



THE NORTHWESTERN Lutheran

June 7, 1959

Volume 46, Number 12



BRIEFS

by the Editor

The organization of about 100 churches which has gone under the name of the Mennonites has decided on a change of name. The Bible Fellowship Church is the new name. The congregations of this body are found mainly in New York, New Jersey, and Pennsylvania.

Speaking of names, we read that some difficulty is being encountered in finding a name for the Lutheran body now being formed by merger of the United Lutheran, the Augustana Lutheran, the American Evangelical Lutheran, and the Suomi Lutheran Churches. We quote from the May 27 *Lutheran*:

"American Lutherans have chosen so many high-sounding names for their church bodies that there's a shortage of available titles, the commission learned. Reporting for the legal committee, H. Ober Hess, . . . a United Lutheran layman, warned that the new body could not rightly adopt a name 'in use by or deceptively similar to that of another church.' Of the six names proposed by JCLU [Joint Commission on Lutheran Unity — Ed.], this left only 'The

Lutheran Church — United Synods' or 'The Lutheran Church in America' available. Mr. Hess added that the new church could take the exact name of one of its merging bodies."

The doctrine of the virgin birth of our Lord is the focal point of a controversy that has arisen in the United Presbyterian Church in the U.S.

Dr. Theodore A. Gill had been elected president of San Francisco Theological Seminary. But some Presbyterians recalled that he had written an editorial, "A Choice of Miracles," in *THE CHRISTIAN CENTURY* (April 2, 1958) in which he had asked, "What of us who make the Virgin Birth no part of our personal confession, however often liturgical obedience involves us in its public repetition . . . ?" Put into plain English, his question means: Some of us do not personally believe in the Virgin Birth, but we go along in the public service by repeating the words which express faith in that doctrine.

But the Westminster Confession to which the Presbyterian body professes adherence contains these

words: "The Son of God . . . did . . . take upon Him man's nature . . . yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary of her substance."

The General Assembly of the United Presbyterian Church is meeting even as we write, May, 20-27. The Assembly has received a memorial from Presbyterian churches in California that confirmation of Dr. Gill's appointment be denied. The memorial reads, in part: "We find that no one could possibly recite the Apostles' Creed with honesty and still agree with the expressed liberal beliefs of Dr. Gill; and the thought of subjecting our ministerial students to such bizarre (odd, weird — Ed.) biblical interpretations is extremely objectionable. We therefore request the General Assembly to deny the confirmation of Dr. Gill to such a position in our denomination."

The pastor of the second largest congregation in this denomination, Dr. William D. Livingstone, of San Diego, California, declared in a sermon heard also by radio: "Surely no president of a Presbyterian seminary with the responsibility of training our young ministers ought to hold any other than the fullest and most affirmative view of the virgin birth of our Lord Jesus."

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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THE COVER — St. John's Ev. Lutheran Church, Oakfield, Wisconsin; C. Koepsell, pastor.

Editorials

"They Don't Know Any Better"

The church attendance in a certain parish had called forth an appreciative comment, and a question: "How does it happen that this congregation has such fine church attendance?" There was even more wisdom than wit in the reply: "They don't know any better."

People going to church because they don't know any better! The worldling is amused and smiles pityingly. The unbeliever congratulates himself because he has advanced beyond such a benighted state. But both of them miss the point. They imagine that the remark is only an appropriate witticism; they fail to see the wisdom in it.

There is a blessed kind of ignorance. It is the ignorance of the child that doesn't know any better than to run to its mother for comfort and to its father for protection. It is the ignorance of the pupil that does not question the teacher's assignments but carries them out dutifully and faithfully. It is the simplicity of the wife who stands loyally by her husband when others speak evil of him, or the ignorance of the husband who doesn't know any better than to cleave to his wife while other men live by a laxer code.

Like them, the faithful churchgoer doesn't know any better. As a child of God, he knows nothing better than to go to Him for comfort and strength; to hear his heavenly Father's Word; to seek His will to do it gladly; to respond with love to the Love that sought him first.

Cynics and sophisticates will call them fools, but such churchgoers are God's own fools. They have found the true wisdom.

C. TOPPE

The Exalted Christ And the Church

The leaving of Jesus of this earth for heaven did not mean the abandonment of the Church to its own fate. In the Ephesians passage, dealing with His exaltation over all things, it is stated that God "gave him to be the head over all things to the church." By setting Jesus at His own right hand, God the Father in a special sense gave Him to the Church.

Originally God gave Jesus for the Church, to redeem sinners with His own blood. But God's setting Him at His own right hand was a giving of Him to the Church in another sense. From now on He was to devote Himself to promoting and building the Church. That was now His special assignment and responsibility.

In business circles a corporation may appoint a vice-president in charge of finances, sales, public relations, and the like. Such a vice-president is placed in charge of a special field and is to devote his full efforts to the promotion of that branch of the business. Similarly Jesus in heaven has been placed in charge of the affairs of the Church, its promotion and extension. That is now His special concern. His assigned work is the gathering in of the elect, and since He is at the same time the almighty Ruler of the universe, He is fully equipped to carry out that assignment. His hands are not bound, but He has all the resources needed to carry it out.

Christ builds His Church through the Word. He supplies the preachers. St. Paul expressly states: "When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." He backs up His messengers everywhere with His almighty power and His continual spiritual presence. With Him in charge, the work of the Church cannot fail. Under His management all the elect will be gathered in, for the Church is now the apple of His eye, His special concern.

IM. P. FREY

Let's Be Fair

"The country minister, usually on the minimum stipend [salary], is subsidizing necessary circuit traveling expenses to the extent of £77 9s Od. a year."

The quotation is from a report made by the Commission on Rural Methodism to the 1958 Methodist Conference in Great Britain. The Commission roundly condemns "this deeply felt injustice" that underpaid traveling ministers should spend such a large part (about \$200) of their income for "necessary circuit traveling expenses."

The situation is not restricted to Methodism, nor is it peculiar to England.

Our home missionaries get a specified allowance for travel, but in some cases it is insufficient. Many congregations give their pastor a "car allowance." Some do it in a princely manner. In other parishes, especially in rural areas, pastors are forced to spend a disproportionate share of their salary on buying and keeping up a car, which is used almost entirely for pastoral work.

Since a pastor must be prepared to answer calls at any time and in any kind of weather, he must keep his car in good running order. But this may become such a large item in his budget that such things as food, clothing, books, periodicals, vacations, and even medical and dental attention, must be kept at a minimum. A side income may even have to be resorted to.

Some pastors empty their savings account to buy a new car, then start saving for the next one. Some are perpetual patrons of a finance company.

As a rule, a business concern — even a small one — furnishes transportation for an employee who must travel. Rarely does a worker have to use his salary for travel in the interest of his employer. But if he does, the income is adjusted accordingly.

When a congregation calls a man to perform a certain task, it should also provide him with the necessary tools. A little serious reflection on this principle might result in a fair consideration of the transportation problems of pastors, especially in rural areas, where sick calls alone often demand a great amount of travel.

The "hidden expense" caused by an inadequate car allowance may make a pastor the highest contributor to the congregational budget.

H. C. NITZ

Studies in God's Word: "Compel Them To Come In"

{ "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in" (Luke 14:23). }

In this parable Jesus pictures the heavenly Father as providing a great banquet in offering mankind His love, His pardon. He has sent us, His servants, to bring the invitation, "Come; for all things are now ready." We are to continue to extend the invitation persistently and lovingly so that people will feel they just have to accept. We are to "compel them to come in."

The Invitation to All

In an age of mass production we have mass communication. The printing press produces thousands of leaflets and tracts to be distributed free or at low cost. Radio has been used by our missionary to the Spanish-speaking people in and near Tucson, Arizona, and by others to bring the Gospel invitation to thousands of persons at the same time. Television is another effective modern means of communication which we should continue to consider as a means of broadcasting the Gospel of Jesus Christ.

The Invitation to Children

The invitation is also to be distributed personally and individually. It is the opinion of the author that the Sunday school together with the Vacation Bible school offers us one of the most effective means of reaching the unchurched in America today. Adults who for years have shown little concern for any church are not easily won for Christianity. These same adults will be concerned about the development of their children. Their concern may be only for morality. They may have read J. Edgar Hoover's statement that the Sunday-school pupil will have a much better chance of staying out of jail than the child who has not attended Sunday school. In any case, the adult who sees no need for religion for

himself can very often recognize his child's need for religion. He may even be quite cooperative in seeing that the child attends both Sunday school and Vacation Bible school. At least he is not likely to present open opposition to the idea. His motive may not be the right one, still, we have an opportunity to teach the child.

