

THE NORTHWESTERN Lutheran

April 10, 1960
Volume 47, Number 8



BRIEFS

by the Editor

The Palm Sunday message is brought in "Studies in God's Word." However, since Good Friday and Easter will be past by the time our next issue appears, we also bring you meditations for those days on the page opposite the "Studies."

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The current article in the series entitled "Prophecy and Fulfillment" is also very timely, since it discusses Zechariah's prophecy of Jesus' death.

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We of the Editorial Board extend to you our heartfelt wish and prayer that when you have again celebrated the death and resurrection of our Lord in the coming week, you will feel richly blessed, so that both your heart and lips will sing:

For Thy death, the bitter scorn,
For Thy resurrection morn,
Lord, I thank Thee and extol Thee,
And in heaven I shall behold Thee.
Amen.

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The itinerary of the Northwestern College Male Chorus is given in this issue. Prof. Hilton Oswald, director of the chorus, regrets that circumstances would not allow this informa-

tion to be supplied in time for the March 27 issue. But we are sure it will be an item of interest for all our readers, and that it will reach quite a few before the Chorus sings in their area.

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The President of the Wisconsin Evangelical Lutheran Synod, Pastor Oscar Naumann, addresses you in this issue. He speaks to us on our critical manpower shortage. See page 120.

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A recent National Lutheran Council news release dealt with the question of striving for the conversion of the Jews. We quote in part:

"Oslo. — Christians who argue that the Gospel of Christ should not be preached to Jews with the aim of conversion are not 'faithful to the Lord of the Church and its mission,' a veteran Norwegian missionary to Jews says in a statement published here.

"The Rev. Magne Solheim of Haifa, who has worked among Jews and Jewish converts for the past 21 years — in Israel for the past 10 — deplored the outspoken opposition of 'many,' including theologians, to this kind of evangelistic work.

"He quoted the words of a Christian of Jewish race who said: 'Satan uses many servants and many methods to hinder us from seeing that Jesus is our Messiah and Savior. In our times he is even closing the eyes of Christians . . . to prevent the salvation of the Jews.'

"From among such opponents of missions to Jews Pastor Solheim singled out Prof. Reinhold Niebuhr of Union Theological Seminary, New York, and a Dutch theologian whom he did not name. Dr. Niebuhr recently expressed the view that the Jews could be better helped to a closer relationship with God within the framework of their own religion than by efforts to win them to the Christian faith.

"He (Pastor Solheim—Ed.) also rejected a view expressed by some Christians 'that missions (to Jews) are unnecessary because the Jews will be converted by God's own direct action at the return of Christ.'

"Pointing out that in New Testament times Jews embraced the Christian faith as a result of preaching, Pastor Solheim declared: 'For Jews today the way is the same. We must be faithful to the Lord of the church and the church's mission. . . . We must be true to the missionary command with respect to Israel too.'

"He said that Dr. Niebuhr's expressed opinion against evangelical work among Jews 'has been widely spread in Israel and throughout the world' and has been 'harmful' to his mission."

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

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Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin

CONTRIBUTING EDITORS —

I. P. Frey	E. E. Guenther	E. E. Kowalke
C. Leyrer	C. Mischke	H. C. Nitz
J. Schaadt	A. Schuetze	C. Toppe

THE COVER — The Male Chorus in the Northwestern College Chapel, Watertown, Wisconsin.

Editorials

Hallelujah "Hallelujah" is a word with a rising quality about it. The very sound of the word suggests upwardness. Even without accompanying music, it seems to bear our souls aloft.

The meaning of "Hallelujah" accords with this impression and strengthens it. Its "Praise ye the Lord" directs our thoughts heavenward. As we stand before God, our faith raises its song and prayer of gratitude and thanksgiving to Him, from whom our blessings descend upon us.

It's the kind of word the worshiper feels like singing on his feet. The wholehearted vigor of "Hallelujah" summons the Christian to stand up with the great Hallelujah choruses of men and of angels.

After the silent weeks in Lent, the Hallelujahs ring out again on Easter Day. The Christian world rejoices that the Christ who had been laid low in death rises triumphant from the grave. With its Hallelujahs ascending to the throne of God, the Church in spirit rises from the gloom of Good Friday to the joy of Easter in triumphant jubilee.

It is a time to stand erect in praise and exultation. If ever, then at Eastertime it seems incongruous to lean back comfortably in a pew to sing relaxed Hallelujahs while our faith leaps up in Hallelujahs of victory over death and the grave.

