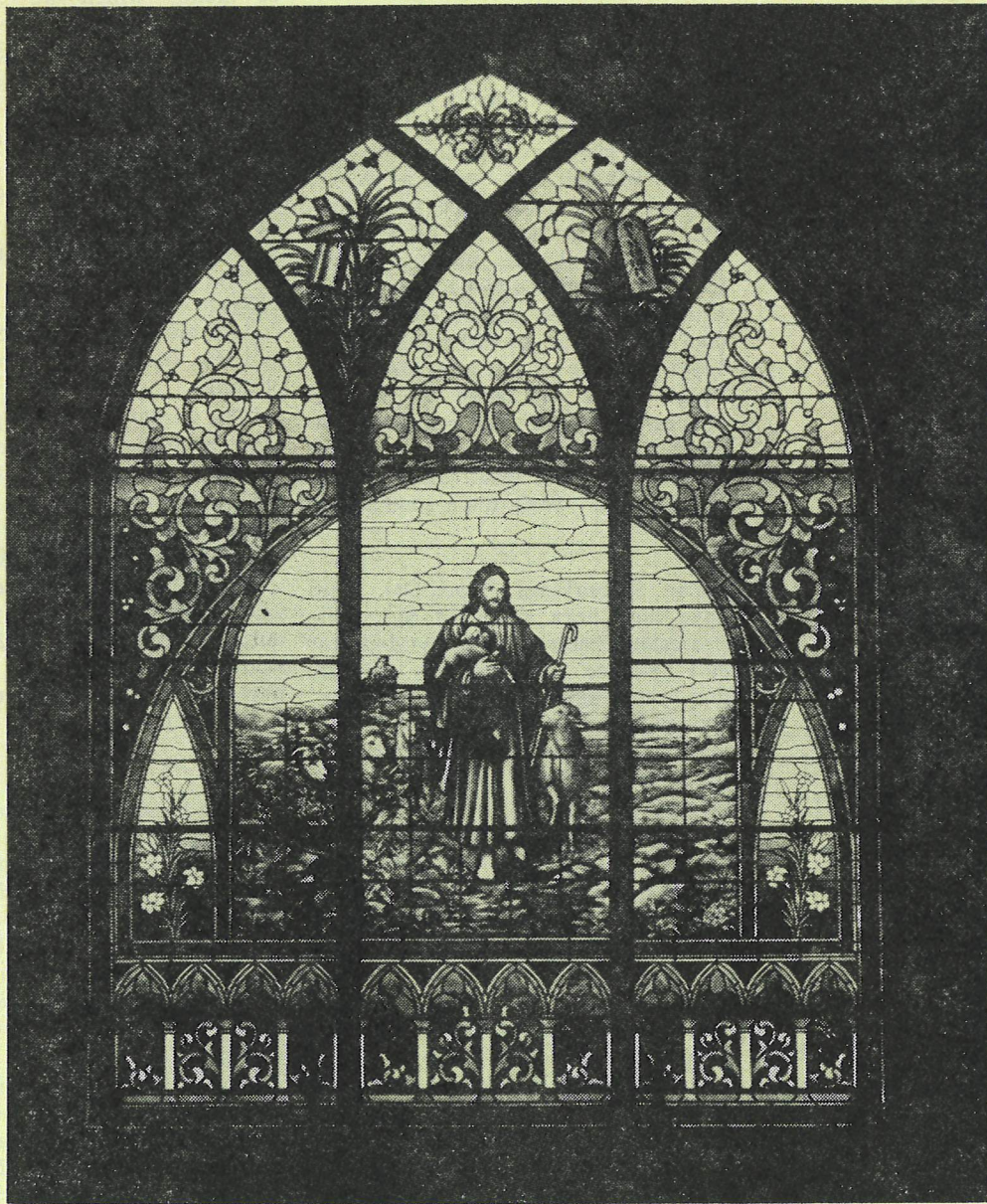


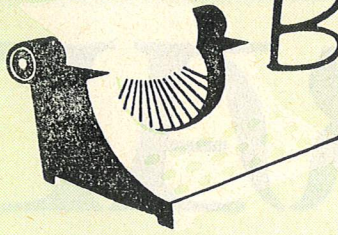
LUTHERAN

THE NORTHWESTERN

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



BRIEFS by the Editor

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COVER DESIGN

Church Window
St. Paul's Ev. Lutheran Church
Tomah, Wisconsin
J. C. Dahlke, pastor

The now famous Dead Sea Scrolls are supposed to contain the following "questionable" account, to say the least, concerning Noah. We take it from *Time*. According to this account, a translator of the Aramaic claims that the Scrolls would indicate that Noah was not the son of Lamech but the child of "the watchers, the Holy Ones or the fallen angels." At birth Noah "rose up in the hands of the midwife and conversed with the Lord of Righteousness," it is claimed the story in the Scrolls reads, and that his body was "white as the snow and red as the blooming of the rose." His hair was "white as wool," and when he opened his eyes they lighted the house "like the sun." Worried about this unusual child, Lamech is supposed to have consulted with his father Methuselah (who died at the age of 969 years), and begged him to consult with his father Enoch (who was taken by God at the early age of 365 years). The Scrolls end here, so that we are not going to find out what godly Enoch told Lamech. Well, it's a good story.

* * * *

The Seventh-day Adventists, who have long been regarded by other Protestant bodies as an un-Christian cult "riddled with strange heresies and fringe fantasies that make them dangerous company for the soul," have been re-investigated by Walter R. Martin, a staff writer on the magazine Eternity. As a result, it is claimed that the Fundamentalists are ready to accept the Adventists into fellowship. The Adventists, on the other hand, willingly accepted the outstretched hand.

* * * *

A New York judge before whom a young lad was found guilty of stealing and whose mother begged the judge to be lenient with the lad because it was his first offense, pleading that the judge should sentence her son to "go to church every Sunday," answered wisely, "Oh, I believe in church, but I do not believe that you can legislate a person's

morals by making him go to church. Going to church is a privilege and not a penalty. It is the privilege of free people."

* * * *

The following item is taken from the *Milwaukee Sentinel*, January 19, 1957: "How much does the amount of money which we give to the church compare with the amount we spend on things for ourselves?

"This subject is interestingly dealt with in the current issue of *Our Sunday Visitor*, national Catholic weekly.

"According to the article, written by a Catholic layman, Americans spent *twice as much* money on television as they gave for church support. They spent 50 million dollars more for cosmetics and toilet articles than they gave to their church.

"The average smoker spends about \$100 a year for tobacco and the drinker averages about \$600 a year for liquor. Here is \$700 spent annually for two items which no one would contend are essential.

"If each Catholic averaged that amount for support, the article points out, 'the resultant \$22,400,000,000 would free the pastor from the necessity of ever mentioning money from the pulpit.'"

* * * *

Three Baptist Negro churches were heavily damaged by dynamite bombs as a result of the integration efforts in Montgomery, Ala. Although the integration in buses got off to a smooth start, yet late buses were fired upon by armed men. After one Negro woman was injured by a shot, bus service came to an end at 9 P. M. each evening.

The homes of two Negro clergymen were also bombed and suffered heavy losses. Bombs severely damaged the homes of the Rev. Ralph Abernathy, a Negro Baptist minister, and the home of the Rev. Robert Graetz, a white minister of a Negro Lutheran congregation.

Editorials

The Last Enemy

The threat of death is always with us, not only for the old and infirm but also for the young and those of robust health. The entry of a deadly germ, a sudden automobile or plane accident, a shot from an "unloaded" gun, and life is no more. The winter takes its toll, and at its end and in the early spring there seem to be more funerals than ever. Death is something that every wise person will reckon with and take into consideration in making his plans.

St. Paul in his First Epistle to the Corinthians calls death "the last enemy." It is the last one which we Christians shall ever have to face. And most people do think of it as an enemy, as something terribly threatening. What a blessing it would be if death could be transformed from an enemy into a friend. And it is the glory of Jesus that He can thus transform it for us. He did it for Simeon, who said: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." And the same Jesus whom he held in his arms can do the same thing for us if we wrap around Him the arms of faith.

"The sting of death is sin." It is sin which makes death so frightening. Take away sin, and death has lost its power to scare and frighten. It was to do that that Jesus came into the world. He came as "the Lamb of God which taketh away the sin of the world." He took our sins upon Himself and washed them all away with His own crimson blood. In that way He has removed the sting of death and chased away all its gloom. He brought life and immortality to light again through the Gospel. Looking to Jesus and what He has done, the dying believers can be unafraid even before "this last enemy" and can exclaim with St. Paul in deepest assurance: "O death, where is thy sting? O grave, where is thy victory? But thanks be to God which giveth us the victory through our Lord Jesus Christ."

May there ever fall from our lips the prayer:

My God, for Jesus' sake I pray

Thy peace may bless my dying day.

I. P. F.

* * * *

The Preacher's Load

In recent months, theological journals have carried a number of articles pointing out the continual pressures under which preachers labor, bringing many of them to the edge of nervous breakdowns and beyond. Most of these complaints have to do with pastors of large and departmentalized congregations, where most of the preacher's time is consumed by activities which have no direct connection with his real calling.

The recently established "Christianity Today," in part, has this to say about it: "Today's minister is caught in an intense tug of war. He is stretched wire-taut. Forces at one end pull him into perpetual activity. He is a slave to the telephone, office appointments, committee meetings, workshop conferences, speaking engagements, and such parish obligations as weddings, funerals and church-night affairs. At the other end, often losing the battle, but retaining undeniable attraction, are his ideals for study, meditation, and pulpit work. He wants

to preach well. He likes to preach. But when he steps into his pulpit, he feels woefully unprepared."