The limitations of Sunday school are widely recognized within our Synodical Conference where it is generally conceded that the Christian day school is the most effective means of providing Christian training for our children. At the same time the Sunday school can be effective in bringing the Gospel to those who would not otherwise receive it.

We have been asked by a nine-year-old boy enrolling in Sunday school, "You ain't supposed to swear in Sunday school, are you?" The same boy, pointing to the crucifix has asked, "Who's that?" After a week of Vacation Bible school we have seen the same boy spending his recess at the flannel board showing a younger child that Jesus died for us. The Sunday school and Vacation Bible school can be effective!

The cradle roll or nursery roll is an excellent way of enrolling unchurched children in the Sunday school. Immediately after a child has been born we have an opportunity to show our concern also for the unchurched child by placing him, with his parents' ready approval, on our cradle roll. Frequent letters regarding the child's development will tell the parents when and how they may begin to teach simple prayers to the child. At the age of two, colorful leaflets with Bible stories in the language of the child will introduce the child — and possibly his parents — to the teachings of Jesus. By the time he is four the child is invited to enroll in Sunday school. The cradle roll material has made him eager to come

and learn more about his Friend, Jesus. We know that many children and their parents have been "compelled to come in" by this type of material.

What You Can Do

Work in your congregation to make yours the best possible Sunday school and Vacation Bible school. Provide pleasant, adequate classrooms. If one large basement room must serve a number of grades, consider the purchase of plastic, wood, or cloth room-dividers. If your congregation is planning a new church building, consider the needs of the Sunday school while you are still in the planning stage. If you have a church building which serves your needs, consider the possibility of building additional Sunday-school rooms.

Provide suitable materials for students and teachers. Provide necessary equipment, including low chairs and tables for the younger children. Offer your services as a teacher or in some other capacity. We need as teachers consecrated adults who in the course of years have matured in their Christianity. We need interested women — and men for this work. Men, the work of teaching Sunday school is important enough to occupy your time and talents! If you are looking for more important work in the Church, we would not be able to tell you where to look for work more important than that of leading little children to their Savior.

Our Lord desires the salvation of all men. He enlists our aid in the work of bringing the Gospel to people of all ages. Be alert to the possibilities in your own congregation and your own community. Take advantage of every legitimate opportunity to "compel them to come in."

JOHN SCHAADT

Smalcald Articles

Part III. Art. III. Of Repentance

XV

It seems unbelievable that a Church which accepts the Bible as God's own Word should fall into the error of assuming that a man born from Adam can attain perfection in this life, yes, do even more good works than he is required. Scripture from beginning to end warns us that "the imagination of man's heart is evil from his youth" (Gen. 8:21). Even a Paul had to confess that he had not yet "attained" nor was "already perfect" (Phil. 3:12); and had to complain that in him "dwelleth no good thing," and that he was always doing the "evil which he would not" (Rom. 7:18, 19).

Yet from the very beginning the Church had to do battle against the error of self-righteousness. So deep-rooted is the satanic lie in our hearts, namely that we must, and can, earn God's favor, life and salvation by works of righteousness which we do. Even in apostolic times that error reared its ugly head. There were the Judaizers who taught the Gentile Christians: "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). These Judaizers broke into the churches which Paul had planted in Galatia. Paul rescued these congregations for the time being with the letter which he addressed to them.

The error was not dead. It erupted time and again. Let us look at a few quotations from early writings in the Church. There is a book called the "Shepherd of Hermas," which was held in high esteem in the early Church. It was written about the year 145. In this book the sentence occurs: "If you do anything good beyond the commandment of God, you will gain for yourself greater glory, and shall be more honorable with God than you were destined to be." Just think of it! This book, at so early a date, teaches that the Ten Commandments represent only a certain minimum, which everybody is able to attain; but a Christian should endeavor to do more than God demanded.

Even a book called the "Teaching of the Twelve Apostles," which was written about the year 100 and was widely used as a sort of manual of instruction in the early Church, contains a sentence like this: "If thou canst bear the whole yoke of the Lord, thou wilt be perfect; but if thou canst not, do what thou canst." Thus some Christians are assumed to be able to attain perfection.

Another book, the author and date of which cannot be definitely determined (about 150), usually quoted as the Second Epistle of Clement, says in one place: "Let us then contend that we may all be crowned. Let us . . . contend that we may also receive the crown; and if we cannot all receive the crown, let us at least come near to it."

From these examples we see that the idea of work-righteousness was present and operative very early in the Church.

Treasury of the Church

From the poisonous root of work-righteousness a peculiar doctrine grew up in the Catholic Church about a Treasury of the Church, usually called by its Latin name *Thesaurus Ecclesiae*.

Before me lies a Catholic book on dogmatics (doctrines systematically taught — Ed.). Besides the name given above it uses two others: Treasury of Grace, and Treasury of Merit. In explaining this treasury, the book briefly points to the following: Christ Himself in His work of redemption did more works by His active and passive obedience than were required for the salvation of the world. His super-abundant works were then stored up in a treasury. — Then there came the saints, particularly the martyrs, who suffered more, and did more good works than they needed for themselves to atone for their sins. Lastly there are the monks, who by living up to their threefold vow of poverty, celibacy, and obedience, and by the many hours which they spend in fasting and praying, also achieve many more good works than they need for themselves. All of these works are not to go to waste. They are therefore added to the treasury of Christ's superabundant works.

This rich treasury was placed at the disposal of the Church. On this treasure box, filled with the good works of Christ, supplemented with the works of saints, the Church draws when it grants indulgences. Christ no longer is our only Savior. The saints and monks cooperate with Him.

This idea led Luther to become a monk. With his monk's works he hoped to achieve sufficient merit points to offset his sins. He was disappointed. He realized that he failed in spite of his almost superhuman efforts. Yet he held that, although he himself had failed dismally, others might have been more successful.

He continues in paragraph 28.

28) . . . still each one held the other in esteem, so that some, according to our teaching, were regarded as holy, without sin, and full of good works, so much so that with this mind we would communicate and sell our good works to others, as being superfluous to us for heaven.

No further comment is required. But we should thank God that through Luther He brought the pure Gospel to light again, that we receive our justification by faith in Jesus Christ, our only Savior, without any works of our own or of "saints." Let us pray God that He protect us against the lures of our own heart, which by nature is dominated by the error of work-righteousness.

The charge which Luther in the words above raised against the Catholic Church is a very serious one. Yet it cannot be denied. Luther is ready to produce the evidence.

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A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Will My Sins Be Remembered on Judgment Day?

One of our readers asks this question: "In my understanding God has told us that our sins are forgiven if we believe, and in forgiving, He also forgets them. However, we also are told that we will have to give account on the last day. If God has forgotten our sins and washed them 'white as snow,' why must we still account for them?"

God Says Often: "Your Sins Are Blotted Out"

What is mentioned here seems to present a contradiction. On the one hand, how wonderfully our gracious God assures us of the forgiveness of our sins! He tells us that "as far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12), that "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Indeed, our sins are blotted out through the blood of Christ, removed so that they shall nevermore be remembered. Isaiah 43:25 reports the Word of our God: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." We also read: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:12). Surely, God will not on Judgment Day fail to keep those promises completely. Your sins are blotted out, forgotten, for the sake of Jesus' death.

God Also Says:

"You Must Give Account on the Last Day"

But then you also read in the Scriptures: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). You hear your Savior saying, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). We read in James 5:9: "Grudge not against another, brethren, lest ye be condemned: behold, the judge standeth before the door." And all of this tells you that you must give an account of everything, that your sins will be brought to remembrance on Judgment Day. How different that sounds from the wonderful promises we referred to in the previous paragraph.

Two Teachings That Must Be Distinguished

Yes, what we quote in the above two paragraphs presents to us two teachings that are very different, two teachings that must very carefully be distinguished from one another. These two are the Gospel and the Law. It is important that we always remember that in each of the two the Lord speaks to us quite differently. And yet the two do not contradict one another.

