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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." | KINGS 8:57



BRIEFS by the Editor

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EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4536 N. Sherman Blvd.
Milwaukee 16, Wisconsin

All items intended for publication are to be sent to the Managing Editor.

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COVER DESIGN

Church Window
St. John's Ev. Lutheran Church
Baytown, Stillwater, Minnesota
Erich W. Penk, pastor

"During the past months," writes Pastor Karl Gurgel, chairman of the General Board for Home Missions, "your mission board repeatedly thanked God for the \$127,995.93 which the Church Extension Fund realized from the special Church Extension collection. This amount was received by our synodical treasurer during the four months from November until the end of February. From all corners of the Synod we hear that many congregations did not schedule their special collection until the Lenten season. These encouraging gifts from our God-blessed members together with some very large bequests made it possible for your chairman to give all the projects on the Church Extension priority list the green light for immediate building operations. May we all thank God for this Jericho-like encouragement."

* * * *

The latest statistics of our Home Missions state that we are serving 164 parishes with 199 organized congregations. Of these, 190 are members of our Synod. During the last year seven congregations became independent. Work in five new fields was begun during the year. In these 199 missions we are serving 28,409 souls. Of these, 16,409 are communicant members, and 4,920 are voters. There were 1,347 children and 207 adults baptized during the past year. Confirmed were 544 children and 561 adults. There are 1,147 enrolled in Bible classes. The average contribution of these people in our missions are \$41.60 for home purposes and \$8.03 for Synod's budget. Surely, a very good figure considering that so many among them are new to the ways of the Church and must first learn to give.

* * * *

The shortage of teachers for our Christian Day Schools is still as acute as ever. We are not produc-

ing them in numbers great enough to supply our needs. The Committee on the Assignment of Calls, which has just met to distribute the available candidates as equitably as possible among all our congregations, had to leave quite a number of calls for teachers unanswered. There were about 85 calls for teachers but only 60 candidates. So once again there were not enough to go around. "Pray ye . . . the Lord of the harvest, that he will send forth laborers into his harvest," will be the prayer of our people again during the next school year.

* * * *

Our mission in Japan is not making a great show outwardly. However, the work is growing. Our lone missionary, Pastor Tiefel, is sedulously at work "studying the language, instructing Japanese students and translating sound Lutheran instruction material into the language of the island. The missionary is also busy compiling a dictionary of religious terms that gives the exact Scriptural meaning." The Committee on the Assignment of Calls has issued another call to the second missionary to Japan. This man was graduated from our Seminary this year. He is Richard Seeger of Milwaukee.

* * * *

Our new mission in Rhodesia, Africa, is gaining a firmer foothold day by day. Two missionaries are now carrying on the work there. The Word is gaining new converts daily and the natives seem to be eager to hear the Word of their salvation. In Matero we have approximately 60 baptized members. The services are attended by an average of 90 people. At Sala Reserve "eight preaching stations have been established at which weekly services are conducted for a total of 500 hearers." Thus is the Lord blessing our endeavors in Rhodesia.

Editorials

False Prophets The statement has been made that last year more than three million more persons attended divine services in our country than the year before. This is looked upon as a sign that our country is becoming more Christian. Several individual ministers are especially given the credit for bringing this additional number of persons into the churches. Among these is one Dr. Norman Vincent Peale, address New York, a member of the Congregational Church. Besides preaching, this minister also writes a column in one of our widely distributed magazines entitled, "Answers your questions." Although this minister holds the degree of D.D., he apparently has never read what the Holy Spirit says in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." This D.D. apparently takes the position that he is the overseer over any and all.

But, now a few examples of what he preaches and writes. A child of 11 asks him for a real reason for going to church or Sunday School. The information that he supplies is "to learn the methods and rules for living a worthwhile, useful and happy life." Is that what Jesus told His disciples on parting on Ascension Day, when He said, "Go ye therefore, and teach (make disciples of) 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"? How dare a man, who considers himself a minister of Christ, give to a child such misleading advice?

Another example: a mother inquires regarding her baby, which died without baptism, whether this baby is lost or not. The answer that this "divine" supplies is, "I cannot imagine an infant being outside the grace of God simply because water was not ceremoniously sprinkled on its head." Apparently for him the Bible is no authority. He can only offer an opinion! But will God agree to this opinion? Will God set aside His Word for any man's opinion?

A third example: a girl of 17 writes that she has had an abortion. She admits her wrong, but excuses it because her mother insisted on it to save face in the community. To this the writer of the above mentioned column replies in part correctly, "You have both sinned and been sinned against." Every Christian who knows the Ten Commandments knows that here the Sixth and Fifth Commandments were flagrantly violated. But what does the writer offer her in the line of forgiveness? "You can find a measure of peace in the knowledge that, had your mother permitted you to do so, you would have atoned for your sin by marriage, by giving birth to the child and by trying to be a good mother." Does that sound like the advice Jesus gave to the woman, taken in adultery (John 8), "Hath no man condemned thee? She said, No man, Lord. And

Jesus said unto her, Neither do I condemn thee: go, and sin no more"? Quite the opposite of what Jesus said! Rather it sounds more like what the enemies of Jesus told Judas, when he brought back the thirty pieces of silver, saying, "I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that" (Matthew 27). We know what this advice led Judas to do: "And went and hanged himself."

What advice, information, instruction does this girl need? "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19). Jesus has paid in full for the sins of this girl. This the columnist should have told her and not "as to happiness you cannot have it easily. But it is a goal you may patiently seek, and ultimately reach, through prayer, clean living and God's forgiveness." How different from Jesus, from what He told the woman taken in adultery!

But if such a minister is credited with assisting in bringing an additional three million people into the churches, we ask: were they benefited on hearing such messages? Were they brought to the feet of the Savior? or were they led to despair? Jesus warns us that in the last days "there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."

When we read magazines, listen to the radio, watch TV, let us ever be mindful of what our Savior says, "Try the spirits, whether they are of God." For "Satan himself fashioneth himself into an angel of light."

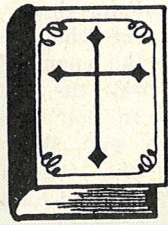
T. H. H.

* * * *

Compromises We would like to begin our editorial on the above subject with a few random quotations culled from articles relating to this point. "There are many reasons why men turn to compromise as to a mistress, and in the end go to her more often than to the principle to which they were once wed." "Accept values you once challenged. They are not so bad after all, and besides it is easier to get along that way." Chesterton: "People can be innoculated with such a weak imitation of the gospel that they become immune to the real thing." We are all familiar with the slogan widely practiced in political circles and, what is worse, even in church circles: "If you can't lick them, join them."

The quotations just cited place the finger on the reasoning, perhaps unconscious, behind the religious compromises which have corrupted so many congregations and church bodies. It is amazing how within the past generation once conservative and orthodox churches have completely reversed themselves on certain doctrines and practices, totally unaware of that fact or at least loudly asserting that they still stand for the same things for which they always stood. It is reminiscent of the Roman Catholic Church which brazenly claims that it is the same church that existed in the days of Jesus and the Apostles, while it can be easily demonstrated that new doctrines and practices have been introduced since, that is, it can be demonstrated to any unprejudiced person.

