

THE NORTHWESTERN Lutheran

February 14, 1960
Volume 47, Number 4



BRIEFS

by the Editor

NO ORDINARY SUCCESS STORY is the one told in "News From Our Missions." But it is an eloquent story. It tells of the unflagging zeal and the unflinching devotion of pastor and people — all in the interest of the Gospel. It will do us all good to take this trip to Winnett, Montana.

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IT IS FOR OUR COMFORT that God has given us the Scripture truths concerning our election. But many do not get this comfort because they do not know enough about this doctrine. Sometimes we deprive ourselves of God's assurance by giving reason too much play. Professor Armin Schuetze helps us both to understand our election better and to avoid the wrong conclusions which reason always wants to draw, when we consider our election. Read his contribution in this issue on page 56.

* * * *

WE BELIEVE IT IS NOT NECESSARY to point out the significance of every fact and development reported in these pages. Take something that is reported in each of the

three contributions to "Direct From the Districts" in this issue. We refer to the number of pastoral vacancies. We leave it to you, the Christian reader with a heart for the Savior's Word and work, to draw the God-pleasing conclusion from the facts reported.

* * * *

An interesting news item comes out of New York City. There Dr. John J. Theobald, superintendent of public schools, announced that the schools would close for the Jewish holy days, Rosh Hashonah (New Year) and Yom Kippur (the Day of Atonement). Statistics show the reason for this ruling. Of the 950,000 students about one third are Jewish; 18,000 of the 40,000 teachers also are Jewish.

* * * *

"STURDY SYNOD" was the title of an editorial which recently appeared in *The Milwaukee Sentinel*. We feel that our readers outside the Milwaukee area will be interested in reading it. We therefore reprint it in full.

"The establishment here of the Wisconsin Evangelical Lutheran

Synod headquarters, with President Oscar J. Naumann, seems to add one more rock of stability to Milwaukee.

"We need not expect from this religious leader frequent comment on civil or social issues. President Naumann and the synod believe the church and state and/or politics should remain separated.

"What we may expect from President Naumann and the other synod leaders is a strong disposition to guard the freedom of conscience. Wisconsin Synod Lutheranism hews to a strict doctrinal line, but the synod would defend with its life your right to disagree. The 350,000 Wisconsin Synod Lutherans in the nation cling to the synod simply because 350,000 consciences decree it's just and right.

"President Naumann, Vice President Habeck of Bethesda Church here, President Lawrenz of the Thiensville Seminary and the other synod leaders symbolize a certain spiritual independence, able to withstand the pressures of conformity and the temptation to grow strong through numbers. We need more leaders who refuse to run along with the pack but hold this wholesome, if often unfathomable, independence."

We need not agree with everything stated in the editorial to appreciate it. It is refreshing to read a piece by a writer who has made a genuine effort to understand us and, as a result of this effort, has come to respect what we stand for, though some of it to him remains "unfathomable."

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

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THE COVER — St. John's Ev. Lutheran Church, Rural Goodhue, Minnesota; F. G. Kosanke, pastor.

Editorials

**Pontius Pilate
And Others** In the Apostles'
Creed, as in the
Nicene Creed, only

two ordinary human beings are mentioned — the Virgin Mary and Pontius Pilate. The Creed has made this obscure Roman governor's name familiar to every Christian child. Such is the fame of infamy.

If Pontius Pilate had not presided over the trial of Jesus, his name would have been buried in almost total obscurity. Caesar Augustus and Herod were much more prominent figures in world history than Pontius Pilate, but Pilate's name is more generally known than that of the great Roman Emperor. But it is just such obscure persons as Pontius Pilate who serve a useful purpose in the Church's defense against the attacks of unbelievers. The Bible frequently mentions, in the most casual way, such obscure persons as Cyrenius, a governor of Syria, and Gallio, governor of Achaia in Greece and the little-known brother of the well-known philosopher Seneca. So also there is often casual mention of places and events that are seemingly unimportant in themselves but that have played a useful part in the defense against attacks on the Bible.

When such obscure persons, places, or events are mentioned, both opponents and defenders of the Bible begin to search for them in ancient records, or begin digging in the soil for evidences of them. The opponents do it in the hope that they will catch Scripture as the Scribes sought to catch Jesus in a false statement; the defenders, in the hope of presenting the world with yet another proof of the accuracy of the Scriptural accounts.

The facts about Cyrenius and Gallio are found in Roman records; the "conduit of the upper pool" that is mentioned as a meeting place in II Kings 18:17 was identified after it had long remained hidden; the walls of Beth-shan on which the Philistines fastened the headless body of King Saul have been brought to light. And so discovery after discovery has lent support to the statements made in Scripture about men and places and events that perhaps would never again have been thought of if Scripture had not mentioned them. Unbelievers have hoped in vain to uncover some geographical or historical fact that would discredit the Bible.

Crumbling parchments, broken pieces of pottery with inscriptions scratched into them, names and stories engraved on stones have become mute testimonies of the truth of Scripture. The Christian does not need such testimonials, but he is nonetheless thankful for them. It is not just accident that the Bible mentioned some of these out-of-the-way persons and places. They serve to stop the mouth of the unbeliever. The time will come when all such mouths will be stopped and when every tongue will be forced to confess that Jesus Christ is Lord; but some are being stopped here and now by ancient scrolls and parchments and broken pieces of pottery.

Welcome as such mute testimonials are to the Christian, they yet are not the ground on which he builds his faith and hope. He takes his stand with Peter, who, when many turned their backs on Jesus, said: "Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." E. E. KOWALKE

The Hidden Blessings Of Christians

The blessings of Christians are largely hidden from the world.

The Apostle John writes: "The world knoweth us not, because it knew him not." The world does not know God. The world speaks of God in vague and indefinite terms. It has all sorts of conceptions of God. It overlooks the outstanding thing about God. It completely ignores the fact that the greatest thing God ever did was to redeem lost sinners with the blood of His own Son. The world does not appreciate that at all.

And if the world does not know God, how can it be expected to know what a blessed privilege is ours that we should be called the sons of God? It sees nothing exceptional in those of whom St. Paul writes: "Ye are all the children of God by faith in Christ Jesus." Believers have no more money than unbelievers, no finer clothes, no finer cars or furniture. They have just as many troubles, if anything, more of them. Why then get so excited about it? But by adopting us as His children God made us the most privileged people in the world. All our sins have been forgiven for Jesus' sake and we have a heavenly Father who looks after us and makes all things work together for our good. What more can we want and what more can we ask!

But He has something more in store for us. If we are children, then we are heirs, heirs of God and joint heirs with Christ.

What lies on the other side of the grave is still largely an unexplored region even for us Christians. "Now are we the sons of God, and it doth not yet appear what we shall be," the Apostle tells us. We are still living behind a heavy curtain, of which God has drawn aside only a small corner. We cannot look into heaven and see it in all its glory. At the best we have only a very dim picture of it. It is still so dim and something so intangible that liberals describe those who look toward heaven as "looking for pie in the sky." They feel that it is a waste of time, especially when there are so many important things to do here on earth.

They want something more tangible and substantial than we know about heaven. But God has not seen fit to give us a full description of heaven in advance. And purposely so. He wants us to trust Him that He has something wonderful in store for us just as a little child trusts the promise of its parents that it will receive a fine birthday present though it does not yet know just what it will be. We must remember that now we know only in part and that Christianity is in its very nature a walking not by sight but by faith. If we trust our Lord for that, we shall not be disappointed when the great Day dawns.

IM. P. FREY

Studies in God's Word: Is God Unfair?

"When they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? (Matthew 20:9-15).

"I've been a church member all my life. My family helped organize this church. We helped keep it going during the Depression. We have served on its boards and committees and have spent many hours working for this church. Some people have lived in this town all their lives and have never come to church except for a wedding or a funeral. One of these thought he was dying a while ago and called for our pastor. The pastor went to see him, and now the man is becoming a member of our church. He's to be considered just as good as the rest of us who have been members all our lives. I ask you, 'Is that fair?'"

It is not hard to understand the feelings of a person who expresses himself in this way. We are used to the idea of hourly wages. If a person works one hour, he receives one hour's pay. If he works one hundred hours, he receives one hundred hours' pay. It is quite natural to carry this kind of thinking over into the matter of our church life and our service to God in our church. Jesus knew our

minds would work in this way. He has given us the parable of the Laborers in the Vineyard to help us straighten out our thinking.