The Law and What It Does

Consider first the Law. In it God comes with demands and threats. He reminds us that "we must all appear before the judgment seat of God," telling us that we shall there need to give an account of everything we have done, of every sin. The Law warns: "That every idle word that men shall speak, they shall give account thereof in the day of judgment." And what is the effect of hearing the Law? What does it do? It leads us to a realization that we have sinned, that we have permitted many idle words to come forth out of our mouths. It leads to fear, to doubt, to despair. By its threats it may also serve as a curb to our sinful flesh. When God threatens that we must give an account of every idle word in the Day of Judgment, our flesh may at least to a degree hold itself in check because of the fear the threats of the Law have brought into our heart.

The Gospel and What It Does

But consider now the Gospel, what it says and does. There are no threats, no demands. In place of that the fearful, terrified sinner is told: Your sins are blotted out through the blood of Christ. God no longer remembers your transgressions. They are removed as far as the east is from the west. The Gospel speaks of Christ, of forgiveness, of salvation, of the wondrous things God has done for us in Christ. And what does it do? It brings comfort, it assures us, it leads us to our final goal, salvation, through faith in Christ.

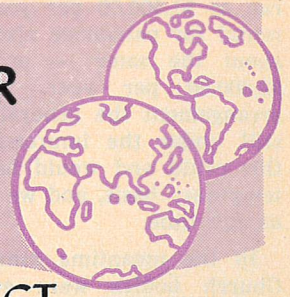
The Basis of the Last Judgment

Now we ask: On what basis will you appear before Christ on Judgment Day, on the basis of the Law or the Gospel? Will it be this: You must give an account of every sin, or will it be: Your sins are blotted out and forgotten? What does the Word of God tell us? We read in Romans 2:16 of the "day when God shall judge the secrets of men by Jesus Christ *according to my gospel*." On Judgment Day we shall be judged according to the Gospel. And what does the Gospel say? Your sins are blotted out, they are forgotten, they are removed from you through Christ. They will not be remembered on that day.

But what about those people who on Judgment Day do not believe in Christ? This is what Jesus says: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). They are condemned because they have not believed in the Son of God, in Him through whom their sins are removed. So they have placed themselves outside the blessings of the

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News FROM OUR Missions



FLORIDA - RETROSPECT AND PROSPECT

(First Installment)

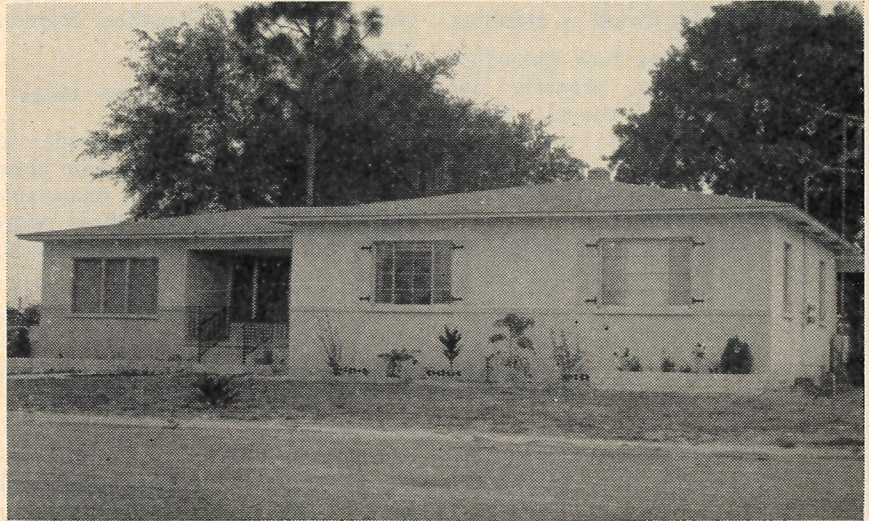
MISSION WORK is the BUSINESS, never a by-product of the Lord's Church. Hence we must all be "about our Father's business" "while it is day: the night cometh when no man can work." We must *pray* for our Missions as well as work for and support them with our personal efforts and gifts.

"Away from Our Doorstep"

Especially in the past decade has our Wisconsin Synod, so to speak, 'stepped away from its own immediate doorstep' and reached out into fields in dire need of the Gospel which we preach and teach. After years of "staying at home," it was not a simple matter to convince ourselves that we are obligated to our Lord and the souls in darkness as well as our own good Christian people who in this day and age are taking advantage of God's rich blessings in other parts of the country by settling there. There, too, we must establish not only preaching stations but organized congregations on a very permanent basis. However, after careful and prayerful consideration our Synod did exactly this, not only here in Florida but in other fruitful areas. We feel confident that our Lord's rich blessings will be poured out upon us in such a manner that we shall not be able to receive them. We must remember: this is His promise. Let us take Him at His Word! (Mal. 3: 10).

Some Figures

Figures as a rule are cold and mean very little. However, here in Florida these figures are neither cold nor meaningless. We read: "Sunshine, food and fun bring 7,000,000 visitors a year to Florida. Of these, 150,000 remain." Florida's population over the past ten years



Faith Ev. Lutheran Church, St. Petersburg, Florida

has increased 67%, whereas the national rate of increase is only 19%. According to a recent Kiplinger Washington Editors, Inc., report, while it is estimated that the national increase over the next ten years will be 20 per cent, Florida's population will grow 74 per cent. The state's population, now estimated at 4,447,000, is estimated to reach 7,760,000 in this next ten-year period.

The Scene of Our Present Activity

Located in the central part of the state on the Gulf of Mexico and surrounding Tampa Bay is what is known as the West Coast area, Hillsborough, Pinellas, and Manatee Counties. These rank third, fourth, and fifteenth respectively in population. And judging from past experience these counties are where the more rapid growth in population is expected. At the present time the Wisconsin Synod has organized congregations in each of these counties: Faith and Bay Pines Congregations in St. Petersburg, Mt. Calvary in Tampa, and Peace in Bradenton.

The Beginnings in St. Petersburg

Faith in St. Petersburg was the first Wisconsin Synod congregation to be organized in Florida. Like every Christian congregation throughout Synod, it, too, has a most wonderful history. Space does not allow us to give you the details. However, we would most certainly be a discredit to the Lord's Church, if we did not call attention to the fact that "taking God at His Word" pays large dividends in a manner which must bring joy to every Christian member of our Synod.

The first pastor to accept a call into the "Florida field in general and St. Petersburg in particular" was William E. Steih of Kawkawlin, Michigan. Together with his family he arrived in St. Petersburg in September of 1954. After checking and rechecking the St. Petersburg field, we began conducting services in one of the public-school cafeteriums in the adopted area. Attendance and interest was gratifying. Cost to Synod from the Mission treasury for rental for this room

ran at \$1,500.00 per year. Cost of rental for parsonage also would run about the same — or a total of \$3,000.00 per year. Under this arrangement the general public was still under the impression that all this could and would be only on a temporary basis, and we might leave at any time.

In the meantime other Lutheran Church bodies were entering the field, purchasing property and working on a permanent basis. The results were electrifying, and to us of the Wisconsin Synod — alarming.

Thus this Mission took immediate steps to purchase property and planned to erect a chapel. Fortunately, the property which was chosen already had on it a suitable house for a parsonage. In March of this same year, 1955, we broke ground for the chapel to seat about 200

people, and in July dedicated it to the service of our Lord's Church through our Wisconsin Synod.

This was in July of 1955 we must remember, only about six months after we started conducting services. With a loan from the Parsonage-Teacherage Fund we paid for the parsonage, and with a loan from the Church Extension Fund we paid the balance on the property and the chapel. Immediately a halt was called to a withdrawal of \$250.00 per month which had been laid out for rentals from the Synodical Mission treasury.

Self-Supporting in Three Years

It will also interest the reader to hear that this first congregation grew stronger numerically and financially so that in July of 1958, three years after the dedication of the chapel,

Faith Congregation went self-supporting. Now, in three short years, after starting from "scratch," this congregation is no longer drawing financial aid from Synod, but is already paying monies back into the two helpful funds, the Parsonage-Teacherage Fund and the Church Extension Fund. What is more, this congregation at the age of about three and three-quarter years has already become a "mother congregation" to the Bay Pines Lutheran Mission here in St. Petersburg. Thus we believe it to have been wise stewardship of the mission funds gathered by our Christians throughout our Wisconsin Synod. We earnestly plead with our Christians everywhere to make more funds available to this source of help for our new missions everywhere that they, too, may reap the harvest awaiting our much-needed attention.