The business of the Christian minister has been succinctly summed up by St. Paul in three words: "Preach the Word." That he is to do publicly from the pulpit and in private, such as sick calls, private admonitions, and trying to win the unchurched. Essentially that covers the job which the Lord has given him. His one and only assignment is to preach the Word. If he exhausts himself in that, it is in a good cause and in his God-given sphere. That is what St. Paul did. After referring to his weariness and painfulness, he added: "Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak?" But it is different when this exhaustion is due to unwarranted, extraneous claims upon his time and energy which have nothing to do with his spiritual calling.

In conclusion we append a prayer of a minister printed in the article referred to above:

"Dear Lord, this sermon of mine isn't much good. But I have worked honestly on it and it's the best I can do — at least, at the moment. I know that any good that comes from my sermon will be Your doing, not mine. Please help me so live, that I may become an increasingly uncluttered channel of Your grace. To that end may I think Your own thoughts after You, and speak Your own Word. I love You and I love these people, among whom I've been called. That's that, God. Amen."

I. P. F.

* * * *

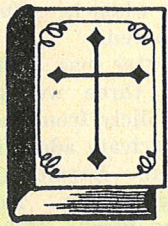
Whom Are You Serving?

"None of us liveth to himself, and no man dieth to himself," so writes St. Paul. And then, asserting the true Christian's identification with the Lord, he adds: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." It is important that we choose the right Master, for we are bound to serve some sort of master. Joshua said: "Choose you this day whom ye will serve." Jesus said: "No man can serve two masters." "He that is not with me is against me, and he that gathereth not with me scattereth."

St. Paul loved to call himself the slave of Jesus Christ, not an unwilling one but a willing one. He chose the service of Christ because he was convinced that it was there that his own best interests lay. You are bound to be the slave of someone or some thing. Isn't it better to be the slave of Christ?

Who determines your views for you, even your religious views — reason, expediency, public opinion? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Are you a slave to your physical appetites, of your worldly ambition, of your money, acquired or still unacquired, of your craving to have a good time? If these things and others like them decide your actions and your behavior, then be honest enough to recognize them as your masters and yourself as a slave to them. Don't try to fool yourself with the thought that you love Christ and serve Him a bit, too. The question is: Who or what is the all-overshadowing influence in your life, who shares your life? Let us learn to say not only in words but in deeds with Joshua: "As for me and my house, we will serve the Lord."

I. P. F.



Studies in Our Debt Of Love Toward The Neighbor

God's Word

Romans 13: 8-10

NEEED often makes debts unavoidable. Our Lord Himself recognizes this in that He exhorts us to lend cheerfully to the needy. Yet as the Lord gives us the ability He also wants us to pay our debts, to meet our obligations as they fall due. Not to do so would mean giving way to sinful selfishness. It would mean keeping for ourselves what the Lord has not really given to us, but rather to others. "The wicked borroweth, and payeth not again" (Psalm 37:21). It is in this sense that the Apostle Paul writes, "Owe no man anything. . . ." In doing so he adds, however, "but to love one another." Thereby he directs our attention upon one debt that we owe to others which is different, which cannot be paid off in the same manner as other debts. It is our debt of love toward the neighbor.

Note The Scope Of This Debt

When the Apostle writes: "Owe no man anything, but to love one another," he is very definitely pointing out to us that this debt is there, that it awaits our payment. Now whenever our attention is called to a debt which we need to recognize, we invariably ask, What does it involve?

Who Is Involved Whom do we owe a debt of love? Paul simply writes, "Love one another." That might still appear to leave us at a loss as to who is meant. But the Apostle does not leave us at a loss, for in unfolding this exhortation he says more: "Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor." It is to our neighbor that we owe a debt of love. That embraces all of our fellow men, strangers as well as close acquaintances. It includes not only personal friends but also people who have been indifferent to us or who may even have wronged and grieved us. The danger is there that we think too theoretically of our neighbor, realize that it means everybody but apply it to nobody. To correct this the Lord Jesus has given us

some very practical guidance for the payment of our debt of love in the Parable of the Good Samaritan. There He bids us to see our neighbor very specifically in everyone whose need of our love for body or soul has been placed before us, has in some way been brought to our attention.

What Is Involved What is the nature of the love that we owe to our neighbor? We have already called attention to Paul's answer: "Thou shalt love thy neighbor as thyself." This answer certainly does not lack clarity. We all know how we love ourselves, how we are always intent upon our own welfare. In a way, this answer sets a limit to our debt of love. The Lord our God we are to love above all things, more than ourselves. This love which is God's due we are not to give to our neighbor. No matter who it is, we are not to love him more than God so that to please him we might show ourselves willing to do something which displeases God. We are, however, to love the neighbor in the same measure that we love ourselves. Jesus lets us realize what that means when He admonishes: "All things whatsoever ye would that men should do to you, do ye even so to them." Loving our neighbor as ourself means that we are not merely to think of our own person, of our own benefit, welfare, and happiness. It means that our neighbor's needs in body and soul ought to lie as close to our heart as our own. It means that we are to commit our neighbor's needs to the Lord with the same urgency with which we make supplication for our own.

The Fulfillment Of The Law Just because it means all that, the Apostle can say: "He that loveth another hath fulfilled the law." For whatever the Law enjoins or forbids concerning our relation to our neighbor is all to be rendered in love. Whatever is done that does not flow out of love is not really satisfying the demands of the

Law. Paul makes this very clear in saying: "For this, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Love cannot possibly do anything else than refrain from the things that are here forbidden, for, as the Apostle goes on to say: "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." All the detailed precepts that God has given us in His Word concerning our conduct and relation toward the neighbor are merely an unfolding of what love can and will do and what it cannot and will not do.

A Tremendous Debt There can be no question about it. The love that we owe to our neighbor is a tremendous debt. By nature we sinful human beings are utterly unable to pay it. Even as reborn Christians we remain very remiss and imperfect in paying it. We are constantly hindered and held back by our selfish sinful flesh. Still we constantly endeavor to become more proficient in the payment of this debt, drawing our strength and willingness from the love of God in Christ Jesus which we have experienced in our hearts. St. John describes this inner constraint felt by the Christian when he writes: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." The blessed comfort that the blood of Jesus Christ, God's Son, not only cleanses away our loveless thoughts, words, and deeds, but that it also covers all the imperfections in the love that we do endeavor to show to the neighbor, incites us to pay this debt of love

toward the neighbor out of heartfelt thankfulness toward Him.

Note That It Is A Standing Debt

Whenever we have been led to face and acknowledge a debt we invariably ask: How long will it take to pay it off? You know what determines the answer. It all depends on how much you pay off and how often you pay off on the debt. Even by these standards our debt of love toward the neighbor would remain a standing debt. For none of us have paid enough and often enough to square it.

We want to note, however, that it is on quite another score that our

debt of love towards the neighbor is and remains a standing debt. Even if it were possible for a Christian throughout a whole day to pay his full debt of love toward the neighbor, he would still not be able to say: Now this debt is canceled, now I'm finished with it. For with the light of every new morning the full obligation of love toward the neighbor is there anew. Every other debt the Christian should pay and be done with it; this debt of love he will constantly owe while he is constantly paying it. This is the very thing that the Apostle brings home to us when he writes: "Owe no man anything, but to love one another."

Would we want to get rid of our debt of love toward the neighbor? Would we want to cease showing love to others? Do we not as Christians find our joy and satisfaction in exercising such love? It is our opportunity to show our love toward our God and Savior. How could we cease loving Him who first loved us and gave Himself for us? "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

C. J. L.

ETERNITY

Heaven

(Seventh Continuation)

THE joys of heaven are defined for us in the Scriptures as consisting essentially in this that God, the fountain of all blessings, will be all in all, and that we shall see Him face to face, or just as He is. We shall see Him, no longer as in a glass darkly, no, it will be a direct seeing; we repeat the phrase, face to face. It will be a perfect union and communion between us and our God. Nothing sweeter can be mentioned, or even conceived.

It is difficult, if not impossible, to make positive statements about this heavenly happiness, because there is nothing like it here on earth. Hence the Scriptures use negative terms, mentioning some of the evils which plague us now and with which we are only too familiar, and assuring us that these will be completely absent in heaven. Every trace of them will there have been wiped out. We shall experience perfect freedom.

Scripture in many places speaks about this matter by making the sweeping statement that all enemies will have been subdued and will have been put under Jesus' feet. Thus in Ps. 110 the Lord invites our Lord: "Sit thou at my right hand, until I make thine enemies thy footstool." The Eighth Psalm assures us that "Thou (Lord) hast put all things under his (man's) feet," and the

Epistle to the Hebrews explains that this promise has been fulfilled in Jesus. First it quotes from the Psalm: "Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet" (chap. 2:7,8). Then, after saying that "now we see not yet all things put under him" (v. 8), it continues: "But we see Jesus . . . for the suffering of death, crowned with glory and honor" (v. 9). Commenting on these same matters St. Paul says in the great chapter on the resurrection: "For he (Christ) must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet" (I Cor. 15:25-27). Both Paul and the writer of Hebrews have something to say on the extent of that little word "all." Hebrews says: "In that he put *all* in subjection under him, he left nothing that is not put under him" (chap. 2:8). Paul says: "When he saith *all* things are put under him, it is manifest that he is excepted, which did put all things under him" (I Cor. 15:27). It is difficult to grasp this word "all." Everything that hurts or harms us here, whether great or small, everything that makes this life in the least unpleasant, everything of this type will have been overcome by

Jesus and completely swept away. There will reign complete freedom from harm.