(Continued on page 183)



Studies in The Marvelous Growth Of Christ's Kingdom

Matthew 13:31, 32

IT was especially through parables that Jesus taught concerning His kingdom, the kingdom of heaven, His rule of grace which He had come to establish in the hearts of men. In various ways these vivid parables serve to emphasize the unique character of His kingdom. This is also true of the Parable of the Mustard Seed. The dominion of an earthly ruler grows, expands, and becomes great by virtue of the rich resources of his domain and through the abilities and the diligent labors of the people over whom he happens to reign. It is different with Christ's kingdom. Christ Himself supplies the power for its marvelous growth. He reigns as King through His Word, the message of His saving grace which He has established through His own blood. Through this Gospel message He sends forth the Holy Spirit to awaken, nourish, and sustain faith in the hearts of men. Those who are thus brought to faith through the power of His Word come to enjoy all the blessings of His kingdom as free and unmerited gifts. Their conscience finds peace and rest in His pardon; they rejoice in God's fatherly love, they are comforted amidst the sorrows and adversities of life, they gain strength to battle against sin and serve God in fear and love, they look with confident hope to the joy and perfection of heaven. It is through this hidden power of His Word that Christ's kingdom grows, that ever more hearts come to rejoice by faith in His saving grace.

This Is Portrayed In The Parable "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: 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." We here have a picture of a marvelous growth from a seemingly insignificant and un-

promising beginning. Jesus reminded His disciples of something which they had observed in gardens as they knew them. Among the common herbs raised there the mustard plant came from the tiniest seed of them all. But when sown this tiny seed sprouted and grew into a plant which overshadowed all the rest. It grew to the height of eight to ten feet, to the height of a horse and rider. Birds were wont to nest in its branches. Who could expect such power to lie in such a tiny seed? Yet people ceased to marvel over it because it was an established fact. God had put such power into a grain of mustard seed.

This Was Experienced By the Disciples

In the growth of the mustard plant from a tiny seed the disciples were to see a picture of the marvelous manner in which Christ's kingdom would grow from what might seem to be an equally insignificant beginning. In our last meditation we dwelt on the great commission which the risen Savior entrusted to the Eleven and to all of His believers before His ascension. By baptizing and by teaching they were to make disciples of all nations. They were to go forth and proclaim the Gospel of salvation so that through it the Savior's kingdom might be established in the hearts of men throughout the world. They themselves enjoyed the blessings of His kingdom by faith. Yet as they compared their own number with the millions still living in spiritual darkness, as they compared their lack of learning and prestige with the vaunted wisdom, power, and splendor of the world which they were to lead to the Savior, their entrusted mission could seem quite hopeless and impossible. Yet they were not to consider it as a futile undertaking; they were to bear in mind that the Gospel through which Christ's kingdom was to be extended possessed a power which was even more marvelous than that which lay hidden in a tiny mustard seed. When the disciples in

joyful obedience carried out the Savior's commission, they soon experienced the truth of the parable which He had taught them. They were given to see how through their faithful proclamation of the Gospel the circle of blessed believers rejoicing in the Savior's gifts of grace continually increased.

This Is Still In Progress

Also in our day the truth of the Parable of the Mustard Seed concerning the marvelous growth of Christ's kingdom through the humble seed of the Gospel continues to manifest itself. We can, of course, perceive it only on the basis of the outward profession of Christian faith which men make in word and deed. When Christian mission work is first begun in a new community or in a new country everything indeed seems very humble and unpromising. There is nothing impressive and imposing about the simple preaching of the Gospel to a few people who are ready to come and listen. Yet time and again God lets us see such a little mission flock grow into a large congregation of confessing Christians.

The message of the Parable of the Mustard Seed is to make us joyful and hopeful as we confess Christ and proclaim His Word. It is to fill us with confidence as we plant the seed of the Gospel. It is to make us ready to wait patiently for the Gospel to unfold its marvelous power to awaken and nourish faith, whereby the Savior's reign of grace is established in the hearts of men. The Holy Spirit works faith when and where it pleases God in those who hear the Gospel. Not all who hear the Gospel are brought to faith. Many spurn its priceless blessings and continue to cling to sin and vanity. Still we have the Lord's promise that His Word is not being proclaimed in vain, that it shall not return unto Him void, but that it shall accomplish that which He pleases, and that it shall prosper in the thing whereto He sends it. Our flesh continually tempts us to forget the truth of the

marvelous growth of Christ's kingdom through the divine power hidden in His Word. It is prone to mislead us to look to other means to foster Christ's kingdom. Now it is indeed true that God is pleased to use us

as His instruments in bringing the Gospel to men, to use us with all of our individual gifts and abilities, to use also all of our wholesome efforts and our planning. Yet the power to awaken faith in the hearts

of men and to keep them in such faith can only come from the Gospel in Word and Sacrament. And it is through such faith that the Savior's rule of grace is established in their hearts.
C. J. L.

ETERNITY

Hell

IN describing the final judgment to us Jesus says that He will divide all people into two groups, just as a "shepherd divideth his sheep from the goats." He will place the sheep on His right hand, and the goats on the left. There will be only these two classes. The verdict which the Judge will render will also consist of just two sentences. To those on His right hand He will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To those on the left He will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The excution will also be twofold: "And these (on the left) shall go away into everlasting punishment, but the righteous into life eternal." A tremendous EITHER — OR.

We shall now, for our warning, look at the many statements which the Scriptures contain concerning hell, the place of the damned. After that we shall conclude our study of eternity by looking, for our comfort and encouragement, at the rich and beautiful description which God presents to us about life in heaven.

Before we start we recall what we found in the very beginning of these studies on eternity, namely that we are here speaking of things about which we have absolutely no experience (see *Northwestern Lutheran* for Aug. 22, 1954, p. 262). No one has ever been in heaven, or in hell, and returned to give a report. Moreover, in the study of the resurrection we saw that when we rise, our bodies will undergo a tremendous change. They will indeed be the same bodies in which we walked about on earth, but their condition will be radically different. The

bodies of believers will be changed by the Lord in such a way that they will be like unto His glorious body (Phil. 3:21). And the bodies of unbelievers will be "an abhorring to all flesh" (Isa. 66:24). We know what is pleasant or unpleasant to our bodies in their present state, but what will be pleasant or unpleasant to them in their changed condition after the resurrection, we cannot even imagine. We hope and pray that God in His due time will grant us to experience the joys of heaven, and we hope and pray that we never from experience learn to know the terrors of hell.

Eternal Damnation Is A Fact

There are many people who question whether there really is a hell, and if there is one, whether it is actually as hot as it is made out to be. They are doing so contrary to the testimony of their own conscience. They stifle the voice of conscience. St. Paul speaks about this in Rom. 2:15, 16: "Their conscience also bearing witness . . . in the day when God shall judge the secrets of men." Conscience is aware of a coming judgment and warns people about the terrible punishment which will then be meted out to sinners. Paul grew up and lived in Greek surroundings. He was familiar with what the Greek conscience had to say about a hereafter. They believed that there is a Tartarus, where wicked people will be subjected to unparalleled torture. For examples compare their legends of Sisyphus and Tantalus.

We have the more sure word of Scripture. And Scripture is full of descriptive names for the punishment of unbelievers after judgment. It would take up too much space to

print out the passages in full; we shall just list the expressions and note some places where they occur. There is the word "hell" (for instance, Matt. 5:29, 30; 10:28; 23:15; Mark 9:43; Luke 16:23; Jas. 3:6). Then there is "hell fire" (Matt. 5:22); "damnation of hell" (Matt. 23:33); "hell and destruction" (Prov. 15:11). There is "everlasting fire" (Matt. 25:41); "everlasting punishment" (Matt. 25:46); "everlasting destruction" (II Thess. 1:9). There is "the deep" (Luke 8:31; Rom. 10:7); there is "eternal judgment" (Heb. 6:2); there is "outer darkness" (Matt. 22:13); there is "chains of darkness" (II Pet. 2:4); "mist of darkness" (II Pet. 2:17). There is "second death" (Rev. 2:11; 20:14, 15; 21:8). There is "place of torment" (Luke 16:28); "lake of fire" and "brimstone" (Rev. 20:14, 15; 21:8).

