

THE NORTHWESTERN Lutheran

[PART ONE OF TWO PARTS]

March 13, 1960
Volume 47, Number 6



BRIEFS

by the Editor

The insert in this issue, marked "Part Two of Two Parts" is the index for Volume 46 of The Northwestern Lutheran.

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We have met people who feel under obligation to see a movie which is advertised as "Biblical," movies like "The Big Fisherman" and "Solomon and Sheba." Upon hearing that we have not attended this or the other one of these, they seem rather surprised that we have not "done our duty," though they do not always put it into words.

It has seemed rather strange that religious periodicals have not had more to say about this subject. Except for the one mentioned in the next paragraph, which we came upon just recently, we have found only the liberal *Christian Century* entering a sharp protest against movies which pervert the Biblical facts and truths they profess to convey and which make the Biblical material "more entertaining" by adding liberal doses of the sexy. The *Century* article scored particularly churchmen and church groups promoting attendance at the "biblical epics."

We shall have more to say about this in the future. For the time being, we report a reaction from Germany. There a weekly, the *Sonntagsblatt*, called one American "biblical" movie "an outrageous offense to Christian believers." It also termed the movie a "six-million dollar circus," and characterized it with the phrase "unprecedented tastelessness."

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For all the years of its existence the theological magazine of our Synod has borne the name "Quartalschrift" (German for "Quarterly"). Beginning with the current (January) issue it will be known by the name of "Wisconsin Lutheran Quarterly."

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A problem that some of you Christian parents will have to contend with is indicated by this news item reported in The Lutheran (Feb. 24): "Mail order merchants of filth will have a harder time in the future, Postmaster General Arthur E. Summerfield promised. More than 70,000 complaints had been received during 1959, many from parents whose children had received pornographic pictures or publications

through the mails, he said." Certainly, you parents will have to be watchful. If your child should receive such filthy materials through the mails, you will need wisdom and tact to counteract the insidious influence of smut. You have, of course, the right and the civic duty to send in your complaint to the Post Office Department.

Perhaps this continuation of the above report will prove cheering to you: "Senate and House committees urged stronger powers for the Post Office Department in dealing with mailers of obscene materials. Rep. Kathryn E. Granhan (D.—Pa.) and Sen. Estes Kefauver introduced laws and constitutional amendments that would aid enforcement of present restrictions."

* * * *

Recently five hundred clergymen who belong to the evangelical wing of the Church of England issued a protest to the Archbishops of Canterbury and York against "a movement toward Roman Catholic practices." It stated that the Church was drifting away from "the benefits of religion gained at the Reformation," and that certain Anglican leaders seemed determined to impose "that very form of religion which had driven so many to other denominations or to cease worshiping altogether." It also recommended that the Bible again be established "in fact as well as theory as the final and supreme authority in all matters of faith and doctrine."

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 — Immanuel Ev. Lutheran Church, Sault Ste. Marie, Michigan.

Editorials

Dedicated Bowlers Bowling is a pleasant pastime. The polished alleys, the gleam of the rolling balls, the satisfying thud and crash of the pins appeal to the eye and the ear. It's a sport that stimulates the spirit of competition without destroying the spirit of camaraderie. Like many other sports, it's relaxation and fun — for Lutheran Christians too.

Small wonder that it's popular. Millions of men and women are members of bowling teams, and the number of enthusiasts is growing by hundreds of thousands annually.

The interest of many a bowler in his favorite sport approaches dedication, almost as whole-souled as that of the manufacturers of bowling equipment who recently glowed in an enraptured advertisement: "We . . . strongly and sincerely believe that bowling is, and will continue to be, a part of the better way of life for all Americans . . . from 6 to 60! To that end . . . we are dedicated!"

"Dedicated" — no less. That means: set apart as though for serious and sacred things; whole-souled in their devotion of time and talents; displaying a zeal that is almost religious in its ardor.

There are church people whose devotion to bowling is nothing less than such dedication. Bowling nights are sacrosanct. Parish PTA's can be skipped, Bible class can be dispensed with, midweek services can be neglected, but not bowling night. They may protest that church dues are too high and that mission quotas are out of reason, but the two dollars and up that it costs for a good time at the alleys — that doesn't raise a murmur.

It's not that bowling is wrong. It's the dedication to the sport that makes an idol of it — that is wrong.

C. TOPPE

* * * *

The Minority Group When parents and others in authority deplore the behavior of high-school students, they are sure to hear the impatient and resentful protest, "It's the minority group that is responsible for the bad reputation of high-school students. A few spoil it for the rest of us. We have to suffer because of what they do."

The protest has a basis in fact. The reputation of an entire group can be tarnished by the irresponsible behavior of a few. Restrictions are frequently laid on all because of the misconduct of some. The law-abiding must give up some of their liberties because the lawless abuse them.

But let the law-abiding majority pause before it bristles with righteous indignation. Its right to protest against unfair condemnation is decidedly limited by its obligations to the trouble-making minority.

Don't you as a member of the "good element" have a "brother's keeper" responsibility over against the minority? If the offenders are Christians, have you followed the steps of Christian admonition in dealing with them? Have you talked about sin and grace? Have you pressed the love of Christ upon their hearts?

If Christian admonition would be lost on the offender because they are not Christians, have you reasoned with them as fellow students and fellow citizens? Have you confronted them with the seriousness of their offenses? Have you pointed out to them the unfairness of compelling the innocent to suffer with the guilty? Have you appealed to their sense of decency and fair play?

If they are scoff-laws and rebels, you may join others in exerting a legitimate, non-violent group pressure on them. Few transgressors can fly in the face of an indignant demand of an offended majority that there be no more nonsense.

The minority group is responsible for the bad reputation of high-school students? Not altogether. If the "good element" has not done its duty by the offending minority, it must share part of the responsibility for this reputation. The "good element" must demonstrate that it has done something about and for the violators before it can claim title to a protest.

C. TOPPE

* * * *

"It's Too Much Trouble"

- to drive the children four miles to the parochial school when they could walk to the nearest public school;
- to find something else for the children to do in place of turning them over to the Boy Scouts and Girl Scouts;
- to get them ready for the Lutheran high-school bus at 7:15 in the morning, although the public high school is just six blocks away;
- to forbid your children to see the sexy movie that has been titillating their classmates;
- to hold the curfew at 11:30 when "everybody else can stay out later";
- to get your son or daughter to break up with the beer-drinking, hot-rodding crowd they have been traveling with:

But

Practicing Christianity has never been without trouble. Upholding unpopular principles and lonely standards has always demanded effort, especially in the face of resistance. "Trouble" and "tribulation" are not far apart, either in appearance or in meaning. When St. Paul wrote that "we must through much tribulation enter into the kingdom of God," he was aware that many of our tribulations are the everyday troubles we experience in living up to our Christian faith.

C. TOPPE

Prophecy And Fulfillment

In this final study of the general aspects of prophecy and fulfillment, we shall undertake to answer two questions that may quite understandably have arisen. The first of these is the question: "What kind of person, so far as his spiritual life is concerned, did the Lord call into His service as a prophet?" We have perhaps wondered about things like this: When the Spirit of the Lord descended upon men so that these then became His prophets, did that happen in haphazard or even arbitrary fashion? Did the Lord look for anything in particular in these persons whom He called to be His spokesmen to a world of sinners? The second of these questions which will require some consideration is: "What is the real nature of the message that the prophet delivered? Was he merely forecasting a variety of events that he felt must surely come to pass, or was there a definite and consistent plan in all that he, and all other prophets of God like him, from time to time uttered?"

It is correct that some very true utterances concerning the future came from the lips of men whom we do not reckon among the real prophets of God. In the Book of Numbers, chapters 22-24, we read of Balaam, who spoke some remarkable words of prophecy. Of the Saul who had been anointed to be king over Israel but who had not yet been acclaimed as such by the people, we read that "the Spirit of God came upon him, and he prophesied among them." This incident was so remarkable that it was preserved in the memory of the people by means of the proverb: "Is Saul also among the prophets?" (I Sam. 10:10-12). In his Gospel, the Apostle John records that at the meeting of the Sanhedrin which determined to take steps to put Jesus to death, the High Priest Caiaphas, "prophesied" (John 11:51). Though each of these three men, Balaam, Saul, and Caiaphas, may very well be said to have *prophesied*, we do not feel that they are to be reckoned among the *prophets*. What they there uttered or did was not a part of their real selves; it was some-

thing quite incidental to the moment so far as they were concerned, true though their prophetic utterance was.