But Scripture speaks about the matter not only in such general, sweeping terms. It mentions some of the evils by name, and assures us that we shall enjoy freedom from them. Heb. 12:1 complains that sin "doth so easily beset us." The word which our English Bible translates "easily beset" really means, as Luther translated it in his German Bible, that it so "closely clings to us." Hebrews pleads with us to "lay aside" this sin, and in v. 23 gives us the assurance that we have come "to the general assembly (literally, the grand festival gathering) and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." That will be a wonderful change: here besmirched with sin, there a festival-gathering of saints.

When Paul was facing martyrdom in Rome he wrote to Timothy about the freedom from sin and guilt which he anticipated in heaven: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a *crown of righteousness*, which the Lord, the righteous judge, shall

(Continued on page 42)

From A Wider Field

Dear Editor:

PEOPLE who live in glass houses should not throw stones. I did not put that in quotation marks because I'm not at all sure that I quoted the original exactly. But you will recognize this familiar proverb of which I was reminded while reading an article in the new fortnightly journal called *Christianity Today*.

This is a publication with a fundamentalist Reformed editorial policy. Some of it makes good reading. The article in hand is entitled "Rising Tempo of Rome's Demands." The subject is the increasing drive of the Roman Church against that cornerstone of American freedom, the principle of the separation of Church and State. Some of my letters to you have dealt with the same grave danger to our American system; and I shall not burden you with a lengthy review of what Methodist Pastor C. Stanley Lowell has to say in his revealing treatise. Just consider this summary paragraph:

"In simple justice it must be said that the Roman Catholic hierarchy is now within sight of its goal. Success has come even faster than its leaders dreamed. Many activities of this church are already receiving tax support. Hospitals, schools, orphanages and other 'welfare programs' are in this category. Other activities receive sizeable grants from community chests. The measure of this support is constantly being increased. The time is in sight when all the so-called 'social service' activities of the Roman Church will be supported by tax funds collected by compulsion from citizens of all faiths."

Surely, that is a dire prospect; and the author himself presses for a decision in the matter, saying: "The Protestants, if they are realistic, will see but two alternatives before them. One, they must accept the principle of government subsidies to churches — that is, the principle of plural establishment — and get into the scramble to get all they can for their own denomination. Or, two, they must stop kidding themselves with the false tolerance that plays into

Rome's hands and battle to hold the line for Church-State separation."

We are encouraged, of course, to adopt the second alternative. In wholehearted agreement with that I suggest that "Protestants" start the battle at home. Violation of the precious principle of separation of Church and State does not begin when a church body stuffs tax money into its pocket. It begins when people forget that the secular authorities "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Dr. F. Pieper rightly defined the basic form of Church-State mingling as "Making religion a concern of the State, as is done in a theocracy, agrees with Roman and Reformed teaching, but is contrary to the Lutheran doctrine" (Dogmatics, III, 179).

"Reformed teaching" is right. The Reformed churches themselves, in cooperation with Lutherans who have forgotten *their* teachers, share responsibility for the progressive collapse of Church-and-State separation in our country. In evidence I offer the Chaplaincy, both Military and Institutional insofar as the latter is State-sponsored and controlled. People who complain about Rome as the big bad wolf devouring tax money for religious purposes should not live in the glass house of the Chaplaincy — but they do, and how! They use it, defend it, glorify it, even boast of how they are building the kingdom of God with it. When they use it as an opportunity for promoting their distinctive religious convictions, they are supporting their church work with tax monies just as surely as does the Roman Church by more brazen methods. Or if they advocate the Chaplaincy as a non-sectarian spiritual arm of the government, they are destroying the Scriptural and constitutional principles upon which separation of Church and State rests.

In this connection, let me express the hope, Mr. Editor, that in the very next issue of your esteemed periodical, *The Northwestern Lutheran*, you will reprint the excellent article by Dr. N. Madson dealing

with the Chaplaincy, in the January 10 issue of the *Lutheran Sentinel*. (Note: Dr. Madson's article on the Chaplaincy is being reprinted in this issue on page 39.) It is definitive and conclusive for true Lutherans. He quotes Dr. Pieper more liberally than I have; and particularly pertinent are these sentences: "Though the separation of Church and State is embodied in the Constitution of the United States and of most of the States, nevertheless Church and State are frequently mingled in practice. One species of this mingling is the appointment of chaplains by the several States and the United States." (Pieper, Dogmatics III, p. 416).

As long as "Protestants" uphold the Military and governmental Institutional Chaplaincy, their stormy complaints against greedy Rome leave me strangely limp. Rome, at least, is faithful to its principles, however false and destructive they are to freedom and truth. But when the pot calls the kettle black, the indignation it arouses in me tends to backfire and makes me want to wash the pot. Nor can one under the circumstances get excited about whether it would be a mingling of Church and State if the government which requires by law the education of our children undertakes to bring them all to the school of their choice by bus; or if we accept for our parochial school-lunch program the surplus foods paid for by tax money and distributed free. These latter instances, which deal directly with the physical welfare of citizens and not with religion as such, are debatable issues. But they cannot even be debated intelligently and without hypocrisy until those who defend separation of Church and State have cleansed themselves of association with its crass violation in the area of the Chaplaincy. With association I include, not only direct participation in the Chaplaincy program, but any use to which we might put it in the interest of our spiritual work and needs.

Cordially Yours,

E. S.

Chaplaincies

Pieper Right Also on Chaplaincy

WHILE it has been claimed that our many charges against the Missouri Synod have never been proved and that for this reason the charges have had to be denied, we wish today to state briefly why we have differed with Missouri on the question of the chaplaincy, and to call to our defense a man who will most certainly be respected by all conservative Lutherans in matters of doctrine, the sainted Dr. Franz Pieper. And when we do that, we are but obedient to that word of God which says: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7).

No one who is familiar with this noble Christian scholar, especially in the field of dogmatics, will ever speak disparagingly about the soundness of his judgment when dealing with matters of doctrine. For more than a generation this humble student of Scripture and our precious Confessions taught Dogmatics at Concordia Seminary, St. Louis, Mo. It is his excellent work in this field that we make use of in our theological seminary, and we do not in our lifetime hope to find any better textbook than his three-volume *Christian Dogmatics*. Does Pieper have anything to say on the moot question of the chaplaincy? He most certainly does, and what he says is just as unequivocal as it is Scriptural.

When speaking of how the Church is founded and preserved, Pieper has this to say: "The question whether the State with its laws and means of coercion is to be employed as a sort of subsidiary means of grace for the building of the Church, has been fully discussed in the section 'Means of Grace,' page 176ff. There we noted that the mingling of State and Church is a characteristic of the Roman and the Reformed Churches, but it is rejected upon principle by the Lutheran Church. Likewise we noted that the use of State laws and powers does not advance the building of the Church, because the Church is a congregation of believers and is born and sustained solely by the

Gospel." *Christian Dogmatics III*, p. 416.

What Pieper means when he speaks of State powers is, among other things, the power of taxation. He opposes taking money out of the common public treasury to carry on a work to which many of the taxpayers would object. Pieper argues, and that correctly on the basis of I Cor. 9:14 ("Even so hath the Lord ordained that they which preach the gospel should live of the gospel"), that we have no right to take tax money paid in by a Jew or a Unitarian, to propagate a religion which they do not want propagated. No, the true Christian Church is born and sustained solely by the Gospel. The argument used by Dr. Pieper on this score is the very argument used by James Madison in the Constitutional Convention. Madison was as much concerned as any in that convention that the Gospel be preached to the men in the armed forces (for

Madison was an humble Christian), but he contended for chaplains sent out by the Christian congregations, and remunerated by them.

After Pieper has made the statement that "the use of civil powers hinders the growth of the Church if the false principle bears its natural fruits," he adds by way of a footnote: "Though the separation of Church and State is embodied in the Constitution of the United States and of most of the States, nevertheless Church and State are frequently mingled in practice. One species of this mingling is the appointment of chaplains by the several States and the United States. Now, since in our country most of the citizens are ignorant of what constitutes Christianity, as a rule only such chaplains are appointed as conceive of Christianity, not as a message of Christ crucified, but as the teaching of morality. Others with a better knowledge of what constitutes the Christian religion very often succumb to the danger — in view of the mixed audience — in denying Christ in His substitutional work of redemption." *Christian Dogmatics III*, p. 416.

That Pieper's evaluation of the chaplaincy is not something grabbed out of thin air, may be attested to by the confession of a chaplain of our day. Lecturing to a larger group of chaplains in the European theatre of war several years back, this chaplain had this to say: "Because of the denominational complexity of the personnel whom you serve, any semblance of denominational unity is and will be lacking. Your Sunday and weekday congregations for the most part are composed of members of all Protestant denominations and sects. For that reason it is impossible to preach a message of salvation which is acceptable to all." Quoted from *Our Call to the Holy Ministry*, by Gynther Storaasli, Chaplain (Col.) U.S.A. Ret., page 10.

Had all Lutherans but followed the teaching of Dr. Pieper in this matter, there would have been no disturbing conflict in our Synodical Conference on the question of the chaplaincy.

NORMAN A. MADSON
in *Lutheran Sentinel*.

"AND BE YE THANKFUL"

Oh, may we, Lord, Thy gifts receive
With humble, grateful hearts we pray,
That in our lives we may express
True gratitude and praise each day,
For every blessing which we own
Is ours by grace alone.

Thou art no miser with Thy gifts,
But blestest with such bounteous
store

That like spoiled children often we
Forget to thank, and ask for more.
Forgive us Lord, help us instead
To share with Thine our daily bread.

Lord, make us conscious of our trust
That faithful stewards we may be,
Working within Thy vineyard till
Thou, Lord, wilt call us home to Thee,
Where all eternity shall be
A song of endless thanks to Thee.