THE PARABLE

In the parable a man owned a vineyard. He went out early in the morning and hired men to work for him. They agreed to a definite wage for the day. Three hours later he went out and hired additional men to work for him. No wage scale was set; he merely promised to pay a fair wage. Again at noon and in the middle of the afternoon he hired men to work for him, offering to pay what was fair. One hour before quitting time he hired additional men, again promising only that he would give them a fair wage.

At the end of the day the employer instructed his paymaster to give the workers their wages. He began with those who had worked one hour and paid them a day's wages. He called those who had worked three hours, six hours, and nine hours and paid them the same. The men who had worked all day became interested. If those who had worked only one hour received a full day's wage, they might well expect to receive more. When the time came they received just what they had been promised, one day's pay. They complained to their employer. Their employer told them, "I haven't wronged you. We agreed on a fair wage scale and I have paid you that scale. Are you jealous because I have been good to these others?"

NOT UNFAIR TO YOU

Some people become Christians and active church workers early in life. Others become Christians at various times of their lives and have varying opportunities for service. Still others, like the thief on the cross, become Christians only a few hours before their death, having very little opportunity to perform any service for Jesus. If you have been a lifelong church member and church worker, God is not being unfair to you when

He offers salvation to a dying man. When you add up all you have done for Jesus and His Church and balance this against God's gifts to you in this life and the next, you can't say God has struck a hard bargain. You belong to God because He has created you, redeemed you, sanctified you. If you have served Him all your life, you still have not done anything to earn a place in heaven. Heaven remains God's reward of grace, God's gift to you. If you will think of yourself and your relationship to God, you will have to admit that God has not been unfair to you. In giving you eternal life, He has shown love and grace to one who was completely undeserving.

DON'T ENVY OTHERS

We ought not complain when God gives eternal life to someone who has been a Christian only a few hours of his life. The owner of the vineyard expresses a truth when he says, "Is it not lawful for me to do what I will with mine own?" If you own something, you will have the right to give it to any person you choose. I have no right to tell you, "You should have given it to someone else." So God is operating on this fair principle when He gives salvation where He wills, even to the lifelong scoffer. Do not complain that God is too good. If He were not that good, you would not have a chance yourself.

We should like to add a truth not taught in this parable but plainly taught elsewhere in the Bible. If you have been a lifelong church worker, you ought not find this cause for complaint but rather cause for rejoicing. A life spent serving Jesus is not a wasted life. A person happily married does not complain that God has permitted this marriage to last all of fifty years. Similarly, the Christian who finds joy in serving Jesus does not complain that this service has lasted so long; rather he rejoices that he became a Christian early in life so that he was permitted to serve his God so much longer.

JOHN SCHAADT

II

Since Auricular Confession before the priest and a detailed enumeration of all sins together with their accompanying circumstances is not demanded by God, and since works of satisfaction imposed on the penitent by the priest as his judge are contrary to God's Word, some people began to despise private confession and private absolution as being dispensable. Private confession fell into disuse. The idea spread that private confession served no further purpose than, at best, to give the troubled sinner an opportunity to unburden his heart. It was not recognized that the word of absolution spoken by the pastor, or some other fellow Christian, had any special value. It was forgotten that the word of absolution is not the pastor's personal word, that it is Christ's word, spoken by His command and carrying His promise.

The neglect of private confession, thus, was in line with an error propagated by a group of over-zealous people in Luther's day, whom he called enthusiasts. To their error Luther therefore now devotes a few paragraphs.

- 3) *And in these things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one except through or with the preceding outward Word.*

NOTES

In our day there is the Society of Friends, commonly known as Quakers, who call themselves the Children of Light. This society was founded by George Fox (1624-1690). They believe in "the soul's immediate communion with God." They say "that God communicates with every spirit He has made; that He never leaves Himself without a witness in the heart of man; and that the measure of light thus given increases by obedience." The Quakers thus stress an "inner light." They reject the light of the Scriptures. "Scripture cannot be considered the principal ground of all truth, for the Spirit is the first and principal leader." They "refrain from attributing to the Scriptures themselves saving power, infallible guidance, and authoritative finality." Naturally they reject also the Sacraments. "Since God was to be apprehended directly, there was no need of water baptism, which could at best be but a symbol of a great reality."

Although George Fox lived more than one hundred years after Luther, his error about the "inner light" was rampant already during the days of the Reformation and caused Luther much trouble. There were the "enthusiasts," who expected the Holy Spirit to enter directly into their hearts. They spoke very much about the Holy Ghost, so that Luther once remarked that one could get the impression as though they had at least seven Holy Ghosts with them. Their trouble was that they, as Luther expressed it, tore away the ladder on

which the Holy Spirit descends to us, namely the Word of God. They rejected the Word and the Sacraments as useless, and expected the Holy Spirit to come to us directly.

Against this error Luther declares emphatically that "God grants His Spirit or grace to no one except through or with the preceding outward Word."

This is in agreement with the Scriptures. The Galatians had received the gift of the Holy Spirit. So Paul asks them the pointed question: "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2; he repeats the question in v. 5). Baptism is the Holy Ghost's "washing of regeneration" (Titus 3:5). Jesus combined water and Spirit when He said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). And about the Word and the Spirit He said: "The words that I speak unto you, they are spirit, and they are life" (John 6:63).

Let no one despise the word of private absolution. Being spoken in Christ's name, it is filled with the Spirit and with power.

In the continuation Luther states this as his purpose in stressing the importance of the Word.

- 3) *. . . in order that we may (thus) be protected against the enthusiasts, that is, spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture and the spoken Word, and explain and stretch it at their pleasure, as Muenzer did, and many still do at the present day, who wish to be keen judges between the Spirit and the letter, and yet know not what they say or declare.*

NOTES

Thomas Muenzer was a very gifted man and untiringly active. He was a little younger than Luther, having been born about 1489. When Luther first met him he was favorably impressed, but Muenzer soon showed his true colors. He considered himself as a competitor of Luther. He stressed the immediate action of the Spirit and rejected the Word as the Spirit's vehicle and instrument. Wherever he went he incited the people against the clergy and against the constituted government. He became one of the leaders in the Peasants' War. On May 15, 1525, his troop of peasants, poorly armed on a badly chosen battlefield, was completely routed. Muenzer fled and hid himself, but was captured and executed.

Luther, in the text above, complains that Muenzer and many others "stretch" and twist the Scriptures "at their pleasure." On the one hand, they reject the Scriptures as an unsuitable vehicle for the Holy Spirit, and then, on the other, they abuse it in the most shameful way for their own purposes. — Luther will have more to say on this point in some of his following statements.

(To be continued)

J. P. MEYER

News FROM OUR Missions



Hardships and Progress at Winnett, Montana

HOMESTEADING DAYS

In the homestead days at the start of the century, settlers started to find their way to Montana, and shortly before the first world war Petroleum County became heavily populated with homesteads on most 160-acre areas. Farming was tried by these early settlers, and at the first it proved successful. However, soon the moisture which had accumulated in the soil over the years was used up; droughts came, and homesteaders were forced to leave or starve. Only the stauncher and stronger remained. The county which at one time had eight post offices and villages, gradually became more and more sparsely populated. Finally only Winnett, a village located on a creek in the center of the county, remained.

OIL BOOM

In the late 20's oil was discovered at Cat Creek. An oil boom followed and Winnett again became a thriving city of 4000 people, boasting four hotels, three lumber yards, two banks and many other frontier stores. However, after the wells were drilled and were producing, the drillers and their families moved on. With their departure, the town of Winnett again receded to its original size of about 300 population.

BEGINNINGS UNDER ROUGH CONDITIONS

During these years religion and the Word of God very slowly began to exert its influence. The community was first served by a community church with a nondenominational minister. Starting in about 1933-34, Pastor Walter Leege began serving Lutheran families in the community, coming from Roundup, a distance of 50 miles, on a bicycle, over dirt and often muddy roads to baptize children, perform marriages, and ad-

minister the Word and Sacraments to Christians in their homes. Often he would stay at one home for a week, instructing and confirming whole families.

In 1945 he began to hold services once a month in the high-school gymnasium. In 1951, Pastor Leege left his parish at Roundup to answer the call of the Lord to serve these little missions full-time. They included Ryegate, Lavina, Sand Springs, Melstone, Grass Range, and Winnett, Montana. He moved to Winnett, and the congregation organized and incorporated. Services were still held in the gymnasium. A parsonage was built by moving into town an old homesteader's house that was being used as a sheep barn. The work was entirely done by Pastor Leege and his little flock of followers.