The *true prophets* do not stand in an occasional or incidental relation to God. Least of all are they called prophets because words they once uttered were very true, even though this truth was not at all what they intended to say by means of them. Rather, those who are known as prophets of God regularly bear other titles that indicate the relation in which they stand to the Lord: they are called "man of God" (I Sam. 2:27), "man of the spirit" (in the Hebrew of Hos. 9:7), "servant of the Lord" (II Kings 17:13). The last passage uses an even stronger word than our English translation reflects, for here in the original Hebrew we read that the prophets are really "slaves of the Lord." The prophet of God is regularly one who stands in the relation of faith to his Lord. He has accepted the Lord of heaven and earth as the God of his salvation; he is committed, in heart and mind, to the cause of that Lord. It is in this sense that the Apostle Paul speaks of himself as "the prisoner" of the Lord (Eph. 4:1). In every way he has been taken captive by that Lord Jesus Christ, who as the heavenly, ascended Lord now showers His abundant gifts upon His Church. As Paul did, so the prophets stood in the closest communion of faith with their Lord and God.

To say the above does not at all imply that in the words he uses or the figures he employs the individual prophet is no longer completely his own natural self. Both Amos and Ezekiel are prophets of the Most High God. Yet a mere reading of his book of prophecy will show anyone that Amos is what he announces himself to be, a shepherd and a gatherer of the fruit of the sycamore tree. Ezekiel's writing, on the other hand, has a high literary quality, and itself reveals him to be what we know he is: a man of culture and refinement, a priest, and therefore a person very well acquainted with the way the

The Prophet: The Kind of Person He was and the Nature of the Message He Delivered.

Temple was built and how it was used.

But what is such a prophet's essential message? Is he perhaps a religious genius who can easily size up the needs of a situation and utter words that fit the situation? Or is he perhaps a person who has an uncanny knack for feeling what is going to happen in the future and then utters some unscientific guesses about that future, a certain percentage of which come true? Or is he the kind of person who seems to have an intuitive grasp on things and without knowing exactly how or why is generally right when he makes an announcement on how he feels things will go?

Let it be clear at once that the scope of the prophet's activity is not the mere forecasting of separate events. He may indeed come to speak of such events, and his announcements concerning them are God's Word. But he has another and utterly different general objective, and that is TO WIN MEN TO THE ACCEPTANCE AND WORSHIP OF THE GOD OF ISRAEL. As prophet he has been sent to declare to his generation the will of its God in words that cannot be misunderstood. Time after time the spokesmen of God made their appearance in Israel, so that the will of God might be made known in its midst. This was God's own, His peculiar People. Where His Temple was built and where His kings ruled, there His kingdom was to be established and perfected. And yet what men then saw in Jerusalem's Temple and palace was likewise but a "shadow of things to come." Accordingly, it was the responsibility of the prophet, in his time and in his own way, to point to and prepare the way for the coming of the eternal Son of David and of His spiritual Israel, and for His eternal reign in glory.

FREDERIC E. BLUME

IV

God deals with us through His Word. By means of His Word He makes known to us His will. By means of His Word He tells us what He did for our salvation, that He sent His Son into the world, who as the spotless Lamb of God sacrificed Himself as a sin offering for our redemption. By means of His Word He assures us of the forgiveness of our sins. By means of His Word He sends His Holy Spirit into our hearts to bring us to faith and to teach us to cry, Abba, Father. If we neglect the Word we deprive ourselves of all these blessings. Without the Word we lose contact with God; we become separated.

It is therefore a pernicious error when Enthusiasts insist that it would be degrading to the Holy Spirit if He used the Word as a vehicle to enter our hearts, and as an instrument to perform His work in us. We wait in vain if, following their advice, we expect the Spirit to come to us directly and without means.

7) *For even those who believe before Baptism, or become believing in Baptism, believe through the preceding outward Word,*

as the adults, who have come to reason, must first have heard: "He that believeth and is baptized shall be saved," even though they are at first unbelieving and receive the Spirit and Baptism ten years afterwards.

THE EXAMPLE OF CORNELIUS

The story of Cornelius is recorded in Acts 10. He was the first among the Gentiles who were won for Christ through the preaching of Peter. This case is very important because it shows that God receives Gentiles into His kingdom without circumcision and any of the other ceremonies prescribed in the laws of Moses. Peter made very effective use of his experience in the house of Cornelius over against the demands of the Judaizers at the council in Jerusalem (compare Acts 15:7-12).

In our present paragraph of the Smalcald Articles, Luther discusses the question of how Cornelius came to faith. It was by the Word.

St. Luke describes Cornelius as a "devout man, and one that feared God" (Acts 10:2). He was a proselyte to Judaism. By nationality he was an Italian. He commanded an Italian company of soldiers. He was stationed at Caesarea. That was the seat of the Roman governor for Judea. There, in contact with the Jews, he heard about the Jewish hopes of a coming Messiah. He heard the promises of the Old Testament. Through this Word the Holy Spirit entered his heart and created faith in the prophesied Savior. His household, his family and his servants, came to faith with him. How sincere he was in his faith he showed by giving much alms to the people, and by continued praying to God (v.2).

The important thing is that Cornelius was not a God-pleasing man by nature. He did not come to faith by a direct act of the Holy Spirit. As long as he commanded his company in Italy or in some other province of Rome, he remained a Gentile. Only after he had come to Judea and heard the Word of Moses and the Prophets did he become a believer, whose person, whose alms, whose prayers were acceptable and pleasing to God (v.4).

8) *Cornelius (Acts 10:1ff.) had heard long before among the Jews of the coming Messiah, through whom he was righteous before God; and in such faith his prayers and alms were acceptable to God (as Luke calls him devout and God-fearing), and without such preceding Word and hearing could not have believed or been righteous.*

PROGRESS OF CORNELIUS' FAITH

The faith of Cornelius in the coming Messiah, created by the Word of prophecy, was a justifying, saving faith. It was the same faith in which Abraham and the patriarchs lived and died, the same faith which a Moses, a David, a Samuel, and all the prophets professed, and by which they were saved. But there was an opportunity, and a necessity, for Cornelius that his faith should be increased and fortified.

On the basis of the Old Testament prophecies he believed in a Savior who was to come. But at this time that Savior was no longer future; He had come in the person of Jesus of Nazareth. How could the faith of Cornelius in a future Messiah be developed into a faith that embraced Jesus of Nazareth as the promised Savior? It must be done through the Word. Cornelius is directed by God to send for Peter from Joppa to proclaim that Word to him (v.5,6).

The leaders of the Jews, who knew Jesus of Nazareth but rejected Him as a deceiver and blasphemer, would certainly also work on Cornelius to prevent him from accepting Him. How could his faith be fortified against such assaults and offences? Again only by the Word, which Peter would preach to him.

8) *... But St. Peter had to reveal to him that the Messiah (in whom, as one that was to come, he had hitherto believed) now had come, lest his faith concerning the coming Messiah hold him captive among the hardened and unbelieving Jews,*

but know that he was now to be saved by the present Messiah, and must not, with the (rabble of the) Jews, deny nor persecute Him.

RICH FRUIT OF THE WORD

Peter was called and came to proclaim Jesus of Nazareth as the promised Messiah. Peter could assume that the facts of Jesus' life were known to Cornelius.

(Continued on page 93)



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: What do the words "and uphold me with thy free spirit" mean?

We in our Lutheran Church use a definite order of service, a definite liturgy. In this a number of parts are repeated every Sunday; other parts, called Propers, are changed from Sunday to Sunday according to the church year. Whenever we use the same words repeatedly, there is the danger that we recite or sing words with little if any thought of their meaning. We may find ourselves reciting mere words as we use the Lord's Prayer, singing the Gloria Patri, or the Kyrie, or the Offertory only with our lips.

WHAT PUZZLES THE WRITER

We were happy to receive a question that showed that the writer was concerned about following the meaning of what is said in the various parts of our service. The question asks about the words in our liturgy; "and uphold me with thy free spirit." These are the concluding words of the Offertory, sung after the sermon. The words "free spirit" were underlined by the writer, showing that they are particularly puzzling to him. The writer asks: "Will you kindly explain this in detail?"

The Offertory is a part of Psalm 51, consisting of verses 10 to 12. In our liturgy we quite naturally use the English translation of these verses as it is found in the King James Version of the Bible. To arrive at the meaning of these words, we shall want to compare them with the original Hebrew.

IS IT "SPIRIT" OR "spirit"?

What is meant by "free spirit"? In that connection we ask whether "spirit" refers to the Holy Spirit or to a spirit in us. Perhaps you will say: There is no question about that, for it says: Thy free Spirit. In our *Lutheran Hymnal*, where in the order of service the Offertory is printed, "spirit" is capitalized, and we have the word "thy." So it would appear that it must refer to the Holy Spirit. However, as we look at the original, we see that it does not have the word "thy." This is also indicated in the King James Version by printing it in italics. And in the original the word "spirit" is one and the same word and printed in the same way whether it refers to the Holy Spirit or some other spirit. So the connection in which the word is used will have to help us recognize what is meant by "spirit."