ESTHER A. SCHUMANN.



News from our Mission Fields

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

MATTHEW 28. 20

A VISIT TO OUR TOKYO, JAPAN, MISSION

Photos and Story by Karl T. Hartwig, Glen Ellyn, Illinois — While on Assignment in Yokohama.

Church Services In Our Tokyo Mission

IT has been a real pleasure to become acquainted with Missionary and Mrs. Fred Tiefel during my work here for the Japan Gasoline Company. I have been asked by your Mission News reporter to share with you my experience of seeing a foreign missionary at work in the field.

I was able to attend two services at the Tokyo Mission. One service was entirely in English and was conducted by Pastor Tiefel. In the other service I attended a few weeks later, all the singing and liturgy was in Japanese, while the sermon was in Japanese. A young man, Mr. Hirotsuke Oshima, whom Pastor Tiefel confirmed, delivers the sermon in his native language. The missionary writes the sermons in English and this young man translates, memorizes and delivers them. Usually the liturgy and the hymns are also in Japanese. The liturgy in the Lutheran Hymnal has been translated and this part of the service is taken by another young Japanese. The hymns are sung from a Japanese hymnal which has been in existence quite some time.

Pastor Tiefel reads, speaks and writes Japanese very well, but he firmly believes in working through the medium of his Japanese associates in as much of his mission work as possible. He points out that the congregation is naturally much more inclined to hear the Gospel when it is explained by one of their own race. Similarly, the singing goes better and

the liturgy is sung with more understanding and fervor if the Japanese version is led by a Japanese.

The Mission House In Tokyo

The Tiefels live in a house that was built by a Chinese man. The house has features of both Japanese and Western style homes. The large living room is excellently suited for the church service. Folding chairs will accommodate the congregation quite well. An electric-driven reed organ played by either Mrs. Tiefel or a Japanese woman accompanies the hymn singing, which is done with a great deal of spirit. Pastor Tiefel converted the organ from a foot-operated pump to this motor-driven marvel of ingenuity by installing the air compressor from a paint sprayer.

Some of the Difficulties

Missionary Tiefel has many duties in connection with the mission work he actively directs. The people he works with are all quite young. They are in fact the only medium through which the Gospel reaches the people. Older Japanese are, in their own minds, quite tolerant when they allow their children or kin, over whom they may exercise control, to learn the Christian religion. Many of the older people cannot tolerate Christianity in their kin and will read those members out of the family who embrace Christianity. This is serious. A Japanese family is a strong unit, and when a young member faces the possibility of being forced out of this unit because of his beliefs, he usually gives up the belief because of the dire consequences of family excommunication.

Our Missionary At Work Studying People and Language

In his five years in Japan, Pastor Tiefel has applied himself to a concentrated study of the Japanese people. The Oriental mind does not function like a Western mind. Western people cannot at first understand customs and actions of the Japanese race. The differences are often so great that grave misunderstandings continually take place.

The Japanese are an extremely patient people. Their patience is almost unbelievable to an American. They are accustomed to many discomforts over which they have little control, so they bear them. An American cannot reach the Japanese unless he learns about them. He must try to understand their emotional values, their expressions, their media of communications — he must learn their language.

The Japanese language is complex. The important classical writing is called Kanji. This is the ideogram or pictogram of Chinese writing. The symbols are called characters. An educated Japanese may know upwards of 10 thousand Kanji characters. Pastor Tiefel has been studying the language five years. He quickly learned the two alphabets and can read the Japanese written this way, but he must continue his studies to enlarge his Kanji vocabulary.

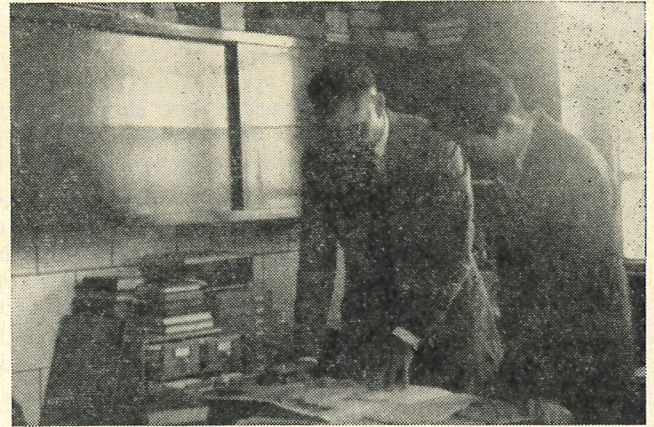
Pastor and Host to Our Servicemen

The mission work with its many facets is only a part of Pastor Tiefel's work in Japan. The Tiefels maintain open house for all the servicemen



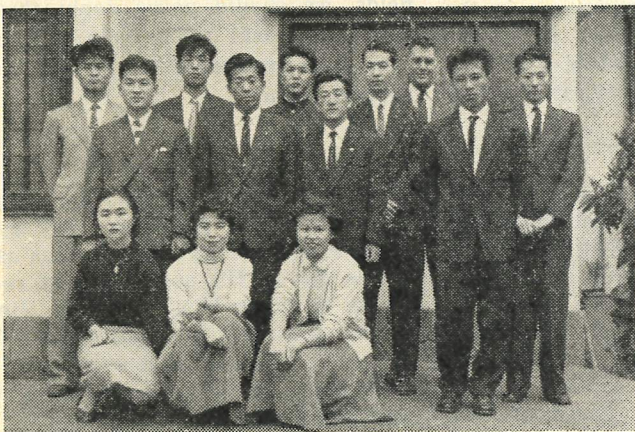
At Home Away From Home

Here, in our Tokyo Lutheran Mission, our Synod's members in the armed forces find a home away from home. Pastor Tiefel spends two days a week in behalf of our Spiritual Welfare Commission.



Our Church and Dictionary Office

Our missionary and Hirosuke Oshima discuss a newspaper story in the church office. Card file on the desk holds translated work.



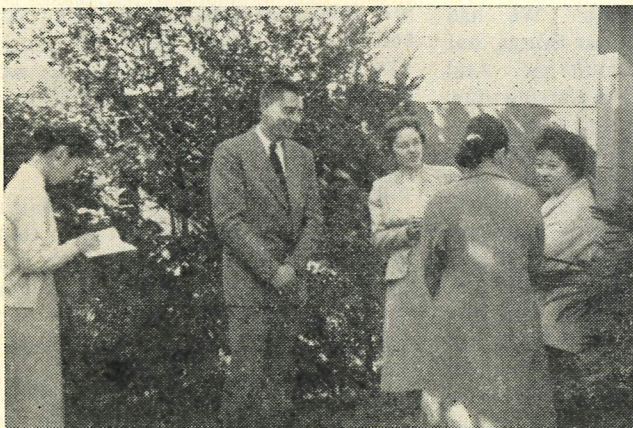
First Fruits of the Gospel

"We have learned about our Savior God through your missionary and we believe in Jesus with all our hearts." On this Sunday there were more men present at service than women.



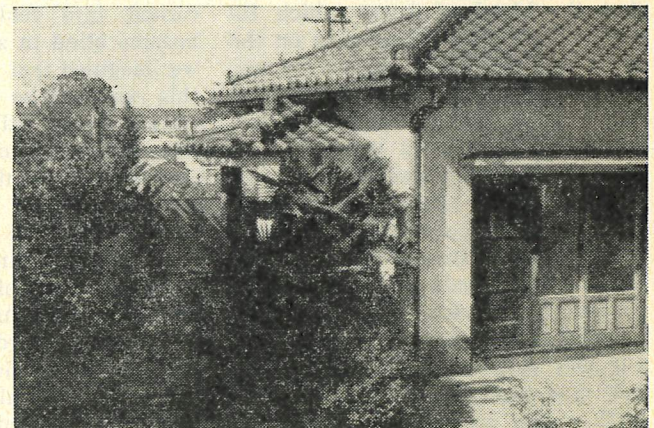
They Hear the Word of Life

On this Sunday morning there were more women present than men. The preaching of the Word has been restricted to the original University Bible class, and others of that age, while our missionary prepares himself to preach, in Japanese, the Word in truth and purity.



Missionary and Mrs. Fred Tiefel

A friendly visit after a Sunday morning service in October, 1956, at #11, 1-Chome, Hachiman-Dori Shibuya-Ku, Tokyo, Japan.



Our Mission House in Tokyo

Many of our servicemen have been comforted here by the Word and the Sacrament. Usually a home-cooked meal goes with the visit to our contact pastor for our Spiritual Welfare Commission.

directed to them by the Lutheran Spiritual Welfare Commission, as well as Lutheran businessmen who find themselves in the Tokyo area. This open house is usually concentrated to Saturday and Sunday, but the doors are gladly opened at any time.

A Dictionary of Christian Terminology

In addition to mission and Spiritual Welfare work, Pastor Tiefel has taken on a project which is of extreme importance. Some time ago, the Japanese Ministry of Education asked all the Protestant missionaries in Japan to assist them in preparing an English-Japanese dictionary specifically covering the field of Protestant Christianity. All the missionaries in Japan except Pastor Tiefel declined the invitation. He therefore has the whole job to himself.

Because of the fundamental difference in outlook, background, custom,

expression, language and habit between the Japanese mind and the Western mind, translation of simple Western concepts into logical Japanese is often extremely difficult. We have many concepts which they don't have and cannot readily comprehend.

How much more difficult it is to handle the concepts of Christianity — many of which don't exist in simple terms in Japanese! Some concepts don't exist directly and must be approached through the medium of an encyclopedic description.

This work was first begun by enlisting the seminary students at Thiensville to explain concisely and in good English all Lutheran concepts of Christianity — faith, sin, justification, grace, to mention a few.