Since Scripture uses so many different names for hell, who will dare to question its reality? To deny the existence of hell means to call God a liar. And if anyone neglects these numerous and faithful warnings, he will have no one but himself to blame if in the end he will hear that awful judgment thundering in his ears; "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

There are many who deny that damnation will be endless, eternal. We shall investigate their ideas in a later study. Today we shall take notice of one fact only, namely, that "eternal damnation" and "eternal life" are frequently found in parallel statements, thus making the one as real as the other, so that you cannot deny the one without at the same time eliminating the other. Look at Christ's concluding statement concerning the execution of His final

passage where Peter mentions this judgment: "And these shall go away into *everlasting punishment*, but the righteous into *life eternal*." Our English Bible uses two words, *everlasting* and *eternal*. They are synonymous and mean the same thing. The Greek New Testament has one and the same word in both members of the statement. Thus the two are inseparably linked together: if there is no eternal damnation, then the hope of eternal life is shattered likewise.

A similar statement is found in John 3:36: "He that believeth on the Son hath *everlasting life*: and he that believeth not the Son shall not see life; but the wrath of God *abideth* on him."

Where is hell? Is it a place, or is it merely a name for a condition?

Here again we must be on our guard. The relations of time, of space, of causality, and the like, were created by God for this present

world. What will be the condition in the new heaven and new earth, we cannot tell. Time, for instance, will merge into eternity. What will happen to space, we are not told. Hell is spoken of as a place, not only in the parable of the Rich Man and Lazarus, but also in historical accounts. In the parable the Rich Man speaks about "this *place* of torment," and Abraham points to a "great gulf" which is fixed between heaven and hell. But this is a parable, in which the point of the lesson is that the proper and only way to escape hell is to "hear Moses and the prophets" (Luke 16:19-31). But not only in this parable does the term "place" occur but also in the account of Judas' suicide: "Judas by transgression fell (from his ministry and apostleship) that he might go to his own *place*" (Acts 1:25). — In the Second Article we speak about Christ's descent into hell. In the descent of our Lord he calls hell a

"prison," a designation for a certain place.

Compare also such passages where both heaven and hell are mentioned: "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be *cast out* into outer darkness" (Matt. 8:11, 12). The Book of Revelation, which is a book of symbols and figures, has this word: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the *city*. For *without* are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (chap. 22:14, 15).

Our theologians speak of hell as a "somewhere." — We have to take a closer look in a future study.

(To be continued)

J. P. M.

From A Wider Field

Dear Editor:

The spring storms that have swept across our midwestern states brought to mind a story told me as a small child by my sainted father by way of illustrating a point. He was, he said, visiting a farmer friend, a mature Christian gentleman whose home stood in the midst of a timbered area, when the sky grew dark and the weather became violent. As they stood in the dim room, listening to the wind raging through the trees and sending dead limbs hurtling through the air, the farmer smiled knowingly and, in his native German tongue, said matter-of-factly: "Unser Herr Gott saeubert Seinen Wald." Which, being interpreted, means: "Our Lord God is cleansing His forest."

No doubt He sometimes does more than that with His mighty forces of nature; but the health of His trees is one of His concerns, and who can dispute the fact that the lashing gusts which cause the woods to bow to the ground and shake their

dead arms loose leave the forest free to breathe and to display its beauty to best advantage?

The wild winds that rock the Lord's Church are harnessed by Him to serve a similar purpose. We are living through such a season now. Perhaps these are autumn storms; the signs of the times indicate this. The sky is dark over our Church, there are weird voices speaking in the noisy air, the green limbs are bending before the gale, and a glance at the barometer is not encouraging.

* * * *

Let me take you back to the Saginaw Convention of The Lutheran Church—Missouri Synod, June, 1944. The church skies were already filled with black, scudding clouds, and no widespread attention was given to the extra puff of wind that whistled around corners carrying a question in its wings. The question was: "What is a Scriptural doctrine?" The squall seemed to pass quickly when the convention answered

firmly: "A Scriptural doctrine is a truth contained in, expressed by, or properly drawn from, Scripture."

Who worries about the huge, light, fleecy clouds that float across a summer sky propelled by gentle breezes? When the question: "What is a Scriptural doctrine?" is raised in our Church, there can be one justifiable reason for raising it; and then there is nothing to worry about. It may be asked as a pedagogical question, that is, for the purpose of teaching those who do not as yet know the answer. Thus we find that our catechism is full of questions. "Who is Jesus Christ?" . . . "Are you sure of your redemption by Christ?" Such questions are printed, not because we do not know the answers, but to provide an opportunity for giving the right answers, as a testimony of the believers and as instruction for the uninformed.

"What is a Scriptural doctrine?" Who would expect a Lutheran church to pose this as a *problem*? To suggest that we are not sure of the answer would be to disavow about

440 years of Reformation history and would render the Lutheran Confessions as useless as last year's newspaper. If we were not sure of what a Scriptural doctrine is, our preaching would be an exercise in futility, like the lectures of the three blind men on the anatomy of an elephant. For how, then, could men speak "as the oracles of God"?

When therefore the same question came up again, at the Houston Convention of The Lutheran Church—Missouri Synod, June, 1953, it was time to look at the barometer. The inquiry was terse and sharp, insistent and persistent. "What is a doctrine?" If any hatches were not yet battened down in the ship of the Church, any sails not yet reefed and furled, now was the time to do so. The convention did not answer by reaffirming the clear definition given in 1944. It appointed a committee to formulate a "satisfactory definition" and bring it to the convention of 1956. The committee has now issued its answer in print, in *The Lutheran Witness*. Is it satisfactory? Who needed to be satisfied? What was wrong with the other one?

The heart of the committee's definition is as follows:

"A doctrine is an article of faith which the Church, in obedience to her Lord, and in response to her specific needs, derives according to sound principles of interpretation from Scripture as the sole source of

doctrine and sets forth in a form adapted to teaching."

This definition is then further defined by six paragraphs in the nature of footnotes, each paragraph explaining a phrase of the main sentence.

The general effect of this development may be like that of a red alert which sends Christians hurrying to their storm cellars. The committee raises more questions than it answers; disquieting, critical questions. There is, for example, that ominous phrase: ". . . in response to her specific needs . . ." The footnote to this reads: "The formulation of such doctrines is conditioned by the historical situation in which the Church finds itself." You and I might think we know, Mr. Editor, what such a statement could correctly mean. But its thought does not fit into the frame of the definition. Historical situations may determine the precise manner in which a statement of doctrine is formulated by the Church; but they do not determine what a doctrine is. On the other hand, the phrase of the committee can lead itself to the demands of such who may want a flexible theology, a progressive form of doctrine in the Church.

The new definition is perilously vague. It opens debate on the subject instead of closing it, as the definition of 1944 should and could have done. All this is reminiscent of

the bad situation at St. Louis, June, 1938, when the distinction between a Scriptural doctrine and an open question was virtually wiped out by the Convention Committee No. 16 and by synodical resolutions. Those resolutions have since been "withdrawn" or "set aside"; but their spirit seems to live on and deepen, and the barometer is still falling. This is hurricane weather in the Church.