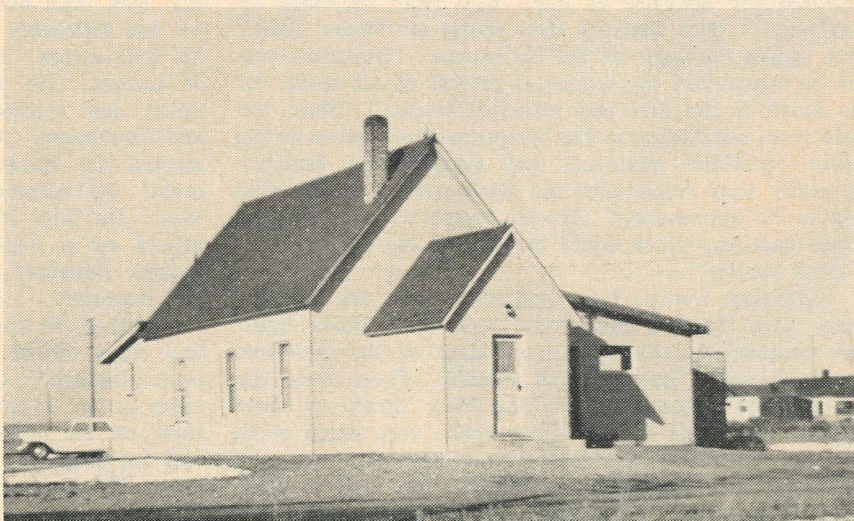
Soon the desire to have a church building grew. A small old building that had been used as a church near Vananda, Montana, was purchased for \$100.00. The building was moved some 110 miles to its present site. To keep the building from falling apart, the members had to place

steel rods from one side to the other to hold them together. The pulpit and altar were built by Pastor Leege; hymnbooks were also made by him by mimeographing 25 hymns and stapling them together into a folder; and old discarded school desks took the place of pews.

In 1956, Pastor Leege became ill and because of his health had to stop his work in the ministry. From then until in the summer of 1958 with the arrival of the present pastor from our seminary in Thiensville, the congregation was vacant but was served by a vacancy pastor, N. Meier from Billings, Montana, 100 miles away.

REMODELING AND DEDICATION

In the fall of 1958, the congregation felt the need for expanding its church building. The church was lengthened to make it a 22'x44' building. Also, an addition was added to the side of the church. It is separated from the church by accordion doors and can handle overflow crowds. It can be used for the Sunday school, teen league, confirmation classes, and Ladies Aid. The addition valued at



Remodeled Church at Winnett, Montana

\$4,000 cost the congregation about half that amount, since a great deal of material and all of the labor was donated. At the same time a new oak floor was laid in the church, the church was repainted inside and re-roofed and re-sided on the outside. The old hymn pamphlets are now replaced with 50 Lutheran hymnals, and the school desks have been replaced with folding seats.

On November 29, 1959, the Rev. Walter Leege delivered the sermon at the rededication of this building to the Lord.

THE PRESENT SITUATION

The present membership of the congregation is 44 communicants and 78 baptized souls. To give you a picture of how concerned these members are to hear the Word of God might be brought out by these examples. Several parents with five or six children will travel over muddy roads a distance of 30 miles to get to serv-

ices in a pickup truck. The roads often are impassable to automobile traffic, and often when the pickup trucks are used, tire chains must be used all the time. Getting stuck on the way to church once or even twice a Sunday is not unusual. The present pastor has seen members come to town for church early on a Sunday morning while the frost still makes a crust on the muddy ground and wait one to two hours for our church service to begin; and then the people have to wait until it freezes again in the evening to get back home.

Prospects for growth are good, even though there are only 1100 people in the area, with about half of them unenthusiastically affiliated with one of the other churches. Our communicant membership would be greatly enlarged if many of our regular attenders at our services could be led to see the evils of the many lodges and fraternal organizations that also plague Winnett. In-

roads are being made into these groups and with the conversion of some of their leaders, others may follow like sheep, thirsty for the true knowledge of the Word of God.

GRATEFUL TO THE SYNOD

The possibility of becoming self-supporting in the future is always a concern of all of us. We realize the wonderful gift from Synod that we have the Word of God, and it is the almost constant wish that money which is given to us to help support our pastor could be given to another community like ours. Through this letter, it would like to thank all the members of Synod who are making it possible that the true Word of God is being presented to us.

The pastor also serves a congregation in Melstone, Montana, 80 miles away, and another congregation in Sand Springs, Montana, 50 miles away.

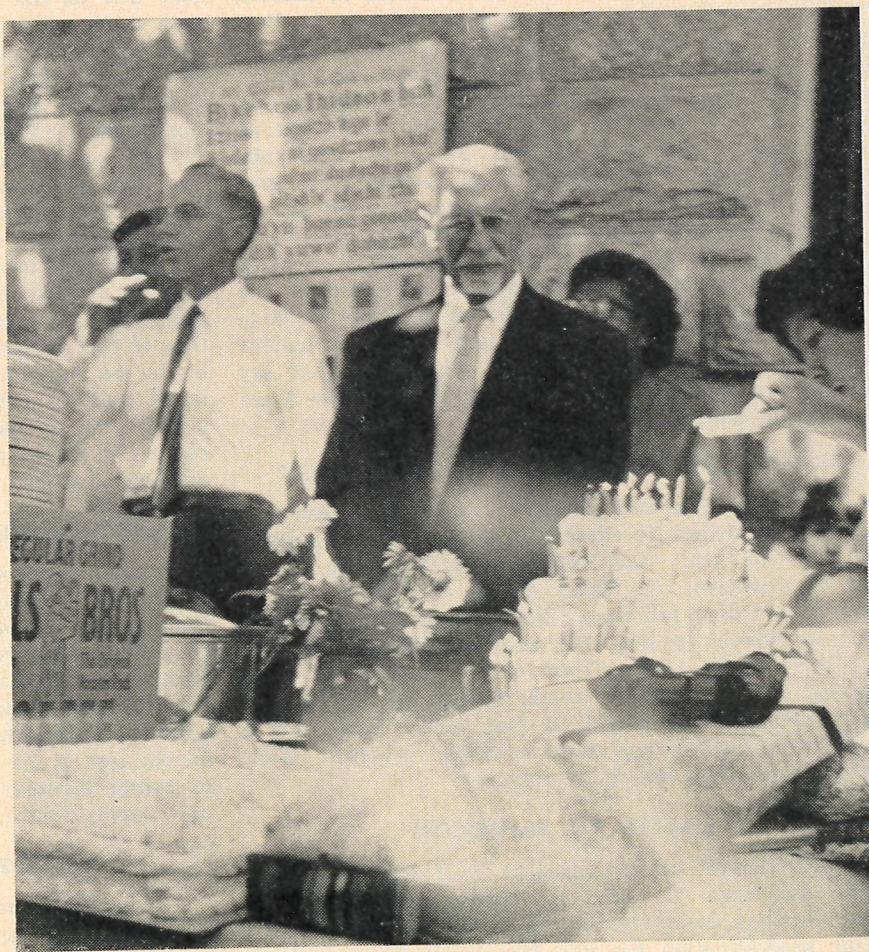
DAVID D. ZIETLOW

Mission Festival and 92nd Birthday Anniversary

October 25, 1959, was the day of a happy celebration and thanksgiving at San Carlos, Arizona. Grace Lutheran Congregation celebrated its first annual mission festival with two worship services. Pastor C. E. Found of Redeemer Lutheran Church, Phoenix, chairman of the East Fork Lutheran Nursery Board, preached a soul-stirring mission festival sermon in the morning to a filled church. Pastor R. H. Zimmermann of Grace Church, Glendale, field secretary of the Lutheran Apache Indian Missions, preached an edifying sermon in the evening in recognition and appreciation of Dr. Francis Uplegger's 70 years in the ministry of preaching the Gospel, of which 40 years were spent in Apacheland, half of them as superintendent of the Lutheran Indian Mission. The thank-offering in support of the Church's mission work was \$82.50.

The congregation made a special celebration of Pastor F. Uplegger's 92nd birthday anniversary on this day, though it actually occurs on October 29, by contributing most generously to a big potluck dinner all kinds of plentiful food with a

(Continued on page 61)



At 92nd Birthday Anniversary for Dr. F. Uplegger.
Priscilla Hoffmann is lighting 92 candles.



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: What do the Scriptures tell me about my election?

The other day a letter arrived asking a number of questions about election or predestination. The Bible refers to our election quite frequently. Yet it is something not too well understood because we so often want to apply our human reason to it and try to go beyond what God reveals to us about it. Let us ask this question: What do the Scriptures tell me about my election?

WHO CAN ASK: WHAT OF MY ELECTION?