The Japanese Ministry of Education has furnished assistance in the form of college-trained girls who have a good understanding of English and the ability to do research on the

difficult Japanese language necessary to lay the groundwork for the actual translation. The conversion of each English concept into Japanese is done by a meeting between Pastor Tiefel and the three students. Discussion for final agreement may take several days for one word. The work is well under way, but much remains to be done. This dictionary, when finished, will surely be a monument to a job well done. It should help God's Word to have free course in Japan when all terms used in the doctrines of the Lutheran Church have been translated into understandable Japanese.

I have never met our missionaries on actual foreign soil before. If Pastor Tiefel is an example of how they work in their God appointed fields, we should never doubt that their labor will be in vain in the Lord, nor should we ever fail to support them.

ETERNITY

(Continued from page 37)

give me at that day." He adds: "And not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8).

Not only will all guilt have been completely removed, so that we are declared to be entitled to wear a crown of righteousness, but all temptation to sin will also cease.

It is temptation which really makes our present life so difficult. When we came to faith, we were not only assured that we could receive the forgiveness of our sins, we were told that the blood of Jesus, which He shed in His great sin-offering on the cross, had completely wiped out our guilt in the sight of God, so that not a trace, not the slightest trace, of it was left. And not only was this forgiveness sealed to us in our baptism in the name of the Father and of the Son and of the Holy Ghost, and we were invited to bear His name and to call on Him as our Father in heaven; this faith also brought about a change in our heart: our Old Adam was drowned and a new man came forth. It was a new birth, a new creation.

Remember how God created Adam and Eve in paradise. He created them in His own image. They were like Him in glorious holiness and purity. Their thoughts were holy,

there was no flaw in them, no impurity, no envy, no pride, no hatred, no doubt or mistrust of God. And so were their words, all dripping with love both toward God and toward their fellow creatures. Likewise all their actions. In them they served God and one another in love. Yes, they bore the image of God. You could tell that they were God's children.

All this was changed in the fall. The likeness of God was lost, and the likeness of the devil was imposed on our hearts. We thought that we were very wise, but our wisdom was turned into foolishness. We had become blind in spiritual things, but we imagined that we could see. And this remained so to the present day. Natural man still thinks that he knows the way to heaven; and what God tells us about the true way, that he condemns as foolishness. He is very cocksure in his blindness; and when God tells him his error and proclaims the truth of the Gospel to him, he becomes angry. In all his thoughts, his words, his deeds he not only dethrones God as his King, he renounces Him also as his heavenly Father and degrades Him to the level of a salesman, with whom he tries to deal on a commercial basis and to drive a sharp bargain. He does not recognize his own sinfulness in all this, but presents his imaginary

good works before God and demands a reward. He dishonors God by refusing to consider His blessings as a free gift of His grace, and by refusing to thank Him for them. He claims them as due payment for services rendered. When God withholds them, he charges that God is unfair and grossly lacking in love.

Such is the condition of the natural heart ever since the fall. It is completely self-centered and selfish.

When a person comes to faith this is changed. Faith is the victory over this worldly mind. Faith is a new birth, a new creation. By faith the lost image of God is restored. As believers we again begin to think like God, to speak like God, to act like God. We begin to love things that we formerly abhorred, and to abhor things that we formerly relished.

That is the state of our reborn heart. But we are still living in this sin-infested and sin-cursed world. We are surrounded by temptations, which make this life very miserable. That will be changed in heaven. No temptation will reach us there.

In our next study we propose to speak a little on the painfulness of temptation, and on the corresponding happiness which will be ours in heaven where all temptation ceases.

(To be continued)

J. P. M.

In the Footsteps of St. Paul

The First Epistle To The Corinthians

Paul Underscores the Proper Use of Spiritual Gifts (Chapters 12-16)

THE Epistle to the Romans has been termed Paul's chief dogmatical work; his First Epistle to the Corinthians, his chief ethical work. The pronounced ethical vein of First Corinthians becomes apparent where Paul scores the abuses that had crept into the church at Corinth and underscores the proper use of spiritual gifts as well as their possible abuse.

The Holy Spirit had distributed many spiritual gifts among the early Christians, also in Corinth. He wanted them to make the best use of them. To some He had given the gift of prophesying or preaching; to others, the rarer gift of speaking in tongues; to still others, the gift of interpreting these tongues to all members. Just as the human body has many different limbs and yet all of them serve the one body, cooperating with one another in perfect harmony, neither warring against one another nor refusing to work along, so the Christians are to use their spiritual gifts for the building of the Church, for the mutual benefit of all. A sympathetic relationship exists between the limbs of the body. If one suffers, the others suffer with it. If one is honored, the others willingly cooperate. This also holds good for the Church of Christ. There exists no envy, rather mutual joy. If one is honored, all rejoice. For the proper progress in spiritual life the Holy Spirit has provided a variety of spiritual gifts, and yet all work together in complete harmony. This is the Holy Spirit's desire. All are to set their hearts on the highest spiritual gift. Which is it? Mutual Christian love.

Now Paul writes his most glorious hymn on love. It is a veritable gem within his diverse Epistles. To emphasize its unique greatness Paul compares love with other spiritual gifts such as faith and hope. At once he introduces a personal note. We hear him telling us: If I had the combined eloquence of men and angels and could stir the hearts of people as does the fanfare of trumpets or the clashing of cymbals,

if I could pry into the future, had the faith to move mountains, and yet lacked the essential Christian love, I could achieve nothing. True love shows patience, neither does it boast nor is it selfish and touchy. It wishes the truth alone to prevail, is full of trust and hope and always seeks the neighbor's welfare. There is no limit as to what it can endure. It never ceases. Prophecies will be fulfilled and the gift of tongues will pass away. Our knowledge of things here on earth is also very incomplete, remaining mostly in the childlike stage. With this limited knowledge of ours we fail to grasp the true realities. We behold likenesses as in a mirror, only a small fraction of the truth. There are in reality but three lasting gifts and virtues: faith, hope, and love. The greatest of these is love. It is more than charity: neighborly benevolence, as the English Version might suggest. The Revised Version has substituted 'love' for it, thus covering a wider field.

The greatest love a man can show his fellow man is to tell him of the only way of salvation through faith in Christ Jesus. Preaching the Gospel is a greater gift than the gift of tongues and their interpretation. What possible good can others derive from someone who can speak in different and yet unintelligible tongues? He who speaks in tongues only edifies himself, while he who prophesies or interprets the Word of God to others edifies the Church. Wherever there is any speaking in tongues in an assembly, it should always be followed by an interpretation for the benefit of all. Only one at a time is to speak and to interpret to avoid confusion. God is a God of order. Women are not to preach in the public assembly. This is a man's task. Do not forbid the speaking in tongues, but always see to it that it be interpreted at once for the benefit of all. By all means, let all things be done decently and in order.

That the preaching of the Gospel, through which faith is created and preserved, is a chief spiritual gift of the Church is borne out by Paul in his immortal words on the resurrection of Christ and our own

ensuing resurrection of the body. There were those among the Corinthians who denied the resurrection of the body, a fundamental truth of our Christian faith. Paul begins his glorious chapter on the resurrection with his reference to the undeniable fact of Christ's resurrection. Christ died for our sins and rose again on the third day. More than five hundred witnesses, many of them still alive, bear witness to His unique resurrection. Paul includes himself as a witness. Christ appeared unto him on the way to Damascus. If Christ is risen from the dead, how can some still deny the resurrection of our bodies on the last day? Christ has become the first of all to rise from the dead. If Christ did not rise, then our faith in Him and His resurrection is vain, then we are yet in our sins and are lost and condemned creatures. As death came by one man, so all must die and rise on the last day. They who believe in Christ will rise to eternal life and glory in heaven. Death is the last enemy to be destroyed. All things are subject unto Christ, also death, resurrection, and judgment. If there is no resurrection of the body, then it is better to listen to those who say: "Let us eat, drink, and be merry, for tomorrow we die." But how will this resurrection of the body take place? Our bodies decay in the ground just as the seed put into the ground decays. God lets it germinate and produce wheat. Just as there are many heavenly and earthly bodies, there are also many human bodies. All will be raised in power on the last day, some to eternal glory, others to dishonor. Christ in His resurrection is the pattern for our own resurrection. Not all will be dead at the end of time, when the awakening trumpet will sound, but all will receive incorruptible bodies. They who believe in Christ will receive glorified bodies similar to the one of our Lord. Through Christ, death and the grave have lost their power over us. We no longer need to fear them. Exultantly Paul shouts: "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God,

which giveth us the victory through our Lord Jesus Christ!" With these triumphant words he closes his precious chapter on the resurrection.

In conclusion, Paul admonishes the Corinthians to lay aside some material gifts for the needy in Jerusalem. After his journey through Macedonia he also promises to visit them. For the time being he is still laboring for the Gospel in Ephesus in the midst of many adversaries. To his plea for gifts he adds the greetings of the churches in Asia Minor. He concludes his First Epistle to the Corinthians by commending them all to the grace of our Lord Jesus Christ,

and by expressing his untiring love for them all.

H. A. KOCH.



BOOK REVIEWS

Catechism Teaching Notes, by Fred W. Hagedorn. 1955. Published in mimeographed form and sold by Fred W. Hagedorn, Mt. Calvary, Wisconsin. 40 pages, 8½ x 11. Price: \$1.00.

With these teaching notes one of our experienced Christian Day School

teachers is offering our pastors and teachers an aid which can be profitably used with the revised Gausewitz Catechism. It does not aim to present lesson plans but notes "to make lesson planning more efficient." The 418 questions of our new synodical catechism are divided into 70 lessons with notations for making further lessons possible. Brief comments indicate the relation of the Scripture references and Scripture passages to the truths which are to be taught under each of these lessons. Also included is a correlated memory course.