Why the new definition of a doctrine? No doubt many assumed that it would be a service to the Church. But it has also become grossly apparent in recent years that there are those who consider it a service to change the historic position of our Church, liberalizing and broadening it. It is in place, therefore, to sound a warning; and there comes to mind the old couplet which I ran across somewhere in my reading the other day. Let me record it for your interest and for our mutual use in the future:

"You know what is the greatest treason:

To do the right thing for the wrong reason."

Our Lord God is cleansing His forest. May the green branches be preserved.

Cordially yours,

E. S.

EDITORIALS

(Continued from page 179)

Our Lutheran Church hardly a generation ago largely occupied an isolated position. That was partly due to the language barrier and that our churches formed isolated community groups. All this has changed and they are now exposed to all sorts of outside pressures. The result has been that there is a strong hankering to get along with everybody and to avoid or cover up everything in the Church which might expose to harsh criticism from the outside world. The smallest straws are clutched at as excuses for making common cause with the ungodly world. Trifling changes in rituals and constitutions of anti-Christian organizations are interpreted as changing the nature and spirit, when it is evident that there has been no real fundamental change at all. It is an illustration of what was quoted: "People can be inoculated with such a weak imitation of the gospel that they become immune to the real thing."

And how much evidence of the principle: "If you can't lick them, join them"! There is a well-developed tendency to evade the cross, to evade being called narrow-minded and behind-the-times! The excuse is often offered that we've got to reach out for the souls of men. The excuse often is that the modern edition of Lutheranism works and wins people. But win them for what? If it involves concessions of the Truth, the price which is being paid for outward success is much too high. It certainly is true that we ought to have a greater passion for souls, but we are going at it the wrong way if it means a lessened passion for the truth of God's Word. In all our church work we must above all things be mindful of the call: "To the Law and the Testimony." Compromises in God's Word never produce what they promise to the carnal mind. They never build up but tear down. They are a delusion and a snare.

I. P. F.



In Our Synod



The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)

EDITOR'S NOTE: During the past year the question has been asked a number of times whether the question of whether our Synod should break off fellowship relations with The Lutheran Church — Missouri Synod could not or ought not to be decided by a referendum rather than by a synodical convention. Those who favored such a referendum recognize what our last synodical convention also recognized when it admitted that the decision to break off fellowship relations would have "far reaching spiritual consequences." Therefore they felt that each congregation ought to have a voice in so important a matter. To them it seemed that the only way, or at least the best way, to give every congregation in our Synod a part in deciding the matter was to have each congregation vote on the matter, to tabulate the votes of our member congregations, and to let the majority decide.

At no time was the suggestion of a referendum brushed aside lightly. But there is another side to the question which also had to be considered. This side of the question was

set forth by our President in a letter with which he answered one of those who had asked him about a referendum. Our President's letter was submitted by him to our Synod's Standing Committee in Matters of Church Union. Not only did our Committee agree with our President, but it also felt that it would be a service to the members of our Synod if they knew what he had written. The pertinent paragraphs of his letter are therefore printed below.

IRWIN J. HABECK.

REFERENDUM?

"Since our God is a God of order, and teaches us in His Word that in His Church everything should be done decently and in order, our congregations, Districts, and Joint Synod have adopted constitutions, which are in accord with the Word of God and good Christian order. By joining these various church bodies our members agree to be guided by these constitutions and to conduct the affairs of their church bodies according to the order laid down by them.

If we were to change the order of procedure every time an important question confronts our church body, we would not be doing things decently and in order, but would cause a great deal of confusion. Officials of a church body must be guided by a constitution which they have promised to uphold when accepting their call and their election. Only the church body has the right to change the constitution and the procedure which it outlines.

"The members of Synod as well as the congregations have the right to memorialize Synod to change the procedures. A number of congregations did submit such memorials last summer. Partly in answer to the requests of these congregations each District of our Synod will hold its own convention prior to the recessed session of Joint Synod next August. At these District conventions every congregation has voting representatives in the persons of their pastors, teachers, and lay delegates. I believe that this is a proper Christian and democratic arrangement."

OSCAR J. NAUMANN.



News from our Mission Fields

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

MATTHEW 28. 20

AN INTIMATE REPORT OF OUR MISSION IN TOKYO, JAPAN

(Continued)

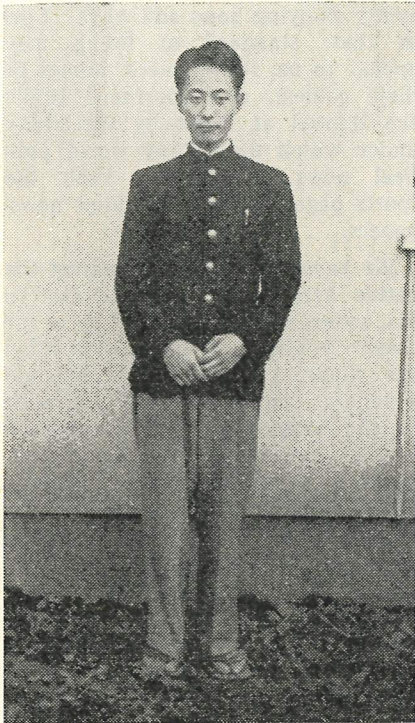
Failure and Success

TYPICAL of the type of frustrations Pastor Tiefel must endure is this story of a young convert of his. A graduate now of the liberal

arts department of Japan's leading university, a young man of the highest type, he became so attracted to Lutheranism, that after thorough consideration and proper deep reflection,

he determined to qualify himself for ordainment as a Lutheran pastor of our Synod. For some time the teacher and the student worked toward this goal.

The blow fell when a Buddhist uncle of the boy put his foot down. The power of the head of a Japanese family is beyond our western comprehension; it is supreme, that's all. Discussion and argument were unsuccessful. Yes, the young man could elect to be Lutheran. Yes, he



**Shigeta San
Delivers Pastor Tiefel's Sermons**

could actively assist with the conversion of others. Yes, he could even renounce Buddhism. But become a Lutheran pastor? No!

If this had not been a family clan of the most proud and honorable type of Japanese, or had the boy been an orphan, he would probably now be dedicated to the preparation for the ministry, and before long would have been a full-time worker for our Synod's mission endeavor. The reactionary uncle is not a villain, but a relatively tolerant man in Japan. The thought of his nephew, for whose worldly career and spiritual life he is responsible, becoming a minister in any religion except Buddhism is simply beyond his capacity to accept. Until the uncle does accept it, even if the boy were to rebel and follow his own inclinations, he would labor under an emotional stress that would weaken him and reduce his usefulness. As it is, he continues to be a zealous assistant at the mission.

The work goes slowly. *It must*, just as we creep before we can walk. During the several ministrations we received from Pastor Tiefel, we enjoyed and benefited from his fine sermons. Before our final departure from Japan, he told us a little about them.