WHAT ABOUT "FREE"?

We continue with the word translated "free." This word in the original means "willing." So our sentence can be translated "uphold me with a willing spirit." The Psalmist is asking not for the Holy Spirit, for already

in the previous verse he has prayed: "Take not thy Holy Spirit from me," but for a "willing spirit" within himself, a spirit that willingly serves God, "free" in the sense that it is no longer under the bondage of Satan.

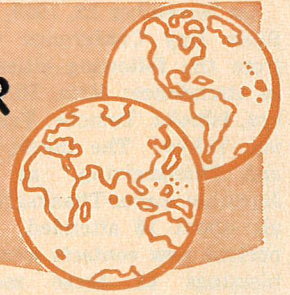
THE CONNECTION HELPS US

Let us see how this fits in with the entire thought of the Psalm and especially of that part which we have in our liturgy, the Offertory. It will be well if you open your Bible to Psalm 51 and follow the line of thought. The superscription to the Psalm tells us that it is "a Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba." In the first part, after addressing himself to the mercy of God, David confesses his sins: "For I acknowledge my transgressions. . . . Against thee, thee only, have I sinned," etc. Yes, he recognizes and confesses that he was born into this world with a thoroughly corrupted nature: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." In verse 7, having confessed his sins, he prays: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow," and in verse 9: "Hide thy face from my sins, and blot out all mine iniquities." Then follow verses 10-12, furnishing the Offertory: "Create in me a clean heart, O God," etc. Having confessed his sins and turned to God for forgiveness, he, as he looks ahead, prays that he may be preserved in purity, that God may create in him a clean heart, one that will not again fall into sin, he wants God to renew a right spirit, that is, a firm, constant spirit within him so that he may unwaveringly follow God and His truth. Although His sins may deserve his being cast out from God, he prays that this may not happen, nor the Holy Spirit be taken from him. Yes, he always wants to have within his heart the joy of salvation which comes through the knowledge of forgiveness through Christ, joy that will also serve God, so that he prays that God may uphold, that is, support, sustain, outfit him with a willing spirit, a spirit that, free from the bondage of sin and Satan, serves God, as is also mentioned in the remaining part of the Psalm.

Surely, we want to join with the Psalmist in singing the prayer of verses 10 to 12. That prayer should come naturally for us at this point of the service, since before that we have confessed our sins, have heard the absolution or the announcement of forgiveness, and have heard the Gospel of forgiveness preached in the sermon.

A. SCHUETZE

News FROM OUR Missions



A Letter From Japan

1426 Namimatsu-cho
Mito City, Ibaragi-ken, Japan
January 15, 1960

Dear Friends in Christ,

Once again the blessed Christmas season has slipped away so quickly. Not so the faith in the Savior of the world. The light which He brings into our hearts and lives burns brighter and warmer for the grace of another Christmas in which to speak of God's unspeakable love to those who walk in darkness. The love of God in Christ for sinful man becomes more unexplainable and marvelous as we see so many reject the light and choose to continue to walk in idolatry. The power of the Holy Spirit becomes more vivid as we see Him work where and when He wills, calling those to Christ who are chosen from eternity. Truly, it is Christ Himself who builds His Church and establishes His kingdom in a way which we at the moment cannot fathom. We are but His messengers, but He giveth the increase. How often we pray that we are not obstacles as we try to follow His instructions to bring the Gospel to all! How consistently we fall short of the goal and are miserable because of it! How He then gently comforts and assures us with His Word and encourages us to go forward in His name!

Oh, the unspeakable depth of the riches of His love! He has been with us every moment, in joy and sorrow, in health and in sickness, and His promise, "Lo, I am with you always," has been our constant stay. We marvel that in the midst of this wicked and idolatrous society He has not permitted a hair of our head to be harmed. We have wanted for nothing. The free preaching of the Word is still permitted in Japan. Thus we can be optimistic, knowing that the Word will not return void. Christ

will accomplish His purpose here in Japan. Though the work may seem slow and tedious, we can show no greater love for Japan and the Japanese people than to bring them Christ. Nothing else will change Japan nor save her from destruction. All the results are not visible or tangible but we may be sure that Christ and His Gospel are stirring in the hearts of many Japanese.

Many Japanese have felt the pull of Christ in their hearts but have resisted because of a great fear. To become a Christian means denial to them. Many friends will forsake them. Often their family will bring great pressure to bear on them. They may lose their inheritance. They may lose their job if they practice a strictly Christian life. Their chances for advancement often become nil. To advance you must wine and dine your comrades and use subtle bribes. You must be willing to step on others to climb the ladder of success. All this affects not only you but also your wife and children. The Japanese argues, "How can I do this to myself and family?" No matter how imaginary his fears may be, they are real to him and only true conversion can make him willing to forsake all this and follow Christ.

But you can see how hard it is even to get him to listen to the Word because he fears its power. Because he is still spiritually blind, he cannot see that even one spiritual blessing from God far outweighs all that he leaves behind. What a joy when this conversion takes place and the sudden realization on his part that forgiveness of sins in Christ is his and that's all he wants or needs until he reaches his heavenly home. Then he discovers, too, that God still preserves him in body and soul, and in reality he has sacrificed nothing but has gained eternal life. So great is the mystery of it that he can only thank

and praise his gracious heavenly Father all the days of his life.

You can see that a great deal of our mission work is with individuals, trying to prepare them to take the step into church services and Bible classes. We are hampered by a foreign language, by the fact that we are foreigners, by the smallness of our group, by our own limited ability, etc. But we can make progress in all these areas over the years and be more effective. We dare not be impatient but only faithful to the task the Lord has assigned us. To see the Lord make something out of nothing is a great personal joy and satisfaction, and we are very grateful for the privilege of working in this new mission field of our Church.

Our schedule has settled down somewhat at present. On the first Sunday of the month we have services in Mito, Daigo, Tsuchiura, and Ishioka. Mr. Igarashi serves Mito and Daigo, and I, Tsuchiura and Ishioka. Usually a Bible class is also conducted after the service. On the second Sunday I serve Mito and Daigo, and Mr. Igarashi goes to Kita-Ibaragi City. On the third Sunday I serve Mito and Ishioka, and Mr. Igarashi goes to Daigo. On the fourth and fifth Sundays I serve Mito and Daigo. Every second and fourth Wednesday of the month I go to Ishioka for evening Bible class. Every Saturday Mr. Naito and I go to Hitachi. From 4:30 to 5:30 P.M. I have an instruction period and he teaches several children. From 6:30 to 8:30 P.M. we have a devotion and Bible class in Mito. Preparation for these services and classes take a considerable portion of our time. In addition, we have hospital calls and visitation of homes. We might say these regular services and classes are the anchor of our program, but other types of evangelism, personal, by mail posters, tract-distribution, are very important feeders. I have written about some of these in the past.

On November 23, 1959, we held our Bible Day Conference with people from the following cities and towns in attendance: Mito, Hitachi, Tsuchiura, Ishioka, Tomobe, Takahagi, Kasama, Tokyo. The theme was "Labor and Thanksgiving," as this is the Japanese Labor-Thanksgiving Day. In all, about 18 attended. Several important new contacts were made. The blessings of these meetings are numerous.

On November 29, 1959, Mr. Tameo Naito and Miss Kimi Watabiki were baptized and confirmed at Mito Lutheran Christian Church. They constitute the first-fruits of the Spirit in Ibaragi-ken, for they are our first communicant members. Holy Communion was also celebrated on this Sunday with five communing. This was truly a blessed first Sunday in Advent for us.

I am now instructing Mrs. Mine Kagaya of Hitachi for confirmation and two of her children for baptism. She had been attending the Kirisuto Kyodan Church in Hitachi. This is an amalgamation of former Methodist, Presbyterian, Congregational, and several others. She saw our poster and had been studying Lutheranism by herself. She immediately dropped her former affiliation and wished to join our church. She has proved a great help and constant joy to the missionary in his work in Hitachi. She became a one-woman Ladies' Aid and made all the preparations for Christmas including preparation of gifts and goodies for the orphanage in Hitachi. She also contributes liberally for the work of the Church.