C. J. L.

REQUEST

The **Concordia Historical Institute**, St. Louis, Missouri, is seeking complete sets of our **Northwestern Lutheran and Gemeindeblatt**. From donations sent to the Seminary Library we have been able to furnish the Institute with a set of the **Northwestern Lutheran**, except issue 10 of Volume 2.

In trying to assemble a set of the **Gemeindeblatt** we are still missing the issues indicated in the parentheses after the volumes listed below:

- | | |
|----------------------------|--------------------------------|
| Vol. 1, (1, 13-24) | Vol. 19, (4, 6-10, 17, 19, 24) |
| Vol. 2, (1, 6, 20, 21) | Vol. 23, (15) |
| Vol. 3, (1) | Vol. 30, (7, 17) |
| Vol. 5, (1-5, 7-12, 14-24) | Vol. 32, (8) |
| Vol. 6, (1-24) | Vol. 43, (Index) |
| Vol. 7, (2, 5-24) | Vol. 44, (1-24) |
| Vol. 8, (2-24) | Vol. 46, (Index) |
| Vol. 9, (1-24) | Vol. 47, (Index) |
| Vol. 10, (2, 3, 4, 6, 12) | Vol. 48, (21 and Index) |
| Vol. 11, (4) | Vol. 49, (Index) |
| Vol. 14, (4-8, 10-13) | Vol. 50, (13, 14, 16, 17) |
| Vol. 15, (5) | Vol. 51, (17, 25) |
| Vol. 17, (1-24) | Vol. 52, (22) |
| Vol. 18, (7-9) | Vol. 89, (4, 17) |

Anyone willing and able to supply any of these issues please send them to The Seminary Library, Lutheran Theological Seminary, Thiensville, Wisconsin.

CARL LAWRENZ, Librarian.

NOTICE

The 1955 Convention of the Ev. Lutheran Joint Synod of Wisconsin and other States adopted the recommendation of the Survey Committee offering assistance to Lutheran high schools within the Wisconsin Synod, in the hope that these schools could be used to help supply badly needed church workers. In order to carry out the intent of this plan, the Winnebago Lutheran Academy, Fond du Lac, Wis., announces that it will use a portion of this money to pay the tuition of those students who plan to become pastors and teachers in our Synod. Inquiries and applications for enrollment should be sent to Prof. T. Zuberbier, 475 E. Merrill St., Fond du Lac, Wis.

F. W. HAGEDORN, Secretary.

FOR SALE

Because of dissolution, Zion Lutheran Church of Essig, Minn., offers the following chancel furniture for sale: 15 white oak pews 10 ft. long (these pews are in excellent condition), a white marble baptismal font, hymn board, lectern, missal stand, altar, pulpit, old reed organ, cross, candelabra, etc. For further information write to:

Mr. Albert Petersen
R. R. 1
Sleepy Eye, Minn.

WANTED

A used reed organ with an electric motor, if possible, for the Japanese Mission in Tokyo. Anyone wishing to dispose of such an organ please contact Pastor Richard M. Seeger, 3345A N. 7th St., Milwaukee 6, Wis.

CALENDAR OF CONFERENCES

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Immanuel Lutheran Church, Black Creek, Wis., A. Wood pastor.
Time: Tuesday, February 12, 1957, 9:00 a.m.
Preacher for the confessional service:
P. Oehlert; alternate: W. E. Pankow.
F. W. HEIDEMANN, Secretary.

MANKATO CIRCUIT PASTORAL CONFERENCE

Date: February 5, 1957.
Place: St. Peter's Lutheran Church, St. Peter, Minn., Pastor Paul Hanke.
Preacher: E. Kolander (alt.: A. Martens).

Agenda: Exegetical and homiletical study of a Lenten text, A. Martens. Release-time Classes, M. Birkholz; Deselective Fellowship, A. Kell; The Use and Purpose of the Altar in the N. T. Times, R. Demcak.

M. BIRKHOLZ, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Martin Luther Church, Neenah, Wis., Paul Hartwig, pastor. The conference will be held at 9 a. m., Monday, February 4. The meeting will open with a communion service. Pastor R. Ziesemer will be the preacher, and Pastor T. Sauer will be the alternate.

R. REIM, Secretary.

MANITOWOC PASTORAL CONFERENCE

Place: First German Lutheran, Manitowoc, Wis., L. H. Koeninger, pastor.
Date: Tuesday, February 26, 1957.
Time: 9:00 a. m. Opening service with holy communion.
Preacher: John J. Wendland; alternate: E. G. Behm.

V. J. WEYLAND, Secretary.

MICHIGAN DISTRICT

October 1, 1956, to December 31, 1956

Southwestern Conference

Reverend	Budget	Bldgs.	Dedicatory	Church Extension	Non-budget
L. Meyer, Allegan	\$ 184.72	\$ 35.00	\$	\$	\$
H. Juroff, Battle Creek	213.75		66.50		
W. Zarling, Benton Harbor ...	122.75				
N. Berg, Benton Harbor	898.20		127.00	88.50	
E. Wendland, Benton Harbor ..	4,371.32				
R. Schaller, Coloma	1,127.15			88.14	
G. Struck, Dowagiac	811.26				
E. Tacke, Eau Claire, including \$10 Pastor T. Thieme's 50th ministry anniversary	812.00			10.00	
C. Kipfmiller, Hopkins	1,400.00				
J. Thrans, Muskegon	266.55			55.00	
L. Meyer, Otsego	71.40	20.00			
A. Maas, Sodus	1,910.50		89.50		
W. Westendorf, South Haven..	793.14				
H. Zink, Stevensville	2,781.69		224.50		
H. Walther, Sturgis	483.38	88.25	41.75		

Southeastern Conference

Adrian	1,675.00	448.50
A. Baer, Ann Arbor	432.65	
M. Spaude, Ann Arbor	249.06	30.00
O. Kreie, Belleville, including \$6.50 from Sunday School ..	351.39	
I. Weiss, Center Line	478.37	43.75
W. Henning, Detroit, including \$3.55 from Sunday School ..	601.82	
W. Valleskey, Detroit	819.29	

**CENTRAL DELEGATE CONFERENCE
NEBRASKA DISTRICT**

Date: February 26 and 27, opening session at 10:00 a. m.

Place: St. John's Lutheran Church, Stanton, Nebr., Lester Groth, pastor.

Papers: Christ's Descent into Hell, G. Frank; The Grange and Y's in the Light of Scripture, F. Werner; Augsburg Confession — Articles VI, VII, and VIII, D. Grummert; The Conduct of a Christian in this world, Mr. Jack Sprengeler; Church Discipline, L. Groth; Panel Discussion — Family Worship: J. Martin as moderator, H. Spaude and Delegate, M. Weishan and Delegate.

Reports: Mission Board, Board of Education, Academy Committee, Financial, Periodicals, Synod Convention.

Speaker: M. Weishan (H. Fritzé).

Please announce to host pastor, Lester Groth.

W. A. Wietzke, Secretary.

* * *

**SOUTHWESTERN PASTORAL
CONFERENCE — WESTERN WISCONSIN
DISTRICT**

Date: February 26, 1957.

Place: Kendall, Wis., M. Herrmann, host pastor.

Communion Sermon: J. Dahlke (M. Herrmann).

Exegesis: Titus 3 by A. Stuebs (Rev. 2:1-11 by M. Herrmann).

Sermon Study: Gospel for First Sunday in Lent by C. Rosenow.

C. R. ROSENOW, Secretary.

* * *

**REDWOOD FALLS PASTORAL
CONFERENCE**

Date: February 26, 1957 (9:00 a. m.).

Place: Zion Lutheran Church, Winthrop, Minn., Pastor C. Wm. Kuehner.

Preacher: L. Wenzel or S. Baer.

Work:

1. I Thess. 2:21ff, Pastor L. Huebner.
2. Investigation of 4-H Clubs and Alcoholics Anonymous, Pastor E. Gamm.
3. "Descensus ad Inferos," According to our Lutheran Confessions, With Special Reference to Recent False Doctrine in Synodical Conference Circles, H. Kesting.
4. Duties of Visiting Elders, a Committee Report.
5. Report on Synodical Conference Meeting, Dr. P. Spaude.

G. F. ZIMMERMANN, Secretary.

* * *

**SOUTHERN DELEGATE CONFERENCE
OF THE NEBRASKA DISTRICT**

Date: February 25 and 26, 1957.

Time: 10:00 a. m.

Place: Christ Ev. Lutheran Church, 1300 Grand Island Ave., Grand Island, Nebr.

Host Pastor: W. R. Hoyer.

Preacher: Robert Hoenecke; alternate: Hugo Schnitker.

Notice of Excuses and Lodging: Please notify the host pastor in due time.

ARTHUR CLEMENT, Secretary.

**ORDINATIONS AND
INSTALLATIONS**

(Authorized by the Proper Officials)

Installed

Pastors

Bauer, Paul H., in Trinity Ev. Lutheran Church, Route 5, Dexter Twp., Austin, Minn., by Theodor Bauer; assisted by L. W. Schierenbeck, W. Geiger, L. R. Schmidt, and N. W. Lindloff; First Sunday after Epiphany, January 13, 1957.