In his study midway down the cliff-like slope on which his house and grounds are situated, he is laboriously composing and organizing a complete group of sermons which embody the fundamentals of the Lutheran faith and teachings, based upon the Catechism. It is labor even for this man whose command of English is excellent, because he finds it necessary to adapt his style so that it will survive the interpretation into Japanese without distortion. He wishes each sermon to have graceful

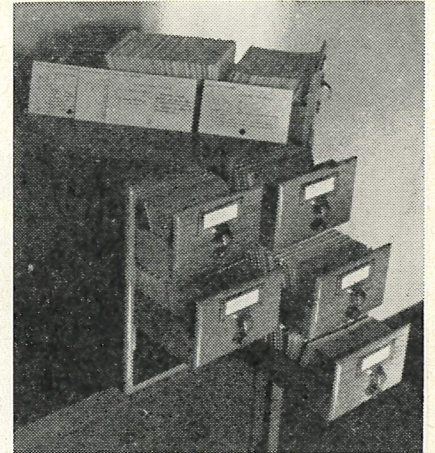


The Upper Room Study and Office

fluency in form of speech and expression of conveying God's eternal truths. Those we heard were moving and powerful, and we are confident that the love and labor with which Mrs. Tiefel so devotedly assists with typing are having the intended effects on their Japanese recipients.

In general, success with college students in Japan has been heartening. We found the Japanese student to be a scholar with a capacity for learning that is almost frightening in its intensity. They are a generation of young men who spent their most formative childhood years in an environment of destruction that reached a zenith with the complete demolition in blinding atomic flashes of two Japanese cities, Hiroshima and Nagasaki.

They want to know why such suffering was necessary and how it can be prevented from ever happening again. They *thirst* for knowledge. They blot it up like absorbent paper. And they are discerning, critical, and very skeptical. "Why do you buy a new car before your



Card File Index of Japanese English Christian Terminology Compiled by Missionary Tiefel and Students in Translating Luther's Small Catechism

old one shows wear? Why do you permit your students to insult their teachers in your high schools?"

"He Gave Gifts Unto Men"

... If you win the confidence of a Japanese, especially of a college student, to the point where he will drop his mask of politeness and reveal himself, you will hear "why, why, why" until you wonder if you really understand your own country at all as you tax your ingenuity to explain things properly.

Pastor Tiefel has won the confidence of these eager young men and women. His confidence in the saving truths of the Gospel, his ability to present it to others, and his precise, scholarly knowledge of history establish him with them as one from whom they can *learn*, and they are tenaciously loyal to anyone they respect. We think it necessary to give thanks to the Lord of the Church, who thus provides us with the right gifts at the right time for the spread of the Gospel. It would be ingratitude on our part to withhold support and encouragement from our Synod's mission endeavor in Japan.

... Something which distresses us and which we discussed with the Tiefels is the tendency of the home-

folks to be somewhat more interested in the *results* of missionary work in Japan and in backward countries like parts of Africa. Comparisons made *quantity-wise* on the basis of time expended and other dramatic statistics would make it appear as though the Tiefels have hardly

fuller realization of them at home by way of this inadequate little piece. Perhaps it may seem too long for its subject. The fault is ours then, for we have pared it from a first draft of about ten thousand words in which we had used not nearly all our material.



At Work in the Upper Room Translating our Sunday School Course

scratched the surface. Indeed they have not. What a surface it is!

Those who look for quantity or mass conversions by the hundreds and large confirmation classes from Tokyo, and are disappointed when they do not materialize, have much to learn about the Japanese character and about the problems of our missionary in Japan.

But his problem must be appreciated, and we hope to bring about a

For example, in much of Africa one meets simple, childlike natives who live in grass huts. Their initial religious training has been so primitive and without spiritual promise that kind words and treatment together with real spiritual food are like rain on parched ground.

The people of Japan are not only proud of themselves and of their institutions, but they can defend them with reasonable logic and in-

telligent argument. That they can change and adapt, they have proven in startling fashion since 1868, when almost overnight they practically rebuilt their entire civilization into a new mold. We know that they made terrible mistakes, but they know it too, particularly their young people who, as mentioned before, are avidly studying hows and whys. Low as their standard of living may appear to us, the farmers' homes of their coldest, most northern limits are lighted at night by electricity under which they study world political news before they read the sports pages in their excellent newspapers. . . .

We have nothing at all against the native African, but we hold that in his usual native state he is a far easier subject for conversion than the suave, cultured, and educated Japanese. Think not of an approach to the very poor and unschooled people living along the waterfront. Japan is a regulated, policed country all the way down its darkest alleys. Mission activities are thoroughly governed by law, and (even if we should mistakenly attempt it) a medical dispensary or rice-bowl come-all-ye type of mission must be established under government auspices almost impossible to obtain. The subjects with whom Pastor Tiefel at present is expending his principle effort are the ones most able to further the cause of our Synod in the initial stage of our Japan endeavor.

(To be continued)

The Holy Ghost Is Our Teacher

HE who is preparing himself for an important profession and lifetime career would like to know that he is receiving his instruction and training from the best, the soundest, the most reliable teachers. If there were teachers in the field of medicine, science, law, and history of whom it could be said that they are infallible and able to give an answer to every problem, we can be sure that they would be sought after by students from all nations. Not only that, but they would be considered the final authorities on any question that might arise. But we know, for

instance, that in the field of medicine there are no infallible remedies. In the field of science new findings have exploded old theories. In history new evidence makes it necessary to revise and change textbooks. We can endure this that changes are made in these areas of learning. Indeed, refusal to admit that men can err would be dangerous and could be fatal.

An Infallible Teacher

But how is it with regard to the things of the Spirit, the things which concern the salvation of the soul,

the teachings regarding God and the way to heaven? Do we have an infallible teacher in these matters? Surely, this is of tremendous importance to us; for we pass this way only once. We have only one life to lead, and when death comes that is the end to the time for learning the things we need to know for salvation. There is no second chance or such a thing as purging from impurities after the soul has left the body. It is of the utmost importance, therefore, that we should be absolutely sure of the way, the truth, and the life *now*. And it is good news

to hear that we do not have to be in doubt concerning this matter. We have an infallible teacher and that teacher is the HOLY GHOST. This is a teacher who does not come up with something new, with revisions and changes for this age or that. He is the eternal and immutable Wisdom of God. He is the same yesterday, today, and forever. You don't have to wonder who is a true guide and who is a false guide, who is a true prophet and who is a false prophet, what is true doctrine and what is false doctrine, what is the right thing to do and what is the wrong thing to do.

For you have a teacher who tells you this, and that teacher is the *Holy Ghost*. Not only has He brought you, a lost sinner, to Christ your Redeemer, but He enlightens you. He doesn't leave you in doubt, but He brings you certainty and assurance. How does He do this? There is nothing mysterious, occult, or hidden about this. You don't have to dig into some secret wisdom of the East, the West, the North, or the South. You have the Holy Scriptures which are able to make you wise unto salvation through faith which is in Christ Jesus. This is the lamp unto your feet and the light unto your path, and through this Word the Holy Ghost does His work.

An Infallible Textbook

How did the Holy Bible come into being and how can we trust it so implicitly and unquestioningly? Here

is the answer: the holy men of God spake as they were moved by the Holy Ghost. This book did not come into being by the will of men, but the writers of this book penned its lines and its very words as they were moved by the Holy Ghost. With faith and confidence these men also could say, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Every word is the breath of God, infallible, true and without any error. Whether it be that this Word says that the earth was created in six days and that man was made in the image of God or that God so loved the world that He gave His only-begotten Son, it is all the same — these are words given by God, whose every word is truth. We dare not question one jot or tittle of it even though the wisest man on earth may question it.