Before we proceed to the answer, it will be well to find out who can ask that question in that personal way. Who is it that can apply all that Scripture says about election to himself? Who will speak of "my election"? In his letter to the Colossians St. Paul writes: "Put on therefore, as the *elect of God*, holy and beloved, bowels of mercies" (3:12). So the Christians at Colosse, "the saints and faithful brethren in Christ," as St. Paul addresses them, are called the elect. St. Peter, addressing a letter to the Christians throughout Asia Minor, calls them "*elect according to the foreknowledge of God the Father*" (I Pet. 1:2) and later tells them, "But ye are a chosen generation" (I Pet. 2:9). St. Paul tells the Thessalonian Christians that he is bound "to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation" (II Thess. 2:13). Let this suffice to show that the Christians are addressed in Scripture as the elect. Those who believe in Christ are to apply to themselves whatever is said about election. You who believe in Christ can ask this question: What does God say about my election? You are to apply to yourselves these comforting truths.

"BEFORE THE FOUNDATION OF THE WORLD"

God tells you that already in eternity before this world was created He chose you, personally and individually, as His own. "God hath *from the beginning* chosen you to salvation" (II Thess. 2:13). "According as he hath chosen us in him *before the foundation of the world*, that we should be holy and without blame before him in love" (Eph. 1:4). Think of it! Before we were formed in our mother's womb, before we had opened our eyes upon this world, in fact, before there was a world, God knew us and chose us as His very own. What deep concern God has shown for us!

CHOSEN TO SALVATION

This election of God concerns itself with your salvation. Ephesians 1:5 tells us: "Having predestinated us *unto the adoption of children* by Jesus Christ to himself." Your predestination has had this result that you have been adopted as a child of God. "God hath from the beginning chosen you *to salvation* through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

"As many as were ordained *to eternal life* believed" (Acts 13:48). So God's election is the cause that you came to faith through the Gospel, that through belief of the truth you have salvation. What a loving, merciful God we have, that He, even in eternity, should choose us that we should be brought to faith by the Gospel, that we should continue in that faith until finally through Christ we shall also enter in upon eternal life in heaven. As a Christian you can assure yourself of this loving concern on the part of God.

WHY? A WRONG ANSWER OF REASON

But why should God have chosen you? Here human reason wants to lead us astray. It wants to ask why God chose some rather than others. Reason may say that God in His omniscience knew everything that all men were going to do and on that basis chose some; that God must have seen that certain people were going to be better than others and so chose them. Or perhaps God saw that some would be more willing to accept the Gospel than others. But that is not what the Bible tells us, nor does God see fit to answer the above question of our human reason. However, God has revealed what moved Him to choose you. We read in II Timothy 1:9: "Who hath saved us, and called us with an holy calling, *not according to our works, but according to his own purpose and grace*, which was given us in Christ Jesus before the world began," and in Romans 11:5: "Even so then at this present time also there is a remnant according to the *election of grace*." So not our works, nothing in us, nothing God saw in us, but His grace and mercy moved Him to choose us, that grace and mercy that centers in Christ and His redemptive work. It was an election of grace.

ANOTHER WRONG CONCLUSION OF REASON

In this connection we refer to another false conclusion which human reason wants to make in regard to election. If God out of pure grace has chosen some to eternal salvation, reason wants to conclude that then God must have chosen the others unto damnation. But Scripture does not say that. Damnation is the result of man's unbelief, is entirely man's fault. The reason Jesus gives for the loss of the people of Jerusalem whom He wanted to gather together to Himself is this: "And ye would not" (Matt. 23:37).

AN ASSURANCE FOR THE ELECT

Jesus has something else to tell us about the elect. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, *if it were possible*, they shall deceive the very elect" (Matt. 24:24). Concerning those whom the Father has
(Continued on page 61)

A New Place to Worship

Sturgis, South Dakota

It is very seldom that a congregation has the opportunity and privilege of dedicating two places of worship in less than 15 months. Such has been the case with Trinity Lutheran Church, Sturgis, South Dakota. October 11, 1959, was the day when the congregation dedicated its second house of worship to the glory of the Triune God. One afternoon service was held. Many friends from the Rapid City area joined in the service. The Rev. Robert Wendland, Bison, South Dakota, delivered the sermon.

The church, purchased through a C.E.F. loan, is not new. It had been used by an ELC congregation, which outgrew the building and is now in the process of building a new one. The purchase price was \$1500. This included all the furnishings. After the church was bought, it was moved to the congregation's property. The property is located in the southeastern part of Sturgis, in a new housing area. The church is of frame construction, with a full basement. The overall measurements are 32 feet by 56 feet. The complete cost of the church totals \$8,341.84. The seating capacity is approximately 150.

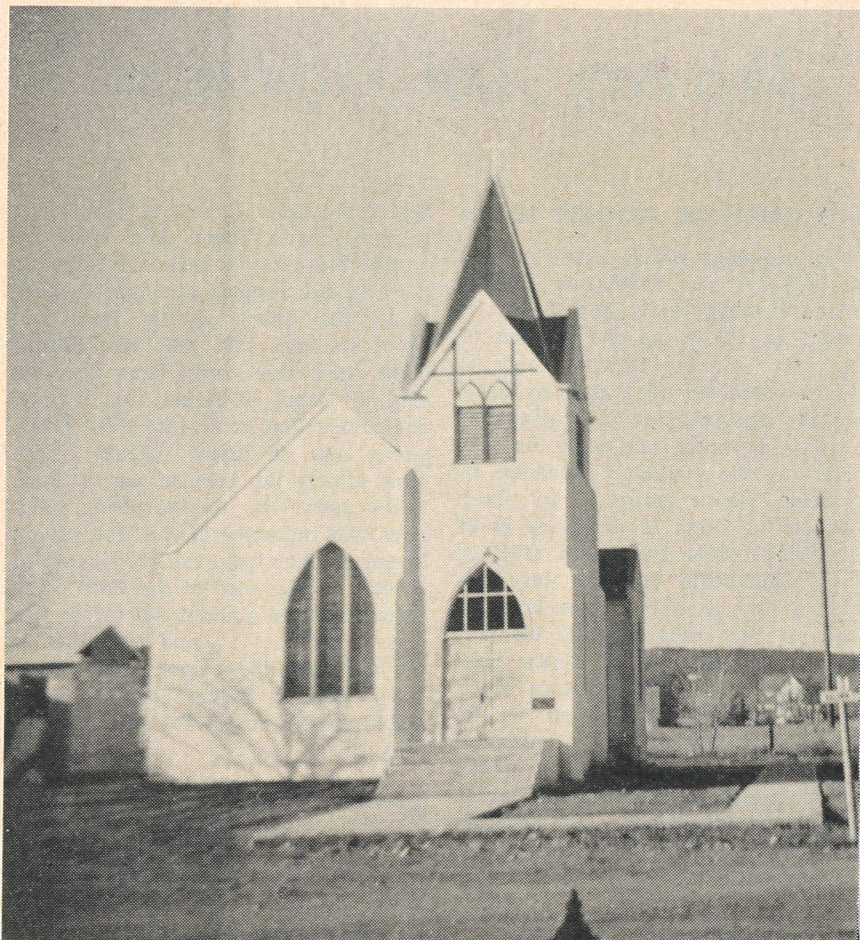
The mission at Sturgis was organized in fall of 1940. Its growth up to date totals 33 communicant members and 66 souls. There are 34 children enrolled in the Sunday school.

Members of the congregation donated many hours of labor to paint both the outside and inside of the church. In addition to the painting that was done, the floor was sanded and redone, and all the woodwork washed and varnished.

The former chapel is now being converted into a parsonage. Work should be completed in a few months.

The pastor and members of Trinity Lutheran Church are thankful to the people throughout Synod, who by their C.E.F. contributions make such buildings possible. May the Lord bless the work of this congregation to the saving of many souls!

GEORGE ROTHE



Trinity Ev. Lutheran Church, Sturgis, South Dakota

Moving to California?

The Arizona-California Mission Board wishes to remind our pastors to forward the names of members who are moving to

California to the nearest Wisconsin Synod pastor, or to the secretary of the Mission Board, Paul Heyn, at 250 E. Grove, Pomona, California.



Interior view of Our Savior Ev. Lutheran Church, Pomona, California
(NOTE: This picture arrived too late to be printed with the article in the November 22, 1959, issue.)