A Letter From Missionary Poetter

1426 Namimatsu-cho
Mito City, Ibaragi-ken
Japan
April 22, 1959

Dear Friends in Christ,

Some pass under the Torii to enter the shrine of their gods. Some burn cedar sticks in the holy fire of Invocation to Buddha. Some worship the Daibutsu, a god that sits quietly and says nothing. Some tell the gods they have come, to clap their hands, throw their money and pray. Some serve: 310,808 priests and priestesses at the altars of 205,843 Shinto shrines and Buddhist temples. The roots of modern Shinto are found in the ritual heritage of ancient Japan. In Japan today, 79,221,216 young and old carry out its practices in the reverent worship of the spirits of their ancestors, historical personages and deities of nature. Buddhism originated in India and owes its basic teachings to a man named Gautama, later called "The Buddha." Today, 39,720,884 Japanese — the majority of them embracing both Buddhism and Shintoism — seek forgiveness and salvation in the self-discipline of good works. In Japan today, 576,202 people are Christians. This represents one-half of one per cent of its population. What per cent are

Lutheran? What per cent are Wisconsin Synod Lutherans? The Lord has brought us to this Japan to preach the Gospel of Jesus Christ. And with Paul we are ready to say: "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." And though the majority in Japan are still coldly hostile to Christ, the Holy Spirit, each day, chooses a few to be his own. Though we are weak, yet the Gospel is powerful and we are confident that His strength shall be made perfect in weakness.

The beautiful cherry-blossom season has come and gone. Hope I got some good color shots. Before that was Easter, blessed Easter, our first Easter here. The Lenten season services and meetings were used to teach and preach in more detail the Passion history of our Lord. Our sins laid upon the Lamb of God who suffered and was crucified in our place brought more understanding, deeper sorrow over sin, greater joy in the Redeemer. Then Easter dawned with its glorious victory over death. The resurrection of the body is one of the hardest truths for the Japanese to accept, and we pray that a few have already accepted it. In Mito, in addition to services, in the evening we had a fellowship. We

try to create an opportunity for those who come to get to know each other and speak about their problems and matters of faith. It takes time for Japanese to accept each other and develop a group feeling. At first the attachment is all toward the missionary but we try to turn this toward all others of the group. Faith in Christ will eventually establish the real bond of unity. Sunday morning services are continuing in Mito with an average of 12 in attendance. After service is instruction class, and following the Catechism we have reached the Eighth Commandment. The study of God's Moral Law is completely new to them. Japanese life and society is not based on any moral law. The perfection which God demands of them is startling to them. May the Law break down their pride to confess their sinfulness before God who has already accomplished for them a way of salvation! Although several of them believe and are preparing for baptism we are not ready to predict when our first baptism will be. Miss Watabiki has been very regular. She just graduated from high school and asked if she could have some work connected with the church. We are using her as a combination house-helper and secretary and she seems to be happy helping us. Her salary

is \$18.00 a month, which is a little above the average. The new school term starts in Japan in April and Mr. Naito has become a third year university student. He is taking a heavier schedule this year so, he says, he can only help at church on Saturday, Sunday, and several other week evenings. We are thankful for his help. Miss Taya comes to church regularly. She is recuperating from T.B. at a nearby hospital. Miss Tominaga, who was forced to flee from Manchuria, is studying at the university and also copies Japanese manuscripts for me. Miss Wada who just graduated from high school, is unable to find work so she comes asking me for something to do and there usually is something. Mr. Tamura, the very busy veterinarian, attends church and helps make decisions. Miss Hanawa, a high-school student, bought a Bible and hymnbook last Sunday and in the afternoon went out with several others to hand out tracts which invite people to church. Mr. Uruno, who is lame, has come very regularly lately. Young Yoshikawa, a junior high student, brought Mr. Uruno to church. Mr. Nakazawa, 59, is gradually going blind. He has a hard time coming to church. Last time his little 10-year-old daughter brought him. These are a few of the people in Mito we have come to know and who have come to know the Savior. Services are held in our home.

For April 29 we have planned an all-day Bible Conference. We have sent out invitations to those on our mailing list. This day is the Emperor's birthday and a holiday. It will be held at our home in Mito. So far 30 have informed us that they are coming and we expect more. If there are too many more we won't have room. Wouldn't that be a happy situation! Missionaries Seeger and Poetter and Mr. Igarashi will teach.

We have our ups and downs, and we have been mostly down in Daigo. We were asked to find another meeting place and the burden falls on Miss Yoshinari, whom I introduced to you in my last letter. She has searched Daigo for another meeting place and phoned last week that she thought she had another meeting place. Last Sunday we did begin meetings again, but the owner has not definitely made up his mind to let us use his room. We must begin to think about providing our own

meeting place in places like this. A small chapel in a town of this size with land would run from \$800.00 to \$1000.00. This is a princely sum to the class of Japanese who generally come to church.

In a recent newspaper I read: Wages of Small-Size Firms Average Less than \$20.00 per month. Because of the number of students who come to church, the contributing power of those who come to church is much less. But they do contribute well for their financial power. For example, the Mito group has about \$40.00 in their treasury. I feel that the Japanese individual believer will do his part, and we pray that the mother church will help us in the beginning because we are weak in numbers and in financial power.

In Tsuchiura we were also asked to find another meeting place. Not having any contact willing to let us use their house, we rented a room more centrally located but not in the most pleasing part of town. Prostitution has been legally outlawed in Japan but our location is in this previous district. Gatherings have been two or three and occasionally none. But at least ten new people have been contacted through these meetings. We have Sunday morning services and Friday evening Bible class. On Sundays Seeger, Poetter, and Igarashi go in turn. Have made contact with a T.B. hospital about twenty minutes from here. Four heard the missionary's message on his first visit there. The driving force here is a certain Mr. Igari, sick with T.B. His letters to the missionary have been voluminous. At first he was the only one. He uses himself as an example to bring others to Christ. He was healthy, robust, rough and proud in speech, young, self-reliant, married with children. He became sick, his wife ran away, his children were taken from him and boarded out by the government. Several times he was close to death with hemorrhage but he determined to live for the sake of his children whom he loves very dearly. In a recent letter he explained why he didn't have a haircut for six months. He saved this money in order to send a little something to his two children. He has become a completely humble man, witnessing to the love of Christ toward him a sinner. As I said, he had three others waiting with him to hear the missionary when I visited him. We have handed out

hundreds of tract invitations on the streets of Tsuchiura. A few have come in. More will come, we feel confident.

In Ibaragi-ken we have about 700 on our mailing list. We have added 600 more from neighboring Tochigi Prefecture. We have sent out sermons, daily Bible reading diary, studies on the Bible, prayer, stewardship, newsletters, invitations, application for correspondence course, etc. Letters come daily from the many we thus contact. At present 33 are studying by correspondence. Yesterday a letter containing a fine confession of faith came from a prisoner in Utsunomiya. We have not been able to get there yet. Others in Utsunomiya have written us. Through our mailing system we find out where there are enough interested to try to begin a meeting. A possibility in the near future is Hitachi with a population of 140,000, but spread out. Four or five from there have visited church in Mito and there are several other interested contacts. We hope to organize a Bible class there soon.

Fond du Lac, Wisconsin, is pretty well represented in this part of Japan. Missionary Seeger is formerly of Fond du Lac, which is also my home town. Then last week a letter came from Mr. Donald Sartori of St. Peter's Lutheran Church, Fond du Lac, Wisconsin, who is stationed near here in the Air Force. We had a happy reunion. It seems he re-enlisted to come back to Japan to get Miss Miyoko Funatsu. They visited our home in Mito, and she is now taking instructions.