Perhaps our order of service should direct us to sing the Hallelujah — standing, especially at Eastertime.

C. TOPPE

What Confession Is Adequate?

* * * *
When Jesus asked, "Whom do men say that I the Son of man am?" the disciples reported that some people thought that He might be either John the Baptist or one of the prophets risen from the dead. That was a friendly, almost reverent opinion. But Jesus rejected it entirely as altogether inadequate.

"But," He said, "whom say ye that I am?" with strong emphasis on *but* and *ye*. Simon Peter answered, "Thou art the Christ, the Son of the living God." Jesus gave that answer His warm assent and called Peter blessed, because he had made a confession that did not proceed from his own flesh and blood but was revealed to him by the Father in heaven. As a confession rejecting the opinion of those who saw in Jesus only a remarkable man, Peter's confession of Jesus, the Christ, the Son of the living God, was wholly adequate.

But immediately after that Jesus charged His disciples that "they should tell no man that he was Jesus the Christ." Why He forbade them to go out and tell people that He was the Christ, becomes clear when we see how they reacted when He now began to tell them how He must go up to Jerusalem and suffer many things and be killed. Peter, who had just made such a beautiful confession, immediately rebuked Him and tried to dissuade Him from going to Jerusalem at all: "Be it far from thee, Lord; this shall not be unto thee."

Obviously, Peter and the disciples were not ready to preach the Gospel if they could not conceive of a Savior who must die on the cross. They could have preached about a wise and good Jesus, could have insisted that He was God's Son; but they were not yet ready to

preach Christ crucified. Peter's confession was adequate as a rejection of the theology that sees in Christ only a good man, but it was not adequate as a basis for the preaching of a Christ who should save the world by giving His life for the world.

For some purposes the Apostles' Creed, the Nicene Creed, and the Athanasian Creed are adequate confessions. They reject heathenism and all Unitarian theology, and for that purpose are adequate. But the Roman Catholic Church also accepts these three creeds without reservation. These creeds still are not adequate to bring out the tremendous difference between Roman theology and the teaching of the Scriptures on such a fundamental doctrine as justification by faith alone, not to mention the Scriptural teaching concerning the Sacraments, the means of grace, the Church, and the ministry.

A creed may be altogether correct in what it says and yet not be adequate for certain important purposes.

E. E. KOWALKE

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The Weather and Things Spiritual

This past winter has been a time of unusual snows and cold spells almost through the entire country.

It was the chief topic of conversation, usually on a complaining note. We were deeply interested in it and wished we could do something about it. A comment which Jesus made to the Pharisees and Sadducees is significant in this connection: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" They liked to predict the weather and were pretty good at it, but were disinterested in what God was doing just then for their salvation. Oh, that we were concerned and talked about the things which God has prepared for our salvation as much as about the weather!

Irksome as the heavy snows were at the time, they were rich in blessing. Gradually the moisture sank into the thirsty ground. Deposited on hills and mountains, it melts in the spring and fills reservoirs from which some of our large cities draw their water supply and from which the arid acres of the West are irrigated.

Our Lord Himself points to a valuable lesson for us in this: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that cometh forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We Christians in our discouragements need this comforting reminder. So often our church work seems to stand still or even go backward. No results are apparent. We are tempted to give up. But let us remember that the results are God's job. Our job is to faithfully sow the seed of God's Word, and then we have done everything we can do and that God expects of us. The rest He will take care of by sending His spiritual rain and snow to make it bud and grow beyond our own line of vision.

IM. P. FREY

Studies in God's Word: Behold Thy King Cometh!

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest (Matthew 21:1-9).

For many of us Palm Sunday is the anniversary of our Confirmation. On this day we pledged eternal allegiance to Jesus, our King. Consideration of the events of the first Palm Sunday will encourage us to reaffirm that allegiance.

TO JERUSALEM

Jesus had told His disciples why He was going to Jerusalem. "Behold, we go up to Jerusalem: and the Son of man shall be betrayed . . . and they shall condemn him to death . . . and the third day he shall rise again" (Matt. 20:18, 19). Part of His work of redeeming the world had been completed. He had humbled Himself to become a lowly man. As a person

unique in the history of the world, a person who was true God and true Man at the same time, Jesus had lived a holy, sinless life. He had willingly obeyed all the Commandments which, He, as God, had given to men. By that obedience He had successfully completed part of His work as Savior.