There was no great rush to the manger of Bethlehem in Japan, but those who have seen the great light gathered to worship their newborn Savior and King. Christmas plans and preparation filled our days and nights for some time before Christmas. And our handful of Christians gave unstintingly of their time and talents. Advent services and classes prepared the hearts for the blessed event. December 20: Christmas for Ishioka children and adults. December 22: In the evening Mr. Seki, Miss Muromachi and I visited five fatherless families who live in extreme poverty. They were so grateful for the gifts. We intend to follow up these people. You can't possibly imagine the poor conditions under which these people live. December 23: Caroling by Mito members. December 24: Mito Christmas Eve

Service and Fellowship. December 25: Mito Christmas Service. In the afternoon, eleven of us visited the orphanage, told the Christmas message, distributed gifts. They remembered us from last year and were so happy to see us. These children have so little of love in their life. Winter is spent in unheated rooms, and we usually include warm underwear in our gifts. After that we visited three fatherless, poor families which teacher Shoji knew about. December 26: In the morning was Christmas for the children of our church-school here in Mito. In the evening was Hitachi Christmas Service and Fellowship. December 27: Beginning to wear down. On this Sunday we called off services in various stations and invited as many as could come from Ibaragi-Prefecture to gather together at Mito for a Christmas Service and afternoon fellowship. The Seegers were also with us on this day. In the late afternoon Holy Communion was celebrated for the seven communicants present. The Seegers stayed till the next day so we could have a little Christmas joy together.

After Christmas the devil really takes over in Japan, or so it seems. New Year's is the big Shinto celebration. "Millions Visit Shrines" are headlines in the newspapers. The Buddhist altars are closed and sealed as they symbolize death. But the millions of Shinto gods are shined up and decked out. Nevertheless, we had New Year's Eve and New Year's Day services here, and our Christians plus a few others gathered.

To go back a little, we have had our ups and down in Ishioka. Last fall our meetings stopped. Mr. Seki, however, remained faithful. The kindergarten of the Friends [Quakers—Ed.] there permitted us to use their building for meetings. Miss Hasegawa came to our meeting with a cheerful faith. Miss Muromachi found us through our correspondence evangelism. She has been very regular lately and helpful. Miss Otsuki comes some distance by bus. Last week three high-school girls came in after seeing our posters. It is really wonderful how the Holy Spirit works.

Utsunomiya City, the capital city of Tochigi Prefecture, is much in our thoughts and prayers at the present time. We have many mail contacts there. It is centrally located in its prefecture and the center for that area. Recently I received a letter from a housewife there to the follow-

ing effect: "I received your literature and newsletter and was so happy to get it. I hoped to answer sooner. I do so wish there were a Lutheran church and pastor nearby. I have so many things to talk over with him. I have two grown children working in Tokyo and two at home. A new bright life has opened for me through the Gospel of Jesus Christ. Each day I find a time when I put everything else aside and read the Bible, study, and worship. I am looking forward to the day when I am saved (I think she means baptism). Please send me names of others like myself who live nearby." Since we have received this letter from Mrs. Sumiko Adachi, we have sent her the names she requested. She has contacted them and eight thus far wish to come to a Christian meeting. Missionary Seeger will begin work here toward the end of this month. We ask the Lord to bless this new work and lead many into the marvelous light of redemption in Him.

Recently I received the following letter. She writes: "I first came in contact with the Lutheran Church five years ago. Two years later my fiancee died. I lost faith and suffered a great deal. Your mail has been coming for some time, but I never opened it. But the last time I opened it and was struck. Surely Jesus must be my only Savior. I have no friend in this world. Will He be my friend? Please save me. Will you permit me to come to your Bible Conference on Nov. 23? Please don't ask me to talk before the people. Just let me listen. Please send a Bible. Can I be saved?" Truly a broken reed and a smoking flax. Miss Muromachi came to Bible Conference and now comes regularly to the Ishioka meeting.

It was a wonderful blessed Christmas for our family. Hilda prepared for Christmas in Daddy's Kindergarten. On Christmas Eve she stood by the tree and sang, "As Each Happy Christmas" and "Silent Night" in English. Japanese is the language in our home. Ikuko, as usual, got one sock knit for me. I didn't get her a present because she couldn't get out to pick it out. Shopping is very poor where we live, and we decided to wait until she can go to Tokyo. Hilda wanted blocks and she got them. Relatives and friends gave her many other things. We had a very beautiful Christmas tree in the chapel

(Continued on page 93)

Direct from the Districts

Arizona-California

Two more congregations have joined the growing ranks of self-supporting churches in our District. They are St. John's Lutheran Church, Tarzana (Los Angeles), California, which was organized in 1952, and Mt. Calvary Lutheran Church, Flagstaff, Arizona, organized in 1948. Both churches assumed their new status on January 1. This brings to six the number of churches of the District which have become independent since 1957.

The Rev. Harold Eckert, chairman of Synod's Board of Trustees, and the Rev. Alfred Schewe, District representative on the Board of Trustees, recently visited the District. Meetings were held in Tucson, Phoenix, Los Angeles, and Flagstaff with congregations holding Church Extension and Parsonage-Teacherage loans.

On January 10, Good Shepherd Church, Tucson, called a third full-time teacher for the intermediate grades in its Christian day school. A new classroom was previously completed. In the same week, work was begun on the new teacherage with funds received from Synod's Parsonage-Teacherage Fund.

St. Paul's Congregation, Douglas, Arizona, held its first service in its new church building on February 14. Plans are now being made for the dedication of the new building.

The new parsonage at Tempe is nearing completion.

Good Shepherd, Phoenix, has been authorized to begin construction of its new church with a loan from the Church Extension Fund. The building contract will be let shortly.

Gethsemane, Mar Vista (Los Angeles), has installed a rebuilt pipe organ, the work being done largely by two of its own members.

Pastor Marvin Putz has accepted a call to Valley City, North Dakota, after five years of service in the Casa Grande-Coolidge parish. Pastor Charles Found of Phoenix is serving as vacancy pastor.

Mr. Alfred Burdette, native interpreter, is conducting the services and doing the pastoral work in the Canyon Day-Cedar Creek Apache parish under the supervision of Missionary H. E. Hartzell.

Mr. Arthur Krueger, teacher at Lower Cibecue, is conducting the services at the two Cibecue stations since Missionary Bein accepted a call to Phoenix.

Approximately 115 young people of our churches in Arizona attended the semi-annual rally of the Arizona Lutheran Retreat Association at Grace Church, Glendale, on February 14. Plans were made for this summer's youth camp, which is scheduled to be held at East Fork.

I. G. FREY

Nebraska

Mt. Olive of Lincoln, L. Gruendeman, pastor, became self-supporting on January 1. We rejoice with them that the Lord has increased their strength sufficiently and given them the courage to take this big step. May our gracious Savior enable more of us to do so soon.

Pastor A. Capek of Rising City, after leave of absence from his congregation for seven months because of an automobile accident, has again resumed pastoral work in his congregation. May the Lord keep him in good health!

Pastor J. Rockhoff of Geneva is doing counseling work at the State Training School for Girls at Geneva. He also has an instruction class of 11 which meets every week.

The District Pastoral Conference meets at Burke and Carlock, South Dakota, from April 26-28.

Pastor Schmiel of Gresham has accepted a call to Onalaska, Wisconsin, and will be leaving on April 24. Pastor Carl Voss of Beatrice accepted a call to a new mission in Green Bay, Wisconsin. Pastor D. Laude of Burke-Carlock, South Dakota, has accepted a call to Coleman, Wisconsin. Miss Charlotte Rupprecht of Des Moines has accepted a call to teach grades 3 and 4 in Grace Lutheran School of Oshkosh, Wisconsin. Miss Elda Tietz will not be teaching in Grand Island next year.

Pastor D. Grummert of Sioux City, was reelected chairman and Teacher E. Hirsch secretary of the Nebraska Lutheran Academy Board. The city of Grand Island is improving the property by running a sewer line

through part of it — at a cost of about \$1,000. The thought of having our own academy is still a very live issue in our District, and we are seeking avenues which will make the realization come as soon as possible.

While the harvest is still plenteous, the laborers are still also too few. In our District alone there are seven pastoral vacancies: Burke-Carlock, South Dakota; Pilgrim of Denver and Our Savior of Pueblo, Colorado; Washington, Iowa; Beatrice, David City and North Platte in Nebraska. When the school term ends these teachers will be needed: women — 3 Norfolk, 1 Plymouth, 1 Stanton, 1 Golden, 1 Grand Island; men — 1 Des Moines, 1 Norfolk. Pray the Lord of the harvest for laborers!

F. WERNER

Northern Wisconsin

DISTRICT MISSIONS

Sheboygan, Wisconsin

NEW

Calvary Ev. Lutheran Church
812 Broughton Drive
Sheboygan, Wisconsin

This mission was begun at the request of several families from St. John and St. Peter Ev. Lutheran Church of Cleveland who were living in Sheboygan. Pastor E. Bode of Cleveland served them from October 5, 1958, until he accepted the call to North St. Paul in October 1959.