Prophecy And Fulfillment

The Nature of Prophecy

ONE THING WE CANNOT LEARN

The prophecy which a man of God has uttered is a revelation coming to him through God's Holy Spirit; it is real and true, not the product of his own human activity, and it stands so entirely in a class by itself that the ultimate nature of prophecy is not something that could be subjected to the ordinary processes of scientific investigation. In fact, whether we think of prophecy as of something proceeding from God or as of something entering into the soul of the prophet, there remains about it that unfathomable element that is the Miracle of God's Self-Disclosure to man, the mystery which must forever remain closed to the scrutiny of our human minds and processes of thought, but in which we as believing children of the Father in heaven will rejoice. In speaking to us through His chosen vessels, He has opened His heart to us.

MUCH THAT WE MAY LEARN

While we realize that God's inspiration of His spokesmen and of their words is something in a class by itself in human experience and therefore not capable of learned explanations as other problems may be, there is still much that we may learn about the nature of prophecy from the words of Scripture itself.

GOD SPOKE IN DIFFERENT WAYS

The first assumption we shall have to guard against is the one that God's communication of His thoughts to men always occurred in the same way. It is rather as the writer to the Hebrews said: "God . . . at sundry times and in divers manners spake in time past unto the fathers by the prophets . . ." (Heb. 1:1).

THE COMPLETE SWAY OF THE SPIRIT

But though the times and the manners have varied, God's communication to His prophets occurred when His Holy Spirit "came upon," "fell upon," or "seized upon" the person of the prophet. After Samuel had anointed Saul, the prophet said to him: "And the Spirit of the Lord

will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (I Sam. 10:6). Ezekiel reports the matter thus: "And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O House of Israel: for I know the things that come into your mind, every one of them" (Ezek. 11:5). How utterly the prophet was at such times under the overpowering guidance and influence of the Holy Spirit becomes clear from the statements of Ezekiel: "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi . . . ; and the hand of the Lord was there upon him" (Ezek. 1:3). And of Isaiah: "For the Lord spake thus to me with a strong hand" (Isa. 8:11).

VARIED EFFECTS OF THE SPIRITS WORKING

The result of the working of God's Holy Spirit on the prophet was evident in a variety of ways. Naturally, the human spirit of the prophet was affected. To it was granted deeper insight; it was sanctified to God's purposes; it was elevated far above levels that were the customary ones for it. But the presence of the Holy Spirit was made known in another very important way also: divine revelation was granted to the prophet; God gave him the ability to speak truths that would otherwise have remained unknown to him. This truth is clearly set forth in such passages as we now cite. Zechariah 7:12: "The words which the Lord of hosts hath sent in his spirit by the former prophets"; Nehemiah 9:30: "Yet many years didst thou (Lord) forbear them, and testifiedst against them by thy spirit in thy prophets"; II Samuel 23:2 (the last words of David): "The Spirit of the Lord spake by me, and his word was in my tongue."

Even though the prophets may have realized that they had been set aside by the Lord for His work from their birth on (Jer. 1:4, 5), still, when He made them His messengers to the entire nation, He called them as the special instruments to work His will.

RELUCTANT PROPHETS

When the prophets were called to their divinely appointed task, they too often raised objections or sought ways to escape the burdensome duties to be laid upon them. Amos protested that he was utterly unfit from the professional standpoint to carry on a prophet's work (Amos 7:14); Jeremiah thought he was too young (Jer. 1:6); Moses pleaded his own personal insignificance as the reason why he should not be given the task of standing before Pharaoh and delivering the Children of Israel out of their Egyptian slavery (Exod. 3:11); Jonah, when called to go to preach to Nineveh, tried to flee from the presence of the Lord in just the opposite direction (Jonah 1:1-3).

PROPHETS CHOSEN BY GOD

The prophets, accordingly, did not hold an office of their own design or choosing. It was one given to them by God in a manner that varied from case to case but that suited His own gracious purposes, so that the fellowship between God and His people might remain a living and healthy one, and that His people might ever be led from one stage of religious and spiritual knowledge and insight to the next higher one.

How completely God kept the initiative in all things pertaining to the prophets and their activity may be seen also from this: prophets might be called when young or old, or from any condition or station in life. Ezekiel was a priest, Amos a herdsman and gatherer of sycamore fruit. There were prophets and prophetesses. The people might select a king, as they chose Saul (I Sam. 10:21), but the selection of a particular prophet was entirely the Lord's doing. In one case only (I Kings 16:1; II Chron. 19:2) do we find it mentioned that both father (Hanani) and son (Jehu) in the same family are called as prophets.

NO SPECIAL TRAINING PRESCRIBED

It stood in the very nature of things that a special course of study or training was not prescribed for the

Lord's prophets. God might call men of learning and training, like Isaiah and Moses, or men who came from the "schools of the prophets"; He might select a shepherd-boy, like David; or His choice might fall on Amos, the herdsman.

NOT LIKE "PROPHETS" OF PAGAN PEOPLES

From the various words and incidents in Scripture that we have glanced at, we can see that the prophets of God were something entirely different from the necromancers, the seers, the "wise men," the "prophets," and diviners of pagan

peoples, who pretend that they are gaining an insight into the mind and heart of *God* by paying attention to certain *things*, whether these may be within the spirit of man, like his dreams, or something in the material world, like the flight of birds or the arrangement of the entrails of an animal offered in sacrifice.

PROPHECY NOT THE RESULT OF MAN'S SEARCH FOR GOD

But also, what the true prophets of God did, by His power and under His direction and guidance, was likewise something quite different from what the modern brand of unbelief

would like to make of prophecy. To the modern "neo-orthodox" theologian, who in spite of his fine-sounding words still rejects the idea of divinely inspired men as Scripture itself speaks of them, revelation came to the prophets not because God sought them out, but because they were seeking out God. By this approach, modern unbelieving "theology" makes of both prophecy and inspiration just the opposite of what we on the basis of Scripture believe, and as a Synod last summer confessed, them to be.

FREDERIC E. BLUME

"Strictly Lutheran"

Our Apaches are adept at discerning peculiarities and characteristics in newcomers and naming them accordingly. To give an example: the Superintendent of our Reservation at the time of my arrival out here was named "Wrinklebrow," in Apache. His successor, who was the first official to own a car in these parts, became "Wheels-going-round." A woman Government employee who had lived forty years too early for enhancing her beauty with Dr. Fakers Skin Cream Lotion (with lanolin), never lived down the name "Turkey-neck."

A fourth nickname requires a brief explanation: We have out here a long-necked, long-legged, and long-tailed bird called the road runner, as it seems to delight in dashing across the highway just ahead of passing cars or trying to outrun them. I cannot refrain from adding, for reasons that will presently become apparent, that it is classified as a member of the cuckoo family.

Of late years we have had among us a species of homo sapiens who call themselves "Members of the Church of Jesus Christ of Latter Day Saints." However, their proselyting perambulations (in pairs from camp to camp, day after day), soon led our Apaches to reclassify them more briefly as "road runners."

"They come to us," our Apaches say, "with the Bible under their arm and the Book of Mormon in their hand! We let them know that they are not welcome because we are Lutherans. But they keep on coming

anyway. When we lock our doors they keep on pounding on them, especially when they see smoke coming out of our chimneys, for then they know that we are at home. Often we sneak out of the back door and hide in the brush."

One of our Apache women finally stopped their unwelcome visits, no, not by setting a bear trap in the dust, but by a more subtle method and one just as effective, as it turned out, and equally painful to their pride. Helen painted the words "Strictly Lutheran" on a placard and hung it above the outer door. The "road runners" came, looked, saw the sign and read, about-faced and never came again.

But suppose that the "road runners" had returned, cornered Helen, and asked what she implied with the term "Strictly Lutheran." What then? Of one thing I am sure: she would not have entered into an argument with them, as one is often tempted to do. She knows the Gospel well, as did her father before her. She also knows that Jesus asks us "to confess Him before men," not *argue* about Him. I am sure she would have made an unassailable confession of faith, reminded them of what Jesus says about false prophets in Matthew 24, and then pointed to the way out through the door.

But, dear reader, what will you do if some day two "road runners" knock at your door (assuming that they have not already done so) and gain entrance? They can be sly and ingratiating and will try to get you on

the defense with sneaky arguments. What then?

Well, I know of a man who was so "Strictly Lutheran" that two arch "road runners," the Pope and the devil himself, could not get him into a corner. He wrote one sentence in particular that can still put those worthies to flight. Translated into English, it is considered the most beautiful sentence ever written. Everyone of its many phrases is drawn from the infallible Word of God. You committed it to memory when you were preparing for your confirmation, and pledged yourself ever to be guided by it as a "Strictly Lutheran." You need only to repeat it to any "road runners" and they will be on their way, for the gates of hell cannot prevail against it. This sentence is Luther's explanation to the Second Article. I hope you have not forgotten it. However, to spare you possible embarrassment, it follows herewith:

"I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord:

"Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death;

"That I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from death, lives and reigns to all eternity.