Now the stage was set for the next part. Jesus would go to Jerusalem to permit Himself to be crucified even as the Old Testament had said. By His death He would make the full payment for the sins of the whole world; He would suffer the torments we deserved by our sins.

Jesus took His disciples with Him. Before they entered the city, He sent them into a village where they could find a donkey on which He would ride. Jesus was and is truly a King. He desired to ride rather than walk into the city this time to indicate this fact. But Jesus is not a King whose chief purpose is to demand that His people be His slaves. He is rather a King whose greatness lies in this that He is ready to serve His people, even by dying a terrible death by crucifixion in order to help them. Jesus indicated this humility by riding, not on a proud white horse, but on a lowly donkey.

Before He mounted the donkey, He permitted His disciples to take some of their outer clothing and place it on the animal. A king should ride on a carpet even as today rulers of governments walk on red carpets rolled out for them. The disciples had no red carpet; so they and others took some of their outer garments and spread them on the road before Jesus, their King. Others took palm branches and spread them as a carpet before Jesus.

As Jesus rode into the city, the crowds of people who lined the way called out their allegiance to Him, saying, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest!"

TO US

The same divine King who came to the city of Jerusalem to be the Savior of the Jews still comes to us to be our Savior. He need not come to us to die, for His one death at Jerusalem remains the full payment for all the sins of the world. He comes to us now in His Word and in His Sacraments to assure us that He is also our Savior and King. He comes to us to offer us an eternal life in His kingdom.

SERVE HIM

Like the people who hailed Him as King on the first Palm Sunday, we have opportunities to show our allegiance by words and actions. Basic to all service of Jesus is a confession of faith in Him. He comes to us offering to help us. Instead of judgment He offers us friendship and mercy. As we accept His offer and become willing members of His kingdom, we are offering Him our first bit of service. Stated negatively, no attempts at service will be accepted by Him unless they come from persons who honestly regard Jesus as their King.

When we have shown allegiance by our words, we will also show allegiance by our actions. Service to Jesus can take many forms. The disciples served Jesus by going to get the donkey, by putting some of their garments on the animal and some on the ground before Jesus. The unnamed owner of the animal served by permitting Jesus to use the animal when he had been told, "The Lord hath need of them." Others served by cutting down branches to spread before Jesus or simply by shouting their Hosannas to Him.

Actually, we will not have difficulty finding ways to serve Jesus if we will only look for them. Jesus tells us any deed of kindness we Christians do to a fellow man is regarded by Him as real service to Him. The more we think of the Jesus who came to the city of Jeru-

(Continued on page 123)

Meditations

Good Friday

Jesus, all our ransom paid, Save us in our soul's distress,
All Thy Father's will obeyed, Be our Help to cheer and bless
By Thy sufferings perfect made: While we grow in holiness:
Hear us, holy Jesus. Hear us, holy Jesus.

"IT IS FINISHED"

When Jesus therefore had received the vinegar, }
he said, It is finished: and he bowed his head, }
and gave up the ghost (John 19:30). }

To all outward appearances the death of Christ seems like a tragic miscarriage of justice. Christ seems to be the victim of a vicious plot, helpless to defend Himself and therefore doomed to suffer and die. But this very suffering, this helplessness is His victory. By humbling Himself and by suffering sins's eternal penalty, Christ paid our debt in full.

Yes, He suffered, He cried out, He seemed defeated. But from this battle against sin and death He emerged victorious. "It is finished!" Full, complete pardon has been won for every sinner. This meaning of the Sixth Word from the cross simply cannot be overemphasized.

There is nothing that Satan would rather have us believe than this: Christ has not paid your entire debt; you must add something to it. So fortify yourself with these words: "It is finished!" Neither the number nor the greatness of your sins can alter that fact.

These three words also cast out all self-righteousness. They teach us that everything concerning our salvation has been done *for us*. Our redemption was finished before we were born. What we could never do, Another has done for us. Here, too, is a rebuke to the hypocrisy of those who say that they are saved only through Christ and then rely on good works to some degree after all. Hearing Christ's words aright, we can only confess: "I believe that Jesus Christ . . . has redeemed me, a lost and condemned creature."