A Living Word

This is not a dead word, but it is a living Word which itself brings the conviction and the faith that it is true. For the Holy Ghost who gave the Bible also works through it to convince the heart that this is the Word of God. The Holy Ghost is your teacher. He is the Comforter whom the Father hath sent in the name of Jesus Christ. He is the One who has convicted you of your sin and shown you how corrupt and desperately wicked you

are in the imagination of your thoughts. He has crushed you by the curses of the Law and thoroughly shaken you with its threats and its thunderings of wrath and damnation. He has raised you up from the death of your sins and trespasses and has given you life. He has given you balm and healing. He has given you double for all your sins, grace for grace. He has caused Jesus the Redeemer to shine into the darkness of your sins and has caused you to rejoice in the full satisfaction which He has made by His sacrifice once and for all. In Baptism, the washing of the water by the Word, He has purified and cleansed you. By the Gospel He has caused light to shine into your soul through the daily forgiveness of sins. In Holy Communion the words "given and shed for you for the remission of sins" assure you that the body and the blood of Jesus received at the table of the Lord carries to you forgiveness, life and salvation. Truly, the Holy Ghost is your Teacher and your Convincer and your Comforter. We should not then look beyond the Scriptures or beside the Scriptures, nor should we look for something in addition to the Scriptures for our wisdom but we should look TO the Scriptures ALONE. We do not need an official interpreter, for Scripture is interpreted by Scripture itself. The Holy Ghost is our Teacher.

G., in

Lutheran Sentinel.

Lord, Teach Us To Pray

Luke 11:1. Matthew 6

I. HOW we are to pray: "Our Father who art in heaven."

Through our sinful birth and by our sins we have become prodigals. None is by nature a child of God (John 3:6; Isa. 1:4f; Rom. 3:12). — However, God in His great love for poor lost and condemned sinners sent His Son, Jesus Christ, to redeem man. He reconciled us to God (II Cor. 5:19f). Through faith in Christ "we have received the adoption

of sons" (Gal. 4:4f; John 1:12; Gal. 3:26, 27). — Now our loving Father bids us, His children, to call upon Him in every trouble with boldness and confidence, as dear children call upon their dear father (Rom. 8:15; John 16:23; Jas. 1:6f).

II. WHAT we are to ask for. — The Seven Petitions or requests.

A. For Gifts of Salvation.

1. *Hallowed be Thy name.* — We know God alone by His

name or names. This name of God is revealed to us in His Word, the Bible (John 17). The Word of God is pure and holy, but we pray that it be taught among us in truth and purity, and that we may lead a holy life according to it (John 8:31f; Matt. 5:17; 7:15; Ps. 119).

2. *Thy kingdom come.* — The sinner having been redeemed from sin through

Christ and having been brought to faith by the Holy Ghost by means of the Gospel, now serves God. Through saving faith sinners are made members of God's kingdom, the Christian Church. — So here we pray that the Gospel continue to be preached into all the world and that by it sinners be brought to faith and that we continue in such faith, continue to believe God's holy Word, and lead a godly life here in time and in all eternity (John 18:36; Rom. 14:17; Matt. 7:21; Eph. 2: 19-21; Rev. 11:15).

3. *Thy will be done.* — It is God's gracious good will that all be saved (I Tim. 2:4). This will of God is opposed by the evil will of the devil, the world, and of our flesh. These enemies constantly try to interfere with the preaching of the pure Word, to prevent the sinner from coming to faith, and lead the believer away from the Word and faith. Here we pray that God will hinder all such forces and keep us steadfast in His Word and in our faith unto the end (Rev. 12:9; I Pet. 5:8; John 7:7; I John 5:19; II John 15; Ps. 1; Rom. 8:7).

B. For Gifts of the Body.

4. *Give us this day our daily bread.* — God gives daily bread to all even without their asking for it. We pray that God keep us mindful that all good gifts come from Him (Jas. 1:17). That we be thankful for all we receive (Ps. 103). Be content with what He gives us (Heb. 13: 5). And use them to His glory and ours and our neighbor's eternal good (Rom. 2:4; Isa. 55:6, 7; Matt. 6:33).

C. For Gifts of Sanctification.

5. *Forgive us our trespasses, as we forgive those who trespass against us.* — We confess our guilt and daily sins, deserve nothing good, only punishment. We plead that God would for Jesus sake grant us daily forgiveness (Gen. 32:10; Ps. 19; 51; Luke 17:10). Our thankfulness for God's forgiveness will give us a forgiving spirit (Luke 17: 10; Matt. 18:21f; Rom. 12: 20; Luke 23:24).
6. *And lead us not into temptation.* — God permits us to be tempted to test and strengthen our faith. Without God's Word, the intercessions of Christ, we would succumb to the deceit of Satan, the lure

of the world, and the lusts of our flesh; we would be led into misbelief, despair, shame and vice. — Lord, we pray, make us watchful and strong that we may overcome and obtain the victory (Jas. 1:13; I Pet. 5:8; Prov. 1:10; Eph. 5:6; 6:16f; I Tim. 6:12; Gal. 5: 17; I Tim. 6).

7. *And deliver us from evil.* — In this sin-ridden world we are subjected to the evils of body and soul, property and honor. We pray that God will either keep these from us or make them work for our eternal good and at last take us to Himself in heaven (I Pet. 4:19; Ps. 73:24; Rom. 8:28; Rev. 2: 4).

III. WHY we pray.

For Thine is the kingdom and the power and glory for ever. Amen.

He who has power to hear our prayers has commanded us so to pray and promises to hear us. So we are certain that these petitions are acceptable to Him and heard. Amen means Yes, it shall be so (Ps. 79:9; Lam. 3:26; Rom. 8:26f).

G. W. FISCHER.

Negro Mission Work Begun In Jacksonville, Florida

THE 22nd of April was a big day for Lutheranism in Jacksonville, Florida. It was the day on which St. Paul Lutheran Church was dedicated, and marked the beginning of Lutheran services for the Negro population of Jacksonville.

Visitors, friends and fellow Lutherans filled the chapel to capacity. Including those in the overflow-room, 300 were in attendance. About 50 Negro Lutherans from Mobile, Alabama, Pritchard, Alabama, and Pensacola, Florida, drove a total of 50,000 man-miles to be able to

attend the dedication. Members from the Lutheran churches in and about Jacksonville made up another 50. The great bulk of the guests were people from the Magnolia Gardens community where the church is located.

The service was conducted by Pastor Wm. H. Jones, missionary-at-large for the Synodical Conference in the State of Florida. Pastor Hunt, Selma, Alabama, preached the dedicatory sermon. His words, "This is the House of God; this is the Gate of Heaven," were based on Genesis

28:17. Pastor E. L. Wilson, chairman of the Missionary Board of the Lutheran Synodical Conference, performed the dedication rites. He also extended warmest greetings from the Missionary Board to the new mission and to the community. The Chapel of the Air Chorus of the Alabama Lutheran Academy and College, Selma, Alabama, under the direction of the Rev. W. H. Ellwanger, added grace and beauty to the service. Immediately after the service this same group was heard in sacred concert.