The Lord has blessed our family with good health and spirits. Since our last letter Iku and I have put about three or four coats of paint on the kitchen walls and it is "lovely." I didn't realize what a difference it could make in a wife's disposition or I would have done it sooner. I want to pay tribute to Iku as a wonderful helpmeet and a great help to me a "blundering foreigner" in this land where customs and etiquette are so important. She helps to greet people and make them feel at home when they come to church. She is conducting a Saturday school for the children of the neighborhood. She helps with letter writing and sending out mail. She makes our home a very happy home with Christ as the source of our family life. Hilda is in the inquisitive age. She can ask ques-

tions in both English and Japanese so I have twice as much trouble. She beats me to the newspaper and is always asking for a piece of paper to draw a picture. Her organ lessons are progressing and I will soon have an organist for services, I think. Last Sunday afternoon the girls took her along to hand out tracts so she is participating in active mission work. Now she wants to go along on my trips. She prays table prayers, bedtime prayers and the Lord's Prayer in English and sings several hymns in English and Japanese. Besides that she can be naughty and good, ornery or sweet, a regular girl.

The first meeting of inquirers was held in Ishioka City, April 19, 1959, due largely to the interest and efforts of Mr. Seki, a junior high school teacher of that city. He has offered and opened up his own room for us to begin services. Missionary Seeger conducted the first service there and five attended.

April 21 and 22, our monthly missionaries' meeting was held in our home. It is always good for our families to get together. Mr. Igarashi also attends. In addition to the meeting, we have an English service at which we partake of the Lord's Supper. Spiritually refreshed and mutually encouraged, we go back to our respective work here in the Lord's vineyard.

In a folder I recently found a brief summary of Japan. "This is Japan, a land of islands, called by her people Nippon — The Land of the Rising Sun — in whose legends the sun goddess brings light to the world. A recently broken and bewildered nation that starts a new life in a new direction with determination and vigor. One of the smallest nations in the world, but a land of 90,000,000 people. Cultured and highly literate people. Deep meditative, mystic beauty, gardens of gnarled pines and stone lanterns. Cherry blossoms and Mt. Fuji. Rice

paddies, green tea and thatched-roof houses. Imperial castles and bridges and customs based on an ancient and unique past." But we must add sadly, Japan who does not know or recognize Christ as her Lord and Ruler, Savior and King. Japan is a land wonderfully blessed by her Creator, but she knows not that Creator. There are millions to whom we must still preach sin and grace.

I sit here alone in my study and hear the sounds of Japan outside my window thousands of miles removed from you. I know your zeal for the Lord's work, your prayers for us and the Japanese. Your letters have strengthened and encouraged us. The Lord is with us. You are with us. Contented and courageous, we can go about our work. For who can stand against us?

Your missionary family,
Richard, Iku, Hilda Poetter

FROM GERMANY Conference of Church Councils

On February 7 and 8 the first conference of our church councils was held in St. Paul's Church of Bassen. It began on Saturday at 9:00 with a service. Pastor Buchholz preached the Word. He pointed out that genuine humility is a part of the Christian's make-up and that in such humility the Christian feels the need of serving his fellow Christian for Christ's sake. "As every man hath received the gift, even so minister the same one to another" (I Pet. 4:10).

Pastor Drung, of Bassen, then greeted us in the name of the congregation and expressed his gratification that 29 councilmen had followed the invitation. Among us were our president, Pastor Schlender, and Pastor Wagner. Pastors Buchholz and Forchheim were in charge of the sessions.

After the morning service, the meeting began in the parish hall. Pastor Forchheim expounded the Word of God found in Genesis 32:24-30. Using this presentation as his starting-point, Pastor Buchholz presented an essay on the topic: "The Responsibility and Service of the Christian Congregation." In the

summary these points were emphasized: Christ has promised His congregation the Holy Spirit, and has given to her apostles and evangelists, who appointed elders in the congregations everywhere. As the members of the body are connected with one another, so the members of the Christian congregation belong together. As the members serve the Head, so also the members of the congregation are to serve their Head, Christ. The missionary service also is the service of God. We are not to say with Cain: "Am I my brother's keeper?" but are to bear witness of Christ before the world. By ourselves we can do nothing, but the Lord wants to work in us the power both to will and to do.

Christ will finally demand an accounting of our stewardship, for the Lord says: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezek. 3:17). If we fail to do this, then God will require the blood of our brother from our hand (Ezek. 3:20). Therefore let us serve one another, though our gifts be ever so meager, for then we have the glorious promise: "They that turn many to righteous-

ness (shall shine) as the stars for ever and ever" (Dan. 12:3).

Carrying this line of thought forward, Pastor Forchheim spoke on the theme: "How do I serve God in the congregation, in my calling, in the home, and in the public worship?" He spoke at some length about the service in the family, which is the individual cell of the Christian congregation. Therefore it is most important that God's Word be read and heard in the family.

President Schlender then gave a general report on the Lord's work among us. His closing message was: "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10). We ended this busy day with the hymn: "Now Thank We All Our God."

On Sunday a divine service with the congregation which had been our kind host provided the formal closing of the conference. The local pastor was at the altar. Pastor Frochheim preached the sermon on true fasting, spiritual and bodily. Armed anew for our work and strengthened in our faith, we departed for our homes. God willing, we shall meet again after Pentecost.

G. THEWS

**ST. MATTHEW CHURCH,
MILWAUKEE, OBSERVES ITS
FIRST ANNIVERSARY OF
CHURCH AND SCHOOL
DEDICATION**

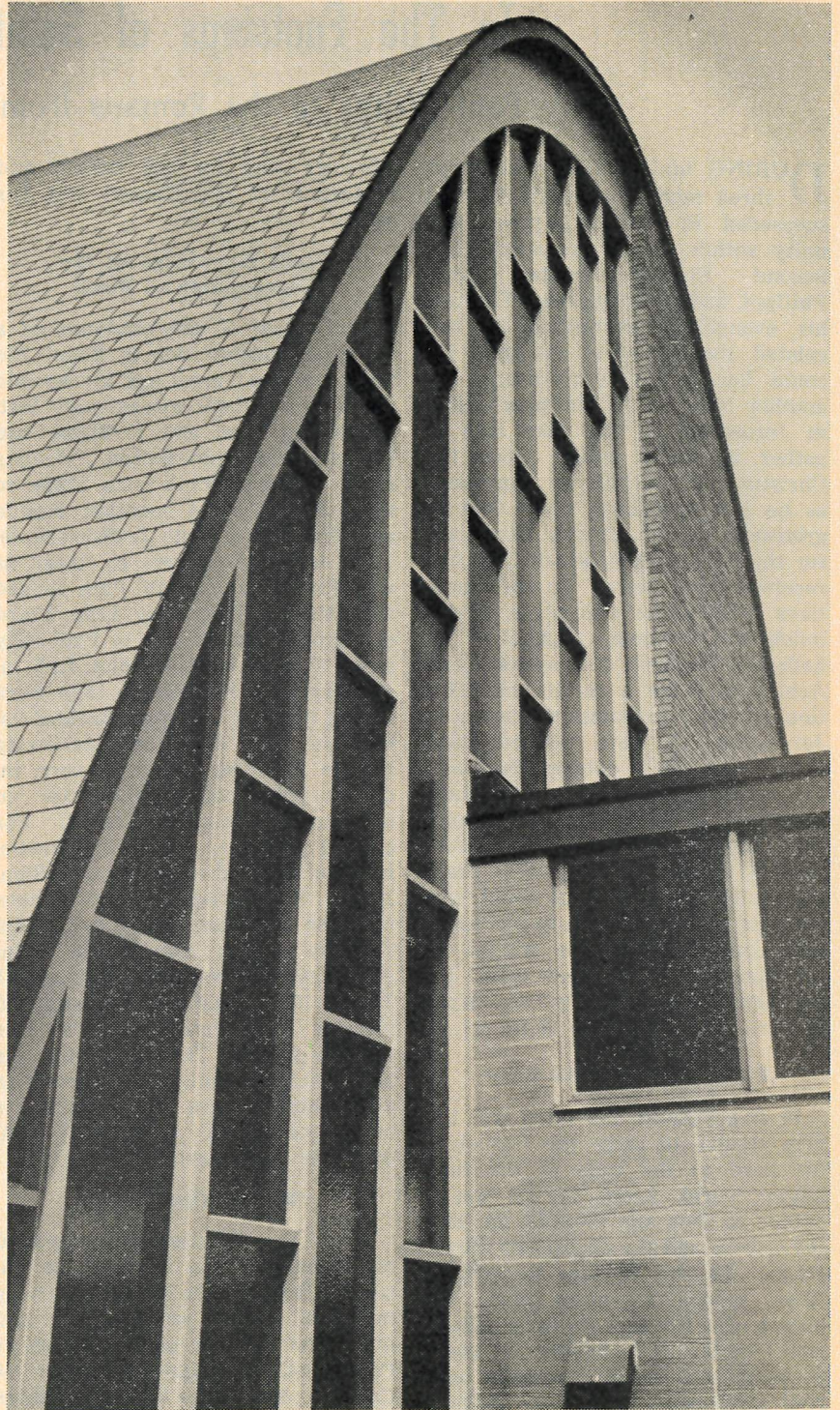
On Sunday Exaudi, May 10, the members and friends of St. Matthew Ev. Lutheran Church celebrated the First Anniversary of Church and School dedication. In this special service of gratitude the members of the building committee were duly released and given a hearty thank you for the services they had rendered the congregation during a period of three years.