These words give strength against sin. Of course, some think — and say! — that "It is finished" means just the opposite. "You," they charge, "encourage people to think: Since God now freely forgives all sins for Christ's sake, one might as well go right on sinning. God will forgive each time anyway." But the Christian, trusting in Christ's perfect payment, does not think that way. To him "It is finished" is the same as hearing his Lord say: "Thy sins be forgiven thee." Then his ears are quick to hear what follows: "Go and sin no more." To him this Sixth Word from the cross is the reason for shunning evil and doing good; in it he also finds strength for the fight.

Lord Jesus Christ, teach us to bring all our sins to Thee, that they may be nailed to the cross with Thee, and to find in Thy perfect redemption the strength for a closer walk with Thee. Amen.

Easter Sunday

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here: behold the place where they laid him.

THE GREATEST SERMON EVER PREACHED

It is no exaggeration to call the few words by the angel-preacher the greatest sermon ever preached.

First, this sermon proclaims: There can be no mistake about it that Jesus is the Son of God. "Ye seek Jesus of Nazareth." Jesus' life had been so humble that His enemies pointed to it as "proof" that He was no more than a man, simply Jesus of Nazareth. Therefore they charged Him with blasphemy for saying that He was the Son of God; on that charge they crucified Him. But the angel's message: "He is risen," demonstrates beyond all doubt that the Jews crucified One who could take up His life again after laying it down of His own free will — the Son of God.

This sermon is the greatest, secondly, because it says: Let no man doubt that he has been redeemed. "Jesus . . . crucified" — you know what that meant for Jesus, for "cursed is everyone that hangeth on a tree." He endured our curse. He claimed that He had borne all of our curse perfectly and so had done away with it when He said: "It is finished." Jesus does not deceive us. The angel linked "Which was crucified" with "He is risen," and thus declared: The Father agrees with the Son. He finds no trace of our curse in the Son. In token of that He raises His Son from the grave. He pronounces our Substitute righteous, and so He declares all men righteous through Him.

Finally, the angel's Easter sermon is "the greatest" because it tells us: You shall rise from death. "Behold the place where they laid him." That place, however, could not hold Him: "He is not here." The same statement will finally be made in regard to our graves. Why so? Because Jesus left our curse nailed to the cross. He, the Righteous, had to rise again. Then we who are righteous through Him must rise also.

"Be not affrighted!" Let us apply the sermon as the angel directs, saying: Away with all fear! We have the comfort, assurance, and hope of Christ's resurrection.

Lord Jesus, we sing Hallelujahs to Thee this day for the great triple comfort of Thy resurrection. Amen.

— Selected from MEDITATIONS 1957-1958

Prophecy And Fulfillment

Zechariah's Prophecy of the Death of the Messiah

JESUS IDENTIFIES THE FULFILLMENT

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones (Zech. 13:7).

In his Gospel, Matthew tells us that the Lord, after eating the last Passover with His disciples, and when He had instituted His Supper, went out with the disciples to the Mount of Olives. Then Jesus said to them:

All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee (Matt. 26:31, 32).

It is plain that the word written in the Old Testament to which Jesus is here referring and which should begin to be fulfilled that night, the night of His betrayal and capture, is the word of the Prophet Zechariah quoted above. It is also clear that while the Lord does not quote the Prophet's utterance word for word, He does reproduce Zechariah's *thought* exactly according to its intended meaning and by doing so shows how the Prophet's word, spoken some five hundred years before, applied to Himself and how that word would be fulfilled on that very night and in the time that was shortly to come.

"THE PROPHET OF THE PASSION WEEK"

In the course of his prophesying, Zechariah often had occasion to speak of the death of the Messiah. This is the reason why we sometimes find this Prophet referred to as "The Prophet of the Passion Week." The title is not an inappropriate one, for it is this spokesman for God who mentions a number of those intimate details of our Savior's last days and hours on this earth which have burned themselves also into our memories. It was this Prophet who told of Jesus' entry as King into the city of Jerusalem, "lowly, and riding

upon an ass, and upon a colt the foal of an ass" (9:9). He likewise spoke of "the thirty pieces of silver" (11:13) and of Jerusalem's looking on the One "whom they have pierced" (12:10). And Jesus, while speaking to His disciples out there on the Mount of Olives, made it clear that Zechariah had also spoken of the things that were to happen on that very night.

We might well ask: In what setting and against what kind of background did the Prophet Zechariah utter the words that Jesus Himself definitely stated were fulfilled in His arrest, His death, and the accompanying and subsequent events?

