.
Offering: \$2,053.59. P. J. Gieschen, pastor.

Thirteenth Sunday after Trinity

St. Paul Church, Gresham, Nebr.
Offering: \$531.61. G. Eckert, pastor.

CHANGE OF ADDRESS

Pastors

Bittorf, Reinhard E., Box 102, Bristol, Wis.

Hohenstein, O., 1121 W. Palm Lane, Phoenix, Ariz.

Kolander, Donald E., 1649 E. Cottage Ave., St. Paul 17, Minn.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

July-August, 1956

	SYNOD	OTHER
	Budgetary-Special	CHARITIES
In Memory of — Sent in by	\$	\$
Mrs. Dora Lyman — Kurt Eggert.....	\$	\$ 2.00
Arthur Lisko — Ad. von Rohr.....		8.00
Mrs. Jacob Engman — B. R. Hahm....	2.00	
Ernst Boettcher — M. Volkmann.....		8.00
Berthold Tischer — P. J. Gieschen....		4.00
Chas. Ebel — M. F. Liesener.....		12.00
Ed. F. Hintz — M. F. Liesener.....		5.00
Paul DeMars — G. E. Schmeling.....		10.00
Frank Fluegel — Herman Cares.....		5.00
Walter Schultz — W. O. Pless.....	2.00	2.00
Oscar Mayer — H. P. Koehler.....		12.00
Chas. L. Prah — P. W. Knickelbein....		2.00
Elizabeth Mayer — P. W. Knickelbein..		3.00
Minnie Rempferd — Paul Pieper.....		5.00
Marie Breutzmann — Paul Pieper.....		7.00
Hilda Jorgensen — Paul Pieper.....		5.00
Charles Tockstein — A. C. Lengling...		12.00
Mrs. Maria Sampe — Class of 1910—L.H.S.		12.50
Mrs. Maria Sampe — Relatives & Friends		10.00
John Strohm — W. O. Pless.....		5.00
		3.00
	\$ 4.00	\$ 38.00
		\$ 94.50

G. W. SAMPE, District Cashier.

DAKOTA - MONTANA DISTRICT

July 1, 1955, to June 30, 1956

Western Conference

	Budget	Bldg. Fund	Church Ext.
Aberdeen, J. Fricke	\$ 321.27	\$	\$ 85.65
Akaska, K. Biedenbender	1,092.05		74.50
Athboy, R. Pope	29.00		
Billings, H. Wiedmann	159.18	25.00	76.66
Bison, R. Pope	685.00		
Bowdle, P. Albrecht	2,484.28	5.00	158.60
Burt, G. Cares	303.56	114.05	52.29
Carson, H. Johnne	381.73		90.16
Circle, J. Spaude	581.40		38.22
Dupree, W. Hein	325.18		10.44
Ekalaka, L. Wurster	59.13		12.00
Elgin, G. Cares	389.45	110.72	88.51
Faith, W. Hein	640.30		
Faulkton, L. Grams	355.05		35.60
Flasher, H. Johnne	250.15		
Glenham, P. Press	3,280.00	25.00	1,371.09
Hazelton, E. Schulz	2,452.16		250.65
Hettinger, R. Pope (V. P.)	214.48	2.00	
Ipswich, L. Grams	222.75		55.50
Isabel, S. Holt	514.92	114.00	23.00
Jamestown, H. Rutz	1,750.17		203.90
Leith, G. Cares	184.65	17.07	11.41
Lemmon, R. Pope	1,155.00		38.75
Livingston, N. Barenz	412.56		90.00
Mandan, P. Kuehl	2,422.03	185.00	194.25
McIntosh, G. Birkholz	443.19		15.12
Mobridge, P. Press	3,200.00		51.33
Morristown, G. Birkholz	849.87		34.00
Mound City, D. Lindloff	1,147.00		336.00
Paradise, H. Johnne	541.42		40.80
Presserville, J. Spaude	457.16		45.15
Rapid City, D. Sellnow	850.47		153.70
Reeder, R. Pope (V. P.)	790.40		49.85
Roscoe, W. Schuetze	3,781.19		386.57
Sturgis, D. Sellnow	131.96		21.00
Tappen, E. Otterstatter	1,810.03		162.04
Terry, L. Wurster	844.02		87.84

Timber Lake, S. Holt	131.62		
Tolstoy, K. Biedenbender	374.06		42.50
Trail City, S. Holt	290.00	5.96	
Valley City, M. Lutz	694.84	38.85	100.00
Watauga, G. Birkholz	396.65		15.00
White Sulphur Springs, N. Barenz			
Winner, O. W. Eckert	342.54		
Zeeland, E. Klaszuz	1,200.25		49.25
	\$ 38,922.10	\$ 1,063.98	\$ 4,136.79