For 92 years the members of St. Matthew Church conducted their services in the old historic St. Matthew Lutheran Church which was served for 20 years by Dr. Adolph Hoenecke, later the president of our Lutheran Seminary. For 39 years Pastor August C. Bandler ministered to the spiritual needs of the congregation. Ten years ago the voters of St. Matthew Congregation discussed the matter of relocating the church, school, and parsonage in a new section of the city. Upon the recommendation of the planning committee a 2½-acre tract of land was purchased on 84th and Melvina Sts., one block south of Capitol Drive. In May 1957, ground was broken and dedicated for the new church and school. Again in the month of May 1958, in special festive services, the new church and school were dedicated to the Triune God.

The new church has a seating capacity of 500 with all facilities for Christian fellowship. The school has been erected to accommodate at least 200 children in the future. The total cost of the entire project — parsonage, church, and school — is \$422,551.52.

Saron, a daughter congregation, is affiliated with St. Matthew Lutheran in the department of Christian education and donated the sum of \$25,000.00 for the erection of the new school.

Members of the building committee were: Eugene Hilger, chairman, Teacher G. Gilbert, secretary.



**St. Matthew Ev. Lutheran Church, 8444 West Melvina Street,
Milwaukee, Wisconsin**

Members of the faculty are: Ungrodt, 1865-1870; Prof. Ad. Hoenecke, 1870-1890; Pastor August C. Bandler, 1890-1929; Pastor Arthur F. Halboth, 1926-.

Pastors who have served St. Matthew are: Geo. Vorberg and

All glory to Jesus alone!

ARTHUR F. HALBOTH

In The Footsteps of Saint Paul

Paul Writes to the Romans from Corinth

DURING his brief stay of about three months in Corinth, Paul succeeded in restoring peace and unity within the congregation. His Second Epistle, written from Philippi, had paved the way. Through his evangelical counseling he had calmed the waves of discord. He could hardly expect to return for another visit. For the poor saints in Jerusalem he was also able to gather additional gifts. Upon the Christians in Corinth he impressed, as he had elsewhere, their debt of gratitude to the Jewish Christians for the pure Gospel, which they had received from there. To the Christians in Rome he also wrote of this indebtedness (Rom. 15:26, 27): "It hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." With peace and unity restored, Paul could now turn his whole attention to his major task: his Epistle to be written to the Romans. It has been called his masterpiece, and rightly so. What induced the Apostle to write it?

Paul's Plan to Visit Rome

In Paul's heart and mind was the firm resolve to carry the Gospel of his Lord to the ends of the then known world, Spain, for he was a debtor to Jew and Gentile, to both the Greeks and the barbarians (Rom. 1:14). To the Romans he writes: "Now having no more place (to preach the Gospel) in these (Eastern) parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come unto you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints" (Rom. 15: 23-25). These were Paul's intentions and plans. He did carry them out, but not without bonds awaiting him both in Jerusalem and in Rome. Man proposes, but God disposes in

His own way for the benefit and protection of His Church and His saints.

Paul's Knowledge of the Congregation in Rome

Paul knew of the existence of a Christian congregation in Rome. His many personal greetings at the end of his Epistle bear witness unto that. Emissaries from and to Rome had brought him information. Among those who had come from Rome to Corinth we might mention Aquila and Priscilla, a noble Jewish couple. They were tentmakers by trade as was Paul. In Corinth Paul lodged with them. They may have heard of Christ in Rome, but to Paul they owed their conversion and full indoctrination. Henceforth they were among his best and most faithful co-workers. We find them following him to Ephesus. They in turn indoctrinated Apollos, who later on preached the Gospel in Corinth. For a short time they returned to Rome, for Paul sends them greetings (Rom. 16:3). Soon after they must have returned to Ephesus, however, to aid Timothy. Paul also sends them greetings there through Timothy (II Tim. 4:19). What a great help and blessing they were in the various mission fields! The Lord still has his faithful Aquilas and Priscillas everywhere where His Gospel is being proclaimed. God bless them, wherever they may be!

"Phoebe Our Sister"

When the Apostle had completed his Epistle to the Romans, he entrusted it to Phoebe for safe delivery in Rome. Phoebe was a wealthy and influential member of the church at Cenchraea, the Eastern harbor of Corinth. She was a true deaconess rendering valuable help and assistance to the many needy and also to Paul, who commended her to the saints in Rome for any assistance she might need while there (Rom. 16:1, 2). Phoebe was to the Church in Corinth and Cenchraea what Lydia was to the one in Philippi.

The Make-Up of the Congregation

The names of those who received greetings in Rome reveal the pres-

ence of both Jewish and Gentile Christians, the Gentiles outnumbering the Jews. There was a large Jewish ghetto in Rome; some estimate it at 20,000. Many had come to Rome for commercial reasons. Many Romans also found their way into the Jewish synagogues. Disgusted with their own shallow polytheistic religion, they were attracted by the monotheism of the Jewish religion. Jewish proselytes were among the first to accept the Christian religion and then became the most ardent missionaries for Christ and His Church. We find them carrying the message of Christ into the very household of Caesar, to the nobility as well as to the proletariat, to the rich and the poor, to the wise and the unwise. Many were thus won for the Gospel in the Roman capital. Other intellectuals, such as the historian Suetonius and the philosopher Seneca, remained aloof and saw in the followers of Christ members of a sect ("spoken against everywhere"). The picture ever remains the same: a few are won, become obedient to the Gospel; the majority remains either indifferent and even hostile.

The Jews in Rome and Paul

The leading Jews in Rome had not as yet become set in their views against Paul, when he came to Rome as a prisoner appealing to Caesar against their own kinsmen. They were willing to hear him, when he asked to meet them in his prison cell: "We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spoke harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against" (Acts 28:21, 22).

Just when and how the Church was founded in Rome we cannot say. The present Church of Rome has a ready answer to this question in its claim of the primacy of Peter. This it proclaims as a historical fact even though it is but mere Roman tradition, which the Romanists place above Scriptures. We shall deal with this Roman tradition a little later.

Origin of the Church in Rome

It is generally assumed that the Church in Rome had its origin in Jewish Christians, who had come from Jerusalem to Rome. Among those to whom Peter preached in Jerusalem on the Day of Pentecost were also "strangers of Rome, Jews and proselytes" (Acts 2:10). Some of them may have been among those who were baptized. Some may have also attended the disputations of Stephen in the synagogues of the "foreigners" in Jerusalem. There they became convinced in their hearts of the truth that Jesus Christ is the promised Messiah, their Savior. In this connection we read in Acts 6:7: "The Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." It can be assumed that some of the first-fruits of the Gospel in Jerusalem went or returned to Rome and there

became active missionaries for the Christian faith.

Paul's Intentions Regarding Rome

It was not Paul's intention to do mission work in Rome. He had been called to the Gentiles and did not want to labor where others had labored before him. He did, however, desire to strengthen the Roman Christians in their faith and to be warmed in his own heart by it. He even hoped that some of them would be willing to accompany him into Spain. To the Romans he writes (Rom. 1:11-16): "I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established; that is, that I may be comforted together with you by the mutual faith of both you and me. . . . Oftentimes I purposed to come unto you. . . . I am a debtor both to the Greeks, and to the Barbarians. . . . So as much as is in me, I am ready to preach the gospel to you that are in Rome also. For I am

not ashamed of the gospel of Christ." Regarding his own call to work among the Gentiles primarily, he also writes to the Romans (Rom. 15:19f): "From Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build another man's foundation. . . . Whosoever I take my journey into Spain, I will come unto you: for I trust to see you in my journey, and to be brought on my way thitherward (into Spain) by you, if first I be somewhat filled (with comfort, confidence, and joy) with your company." Just as some Bereans accompanied Paul to Athens, Paul was confident that some of the Roman Christians would accompany him into Spain for further conquests of the Gospel. All this we glean from Paul's own words in Romans and in Acts, our only true and reliable source of information.