St. Paul Church has the good fortune of being the first of any denomination to locate in the community. Interest in the church, as well as good will for it, was running high. The president of the Magnolia Gardens Civic Association, Mr. Norman Williams, spoke in behalf of the community welcoming the Lutheran Church into its midst. The Rev. W. F. Lorberg, First Vice-Presi-

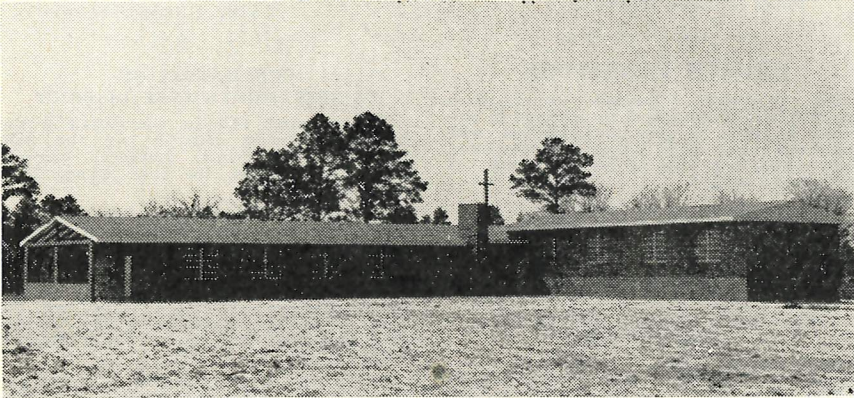
stick bamboo curtain can be lowered in the chancel in front of the altar, thus converting the chapel into a social and recreational hall. The chapel is lighted by ten double "bullet" type floodlights. Grey and white make up the color scheme of the chapel — the walls are white and all the woodwork, including chancel furniture and the rafters, are grey stain. Attention is centered

It was agreed to hold our afternoon session in an available classroom at the Academy, since lunches would be served there anyway.

A report on maps in the classroom, a papier-mache lesson, and a round-table discussion comprised the afternoon events of an informal meeting.

The entire day was profitable and enjoyable.

MISS M. GOEDE.
MISS R. ARNDT.



St. Paul Lutheran Church, Jacksonville, Florida

dent of the Florida-Georgia District of The Lutheran Church—Missouri Synod, spoke words of greeting for President Kellermann, who was unable to be present. Besides the numerous greetings delivered in person at the dedication, 50 greetings were received by letter or telegram from all over the country.

The building itself — consisting of a chapel seating over 200, a Sunday School wing of nine rooms, a church office, toilets, a kitchen, and a lounge (also to be used for overflow) — supplies 4,800 square feet of usable space. Three of the Sunday School rooms, formed with two folding doors, can be opened to make one larger assembly room. The chapel and the lounge also are separated by a 16-foot folding door. This arrangement can increase the seating capacity by 60-75. A match-

on the altar by a 9x11 foot red dossal curtain. Suspended before this curtain is a 6-foot wooden cross of dark grey color. A Hammond spinet organ is also located in the chancel in connection with the choir. The building is heated by two forced-air oil furnaces. The exterior of the building is waterproofed with vinyl-plastic paint, colonial blue in color, trimmed in white.

This entire plant, exclusive of furnishings, was built at a cost of \$30,000. Grading, landscaping, and furnishings have added another \$5,000. The 2½-acre plot of ground was secured at a cost of \$7,250. Col. H. M. Gaustad, of Mobile, Alabama, was the architect. Your missionary-at-large supervised all the construction.

WILLIAM H. JONES.

DAKOTA - MONTANA TEACHERS CONFERENCE

It was in Mobridge, South Dakota, that the Dakota-Montana Teachers' Conference convened on April 9, 1956. The morning session was held in Zion Lutheran School — a temporary structure since the fire burned the school last November. All the teachers of the District were present plus visiting pastors and professors.

The opening devotion was conducted by Pastor Ph. Press, of Mobridge, who stressed the extreme care we must use in dealing with the precious souls of children.

The entire theme of our conference that morning was geography. This was carried out in a report given by Mr. Swantz of La Crosse, Wisconsin, and a practical lesson demonstrated by grades five and six of Zion school.

NOMINATIONS — DEAN OF STUDENTS

The Board of Regents of Michigan Lutheran Seminary will meet on June 19 at 7:30 P.M. to elect a pastor to the office of Dean of Students from the following list of candidates:

George Boldt, Morton Grove, Ill.
Kurt Eggert, Milwaukee, Wis.
G. Franzmann, Seattle, Wash.
Edwin Frey, Detroit, Mich.
Lyle Hallauer, Lannon, Wis.
H. Kaesmeyer, Palos Heights, Ill.
D. H. Kuehl, Burlington, Wis.
Carl Kuske, Stratford, Wis.
W. Nommensen, New London, Wis.
Howard Russow, Iron Ridge, Wis.
Wm. Schink, Woodland, Wis.
E. Wendland, Benton Harbor, Mich.

Any correspondence concerning this list of candidates should be in the hands of the secretary by June 19. The Board welcomes your comments.

OSCAR FREY, *Secretary*
1441 Bliss St., Saginaw, Mich.

CALL MEETING AT NORTHWESTERN COLLEGE

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

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

Tutor Robert Kirst, New Ulm, Minn.
 Doctor H. Koch, Greenleaf, Wis.
 Pastor H. G. Meyer, Elroy, Wis.
 Pastor R. W. Mueller, Jefferson, Wis.
 Pastor Otto Pagels, Ixonia, Wis.
 Pastor Martin Petermann,
 Doylestown, Wis.
 Pastor Egbert Schaller,
 Nicollet, Minn.
 Pastor Erwin Scharf,
 Rhinelander, Wis.
 Pastor William Schink,
 Woodland, Wis.
 Professor Armin Schuetze,
 Mobridge, S. Dak.
 Pastor William Schweppe,
 Nigeria, Africa
 Professor Lester Seifert,
 Madison, Wis.
 Pastor Gerhard Struck,
 Dowagiac, Mich.
 Pastor Ernest Wendland,
 Benton Harbor, Mich.
 Pastor Willmar Wichmann,
 Neenah, Wis.

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

KURT A. TIMMEL
 612 Fifth Street
 Watertown, Wisconsin

CORRECTION

In the May 10, 1956, issue of *The Northwestern Lutheran*, on page 151, in the first column, line 18, it should read: "Pastor *Martin* Bradtke," instead of "Pastor *Milton* Bradtke."

A REQUEST

The newly organized mission in Ekalaka, Montana, is in need of a small crucifix or cross and a small reed organ. Please inform Pastor Leland Wurster, Terry, Montana, if you have such articles to give.

RECOMMENDATION FOR ORDINATION

At a colloquium conducted at Grace Evangelical Lutheran Church of Tucson on April 23, 1956, the undersigned commissioners found Carl T. Metz's theological position soundly Lutheran, as well as comprehensive in character. In consequence of these findings, the undersigned recommend that Mr. Metz's petition for ordination into the holy ministry be granted.

F. Uplegger, Chairman, Robert Wm. Schaller, V. H. Winter.

Approved by
 E. ARNOLD SITZ, President,
 Arizona-California District.

NOTICE

A Wisconsin Synod mission is about to be started in Beloit, Wisconsin. Anyone knowing of families or individuals having

moved to Beloit or planning to move there that would be interested in a Lutheran mission church, kindly write to

The Rev. Roland C. Hillemann
 1305 15th Street
 Brodhead, Wisconsin

COMMUNION SET FOR MISSION CHURCH

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

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

CHURCH FURNITURE

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

Pastor Paul Bauer
 Minocqua, Wisconsin

CALENDAR OF CONFERENCES

ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: June 19, 1956.
 Place: St. Matthew, Cady (Spring Valley 3 E), Wisconsin. Host pastor, H. Ellwein.
 Time: 9:00 a. m.
 Preacher: F. Mutterer (alternate: E. Penk).

JOHN G. HOENECKE,
 Acting Secretary.

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet in Faith Church, Oshkosh, Wisconsin, Monday evening, June 18, at 7:30.

R. REIM, Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 19, 1956; 2 to 9 p. m.
 Place: St. John Church, Tp. Omro, Pastor L. Hahnke.