"This is most certainly true."

E. E. GUENTHER

Direct from the Districts

Dakota-Montana

YOUTH RALLY

About 30 of our young people in the eastern Montana area met at Terry recently for a two-day rally. The program included discussion of the topics: "Why Do We Live?" "God In a Confused World," and "The Bible and Your Job." For diversion the group made a trip to the Terry Scenic Badlands.

CONFERENCES

The Montana Circuit of the Western Conference met at Winnett on Friday, January 8, for the purpose of promoting Christian stewardship among their congregations. Thirty-four representatives were present. Following the showing of filmstrips ("Lord, What Wilt Thou Have Me Do?" and "Using God's Gifts"), group discussions were led by Pastor L. Wurster, who represents the District Board For Information and Stewardship in the circuit. The next meeting is scheduled for May 20, 1960, and will again be held in Winnett. The topic then: Evangelism.

PASTORAL CHANGES

Pastor John Brandt, formerly serving the Faith-Dupree, South Dakota, congregations, has accepted the call to Clear Lake-Hidewood, South Dakota, and was installed in these new charges on February 7.

PASTORAL SITUATION

The manpower shortage continues to be acute. Recognizing this, representatives of the Mound City, Zeeland, Glenham, and Mobridge congregations will meet soon to discuss the matter of a realignment of their field as a possible solution to the problem as it affects them. (Mound City has been calling, in vain, for over a year; Zeeland has been vacant since September, 1959.)

There are at present seven vacancies in the District. The following is a list that includes the name of the pastors who are serving them:

Western Conference:

Faith-Dupree: R. Wendland (Bison, South Dakota)

Valley City: F. Mutterer (Tappen, North Dakota)

Mound City: V. Weyland (NWLA, Mobridge)

Zeeland: E. O. Schulz (Hazelton, North Dakota)

Eastern Conference:

Estelline-Dempster: R. Zimmerman (Willow Lake, South Dakota) and V. Thierfelder (Goodwin, South Dakota)

Hendricks-Argo: G. Birkholz (Lake Benton, Minnesota) and W. Lindloff (Elkton, South Dakota)

South Shore-Germantown: Vicar R. Cox (South Shore, South Dakota)

V. THIERFELDER

Michigan

From the President's desk comes the information that the Michigan District has eight vacancies at the present time. Four of these are calling in conjunction with the Mission Board. They are Faith, of Dexter, Michigan, Grace, of Kenton, Ohio, St. Andrew's, of Toledo, Ohio, and Our Shepherd, of Warren, Michigan. The last of these joined the ranks of calling congregations when its pastor, the Rev. L. Rasch, followed a call to Arlington Avenue Lutheran, in Toledo, Ohio. The following self-supporting congregations are also calling pastors: Apostle's, of Toledo, Ohio, Grace, of Benton Harbor, Michigan, St. Paul's, of Mayville, Michigan, and New Salem, of Sebawaing, Michigan.

Emanuel Lutheran of Tawas City, Michigan, has just dedicated a new school building. A detailed report will undoubtedly appear elsewhere in *The Northwestern Lutheran*. Faith Lutheran, of Monroe, Michigan, has engaged an architect for designing a new church building. They are hoping to conduct groundbreaking ceremonies late in March or early in February.

Both the Rev. Orval Kreie, Belleville, Michigan, and the Rev. Walter C. Voss, Jenera, Ohio, were hospitalized recently. Both have been released from the hospitals. We pray for their complete recovery.

H. A. SCHULTZ

Minnesota

PASTORAL VACANCIES

Seven pastoral vacancies existed in the Minnesota District as of January

20. Included in this list were: Timothy of St. Louis Park, Minnesota; St. John's of St. Paul, Minnesota; Zion and Immanuel of Morgan-Eden, Minnesota; Trinity of Nicollet, Minnesota; Zion of Hutchinson, Minnesota; Our Redeemer and Grace of Wabasha, Minnesota, and Nelson, Wisconsin; and St. Andrew's of St. Paul Park, Minnesota. Surely we ought all sincerely to pray the Lord of the harvest that He would send forth more laborers into His harvest.

CALL ACCEPTED

Pastor Waldemar Hoyer of Sault Ste. Marie, Michigan, has now accepted the call to St. John's Lutheran Church at Sleepy Eye, Minnesota. He and his family will soon be moving to his new charge.

D. M. L. C.

This past month has again seen several of our DMLC professors attending special meetings throughout the Synod. Prof. V. Voecks and Prof. E. Sievert met with the representatives of the Board of Control for the new teachers' college in Milwaukee and the representatives of the Wisconsin Lutheran High School, Milwaukee, for the purpose of discussing matters relative to setting up a unified curriculum for this new school and DMLC. Prof. M. Albrecht attended a meeting of the committee on the revision of the "Lutheran Hymnal" which was held at River Forest, Illinois. Prof. R. Hoenecke attended a meeting in Milwaukee and another one in Chicago in connection with the present discussions on church union matters in the Synodical Conference. He is a member of the Commission on Doctrinal Matters.

Another meeting of the Planning Committee of the Synod, the architects, and the committees of the Board of Control of DMLC is scheduled at the College on February 3. The group will again discuss the DMLC building project. It is hoped that after this meeting the architects may be told to complete the final plans for the College's building program.

ANNIVERSARIES

On December 2, St. Peter's Congregation at Town Ellsworth observed the 40th anniversary in the ministry of Pastor Theo. Bauer. Pastors E. Kolander and J. Raabe, together with the officers of the congregation, spoke briefly at a short service held in his honor. A congratulatory letter from President Lenz was also read.

A. L. BARRY

Mission Festival and 92nd Birthday Anniversary

(Continued from page 55)

giant four-tier birthday cake with 92 candles on it. About 325 people enjoyed dinner and cake.

The arrangements, the bountiful dinner, the great cake, the flowers, were the result of special efforts of three women members. And it is right to give special recognition to them now with cordial thanks, namely, to Mrs. Gladys Randall, Mrs. Rose Polk, and Mrs. Pauline Mull, who gave most generously of their time and energy and acted as a committee on their own initiative, leading the congregation to show love and thanks to Pastor Francis Uplegger for his 40 years of service in the ministry of the Lord among them and wishing him God's further grace and blessing on his 92nd birthday.

Several Indian speakers expressed the thoughts and congratulations and good wishes of the congregation in short speeches immediately before the dinner. Among these were Charles Mull, Fergus Sneezy, Sampson Pechuli, Richard Johnson. Sincerely touched, Pastor Uplegger thanked them in a brief address. Many individual gifts and remembrances and cards of good wishes were given as further tokens of love.

To each and every one of the whole congregation, who so kindly and thoughtfully remembered Pastor Up-

legger, most cordial thanks are expressed herewith by himself, as also by his appreciative and thankful family, who were permitted to share in the joy. May the Lord richly bless everyone with His grace, loving-kindness, and merciful protection for the sake of our Lord Jesus Christ, in whose name such blessings can be truly enjoyed!

Bik'eh)go Ihidna-n bah
Izissgo-agolzivhgo le':
K'addi(di niv'gosdzann bika'
Isht'ih)godnt'ae ! da.dndni-go le';
N)dnae bitshiv' idjo/hi zhah
Dauwa'yu bae.na.gonodah
Dzav.dih' yuwe' dahazhi' !

All glory be to God on high,
Who hath our race befriended!
To us no harm shall now come nigh,
The strife at last is ended.
God showeth His good will to men,
And peace shall reign on earth again;
Oh, thank Him for His goodness!

A. M. U.

Fiftieth Anniversary Alma City, Minnesota

St. John's Lutheran Church of Alma City, Minnesota, was privileged to celebrate the fiftieth anniversary of its dedication on January 10, 1960. Members, former members, and friends who attended the two festival services numbered 635. Two former pastors preached, and pointed out many reasons why St. John's should praise and thank the Lord for 50 years of undeserved grace.

The guest speaker in the morning was the Rev. R. J. Palmer of Minneapolis. Another former pastor, M. J. Lenz, filling the pulpit in the afternoon, preached on Hebrews 13:8.

St. John's Church building was purchased from another religious denomination by one member in 1909. On January 10, 1910, it was dedicated as a Lutheran church in which Lutheran pastors should preach. Eleven

members called the first meeting for January 12, 1910, at which time it was organized. Today it numbers 323 souls, 230 communicants, 75 voting members. A Christian day school was begun in 1954 with 11 children. Today 22 children daily sit at the feet of Jesus in our school. Miss Kathryn Mueller is the present teacher.