Permanent organization took place on December 13, 1959.

Pastor Henry G. Meyer conducts services every Sunday at 9:30 A.M. in the Y.M.C.A. building, 812 Broughton Drive. He requests names of our people moving into the Sheboygan area to be sent to his address, Route 1, Sheboygan Falls, Wisconsin.

Green Bay, Wisconsin

Pastor Carl Voss has been installed as first pastor of our mission on the west side of Green Bay. The service was held on February 14 at St. Paul's, Rev. A. Voigt, pastor. Pastor W. Pankow of New London delivered the installation sermon.

Neenah, Wisconsin

Grace Lutheran Church no longer a mission congregation!

1960 is a date that will be as outstanding in the memory of these brethren as the year 1948, which marks the founding of the congregation under the guidance of the Northern Wisconsin Mission Board. On February 1, 1960, this congregation assumed full responsibility for their own support, looking forward with faith and looking back with gratitude toward God. The latter embraces also His servants, their Synod and their first pastor, W. Wichmann, who served them from 1948 to 1958. Pastor James Berger now serves the congregation, which numbers 340 souls, 219 communicants. Grace Church is located at Cecil and Birch in the southeastern part of Neenah.

Hyde and Powers, Michigan

Since the departure of Pastor J. Manteufel from Powers to congregations at Sugar Bush and Maple Creek north of New London, the parish has been united with Hyde and is being served by Pastor James Hanson, who lives at Hyde.

This is an interesting and welcome development when viewed against the background of our current manpower shortage. The Northern Michigan congregations and their pastor are to be commended for their understanding and willingness to take this step, placing the needs of other congregations above their own local interests. Here is a good example of initiative toward conservation of manpower — a phase of good stewardship — doing the best we can with what we have!

APPOINTED

The Northern Wisconsin District, through President O. Siegler, has appointed Pastors F. Thierfelder and Richard Ziesemer to serve on a committee which is to implement the establishing of Old People's Homes in the Fox Valley area. Correspondence may be addressed to either of the pastors: F. Thierfelder, 160 W. Seymour Street, Appleton, Wisconsin; Richard Ziesemer, 950 Metomen Street, Ripon, Wisconsin.

CIRCUITS

Reports indicate an increased amount of activity in reply to suggestions made by the Synodical Stewardship Committee. Most of the circuits

of the Northern Wisconsin Conferences have made a thorough study of the proposals and as a result many features of the plan are being used in congregations. Pastor E. Habermann, Visitor of the Fox Valley Conference, indicates a growing interest in effecting organized and personal contact with the individual members of congregations. The last round of Church Council Circuit meetings in this area reveals general approval of Synod's policy of setting aside building fund moneys from budgetary offerings. The circuits also studied the doctrinal statements, "Scripture" and "The Antichrist," published in the Convention Proceedings, and expressed their agreement with them.

AREA HIGH SCHOOL ACTIVITY

The past three years have brought about annual athletic contact between Winnebago Lutheran Academy and Fox Valley Lutheran High School in Wisconsin and Bethany and Dr. Martin Luther College Preparatory Departments in Minnesota. The basketball series was played in Wisconsin this year, at Fond du Lac on February 26, and at Appleton on February 27, with the D.M.L.C. Preps winning three of the four games. DMLC defeated WLA and FVLHS. Bethany defeated WLA and lost to FVLHS.

ANNIVERSARY

On February 28, St. John's of Markesan honored their pastor and his wife, the Rev. and Mrs. George Kobs, with a surprise observance of the thirtieth anniversary of their coming to Markesan. The evening service was conducted by Pastor Russel Kobs of Warrens, Wisconsin. The sermon was delivered by Pastor Arden Laper, a son of the congregation, now serving at Sun Prairie, Wisconsin. During the reception, pastor and congregation enjoyed reviewing the highlights of these past years as they were brought to mind by Pastor Paul Kollander of Kingston.

ORVIN SOMMER

† Pastor Raymond C. Timmel †

A few days before Christmas, very suddenly and unexpectedly, the Lord called home a well-known and faithful laborer in His vineyard. Death came to Pastor Raymond C. Timmel on Friday morning, December 18, 1959. Apparently in good health, and very active in his work, Pastor Timmel was stricken with the first heart

attack while preparing for choir rehearsal on Thursday afternoon. He was hospitalized, and on Friday morning suffered the second attack, which proved fatal. Funeral services were held at Apostles' Lutheran Church, Toledo, Ohio. Pastor Arthur Wacker, a classmate, comforted the mourners on the basis of Psalm 116:7-9. All were assured that the believer's death is a threefold deliverance, namely: God delivers our soul from death, our eyes from tears, and our feet from falling. Pastor G. Press spoke in behalf of the Michigan District; the undersigned conducted the altar service. The mortal remains were laid to rest, December 22, in La Belle Cemetery, Oconomowoc, Wisconsin. At a special service, at St. Matthew's Church, Oconomowoc, Pastors Harold Eckert and Norbert Paustian addressed words of strength to the family.

Pastor Timmel was born March 1, 1897, at Oconomowoc, Wisconsin. After his confirmation he prepared for the ministry at Northwestern College, graduating in 1918, and at the Theological Seminary, Wauwatosa, graduating in 1921. He held pastorates at Greenwood and Sodus, Michigan. For the last 29 years he has served Apostles' Lutheran Church, Toledo, Ohio. In addition to his pastoral ministry, he has served in various capacities in the Michigan District, and in Synod. At the time of his death, he was completing his fifth year as a member of Synod's Board of Trustees.

Upon entering the ministry, Pastor Timmel was united in marriage with Marie Priebe of Milwaukee, Wisconsin. Their union was blessed with two daughters.

Those who in hope mourn his departure are: the widow, Mrs. Marie Timmel; two daughters, Mrs. John DuMond, of Downers Grove, Illinois, and Mrs. Donald Stalter, of Toledo, Ohio; two grandchildren; two sisters; and six brothers.

We thank God that this pastor, who found joy in serving the Savior's Church on earth, is now experiencing everlasting joy in the Church Triumphant.

WINFRED A. KOELPIN

Young People, How Are You Justified Before God?

Information and Reflections on a Recent Youth Survey

To the young people who read this we want to say first: The question in our title was not "pulled out of the blue." We ask the question because of the way in which this same question was answered in a recent youth survey. But before we go into that particular matter, let us hear something about the survey itself.

THE METHOD AND PURPOSE OF THE SURVEY

The survey was conducted by the Lutheran Youth Research among the youth of four Lutheran bodies: the Lutheran Free Church, the American Lutheran Church, the Evangelical Lutheran Church, and the American Evangelical Lutheran Church. Involved in this "Lutheran youth inventory" were 130,000 young people between the ages of 15 and 18. However, since the scientific sampling method was used, only 2,000 young people actually filled out the questionnaire covering 480 items. The same number of adults from the same 192 congregations were sounded out on their views regarding the main needs and problems of youth. The purpose of the entire project was to evaluate the youth programs being carried on.

LACK OF "CONFIDENT, JOYOUS FAITH"

We are interested especially in one finding of this survey. From a summary of the Survey Report published in *The Lutheran Standard* (Feb. 6, 1960) we quote the following:

"The majority of the youth in the sample are not certain of God's forgiveness or conscious of the fact that they are saved by faith. . . ."

"One of the striking finds in this study is the discovery that most of the youth do not have a confident, joyous faith. There does not seem to be any other way of interpreting the data than to conclude that *most of these youths are living in the awareness of God's law and not of His gospel.* [Italics ours—Ed.] . . . This spiritual uncertainty is of real concern to youth. Inasmuch as this problem lies at the very heart of the Christian faith, some steps should be taken to meet the problem."

"TRY SINCERELY TO LEAD A GOOD LIFE"

The Minneapolis Star also carried a report on this survey. We take it to be authoritative, since it quotes the director of the research project, the Rev. Merton Stromen, extensively. The report as found there contains this paragraph, printed in bold type:

"Failure to understand the Lutheran doctrine of justification by faith alone was pointed up when almost three-fourths of the youth in the survey agreed 'the way to be justified before God is to try sincerely to live a good life.'"

This is, indeed, a "striking find." This result of the survey means that three-fourths of those young people believe they are saved, not by Christ and His atoning work, but by their own good works.

It would seem hardly possible that so many Lutheran young people should not have found the only way to salvation, since the glory of the Lutheran Church has always been the proclamation of justification and salvation, not by works or character or conduct, but by grace alone, through Christ alone, through faith alone. But we are told that the survey was conducted with the most careful provisions for reliability and accuracy. So it seems that the finding must stand.

YOUNG PEOPLE, HOW ABOUT YOU?