Eastern Conference

Altamont, R. Reimers	1,098.24	85.00	
Argo, C. Reiter	593.88		97.00
Clark, M. Schroeder	487.77		32.00
Clear Lake, D. Gieschen	1,730.10	35.00	86.75
Dempster, H. Witte	730.13		117.00
Elkton, W. Lindloff	1,490.60	70.00	150.15
Estelline, H. Witte	1,021.11	11.00	216.50
Florence, C. Hanson	315.79		16.75
Gary, R. Reede	1,271.62		106.15
Germantown, W. Beckendorf... ..	910.09	36.00	15.00
Goodwin, R. Reimers	821.72	235.75	
Grover, M. Eibs (V. P.)	2,490.48		405.15
Hague, M. Schroeder (V. P.) ..	526.21		16.95
Hendricks, C. Reiter	1,138.73		128.00
Henry, C. Hanson	741.51		30.46
Hidewood, D. Gieschen	731.88	32.20	102.00
Mazeppa, M. Eibs	1,452.90	149.75	125.00
Rauville, B. Borgschatz	1,351.07	102.75	158.17
Raymond, M. Schroeder	639.55		45.00
Sioux Falls, H. Birner	528.20		115.50
South Shore, W. Beckendorf ..	1,225.17	97.00	31.00
Ward, W. Lindloff	1,110.11		66.10
Watertown, W. Schumann	5,882.69		427.96
West Badger, H. Witte (V. P.) ..	236.65		30.00
Willow Lake, C. Hanson (V. P.) ..	717.99		62.54
	\$ 29,244.19	\$ 854.45	\$ 3,834.10

Totals:			
Eastern	\$ 29,244.19	\$ 854.45	\$ 3,834.10
Western	38,922.10	1,063.98	4,136.79
	\$ 68,166.29	\$ 1,918.43	\$ 7,970.89

Memorial Wreaths

In Memory of — Sent in by	Amount
W. E. Begalka — D. Gieschen	\$ 13.00
Mrs. W. Begalka — H. Witte	17.00
Mrs. Matthew Schempp — G. Cares	5.00
Ernest Poeks — H. Witte	19.00
Mrs. Anna Nelson — H. Witte	8.00
Fred Benthin — M. Eibs	12.00
Mrs. Leola Hannas — B. Borgschatz	8.00
Ferdinand O. Radtke — B. Borgschatz	2.00
Frank Virchow — H. Witte	7.00

JAKE G. LEIDLE, Treasurer.

ACKNOWLEDGMENT AND THANKS

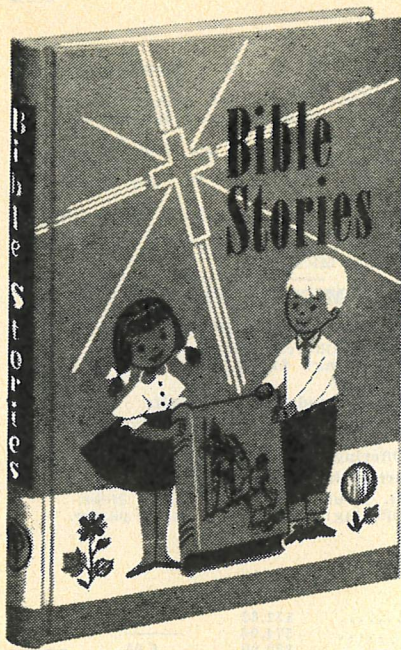
The Dr. Martin Luther College Music Department, New Ulm, Minn., gratefully acknowledges the following memorial wreaths and gifts donated by relatives and friends in recent months:

In memory of Mr. Herman Kremin, Milroy, Minn., \$25.00; in memory of Mr. George Muenkel, Caledonia, Minn., \$72.00; in memory of Captain Herman Matthes, who lost his life in the service of his country, \$10.00; in memory of Mrs. Ella Backer, Winona, Minn., \$20.00; in memory of Mrs. Edward Schultz, North Mankato, Minn., \$5.00.

The gifts were from Mr. Marvin Lemmermann, Maple Plain, Minn., \$2.00; Immanuel Lutheran Choir, Acoma, Minn., \$8.75; Rev. R. P. Korn, Lewiston, Minn., \$31.00; St. John's Ev. Lutheran Church, Watertown, Wis., \$2.00.

Total: \$175.75.

EMIL D. BACKER, Music Department.



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