St. John's has been served by the following pastors: M. Ploneit, 1910-1913; J. E. Schaefer, 1913-1920; G. Bradtke, 1920-1925; R. Polzin, 1925-1936; R. J. Palmer, 1936-1940; E. Schaller, 1940-1942; F. Precht, 1943-1944; M. J. Lenz, 1944-1948; E. E. Kolander, 1948-1957; E. Vomhof since July 1958.

May the God of all grace, who guided us during these 50 years, continue to guide St. John's in the future!

E. F. VOMHOF

Call for Nominations

Pursuant to repeated resolutions of the Wisconsin Evangelical Lutheran Synod and instructed by proper synodical officials, the Board of Regents of Michigan Lutheran Seminary herewith petitions the members of the Synod to nominate candidates for the eleventh professorship. Candidates are to be nominated who are qualified for the office of Dean of Students. In keeping with the original agreement, the Board has acceded to the request of the present Dean to be relieved of the office in favor of full-time teaching.

We ask that the following qualifications be kept in mind: experience in the parish ministry, interest in young people, the ability to counsel them, aptness to teach.

Nominations with pertinent information are to be in the hands of the secretary by March 5, 1960.

LESTER RING, Secretary
206 S. Alp Street
Bay City, Michigan

A Lantern to Our Footsteps

(Continued from page 56)

given Him, Jesus says: "Neither shall any man pluck them out of my hand" (John 10:28). He promises that He will keep His elect, preserve them in the faith in the midst of the trials and temptations which will at times be very severe. If they were not His elect, they would be deceived. But He will preserve us. What wonderful assurance He gives us!

THE RESPONSE OF FAITH TO GOD'S PROMISE

But will not this assurance make the Christian lazy and indifferent? Faith does not think that way. Faith rejoices in the wonderful love and grace and mercy of God as it is wondrously manifest in our election. This will move us to serve God with increasing zeal, to love Him with an ever deeper love, to attend to His every Word with greater devotion and earnestness.

A. SCHUETZE

A REQUEST FOR HYMNALS

Trinity Lutheran Church, a mission congregation at Bangor, Michigan, is in need of used hymnals. If your congregation has such hymnals to sell, please write to:

The Rev. Paul Hoenecke
206 Lincoln Avenue
Bangor, Michigan

REQUEST FROM LUTHER HIGH

We respectfully request the members of the Synod to suggest the names of people who are qualified to offer instruction on the high-school level in Latin, mathematics, and science. Please send the names to:

The Rev. Wayne Schmidt
Luther High School
Onalaska, Wisconsin

AVAILABLE FOR A MISSION

Trinity Evangelical Lutheran Church, Town Norton, Rollingstone, Minn., has the following antependia to be given a needy mission congregation: a plush pulpit antependium, 32 inches long by 16 inches wide, and a plush altar antependium, 86 inches long by 28 inches wide, all in violet color.

The Rev. Dr. Paul W. Spaude
Rollingstone, Minn.

PLEASE NOTE

USERS OF AUDIO-VISUAL MATERIALS A Request

When ordering audio-visual materials, please use the names of your church and pastor or the name of your school and principal on the order. This will help us keep our records accurate to serve you better. Thank you!

Notice

All requests for audio-visual materials should be sent to the address below, not to Northwestern Publishing House.

Announcement

Filmstrip projectors and filmstrip-slide projectors are available from educational audio-visual dealers. We will be happy to direct you to sources of supply for any equipment needs in the audio-visual line.

AUDIO-VISUAL AIDS COMMITTEE
Rev. Mentor Kujath, Chairman
3614 W. North Ave.
Milwaukee 8, Wis.

CALENDAR OF CONFERENCES

MILWAUKEE

JOINT TEACHERS' CONFERENCE

The Milwaukee Joint Teachers' Conference will be held Feb. 19, 1960, at Wisconsin Lutheran High School, 330 Glenview Ave. The conference will feature the following guest speakers:

Mr. W. Le Grand, vice-president of Roa's Films, will demonstrate and speak on "New Visual Aids in Science for Elementary Grades." Sectional meetings will provide an opportunity for discussion of this topic.

Prof. Armin Schuetze of Wisconsin Lutheran Seminary will present the topic "Our Christian Philosophy of Education Applied to School Administration."

A noon banquet will be held in honor of Eldor Handrich, principal of Bethlehem Lutheran School, and Wilbert Marten, music director of Pilgrim Lutheran School. These men have completed 25 years of service in the teaching ministry of the church.

Approximately 300 teachers of both Wisconsin and Missouri Synod Lutheran schools of Milwaukee will be in attendance.

R. C. VALLESKEY, Publicity

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 23, 1960, 9:00 a.m.
Place: St. John's Lutheran Church, Redwood Falls, Minn.; E. A. Birkholz, pastor.
Speaker: E. R. Gamm (alternate: H. Hackbarth).

Agenda: Exegesis, Heb. 7:1-28, Norval Kock; Exegesis, I Thess. 5, Martin Lemke; May we Make Use of Laymen to Help with the Actual Distribution of Holy Communion? O. K. Netzke; Pre-Marital Counseling including the Special Problem with Reference to Catholicism, E. C. Schmelzer.

Note: By resolution of the Conference the pastors will provide for their own noon meal. OTTO ENGEL, Secretary

NEW ULM PASTORAL CONFERENCE

Place: St. John's Ev. Lutheran Church, New Ulm, Minn.

Time: Wed., Feb. 24, 1960, 9:30 a.m.

ROBERT L. SCHUMANN, Secretary

NEBRASKA

ROSEBUD DELEGATE CONFERENCE

Date: Feb. 16 and 17, 1960.

Time: 10:00 a.m.

Place: Zion Lutheran Church, Mission, S. Dak., Karl Fuhbrigge, pastor.

Please announce early to the host pastor for lodging.

KENNETH W. STRACK, Secretary

MISSION DISTRICT CONFERENCE

Date and time: Feb. 16, at 1:00 p.m., to Feb. 18, 3:00 p.m.

Place: Zion Lutheran Church, Fort Morgan, Colo.

Host pastor: Roy G. Hoenecke, 627 Ensign St., Fort Morgan, Colo.

Pastors and delegates are asked to announce their presence or absence to the host pastor at once.

CARL M. THUROW, Secretary

CENTRAL DELEGATE CONFERENCE

Date: Feb. 23 and 24, 1960; opening session at 10:00 a.m.

Place: Grace Lutheran Church, Sioux City, Iowa; D. Grummert, host pastor.

The Sermon: G. Frank (G. Free).

Papers: Augsburg Confession Articles 9-10, D. Grummert; Panel Discussion — Does a Christian Congregation Have the Responsibility of Providing Social Activities for its Membership: G. Frank (moderator), L. Groth and delegate, G. Free and delegate; The Historical and Doctrinal Background of the Nicene Creed, W. Sprengeler; Isagogical Study of the Book of Haggai, with Emphasis on Christian Giving, V. Schultz; Engagement and its Scriptural Place in Marriage, F. Werner; Church Life in Apostolic Times, W. A. Wietzke.

Reports: Mission, Convention, Board of Education, Academy, President's report, Financial.

Please announce to host pastor, D. Grummert.

W. A. WIETZKE, Secretary

SOUTHERN DELEGATE CONFERENCE

Place: Zion Ev. Luth. Church, David City, Nebr.

Date: Feb. 23-24, 1960.

Time: 10:00 a.m.

Speaker: E. Schultz (W. Wichmann).

Old Papers: How Can We Assist Our Congregations to Appreciate the Liturgy? C. Nommensen; The Privilege and Duty of Voters to Attend Congregational Meetings, C. Voss; A Final Examination of Confirmands Based on the Example of Pentecost, A. Clement; Exegesis of Acts 9:1-51, H. Schnitker.

New Assignments: Augustana XVII, P. Manthey; Panel Discussion on the Pre-Budget Subscription System, L. Gruendeman (moderator), A. Clement, A. Fuerstenau, H. Lichtenberg.

Reports: Academy, Mission Board, Stewardship, Financial.

Please announce as soon as possible to: Pastor L. Gruendeman, 2845 Starr St., Lincoln 3, Nebr.

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in Faith Ev. Lutheran Church, Fond du Lac, Wis., on Monday, Feb. 22, 1960. The host pastor is John Mattek. The conference will open with a Communion service at 9:00 a.m. Donald Bitter will be the preacher, with James Berger the alternate. No noon meal will be provided; each pastor will procure his own meal.