E. Zell, Detroit	878.83				79.75
E. Frey, Detroit	500.00	50.00	29.00		
H. Hoenecke, Detroit	574.80	5.00			
J. DeRuiter, Detroit	303.12				
Detroit, Zoar	132.35				
Dexter	121.71				
W. Wagner, Findlay, including \$118.49 from Sunday School	698.67				12.00
E. Schmelzer, Flat Rock	110.07				
H. Buch, Greenwood	407.62				60.00
K. Krauss,					
L. Koeninger, Lansing	4,277.08	892.25			211.00
F. Zimmerman, Lansing	350.00				75.00
W. Voss, Jenera, Luth. Soc.					
\$85.00, Sunday School \$100.00	2,083.68		570.00		205.85
M. Bradtke, Kenton	227.14				53.56
J. Westendorf, Livonia	479.56		119.00		
W. Koelpin, Livonia	1,494.65		34.00		25.65
P. Kuske, Maumee	87.50				
E. Schmelzer, Monroe	78.31				
M. Otterstatter, Monroe	315.34				12.00
G. Cares, Monroe	1,316.20	104.00			19.00
A. Hueschen, Morenci	528.14				8.00
A. Walther, Northfield	1,451.93				257.00
E. Hoenecke, Plymouth	2,207.72				
H. Engel, Saline	5,174.07				275.42
A. Wacker, Scio	222.00				22.00
A. Walther, South Lyons	268.60				
R. Timmel, Toledo	2,000.00	75.00			100.00
E. Renz, Toledo	700.00				
R. Scheele, Toledo	1,500.00				
L. Rasch, Warren	351.97				26.00
Tiffin, Ohio	189.13				
A. Bloom, Waterloo	160.35		5.00		
G. Press, R. Schultz, Wayne	2,897.14	45.65			336.00
K. Koepin, Williamston, including \$50 from Ladies Aid	582.96				130.55
H. Buch, Yale	306.34	64.20			
Northern Conference					
M. Schroeder, Bay City	939.50				
J. Vogt, Bay City	163.14				
J. Brenner, Bay City	2,355.00				
E. Kasischke, Bay City	1,681.46				175.25
H. Schultz, Brady	886.56				205.00
M. Koepsell, Broomfield	287.78		5.00		14.00
H. Schultz, Chesaning, including \$5 from Sunday School and \$6 from Ladies Aid	821.53		7.75		172.00
R. Voss, Clare	481.87				
M. Kell, Durand	210.96	93.14			29.00
E. Leyrer, Elkton	168.85	8.00			
B. Westendorf, Flint	1,285.00		24.00		28.00
R. Holtz, Flint	822.01		70.40		76.00
W. Steih, Florida	80.00				
A. Kehrberg, Frankenmuth	655.60				100.00
A. Schwerin, Freeland	346.00				5.00
A. Schultz, Hale	233.27				
M. Koepsell, Hamilton	79.10				14.00
O. Drevlow, Hemlock, including \$50 from Ladies Aid	615.40				137.50
W. Krueger, Kawikawlin	1,453.24		10.00		
H. Lemke, Lincoln	262.28		57.93		10.00
A. Maaske, Manistee	283.25				
E. Hillmer, Marlette	146.05				
H. Schaible, Mayville	100.00	161.07		65.75	
E. Hillmer, North Branch	202.82				
K. Vertz, Owosso	2,000.00	292.25			
F. Schroeder, Pigeon	1,218.50	5.00	30.00		5.00
M. Koepsell, Remus	270.55		5.00		41.00
P. Wilde, Saginaw	290.31				80.00
O. Frey, Saginaw	1,690.95	6.00			203.00
H. Eckert, Saginaw	700.62				
O. Eckert and					
R. Gensmer, Saginaw	4,392.20		419.75		13.50
Scottville	288.25				
Sebewaing	571.81		54.50		5.00
R. Frey, Standish	95.08				
R. Frey, Sterling	246.00				
N. Maas, St. Louis	495.45				128.00
L. Lothert, Swan Creek, Saginaw	223.17				
M. Kell, Swartz Creek, including \$10 from Ladies Aid	214.54				Relief 20.00
L. Newman, Tawas	487.91				
R. Frey, Vassar	308.01	101.75			
T. Horneber, Zilwaukee	1,142.45		39.85		
S/E Teachers Conf., Monroe					72.97
Miscellaneous					3.00
Totals	\$ 80,608.64	\$ 1,867.56	\$ 2,767.43	\$ 3,519.44	\$ 431.70

**Memorial Wreaths
(Included Above)**

	Amount
In Memory of — Sent in by	
Albert Schroeder — Chesaning	\$ 6.00
Rev. C. Kionka — Chesaning	2.00
C. Dankert — Chesaning	3.00
Matthew Rittmaier — Frankenmuth	3.00
Walter A. J. Heinlein — Frankenmuth	2.00
Louis Engel — Frankenmuth	6.00
Emil Pietsch — Frankenmuth	2.00
Caroline Arnold — Frankenmuth	1.00
Richard Bronner — Frankenmuth	22.00
Herman Honold — Frankenmuth	8.00
John Stern — Frankenmuth	2.50
Johanna Schaible — Frankenmuth	9.50
Ernest Beyer — Freeland	5.00
Wilhelmina Essinger — Jenera	6.00
Jacob Schaller — Jenera	53.00
Sam Reel — Jenera	12.00

Becker, Edwin, in St. John's Lutheran Church, Cameron, Wis., by Theo. Zaremba; assisted by M. Rose and W. Matzkus; Epiphany Sunday, January 6, 1957; and in Bethany Lutheran Church, Bruce Wis., by E. E. Prenzlow, Sr.; Epiphany Sunday, January 6, 1957.

Spaude, Milton P., in Mt. Olive Lutheran Church, Bay City, Mich., by L. O. Spaude; assisted by K. Vertz, Wm. Krueger, J. Brenner, E. Kasischke, and M. Schroeder; December 16, 1956.

Werner, Richard, in St. John's Lutheran Church, Valmy, Wis., by T. Baganz; assisted by A. Hertler and Wm. Zell; First Sunday in Advent, December 2, 1956.

John Schaller — Jenera	74.35
Ezra Wilch — Jenera	66.50
Rev. Ernest Ross — Lincoln	10.00
Keith Lochner — Monroe, Zion	19.00
Ernest Beyer — Pigeon	10.00
Louise Hercliff — Pigeon	1.00
Mathilda Jedele — Saline	13.00
Freda Rakow — Scio	40.00
Johanna Schaible — Scio	45.00
No name — Vassar	2.00
Walter Tuttien	5.00

ALWIN R. BURKHARDT, Cashier.

CHANGE OF ADDRESS

Pastors

- Bauer, Paul H.**, Route 5, Austin, Minn.
- Bauer, Edwin**, Bruce, Wis.
- Rasch, Lyle H.**, 4643 Audubon, Box 363, Warren, Mich.

MISSION FESTIVAL

Twenty-second Sunday after Trinity

St. John Church, Riga, Mich.

Offering: \$744.80. C. H. Schmelzer, pastor.

ARIZONA-CALIFORNIA DISTRICT

A memorial wreath of \$8.00 to Bethesda Home from Mr. and Mrs. Jack O'Brien; sent in by R. Hochmuth, Tucson, Ariz.

Congregation and Pastor	Budgetary	Church Ext. Fund	N. W. C. Thank-offering	Other Charities
Clarkston, St. John, L. G. Bernthal.....	\$ 196.41			
Eugene, Trinity, G. J. Albrecht	128.43	22.00		
Mountlake Terrace, Salem, R. N. Baur	152.75			
Omak, Trinity, E. Zimmermann	192.00			
Orofino, Peace, L. G. Bernthal	19.36			
Portland, Grace, L. Sabrowsky	919.13	3.00	119.15	16.00
Portland, Woodland Park, G. Haag	70.00			
Rainier, Zion, P. Nitz	158.65	29.00		
Seattle, Grace, G. Franzmann	174.45			
Snoqualmie, Snoqualmie Valley, W. Lueckel	41.11			
Spokane, St. James, W. Karnitz	53.65			
Tacoma, St. Paul, P. Madson	530.00	175.00		
Twisp, Mission, E. Zimmermann	40.00			
Yakima, Grace, T. Adascheck	329.75	9.00	5.00	
Yakima, Redeemer, G. Frey	233.99	27.00	41.00	20.00
Zillah, Grace, A. Sydow		15.00		
	\$ 3,219.68	\$ 280.00	\$ 165.15	\$ 36.00

Memorial Wreaths

In Memory of — Sent in by	Budgetary	C.E.F.
Clarence Howell — Grace, Yakima	\$ 5.00	\$ 5.00
Rev. Ernest Klaus — Grace, Yakima		1.00
Adolph Vandrey — Grace, Portland	6.00	5.00
	\$ 6.00	\$ 7.00

F. E. PETERSON, District Cashier.

ACKNOWLEDGMENT AND THANKS

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

Bittorf, Reinhard, \$5.00; Bode, Elden, \$3.00 and supplies; Brenner, John, \$120.90; Diehl, H. J., supplies; Dornfeld, E. Ph., \$8.00; Eggert, Kurt, \$25.00; Fischer, Adolph, supplies; Fuhlbrigge, W. G., \$17.00 and supplies; Gieschen, Paul, \$12.00 and supplies; Haback, Irwin, \$24.00; Hallauer, L., supplies; Heckendorf, Harvey, \$15.00 and supplies; Henning, Carl J., supplies; Hillmer, Gerhardt, \$15.00 and supplies; Jeske, John, supplies; Kionka, Gerhardt, \$12.00 and supplies; Knickelbein, Paul, \$24.00 and supplies; Knueppel, F. C., supplies; Koch, Henry, supplies; Koch, R. G., supplies; Kuehl, D. H., \$15.00 and supplies; Kuehl, Paul, \$19.00 and supplies; Lau, Herbert, \$14.00 and supplies; Lehmann, Lawrence, \$38.00 and supplies; Menke, Norman, supplies; Meyer, Henry G., \$16.00 and supplies; Molkentin, Karl, supplies; Pieper, Paul, \$48.00; Redlin, G., \$5.00; Schaefer, James P., supplies; Schaefer, W. J., \$25.00; Schoeneck, Reinhard, \$5.00; Semenske, Elmer, \$24.15 and supplies; Senger, Frank H., \$3.00 and supplies; Tabbert, F. H., \$100.32; Tessmer, L., supplies; von Rohr, Adolph, \$6.00 and supplies; Volkmann, Marvin, \$9.00 and supplies; Wadzinski, Arthur, supplies; Waldschmidt, R., supplies; Wendland, J. J., \$4.00 and supplies; Westerhaus, Martin, \$53.00 and supplies; Weyland, Victor, \$3.00 and supplies; Wiechmann, Ray, \$13.00 and supplies.