Work: Reports to the Districts.
 G. F. ZIMMERMANN, Secretary.

SOUTHEASTERN WISCONSIN DISTRICT CONVENTION

The twentieth biennial convention of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and other States will be held, D.v., July 16-19, 1956, at Siloah Lutheran Church, N. 21st and W. Nash St., Milwaukee, Wisconsin, the Rev. Robert Voss, pastor.

The opening service with celebration of Holy Communion will be held on Monday, July 16, at 10:00 a. m.

The essay for the convention is "Scriptural Confessionalism in our Witnessing for Christ" by Prof. em. M. Lehniger.

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

Dinner will be served by the ladies of Siloah Lutheran Church at a nominal price. No supper will be served. No lodging will be provided for the delegates.

Pastor Karl Krauss and Professor E. Reim will be present to represent the Church Union Committee in the discussion of doctrinal matters.

HEINRICH J. VOGEL, Secretary.

MANITOWOC DELEGATE CONFERENCE

Date: June 18, 1956.
 Time: 7:30 p. m.

The Northwestern Lutheran

Place: First German Church, L. Koeninger, pastor.

S. KUGLER, Secretary.

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SOUTHWESTERN DELEGATE CONFERENCE — WEST WISCONSIN DISTRICT

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

Business: Study and Discussion of Prospectus for District Synod Convention. Conference Business.
 Bring your lunch, or notify Pastor Schulz if you wish to eat at the cafe.

CARL DREWS, Secretary.

* * * *

CONVENTION OF PACIFIC-NORTHWEST DISTRICT

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

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

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

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

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

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

GEORGE FREY, Secretary.

* * * *

DAKOTA-MONTANA DISTRICT CONVENTION

Place: Northwestern Lutheran Academy, Mobridge, South Dakota.

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

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

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

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

K. G. SIEVERT, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Installations

Pastors

Breiling, Edwin, in Our Savior Church, Two Rivers, Wisconsin, by Armin Roeske; assisted by W. Haase and V. Weyland; Rogate Sunday, May 6, 1956.

Mahnke, Theo, H., in Trinity Church, Mt. Carroll, R. 2, Ill., by Roland C. Hillemann; May 13, 1956.

CHANGE OF ADDRESS

Pastor

Mahnke, Theo, H., Mt. Carroll, R. 2, Illinois.

TREASURER'S STATEMENT

July 1, 1955, to April 30, 1956

Receipts	
Cash Balance July 1, 1955.....	\$ 59,326.47
Budgetary Collections	\$ 1,455,951.97
Revenues	243,884.43
<hr/>	
Total Collections & Revenues	\$ 1,699,836.40
Non-Budgetary Receipts:	
Luth. S. W. C.—Prayer Book	470.84
Miscellaneous	1,900.00
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Total Receipts	1,702,207.24
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	\$ 1,761,533.71

Disbursements	
Budgetary Disbursements:	
General Administration	105,436.83
Theological Seminary	56,705.42
Northwestern College	172,964.30
Dr. Martin Luther College	195,321.53
Michigan Lutheran Seminary	117,388.06

Northwestern Luth. Academy	60,013.90
Winnebago Teacher Program	38,727.90
Home for the Aged	32,237.10
Mission - Gen. Adm.	
Home Missions	154.44
Foreign Missions	502.12
Indian Mission	178,972.47
Colored Mission	43,114.97
Home Missions	555,644.06
Refugee Mission	40,659.08
Madison Student Mission	23,433.06
Rhodesia Mission	41,156.98
Lutheran S. W. C.	8,735.47
Japan Mission	5,986.53
Winnebago Luth. Academy	2,500.00
General Support	73,685.35
Indigent Student Support	1,810.00
Board of Education	13,146.98
Depreciation on	
Institutional Bldgs.	17,196.62
<hr/>	
Total Budgetary Disbursements	1,785,493.17
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Deficit Balance April 30, 1956	\$ 23,959.46

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to April 30

	1954 - 5	1955 - 6	Increases
Collections	\$ 1,345,813.80	\$ 1,455,951.97	\$ 110,138.17
Disbursements	1,630,629.42	1,785,493.17	154,863.75
<hr/>			
Operating Deficit	\$ 284,815.62	\$ 329,541.20	\$ 44,725.58

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Per cent
Pacific Northwest	1,454	\$ 9,606.21	\$ 12,111.82	\$ 2,505.61	79.31
Nebraska	6,735	54,446.27	56,102.55	1,656.28	97.05
Michigan	23,152	185,526.24	192,856.16	7,329.92	96.20
Dakota-Montana	7,283	53,703.54	60,667.39	6,963.85	88.52
Minnesota	38,739	237,963.48	322,695.87	84,732.39	73.74
Northern Wisconsin	45,851	292,045.77	381,938.83	89,893.06	76.46
Western Wisconsin	48,840	285,488.22	406,837.20	121,348.98	70.17
Southeastern Wisconsin	47,909	316,488.58	399,081.97	82,593.39	79.30
Arizona-California	2,899	15,821.48	24,148.67	8,327.19	65.51
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Total	222,862	\$ 1,451,089.79	\$ 1,856,440.46	\$ 405,350.67	78.16

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE
For April, 1956

For Lutheran Spiritual Welfare Commission	
Memorial wreath in memory of Mrs. Emil Manthe, given by Prof. and Mrs. R. H. Hoenecke.....	\$ 2.00
St. John's Ev. Lutheran Church, Okabena, Minn.	44.40
<hr/>	
	\$ 46.40
For Missions	
Trinity Ev. Lutheran Church, Crete, Ill.	\$ 894.70
N. N., Lincoln, Nebr.	65.00
Memorial wreath in memory of Ella Wehausen, given by Grace Ev. Lutheran Church, Le Sueur, Minn.	85.00
Rev. and Mrs. J. B. Bernthal	5.00
From the children of the Tri-Parish Sunday Schools, Rev. M. B. Petermann, Doylestown, Wis.	33.87
Eunice Hackbarth, Mankato, Minn.	5.00
<hr/>	
	\$ 1,088.57
For Special Building Collection	
Memorial wreath in memory of Edward Schoenicke, given by Rev. and Mrs. Ernst Dornfeld	\$ 3.00

Memorial wreath in memory of Albert Otto, given by Mr. and Mrs. Harvey Bornick, Mr. and Mrs. Edwin Zabel, and Mr. and Mrs. Arthur Zabel	10.00
	\$ 13.00

For Church Extension Fund

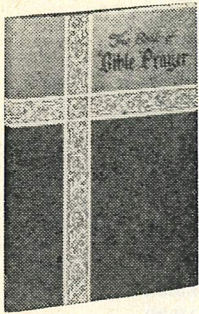
Memorial wreath in memory of Mrs. Barney Petersen, given by Our Savior's Ladies Aid, Jamestown, N. Dak. \$	2.00
Memorial wreath in memory of Louis Gauger, given by Rev. and Mrs. Paul Gieschen and Mr. and Mrs. LeRoy Gauger	5.00
Memorial wreath in memory of Mrs. L. Schroeder, given by Trinity Lutheran Church, Hendricks, Minn.	3.00
Mr. George Hernig, Chicago, Ill.	3.00
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	\$ 13.00

For Parsonage Fund

Mr. Chas. F. Geiger, Milwaukee, Wis.	\$ 250.00
N. N., Interest refund91
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	\$ 250.91

C. J. NIEDFELDT, Treasurer.

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