It is important that you young people make a very personal question out of this. It would be the easiest thing in the world at this point to sit in judgment on the shortcomings of others and to feel a self-righteous glee over the shortcomings of others.

Of course, a certain kind of shock would be a good sign. If you can say sincerely, "But how is it possible that they don't know *that*?" — namely, that they are saved through Christ alone — and if it makes you sad to think that so many Lutheran young people who have heard the saving truth so often lack the comfort, peace, and hope which you enjoy, such a reaction would be an indication of spiritual health.

But this survey surely underscores one fact. It is that young people can be brought up in Lutheran homes, attend church regularly with their parents, be instructed and confirmed, and become active in a young people's organization (many of those included in the survey were officers and active members of youth leagues) — and still not know the ABC of Christianity and Lutheranism. So it won't do for you to say: "It can't happen to me!" Rather, you should make sure that it has not happened to you. How about this matter of right living? Do you "try sincerely to live a good life" in order to be justified before God, in short, to save yourself? Or do you endeavor to lead a life according to God's will because you want with all your heart to say "Thank You" to the Lord Jesus who has already justified and saved you, perfectly, completely?

"REAL CONCERN" — FEELINGS OF GUILT

The report on the survey showed that "this spiritual uncertainty is of real concern to youth." It should be, and also to parents, teachers, pastors, and congregations, as we shall point out at greater length in our next issue. But the mere presence of "concern" should not satisfy you. You know, you can make a nice pillow out of this. You can say, "This bothers me like everything," take comfort out of the fact that it does bother you, and then do nothing about it.

Other statements made by the young people surveyed showed that they felt guilty about certain things. One was that they often sleep during the sermon. They also felt guilty about not attending Bible class and reading the Bible only rarely and having no home devotions.

If any of you young people have to make the same admissions, and if you have not found the only answer to the question: "What must I do to be saved?" — then do not comfort yourself with your feeling of guilt!

Whoever your minister may be, and whatever his preaching is like, of this we can be sure: you can learn to know Christ as your Savior from his sermons. Then summon up some holy

determination — and perhaps come in earlier Saturday night — and stay awake during the sermon. Attend the Bible class! Consult your pastor for

some good material and start daily home devotions, even though no one else in your family may want to join you in them.
W. H. F.

(In the next issue we will continue this discussion under the heading: "Something For Us All To Think About.")

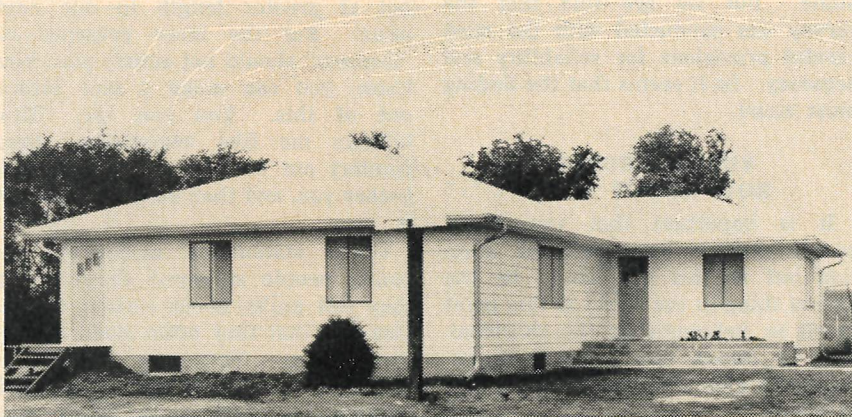
Michigan Lutheran Seminary Choir Makes Jubilee Tour

Michigan Lutheran Seminary is in its fiftieth year of service to the Church as a preparatory school. Prior to its reopening in 1910 it had served as the theological seminary of the Michigan Synod. Since 1910 under the blessing of God it has been fulfilling in increasing measure its purpose of providing secondary training for future pastors and teachers. By June 1960 it will have graduated 994 students. Of these, 454 have entered the work of the Church or are preparing for such service.

As part of the Golden Jubilee observance, the Michigan Lutheran Seminary Choir under the direction of Prof. Meilahn Zahn will present concerts in three of the states in which the Wisconsin Ev. Lutheran Synod carries on its Gospel-preaching mission. We invite you to participate in this jubilee when the choir is in your area. The itinerary follows:

ITINERARY

Wednesday, March 23 — 7:30 P.M.	St. John's, Amelith, Michigan	Sunday, March 27 — 7:45 P.M.	Siloah, Milwaukee, Wisconsin
Friday, March 25 — 7:30 P.M.	St. Matthew's, Benton Harbor, Michigan	Monday, March 28 — 8:00 P.M.	Trinity, Watertown, Wisconsin
Saturday, March 26 — 7:30 P.M.	Jerusalem, Morton Grove, Illinois	Tuesday, March 29 — 8:00 P.M.	Fox Valley Lutheran High School, Appleton, Wisconsin
Sunday, March 27 — 3:30 P.M.	Friedens, Kenosha, Wisconsin	Wednesday, March 30 — 6:15 P.M. 7:30 P.M.	Wisconsin Grace, Oshkosh, Wisconsin
		Thursday, March 31 — 8:00 P.M.	First German, Manitowoc, Wisconsin
		Friday, April 1 — 7:45 P.M.	Zion, Crete, Illinois
		Sunday, April 24 — 8:30 A.M.	St. John's, Zilwaukee, Michigan
		Sunday, April 24 — 7:30 P.M.	St. John's, Saginaw, Michigan
		Sunday, May 1 — 9:30 A.M.	Redeemer, Yale, Michigan
			11:00 A.M. Emanuel, Greenwood, Michigan
			3:00 P.M. St. James, North Branch, Michigan
		Sunday, May 8 — 8:00 P.M.	Seminary Auditorium, Saginaw, Michigan
		Thursday, May 26 — 7:30 P.M.	St. Paul's, Saginaw, Michigan



Zion Lutheran School, Clatonia, Nebraska

School Dedication Clatonia, Nebraska

On Mission Festival Sunday, October 11, 1959, Zion Lutheran Church, Clatonia, Nebraska, was privileged to dedicate its new Christian day school to the glory of God. Beautiful sunshine prevailed throughout the day. Capacity crowds were in attendance.

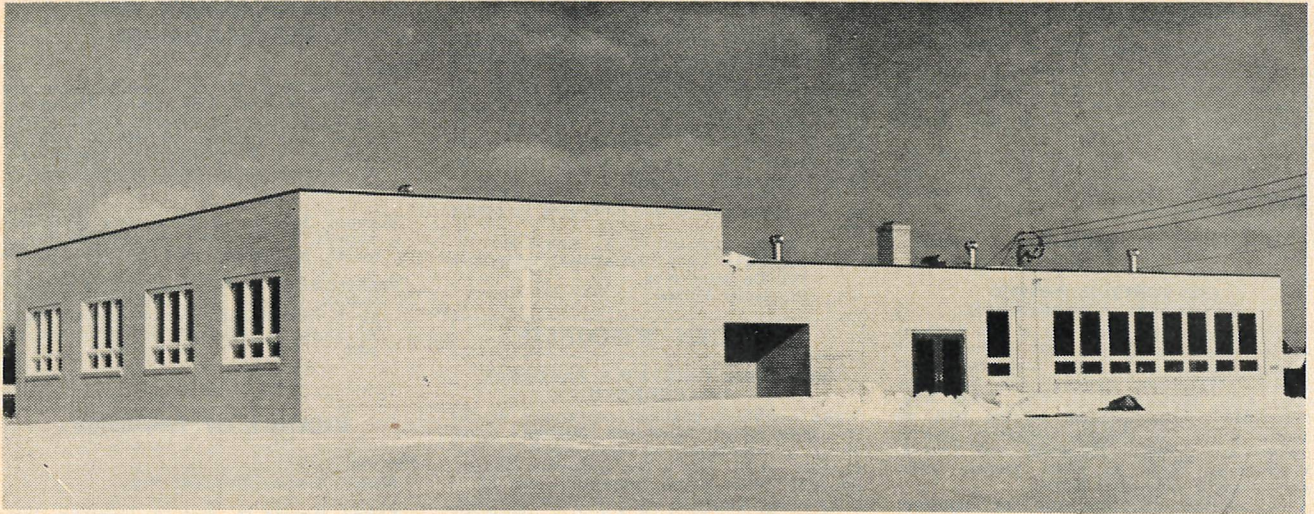
The Rev. D. Grummert of Sioux City, Iowa, the chairman of our Nebraska District Board of Education, delivered the sermon. Zion's choir and the Christian day-school children blended their voices in singing the stirring hymns: "Praise to the Lord, the Almighty," and "Jesus, Shepherd of the Sheep." The rite of dedication was read by the local pastor at the

main entrance of the new school. The offerings were all for the benefit of missions.