H. A. KOCH

CLASS OF THREE CONFIRMED AT BETHESDA

On Sunday, May 31, a class of three children, two boys and one girl, was confirmed in the Lutheran faith at Bethesda Lutheran Home.

One of these three is a 15-year-old boy from the Northern Illinois District who has been a resident of Bethesda Lutheran Home for the past seven years. He has attended confirmation classes for three years.

The other boy is 22 years old and hails from St. Louis. He has attended confirmation classes a long time. This past year he has shown sufficient improvement, especially in understanding, so that he could be included in this year's confirmation class.

The 25-year-old girl in the class comes from Milwaukee. She also has been in the chaplain's confirmation class for several years. She is very slow at speaking, but, given sufficient time and encouragement, she is able to answer fairly well.

The present class brings the total confirmands at Bethesda to about 210, who enjoy the blessings of the Lord's Supper six times a year.

Bethesda Parents League Meets

The regular semi-annual meeting of the Bethesda Home Parents

League was held in the recreation room of the new Pingel School on May 30. Eligible for membership in this new organization are parents of Bethesda's "children," as well as their guardians, relatives, sponsors, and contact persons. The purpose of the league is to promote a closer relationship and better understanding between parents and relatives of Bethesda's "children" and the administration of the Home.

Flu Epidemic Hits Bethesda

During April many of Bethesda's residents became bedridden as a result of the flu epidemic. Many of the employees likewise became ill. At one time the Home was short 12 of the regular staff of ward parents and nurses. Nevertheless, good care was provided for all "children."

Pay Scale Restored

The ten per cent pay cut that all employees had to take for several months last fall because of the lack of funds has been restored, due to the Lord's blessing on the Christmas appeal for contributions. The fact that only a very few left the employ of the Home proves the loyalty of the workers.

Public Relations Staff to be Enlarged

One of the greatest needs of Bethesda Lutheran Home is to let the people know about the Home and the services it renders. Because there is not an adequate number of people on the Public Relations staff, this phase of the work has not been carried out as it ought to have been. The Board of Directors has authorized an immediate expansion of the Public Relations staff so that more and more people will learn to know about the service that Bethesda renders the Church.

MR. AND MRS. ALBERT HOEFT, SR. GOLDEN WEDDING ANNIVERSARY

On May 17, 1959, Mr. and Mrs. Albert Hoeft, Sr., longtime members of Trinity Ev. Lutheran Church of Saline, Michigan, celebrated their golden wedding in the midst of relatives and friends. The undersigned based the anniversary address on the Word of God in Psalm 103:1-4. The jubilarians expressed their thanks to God verbally and in the form of a thank-offering of \$50.00 for the Church Extension Fund. "Grace unto you, and peace, be multiplied."

H. L. ENGEL

SMALCALD ARTICLES

(Continued from page 181)

28) . . . This is indeed true, and seals, letters, and instances (that this happened) are at hand.

What about repentance in the case of people trained in such error? They had no sins to confess. For whatever sins they committed they had already paid more than necessary by the good works which they had performed; yes, they even had some to spare for others who were less fortunate, or less ambitious. — This will give Luther an occasion to speak about the true nature of repentance. (To be continued)

J. P. MEYER

A LANTERN TO OUR FOOTSTEPS

(Continued from page 182)

Gospel through their unbelief and have again put themselves under the judgment of the Law. And the Law

WINNEBAGO TEACHER PROGRAM

Applications for enrollment in the Winnebago Emergency-Teacher-Training Program will be accepted until June 10. Young women who are graduates of Synodical Conference Lutheran high schools or such young women who are graduates of public high schools and who show promise of becoming teachers in the Christian day schools of our Church are welcome to enroll. Twenty-four students have enrolled, and we can accept another six students.

All inquiries about the Winnebago Program should be mailed to President C. L. Schweppe. Application forms will then be supplied. In order to process late registrants, they are asked to have a transcript of their high-school credits mailed to the registrar of the College immediately.

E. H. SIEVERT, Dean
of the Summer Session

ANNOUNCEMENT SEVENTY-FIFTH ANNIVERSARY AND COMMENCEMENT

Dr. Martin Luther College
New Ulm, Minnesota

The seventy-fifth anniversary of Dr. Martin Luther College will be observed in a special service on Sunday, June 7, at 3 o'clock in the afternoon. This will be followed by a luncheon for the alumni and other friends and at 8:15 by the concert.

On Monday morning, June 8, the closing exercises will begin at 10 o'clock. The Pastors Waldemar Pless and Werner Franzmann will be the speakers for these occasions to which

we herewith extend a hearty invitation to all readers.

CARL L. SCHWEPPE

COMMENCEMENT

Commencement exercises at Northwestern College will be held in the gymnasium on Thursday, June 11, beginning at ten o'clock. On Wednesday, the tenth, the Alumni Society will meet at three in the afternoon. In the evening of the tenth the musical organizations will present their spring concert.

E. E. KOWALKE

NORTHWESTERN COLLEGE A SPECIAL OBSERVANCE

In connection with the graduation exercises on Thursday, June 11, at Northwestern College, there will be an observance of the retirement of Professor E. E. Kowalke from the presidency and of Professor E. Wendland from the faculty.

KURT TIMMEL

A CENTURY OF GOD'S GRACE AND BLESSINGS 1859 — 1959

You are cordially invited to attend centennial services of St. John's Ev. Lutheran Congregation, Newburg, Wisconsin.

Centennial Services

June 14

9:00 a.m. Festival Service
President Arthur
Halboth

2:30 p.m. Reunion Service of all
Confirmation classes
since 1935
Pastor Jonathan
Mahnke

says that every sin must be accounted for. Thus it will be for every unbeliever, for he has not believed in the name of the only-begotten Son of God.

We Need Both Law and Gospel

Since we Christians, living in this present world, still have the Old Adam with us, we need to hear both the Law and the Gospel. When we hear the Law, when it tells us that we must give an account of every sinful act, that makes us deeply conscious of our sins, that strikes us down with fear. But then we flee to the Gospel, which tells us that all our sins are taken away through Christ. And as we look ahead to Judgment Day, we know that the Lord Jesus is faithful and will not call to mind again what He has blotted out. His promise stands.

A. SCHUETZE

July 12

9:00 a.m. Memorial Service
Pastor Alfred Maaske
2:30 p.m. Synod Service
Pastor Waldemar
Zarling

August 23

9:00 a.m. Reunion Service of all
Confirmation classes
since 1935
Pastor Kenneth Roever
2:30 p.m. Christian Education
Service
Pastor Martin
Petermann

Roll call of Confirmation classes will be taken at the Reunion Services. Roll call of former teachers will be taken during the Christian Education Service.

Dinner will be served on all festival Sundays.

CAMP LUTHER

Camp Luther, located in the northern part of Wisconsin between Three Lakes and Eagle River, just off Highway 45, will again sponsor two weeks of recreation for young people of the Wisconsin Synod. July 26 to August 2 will be open to boys and girls ages 9 to 13; August 2 to August 9, boys and girls ages 12 to 16. Rates are \$18 per week.

Send all registrations and correspondence to Rev. Theo. E. Zaremba, 21 N. 6th St., Barron, Wis.

ANNOUNCEMENTS

Mr. Norman Pommeranz, formerly a teacher in our Synod, but recently in the American Lutheran Church, has resigned his position in the latter for conscience reasons and requested reinstatement in the Evangelical Lutheran Joint Synod of Wisconsin and other States through the office of the President of the Michigan District. Mr. Pommeranz has been examined by the Review Committee of the Michigan District and has been found to be in fellowship with our Synod and is eligible for a call.

* * *
Pastor Ralph Schaller of Coloma, Michigan has declared that he finds it necessary "to discontinue my fellowship as a mem-

ber of the Wisconsin Synod," and thereby has terminated his ministry as pastor of Salem Lutheran Church, Coloma, Michigan

Pastor Robert Stieve of Bay City, Michigan, has resigned from the ministry and is not eligible for a call.