The following gifts have been received from societies and individual donors:

Aid Association for Lutherans, Appleton, \$100.00; First Ev. Lutheran Ladies' Aid, Lake Geneva, \$25.00; First Ev. Lutheran Ladies' Guild, Lake Geneva, \$10.00; Divine Charity Ladies' Guild, Milwaukee, \$25.00; Dorcas Society of St. John's Church, Two Rivers, \$200.00; Mr. and Mrs. Hilbert Drews, Milwaukee, \$25.00; Fairview Ladies' Aid, Milwaukee, \$10.00; Frieden's Ladies' Aid, Kenosha, \$25.00; Mr. Charles Geiger, Milwaukee, \$70.00; Jerusalem Ladies' Guild, Milwaukee, \$32.00; Jordan Ladies' Aid, West Allis, \$25.00; North Trinity Ladies' Aid, Milwaukee, \$50.00; Peace Lutheran Young People's Society, Hartford, \$5.00; Robbins Flooring Co., Reed City, Mich., \$50.00; Mrs. Herbert Rossow, supplies; St. James Ladies' Aid, Wauwatosa, \$63.00; St. Lucas Ladies' Aid, Milwaukee, \$10.00; St. Matthew's Ladies' Aid, Milwaukee, \$25.00; St. Paul's Ladies' Aid, Neosho, \$50.00; St. Paul's Mission Society, Lake Mills, \$5.00; St. Peter's Ladies' Aid, Milwaukee, \$25.00; Mr. and Mrs. A. K. Schroeder, Brillion, \$2.00; Senior Young People's Inter-Congregational League, Milwaukee, \$15.00; Mrs. Charlotte Sperling, Watertown, S. Dak., \$10.00; Woodlawn Lutheran School, West Allis, supplies; Mr. Ray Zahn, Jefferson, supplies.

A substantial amount of table cloths and dish towels have been donated by St. Paul's Mission Society, Tomah and St. Matthew's Ladies' Aid, Janesville.

The following Memorial Wreath was added to the Seminary Gift Fund:

In memory of Mrs. Walter Diehl by Rev. Adolph Buenger, \$5.00. To all these donors we wish to express our sincerest appreciation and thanks.

LUTHERAN THEOLOGICAL SEMINARY,
H. J. VOGEL, Bursar.

TREASURER'S STATEMENT

July 1, 1956, to December 31, 1956

Receipts

Cash Balance July 1, 1956.....	\$ 23,821.49
Budgetary Collections	\$ 830,076.41
Revenues	170,515.24
	\$ 1,000,591.65

Non-Budgetary Receipts:

Bequests	500.00
L. S. W. C. — Prayer Book	124.28
Notes Payable	175,000.00
Miscellaneous	350.00
Total Receipts	1,176,565.93
	\$ 1,200,387.42

Disbursements

Budgetary Disbursements:

General Administration	79,923.13
Theological Seminary	37,194.08
Northwestern College	101,990.43
Dr. Martin Luther College	133,509.02
Michigan Lutheran Seminary	74,986.15
Northwestern Luth. Academy	33,420.92
Academy Subsidies	6,400.00
Winnebago Teacher Program	13,151.37
Home for the Aged	19,470.20
Mission — Gen. Adm. :	
Home Missions	27.80
Foreign Missions	158.63
Indian Missions	91,628.35
Colored Missions	24,612.75
Home Missions	374,938.88
Refugee Mission	22,914.73

Madison Student Mission	3,288.63
Rhodesia Mission	24,286.52
Lutheran S. W. C.	5,484.13
Japan Mission	12,287.15
Winnebago Luth. Academy	1,500.00
General Support	45,363.50
Board of Education	7,360.10
Depreciation on Inst. Bldgs.	18,546.62

Total Budgetary Disbursements	1,132,443.09
Non-Budgetary Disbursements:	
Notes Payable — paid	100,000.00

Total Disbursements \$ 1,232,443.09

DEFICIT Balance
December 31, 1956 \$ 32,055.67

**COMPARATIVE STATEMENT OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to December 31

	1955	1956	Increases	Decreases
Collections	\$ 831,672.65	\$ 830,076.41	\$	\$ 1,596.24
Disbursements	1,076,833.48	1,132,443.09	55,609.61	
Operating Deficit	\$ 245,160.83	\$ 302,366.68	\$ 57,205.85	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Surplus	Perc.
Pacific Northwest	1,454	\$ 5,782.26	\$ 7,079.98	\$ 1,297.72	\$	72.44
Nebraska	6,735	34,841.33	33,486.66		1,354.67	104.04
Michigan	23,152	111,509.65	113,943.32	2,433.67		97.86
Dakota-Montana	7,283	31,692.90	36,076.68	4,383.78		87.84
Minnesota	38,739	124,222.93	192,140.00	67,917.07		64.65
Northern Wisconsin	45,851	177,429.16	228,606.64	51,177.48		77.61
Western Wisconsin	48,840	154,160.67	243,690.00	89,529.33		63.26
Southeastern Wisconsin	47,909	174,668.99	238,193.30	63,524.31		73.33
Arizona-California	2,899	12,573.91	13,856.66	1,282.75		90.74
Total	222,862	\$826,881.80	\$ 1,107,073.24	\$280,191.44		74.69

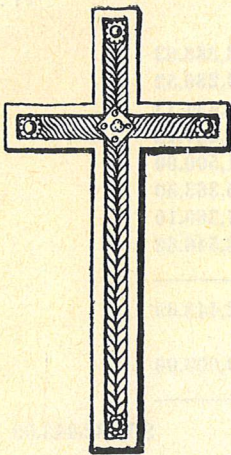
C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For December, 1956	
For Missions	
Ladies Aid Society of Mt. Olive Church, Appleton, Wis. ...	\$ 40.00
Wm. J. Ertzner, Stanton, Nebr.	60.00
Mr. Ernst W. Ott, Key West, Fla.	7.00
J. W. Wirth, Eagle River, Wis.	15.00
Memorial wreath in memory of Mrs. Pauline Matzke, given by Mr. and Mrs. Erie Aldinger	10.00
Mrs. Bertha Sievert, Mobridge, S. Dak.	20.00
N. N., Howards Grove, Wis.	100.00
Trinity Lutheran Church, Chicago Heights, Ill.	946.07
Mr. and Mrs. Loyse P. Cates, Cherokee, Iowa	50.00
N. N.	100.00
Memorial wreath in memory of Miss Amanda Heublein, given by Emilie Luttrupp	100.00
	\$ 1,448.07
For Lutheran Spiritual Welfare Commission	
St. Paul Lutheran Ladies Aid, Green Bay, Wis.	\$ 5.00
Mrs. H. A. Hopp, Manitowoc, Wis.	1.00
Mrs. Adam Ochsner, Trail City, S. Dak.	1.00
A.A.L. Branch 17, Kewaunee, Wis.	10.00
St. Peter Ladies Aid, Weyauwega, Wis.	25.00
Mrs. Jos. Barilla, Manitowoc, Wis.	2.00
	\$ 44.00

For Special Building Fund	
Trinity Ev. Lutheran Church, Kiel, Wis.	\$ 5.00
N. N.	125.00
	\$ 130.00
For Proposed Academy of Nebraska District	
Miss Elizabeth A. Hartwig, Portland, Oreg.	\$ 200.00
Miss Margareta Hartwig, Portland, Oreg.	300.00
	\$ 500.00
For Church Extension Fund	
Memorial wreath in memory of Rev. A. Fischer, given by pastors of Southern Conference of Southeastern Wisconsin District	\$ 10.00
Rev. Ph. Henry Hartwig, Salem, Oreg.	100.00
Mr. and Mrs. Homer W. Schewpe, Washington, D.C. ...	50.00
Mr. J. W. Wirth, Eagle River, Wis.	25.00
Memorial wreath in memory of Mrs. Norbert Hallmann, given by Mr. and Mrs. Arnold Alvin and family	10.00
N. N.	200.00
Mr. Roger Neuhoft, Treasurer, Fall River, Wis.	23.06
N. N.	2.50
Ladies Aid, Grace Ev. Lutheran Church, Sioux City, Iowa	6.68
Memorial wreath in memory of Theodora Mueller, given by Mr. and Mrs. R. J. Koepsell and Mr. and Mrs. Theo. Koepsell	5.00
	\$ 432.24
For Parsonage-Teacherage Fund	
Prof. J. P. Meyer	\$ 30.00

C. J. NIEDFELDT, Treasurer.



JESUS ONLY

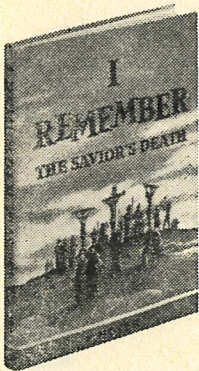
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