On May 10, 1959, the congregation decided to tear down the old school building and build a new one. On July 12, the ground was broken on the old site for the new building. The new building is modern and well-equipped. It is L-shaped, 32'x48'x46', and consists of two classrooms, a library, two lavatories, and a full basement which serves as a recreation room and parish hall. The building was designed and built entirely by enthusiastic volunteer members. This fact accounts for the low cost of slightly more than \$9,000.00. Our Christian day-school teacher is Miss Shirley Wendland. The school enrollment is 16.

May this school always be a workshop of the Holy Spirit for our children, through which the Gospel of our Good Shepherd and Savior, Jesus Christ, might become ever more dear to our children!

WALTER HERRMANN



Emanuel Lutheran School, Tawas City, Michigan

New School Building Dedicated at Tawas City, Michigan

At an afternoon service on January 31, 1960, Emanuel Church of Tawas City, Michigan, dedicated a new Christian day-school building. The new school replaces a two-room structure built 67 years ago.

The new building contains two large classrooms, an office-conference room, kitchen, and 66'x33' multi-purpose room. The brick-and-block school was built at a cost of about \$63,000. Mr. Donald Sebald and Miss Gail Roberts are the teachers at Emanuel Congregation.

Pastor Emil Kasischke of Bay City delivered the sermon at the morning services, and the Rev. G. L. Press of Wayne, Michigan, preached at the afternoon dedicatory service.

L. W. NEWMAN

News From Our Missions

(Continued from page 88)

and a small one in our room. Ikuko baked enough Christmas cookies this year. Christmas cards and greetings

came from so many, and gifts from some of you made possible our gifts to the orphanages and poor. We are so grateful to the Lord who gives abundantly His blessings so that we may have the privilege of worshipping Him.

We have been blessed with good health. The next big event will be the arrival of an addition to our family, scheduled for March. We are so happy that the Lord will bless us with another child. Hilda thinks when the new baby comes, he will be all equipped to run and play with her. What a surprise she is in for!

We always send out these letters with a prayer that He will bless the letter in your hands. If it does something to you, brings you a little closer to the frontier of the mission work of your church, if it helps to identify you with the spreading of the Gospel also here in Japan, if it moves you to support the work of the kingdom a little more, we feel our prayers are answered. Many fine letters have come to us from you. We are encouraged to continue to inform you

of God's grace in Christ to our Japanese fellow men.

Now may the peace of God in Christ be with you in your Christian calling day by day!

Yours in Christ,

RICHARD A. POETTER
IKU
HILDA

AN OFFER

Gethsemane Lutheran Church, Mason City, Iowa, has 150 theater chairs for sale at a nominal cost. If you are interested, contact

Pastor John Chworowsky
658 12th N.E.
Mason City, Iowa

HELP NEEDED

Single persons, married couples, to be house parents. Please write

Bethesda Lutheran Home
Box 296
Watertown, Wis.

M.L.S. CHOIR RECORDS AVAILABLE

A 12-inch Long Play recording of 15 numbers from the 1959 program of the Michigan Lutheran Seminary Choir is available. Price: \$4.50 postpaid. Order from

Prof. Meilahn Zahn
2100 Court St.
Saginaw, Mich.

Smalcald Articles

(Continued from page 85)

They did not happen in some out-of-the-way "corner." He rehearsed them summarily (v. 36-38). Then he pointed to the sacrificial death of Jesus and His glorious resurrection. God raised Him, and thereby publicly acknowledged that the sins of the world had been atoned for, the whole debt had been liquidated. Every sinner now stood before God justified and clean of his sins (v. 39-41). Into the hands of this Jesus, who by His blood redeemed the world, the Father placed the fate of the world. He gave Him all power and authority. He appointed Him also as the final Judge of the "quick and dead" (v. 42).

Peter concluded his address with the plea to his hearers to accept this Jesus in faith, because through His name those who believe in Him "shall receive remission of sins" (v. 43).

This word of Peter, which was the Word of God, brought the Holy Ghost to the hearers in a rich measure (v. 44-46). Such is the fruit of the Word — though not always appearing in such visible form.

Let us guard against the specious error of the Enthusiasts. Let us, rather, diligently and attentively hear the Spirit-giving and life-creating Word.

(To be continued)

J. P. MEYER

CALENDAR OF CONFERENCES

SYNODICAL COUNCIL MEETING

God willing, the Synodical Council, formerly called the General Synodical Committee, will meet the week of May 8 in the Synod Office Buildings, 3612-32 West North Ave., Milwaukee 8, Wis.

The chairmen of the boards and committees are kindly requested to notify the undersigned at their earliest convenience as to the time and place for their preliminary meetings.

OSCAR J. NAUMANN, President

CONVENTION NOTICE SYNODICAL CONFERENCE

The forty-sixth convention of the Lutheran Synodical Conference will be held, God willing, in the Wisconsin Lutheran High School (Wisconsin Synod), 330 N. Glenview Ave., Milwaukee 15, Wis., from Aug. 2-5, 1960. The opening service will be conducted in St. John's Lutheran Church (Wisconsin Synod), Harwood and Dewey, Wauwatosa, Rev. K. Otto, pastor, 10:00 a.m., Central Daylight Time.

All Synods and Districts are herewith reminded to choose their full complement of regular and advisory delegates at the earliest possible date (the newly suggested constitution recommends "six months prior

to the convention") and send the delegate lists in duplicate to the undersigned.

To make possible the distribution of the Book of Reports and Memorials in sufficient time before the convention, so that the delegates may be properly informed on the convention's business, all boards and standing committees are requested to send their reports to the undersigned, and all overtures and memorials must be in his hands, no later than April 15, 1960.

Information on housing and registration will be forwarded to all delegates in ample time.

(Prof.) Herbert J. A. Bouman,
Secretary Luth. Synodical Conference
801 De Mun Ave.
St. Louis 5, Mo.

WESTERN WISCONSIN

WISCONSIN-CHIPPEVA PASTORAL CONFERENCE

The combined pastoral conference of the Wisconsin River Valley and Chippewa River Valley is scheduled to meet April 26 and 27, 1960, at St. Paul's Ev. Lutheran Church, Bloomer, Wis. Holy Communion service at 10:00 a.m., April 26, Pastor John Schaad, speaker; Pastor Herbert Schaller, alternate.

Reservations for accommodations should be addressed to Pastor Elmer J. C. Prenzlow, 1315 Larson St., Bloomer, Wis.

ORDINATIONS AND INSTALLATIONS

Pastors

Engel, Armin, in St. John's Lutheran Church, Kendall, Wis., and in Immanuel Lutheran Church, Dorset Ridge, Wis., in a joint service, by W. E. Schulz; assisted by A. Werner, L. Meyer, Jr., R. Siegler, and Vicar James Borree, Feb. 14, 1960.

Werner, Arthur, in St. Luke's Lutheran Church, T. Glendale, Monroe Co., Wis., by W. E. Schulz; Feb. 21, 1960.

Zenker, Allen P., in St. Andrew's Ev. Lutheran Church, St. Paul Park, Minn., by P. Borchardt; assisted by G. Baer, W. Dorn, G. Horn, Wm. Zell; Feb. 21, 1960.

CHANGE OF ADDRESS

Pastors

Engel, Armin, Kendall, Wis.

Laude, Donald D., Box 75, Coleman, Wis.

Zenker, Allen P., 1008 Portland Ave., St. Paul Park, Minn.

Audio-Visual Materials for Lent

The following filmstrips and slides are available from the undersigned and can be used with particular effectiveness during the season of Lent.

Filmstrip:

"Symbols of the Church" are signs and pictures which tell us religious truths and experiences. This series is divided into six separate filmstrips, listed below:

- "Symbols of the Old Testament"
- "Symbols of the New Testament"
- "The Lost Symbols"
- "The House of God"
- "Symbols of the Cross"
- "Symbols of the Faith"

All are by SVE in color. 20 minutes. 33 1/3 rpm record.

Slides:

The following slide sets with recorded commentaries tell the story of home mission work in some of the Districts of our Wisconsin Evangelical Lutheran Synod.

"A Report of the District Missions" (Western Wisconsin) 20 minutes. 7 1/2 ips. tape

"Dakota-Montana District Missions" (Dakota-Montana) 28 minutes. 3 3/4 ips. tape

"Living Harvest" (Nebraska) 60 minutes. 7 1/2 ips. tape
"The Fruitful Word" (Southeastern Wisconsin) 20 minutes. 7 1/2 ips. tape

"Trees For Shelter" (Minnesota) 30 minutes. 7 1/2 ips. tape

When ordering slides, please state make and model of projector so that we can supply the proper adapter for the slide cartridges. There is no charge but the return postage.