GERHARD L. PRESS
President of the Michigan District

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

SPRING PASTORAL CONFERENCE

Trinity Lutheran Church, Winslow, Ariz., R. D. Yecke, pastor, will play host to the Spring Conference of the Arizona-California District on June 16-18, 1959. The opening session will begin at 9:30 a.m. Tuesday. The Agenda is as follows:

Exegesis on Isa. 55, W. Bein; Prayer Practices in the Lutheran Church, I. G. Frey.

Alternates: Paul's Charge to the Church at Ephesus, Acts 20:17-35, R. Yecke; The Perspicuity of Scripture as it Applies to the Synodical Conference, A. Uplegger.

JOEL C. GERLACH, Secretary

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Date: June 23 and 24, 1959.

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Time: 10:00 a.m. Communion service: Leland Wurster, preacher (John Johannes, alternate).

Essay: "The Privileges and Obligations Involved in Membership in a Synod" by Reginald Pope.

Reports of our synodical work will be heard and discussed. A film or filmstrips on stewardship will be shown. Each congregation is expected to send a delegate. Lodging will be provided in the dormitories; guests are to bring their own bedding.

MARTIN JANKE, Secretary

EASTERN DELEGATE CONFERENCE

Date: June 30, 1959.

Place: St. John Lutheran Church, Altamont, S. Dak.; V. Thierfelder, pastor.

Time: Communion service at 9:00 a.m.

Business: An examination of the Prospectus of the Synod Convention to be held in Saginaw, Mich., August 5-12, 1959, election of Conference officers, and other business relating to the Synod and District and Conference.

H. A. BIRNER, Secretary

MICHIGAN

DISTRICT PASTOR-TEACHER CONFERENCE

Place: St. Matthew's Lutheran Church, Benton Harbor, Mich.

Date: June 16-18, 1959.

Registration: Before 10:00 a.m., June 16, at St. Matthew's Church.

Opening Session: at 10:00 a.m., June 16, at St. Matthew's Church.

Evening Communion Service: at 7:30 p.m., June 16, at Good Shepherd Church, Benton Harbor. Preacher: R. Voss (L. Newman).

Essays: "How is a Congregation to Deal With a Member Who is Guilty of False Doctrine?" W. Voss; "A Present Day Application of Gen. 9:25," R. Scheele; "Christ's Descent Into Hell," G. Struck.

Lay Delegates: All of Wednesday's sessions will be devoted to a detailed study of the Reports and Memorials for the August Synod Convention at Saginaw. Therefore all lay delegates to the 1959 Synod Convention are expected to be in attendance only on Wednesday, June 17, beginning at 9:00 a.m.

NORMAN W. BERG, Secretary

MINNESOTA

RED WING DELEGATE CONFERENCE

Date: June 9, 1959, 9:00 a.m.

Place: St. John's Lutheran Church, County 4, 3½ miles northwest of Goodhue, Minn.

Communion Sermon: E. Hertler (Donald Hoffman, alternate).

Agenda: "The Doctrine of the Vicarious Atonement in the Old Testament," by E. Hertler; the Agenda for the Synod Convention.

Please announce a week in advance the number of representatives coming from each congregation.

F. KOSANKE, Secretary

THE ST. CROIX PASTOR-DELEGATE CONFERENCE

Date: Wednesday, June 17, 1959, 9:00 a.m.

Place: Redeemer Lutheran Church, St. Croix Falls, Wis.

Preacher: R. Schroeder (alternate, E. Knief).

Essay: "The Church and Her Youth," by G. Baer.

J. G. HOENECKE, Secretary

CROW RIVER VALLEY DELEGATE CONFERENCE

The delegates, teachers, and pastors of the Crow River Valley Conference will meet at St. John's Ev. Lutheran Church, Buffalo, Minn. (E. Berwald, pastor) on Wednesday, June 24, 1959. The conference will begin with a brief communion service for the pastors at 10:00 a.m.

Agenda: Discussion of the matters before the August Convention of the Synod and reports by the conference Visitor and Financeman. Please inform Pastor Berwald, 304 2nd St., NE, of your intended presence or absence.

E. HALLAUER, Secretary

NEW ULM DELEGATE CONFERENCE

Place: Zion Lutheran Church, Island Lake, Minn.

Time: Thursday, June 25, 1959, 9:30 a.m.

Robert L. Schumann, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: June 23, 1959.

Place: Immanuel Ev. Lutheran Church, Kewaunee, Wis.

Preacher: E. Zehms (R. Ziesemer, alternate).

Agenda: Exegesis on Eph. 4:15f, Habermann; Exegetical-Homiletical Study of Matt. 5:43-48, E. Zehms; Prayer Fellowship, W. Zink; Character Study of Samuel, R. Werner; What Do Our Confessions Say About Church Fellowship? R. Heide- mann; Evaluation of the Program of the Lutheran Pioneers, E. Habermann.

R. R. WERNER, Secretary

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet at Redeemer Lutheran Church, Fond du Lac, Wis., July 6 and 7, 1959. The conference will open with a communion service at 9:00 a.m. Pastor W. Weissgerber will be the preacher, Pastor E. Albrecht the alternate.

R. REIM, Secretary

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Redeemer Lutheran Church, Fond

du Lac, Wis., at 7:30 p.m., July 6, 1959. The program of work for the Joint Synod Convention will be under discussion.

R. REIM, Secretary

PACIFIC NORTHWEST

DELEGATE CONFERENCE

Chairman: T. Adascheck.

Date: Tuesday, June 30—Thursday, July 2, 1959.

Place: Grace Ev. Lutheran Church, Portland, Ore.; Lee Sabrowsky, pastor.

Communion Service: Tuesday, June 30, 10:30 a.m. Preacher, G. Jerome Albrecht.

Conference Service: Tuesday evening, June 30; Prof. F. E. Blume, guest preacher. Essay: Hermeneutics, Prof. F. E. Blume.

Please announce as soon as possible, for yourself and your delegate, to the host pastor.

W. R. STEFFENHAGEN, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH DELEGATE CONFERENCE — MILWAUKEE

The Metropolitan North Delegate Conference of the Southeastern Wisconsin District will meet on June 14, 1959, at Calvary Ev. Lutheran Church (F. Tabbert, pastor), Thiensville, Wis. The meeting will begin at 2:00 p.m.

G. E. BERGER, Secretary

PASTORAL CONFERENCE

The Pastoral Conference of the Southeastern Wisconsin District will be held, God willing, on June 22 and 23, 1959, at North Trinity Lutheran Church, 37th and Custer Streets, Milwaukee, Wis. Pastor Marcus Liesener. A communion service will be held at 10:00 a.m. on June 22, in which the First Vice-President of the District, Pastor Herman Cares, will deliver the sermon. Prof. Armin Schuetze will read an essay on "The Divinity of the Call."

Meals will be served by the ladies of North Trinity Congregation at nominal prices. All delegates to the conference are asked to announce themselves betimes to the local pastor, so that the ladies will know how many will have to be served.

All pastors, professors, and male teachers of the District are expected to attend the conference.

HEINRICH J. VOGEL, Secretary

WESTERN WISCONSIN

PASTORAL CONFERENCE

The Western Wisconsin District Pastoral Convention will be held June 17-18, 1959, at Northwestern College, Watertown, Wis.

Opening communion service Wednesday at 1:30 a.m. Pastor H. Backer, Winona, Minn., will preach the sermon.

Essays: "A Re-appraisal of Veterans' Organizations," Pastor Otto Heier (Wednesday p.m.), and "What Is 'Doctrine' According To Scripture and The Lutheran Confessions?" by Pastor Harold Wicke (Thursday a.m.). Arrangements are being made for a Union Committee report on Wednesday evening.

Reservations should be made with the Convention Committee, Northwestern College, for supper on Wednesday, lodging for Wednesday night, and breakfast and dinner on Thursday.

E. G. TOEPEL, Secretary

CHANGE OF ADDRESS

Pastors

Kruschel, Herbert, 15221 El Rio Drive, Butler, Wis.

(Corrected Address)

Schumann, W. A., 1100 N. Maple St., Watertown, S. Dak.

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