GLENN UNKE, Secretary

WESTERN WISCONSIN

SOUTHWESTERN CONFERENCE

Place: Tomah, Wis., O. Heier, host pastor.

Date: Feb. 23, 1960.

Time: 9:30 a.m.

Communion sermon: W. Schulz (R. Siegler).

Exegesis: Heb. 3, H. Krause (Heb. 4, E. Lehmann).

Practical: Suggestion for Sermon Series, A. Werner (Classical Sayings of Luther in Regard to Pastoral Theology, M. Nommensen); Evaluation of Prof. Gehrke's Paper on "Church Fellowship."

Business: Visitor's Report, Financial Report, Stewardship Report, Casuistry.

Please announce to host pastor!

C. R. ROSENOW, Secretary

CENTRAL PASTORAL CONFERENCE

Date: Feb. 23, 1960.

Time: 9:00 a.m.

Place: Immanuel Lutheran Church, Farmington, Wis.

Preacher: A. Dobberstein (alternate, O. Lemke).

Agenda: Exegesis of James 1:16-27, Prof. D. Malchow; Melancthon's Doctrinal Compromise (cont.), Prof. G. Westerhaus; What is Doctrine according to Scripture and the Lutheran Confessions? Pastor Harold Wicke. The members are reminded to bring along their copy of Pastor Wicke's essay.

Reports by Pres. R. Mueller; Financial Reports; Conference election, and other business.

Note: Communion service at 11:00 a.m.

Please announce to our host, Franklin Dobratz, R. 1, Johnson Creek, Wis.

O. PAGELS, Secretary

ORDINATIONS AND INSTALLATIONS

Pastors

Hochmuth, Robert, in Peace Lutheran Church, Santa Clara, Calif., by P. Heyn; Jan. 24, 1960.

Rasch, Lyle H., in Arlington Avenue Lutheran Church, Toledo, Ohio, by I. Weiss; assisted by P. Kuske, R. Scheele, W. Gritzke, K. Koepflin, A. Maaske, W. Hueschen; Jan. 24, 1960.

Reiter, Clare L., in Redeemer Lutheran Church, Fond du Lac, Wis., by J. Mattek; assisted by T. Zuberbie; Jan. 10, 1960.

Unke, Ralph, as instructor at Fox Valley Lutheran High School, Appleton, Wis., by E. J. Zehms; Jan. 26, 1960.

CHANGE OF ADDRESSES

Pastors

Rasch, Lyle H., 915 Hampton Ave., Toledo 9, Ohio.

Reiter Clare L., 422 Forest Ave., Fond du Lac, Wis.

THE NORTHWESTERN LUTHERAN

TREASURER'S STATEMENT

July 1, 1959, to December 31, 1959

Receipts	
Cash Balance July 1, 1959.....	\$ 49,599.86
Budgetary Collections	\$ 1,021,429.02
Revenues	204,164.66
East Fork Lutheran Nursery Collections	9,898.80
Total Collections & Revenues...	\$ 1,235,492.48
Non-Budgetary Receipts:	
Lutheran S.W.C.—Prayer Book	74.73
Refund on Taxes on Inst. Parsonage	103.66
Partial Reimbursement on Madison Property	3,465.00
Misc. Receipts Rec'd for Capital Investment	550.00
Bequests	1,250.00
Total Receipts	\$ 1,240,935.87
	\$ 1,290,535.73

Disbursements	
Budgetary Disbursements:	
General Administration	127,080.28
Residences	46,943.21
Adm. Exp.	80,137.07
Board for Information and Stewardship	30,482.82
Theological Seminary	55,885.24
Northwestern College	117,382.33
Dr. Martin Luther College...	144,250.24
Michigan Lutheran Seminary	106,964.75
Northwestern Luth. Academy	35,313.33

Milwaukee Luth. Teachers College	554.46
Academy Subsidies	3,800.00
Winnebago Teacher Program	12,678.36
Home for the Aged	23,495.58
Missions —	
General Administration	
Home Board	259.17
Board for World Missions	5,861.20
Indian Mission	75,576.74
East Fork Nursery	10,328.14
Home Missions	387,523.55
Refugee Mission	28,244.75
Madison Student Mission	4,459.10
Rhodesia Mission	26,049.28
Luth. S. W. C.	5,992.87
Japan Miss.	7,598.63
Spanish Mission	2,633.35
Winnebago Luth. Academy...	1,000.00
General Support	46,834.05
Indigent Students	890.06
Board of Education	35,198.25
Residence	19,396.52
Adm. Exp.	15,801.73
Depreciation on Insts. Bldgs.	70,101.36
Revenues designated for Special Building Fund	171,112.63

Total Budgetary Disbursements \$1,568,935.02

Non-Budgetary Disbursements:

Reserve for East Fork Nursery	5,736.79
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Total Disbursements \$ 1,574,671.81

Deficit Balance

December 31, 1959\$ 284,136.08

COMPARATIVE STATEMENTS OF BUDGETARY

COLLECTIONS AND DISBURSEMENTS

For period of July 1 to December 31

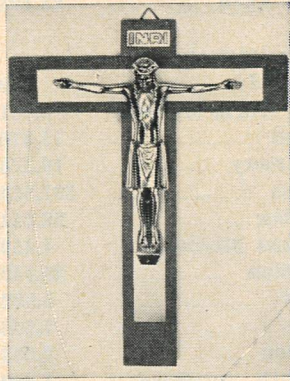
	1958-59	1959-60	Increase	Decrease
Collections	\$ 1,037,863.39	\$ 1,031,327.82		\$ 6,535.57
Disbursements	1,421,115.36	1,568,935.02	147,819.66	
Operating Deficit	\$ 383,251.97	\$ 537,607.20	\$ 154,355.23	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 6,301.88	\$ 10,402.50	\$ 4,100.62	60.58
Nebraska.....	6,893	40,575.99	51,697.50	11,121.51	78.48
Michigan.....	26,030	131,360.75	195,022.50	63,661.75	67.35
Dakota-Montana.....	8,040	38,258.48	60,300.00	22,041.52	63.44
Minnesota.....	39,286	162,525.81	294,645.00	132,119.19	55.15
Northern Wisconsin.....	48,129	204,492.42	360,967.50	156,475.08	56.65
Western Wisconsin.....	50,004	192,581.98	375,030.00	182,448.02	51.35
Southeastern Wisconsin.....	50,004	225,604.42	375,030.00	149,425.58	60.15
Arizona-California.....	3,584	16,841.67	26,880.00	10,038.33	62.65
	233,357	\$ 1,018,543.40	\$ 1,749,975.00	\$ 731,431.60	58.20

C. J. NIEDFELDT, Treasurer

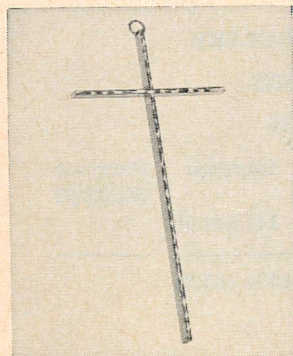
GIFTS FOR THE CHRISTIAN HOME



CRUCIFIX

The cross is made of dark-stained oak. The figure of Christ is of brass-colored metal and rests against a brass plaque. 9¾ inches high. Gift-boxed.

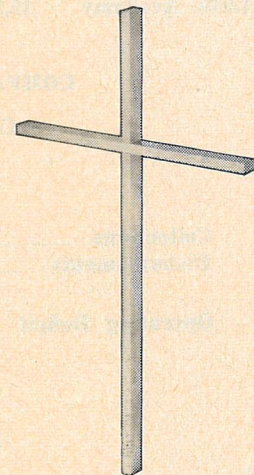
No. BF 102\$5.95



HAMMERED-BRASS CROSS

A distinguished brass cross from Germany. Made of hammered solid brass and lacquered to prevent tarnishing. The cross has a hanger for wall mounting.

No. M25 Size, 10 in. long, 5¼ in. wide..\$3.75



BRASS CROSS

The exquisite simplicity of design and richness of metallic texture recommends this cross for the most modern or traditional home. Quality solid brass with a soft satin finish and lacquered. Cross has angle-hole bored in back for flush mounting. An excellent gift item for the home, the office, the study. Gift-boxed.

No. 5541 Size, 12¼ in. long, 6¾ in. wide, ¼ in. deep.....\$5.00

No. 45-1192 Size, 18 in. long, 8 9/16 in. wide, ½ in. deep.....\$7.50

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