AUDIO-VISUAL AIDS
3614 W. North Avenue
Milwaukee 8, Wisconsin

Attention, Dakota-Montana!

A sound-slide lecture in color with 3 3/4 ips. tape recording on the missions of the Dakota-Montana District has just been produced. There are three sets, distributed as follows: Set A for the District's Western Conference from Pastor L. Wurster, Terry, Montana; Set B for the Eastern Conference from Pastor Victor Thierfelder, Goodwin, South Dakota; Set C from Synod's Audio-Visual Department in Milwaukee, for Synod-wide use.

L. WURSTER

TREASURER'S STATEMENT

July 1, 1959, to January 31, 1960

Receipts

Cash Balance July 1, 1959.....	\$	49,599.86
Budgetary Collections	\$	1,320,549.66
Revenues		234,150.49
East Fork Lutheran Nursery Collections		14,352.56

Total Collections & Revenues...\$ 1,569,052.71

Non-Budgetary Receipts:

Lutheran S.W.C.—Prayer Book	84.87
Refund on Taxes on Inst.	
Parsonage	103.66

Partial Reimbursement on

Madison Property	3,465.00
Misc. Receipts Rec'd for Capital Investment	7,091.46
Bequests	1,250.00

Total Receipts

\$ 1,581,047.70

\$ 1,630,647.56

Disbursements

Budgetary Disbursements:

General Administration	138,725.20
Residences	46,943.21
Adm. Exp.	91,781.99

Board for Information and Stewardship	34,489.66
Theological Seminary	61,923.99
Northwestern College	138,003.47
Dr. Martin Luther College	168,044.83
Michigan Lutheran Seminary	120,353.66
Northwestern Luth. Academy	40,810.77
Milwaukee Luth. Teachers College	661.63
Academy Subsidies	3,800.00
Winnebago Teacher Program	14,583.55
Home for the Aged	27,720.37
Missions —	
General Administration	
Home Board	259.17
Board for World Missions	12,711.43
Indian Mission	89,457.87
East Fork Nursery	11,882.51
Colored Mission	44,702.74
Home Missions	450,120.80
Refugee Mission	32,805.75
Madison Student Mission	5,079.13
Rhodesia Mission	28,966.16

Luth. S. W. C.	6,696.25
Japan Mission	8,586.76
Spanish Mission	3,672.35
Winnebago Luth. Academy	1,750.00
General Support	54,633.05
Indigent Students	890.06
Board of Education	37,019.78
Residence	19,396.52
Adm. Exp.	17,623.26
Depreciation on Inst. Bldgs.	81,784.92
Revenues designated for Special Building Fund	195,452.58

Total Budgetary Disbursements \$1,815,588.44

Non-Budgetary Disbursements:

Repair on Inst. Parsonage....	812.00
Reserve for East Fork Nursery	5,736.79

Total Disbursements \$ 1,822,137.23

Deficit Balance January 31, 1960 \$ 191,489.67

COMPARATIVE STATEMENTS OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1, 1959, to January 31, 1960

	1958-59	1959-60	Increase	Decrease
Collections	\$ 1,318,080.13	\$ 1,334,902.22	\$ 16,822.09	
Disbursements	1,639,206.71	1,815,588.44	176,381.73	
Operating Deficit	\$ 321,126.58	\$ 480,686.22	\$159,559.64	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 8,221.00	\$ 12,136.25	\$ 3,915.25	67.74
Nebraska.....	6,892	46,987.05	60,313.75	13,326.70	77.90
Michigan.....	26,030	165,352.59	227,526.25	62,173.66	72.67
Dakota-Montana.....	8,040	49,271.20	70,350.00	21,078.80	70.04
Minnesota.....	39,286	224,770.14	343,752.50	118,982.36	65.39
Northern Wisconsin.....	48,129	267,452.19	421,128.75	153,676.56	63.51
Western Wisconsin.....	50,004	249,427.66	437,535.00	188,107.34	57.01
Southeastern Wisconsin.....	50,004	286,168.75	437,535.00	151,366.25	65.40
Arizona-California.....	3,584	19,885.96	31,360.00	11,474.04	63.41
	233,357	\$ 1,317,536.54	\$ 2,041,637.50	\$724,100.96	64.53

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO THE TREASURER'S OFFICE

For Indian Mission	
Contribution by Doris Schoenike, Winona, Minn.	\$ 13.00
For Japan Mission	
Pupils of Bethlehem Lutheran School, Hortonville, Wis.	\$ 79.00
For Board of Support	
Memorial wreath in memory of Rev. Raymond Timmel by Concordia Pastoral Conference of the Toledo Area.	\$ 19.00
For Missions	
Memorial wreath in memory of Hugo Schumann by Mrs. Hugo Schumann, Beaver Dam, Wis.	\$ 2.00
For Refugee Missions	
A friend in Key West, Fla.	\$ 3.50
For General Relief Committee	
St. Matthew's Lutheran Church, Danube, Minn.	\$ 15.50
Zion Lutheran Church, Lansing, Mich.	42.19
	\$ 57.69
For Parsonage-Teacherage Fund	
Mrs. Reinhard Stuewer, Bonduel, Wis.	\$ 2.50

For Church Extension Fund

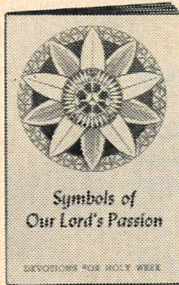
Students of Northwestern College, Watertown, Wis.	\$ 80.00
Pastors of the Southern Conference of the Southeastern Wisconsin District	22.55
A member of St. John's Lutheran Church, Minneapolis, Minn.	200.00
Students of Grace Lutheran School, Oshkosh, Wis.	154.78
N. N.	4.50
Rev. W. Kleinke	1.50
N. N.	500.00
Memorial Wreaths —	
Memory of Mrs. Augusta Rohrke, by Mrs. E. H. Wentee and Miss Gladys Krueger, Lebanon, Wis.	5.00
Memory of Mrs. Gertrude Buenger Ertner by Mr. and Mrs. Henry Juschefske, Mr. and Mrs. Franklin Pipkorn, and Mr. and Mrs. Clem Freitag	5.00
Memory of W. C. Trettien by a friend of the Trettien family	100.00
Memory of Jos. Verhaalen by Rev. and Mrs. Walter Kleinke	5.00

\$ 1,078.33

\$ 1,255.02

C. J. NIEDFELDT, Treasurer

THE COMPLETE PASSION STORY FROM THE FOUR GOSPELS



SYMBOLS OF OUR LORD'S PASSION

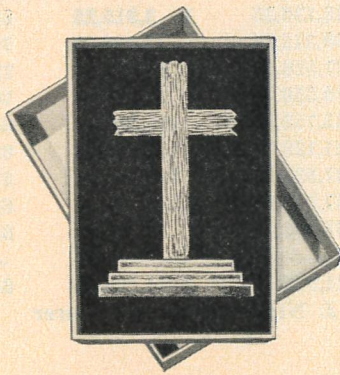
A Devotional Booklet
for Lent or Holy Week

This attractive booklet contains the complete Passion story. Each of the six devotions includes an appropriate Lenten collect from the Liturgy of the Lutheran Church. On the facing page is one of the traditional Passion symbols, with an explanation of the meaning of the symbol.

Size, 4½x7 — 16 pages

No. 5N18.....25 cents each

THREE-STEP DESK CROSS



This rustic metal cross is mounted on a solid three-step base and has a rhodium (silver) finish. Overall length is 2 9/16 inches, base is 1 5/8 inches long. Gift-boxed.

No. V4331\$1.00

ART GLASS PLAQUES



Dark semitempered glass decorated in white and 23 K gold, fixed on permanent ceramic colors. Lettering in Old English styling. Border constitutes a delicate pattern of leaf design in gold. Size, 7x9 5/8 inches. Boxed. With hangers.

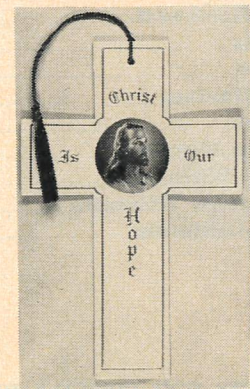
No. N1972
"The Family That Prays Together"

No. N1973
"The Lord Is My Shepherd"

No. N1975
"Bless This House"

\$2.50, each

"CHRIST IS OUR HOPE" CROSS



Sallman's "Head of Christ" mounted in the center of the cross. The text "Christ Is Our Hope" is printed in gold on ivory leather-grain card stock. With rich blue fassel and hanger cord. Six inches in height.

No. 300\$.15

On orders for \$5.00 or less, please add
25 cents service charge

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