ISRAEL'S SORRY STATE

This prophet was called by God to do his work among God's people in the time after the return of the Jews from the Babylonian Captivity. We commonly put Zechariah's date in the period after 520 B.C. The Jews who had been permitted to return to Jerusalem by the Persian king had been zealous to build their own houses, but the work on the House of the Lord lagged shamefully. The Prophet Haggai and later the Prophet Zechariah were sent to urge the people to rebuild the Temple and to restore the worship of the one true God in that place. But by the time Zechariah came to utter the prophecies that we have in the last portion of his book, those in chapters 9 to 14, the Jews stood in need above all of encouragement. Things had not gone as well as they had once hoped. They were still a subject people, vassals of a great foreign power. Round about them were still bitter enemies. The nations of the pagan world had not come flocking to Jerusalem in order to embrace the religion of Israel, and their wealth had not come pouring in to enrich the treasuries of the Temple. Just the opposite of all this was actually taking place. The Land of the Jews was in that world what the fields of Flanders have so often become in modern Europe: a territory through which warring armies could conveniently pass in order to attack their

enemies. And we may be sure that in that ancient world it was already true that the land through which such an army passed suffered not only when the forces passing through belonged to an enemy power. The Land of Israel was indeed far from the glory that its people felt had been foretold for it.

Zechariah, in chapters 9, 10, and 11 of his prophecy, shows how the Word of the Lord for Israel shall indeed be fulfilled. A great catastrophe shall befall the mighty world power of Persia that holds Israel enthralled; meanwhile, Israel shall enjoy the marvelous protection of its God: the promised King shall come to Zion, and yet He shall come in outward humiliation. He shall establish a kingdom of peace, a kingdom extending over all the earth.

In the closing section of his Book, chapters 12, 13, and 14, Zechariah carries out in minute detail how the events announced in the previous three chapters are to be realized.

The King of Peace who would come to His people in humility would also be the True Shepherd of Israel, the Promised Messiah of God. He would be slain, dying for the sins of the world, according to God's gracious purpose and plan. But the people to which He had come and which had so shamefully rejected Him, demanding the life of a Barabbas in His stead, would still suffer the consequences of its rejection of the Good Shepherd who had come to redeem it.

A SPECIAL FULFILLMENT

Our Lord, in the night on which He was betrayed, saw that these words of prophecy would find a special fulfillment in His own disciples: they would all be offended because of Him and flee at His arrest; at His death they would be scattered abroad. But their Good Shepherd would "bring back His hand over the disciples," that is, would bring them back to safety. He would go before them into Galilee, and He, the Risen Savior, would again gather together His disciples about Himself.

(Continued on page 123)

Something For Us All To Think About

II. Information and Reflections on a Recent Youth Survey

To bring the readers who missed the first section of this discussion into the picture, we repeat the most striking finding of the survey taken among the young people of four Lutheran bodies: about three-fourths of the young people believed that "the way to be justified before God is to try sincerely to lead a good life." In that first installment we tried to lead our young people to do some serious thinking about this matter. We also had certain admonitions for them, if they should find themselves in the same plight as those young people who did not know that their sins were forgiven through Christ.

But there is something here to concern all of us very deeply, not only the young people.

As we indicated in addressing the young people, it will not do at all for us to adopt a position of superiority and from our lofty height say: "Such a condition could not possibly prevail among us!"

WE DARE TO HOPE

Naturally, our first reaction is one of hope. We dread to think that three-fourths of our young people have not found Christ as their Savior. We dare to hope that we would not get such a saddening picture if a similar survey were taken among our teen-agers. We need not be self-righteous to harbor such a hope, for we base our hope on the power of God's Word.

WE FACE UP TO A POSSIBILITY

Yet we dare not hide from the possibility that some of our children may reach their late teens and still not know the primary truth of Scripture: Christ lived, suffered, and died to take away their sin and its guilt. This possibility will lead us to some serious self-examination.

Certainly, there will be no disposition to shrug off the whole matter as not too serious. A tendency to do just that seems expressed in an editorial which appeared in *The Lutheran Companion* (Augustana Lutheran Synod), the February issue. The writer sums up his reactions to the Youth Survey Report in these words:

"While it is possible that the majority of them (the Augustana young people—Ed.) do not possess as adequate an understanding of the deeper aspects of our Christian faith as might be desired, this can be attributed largely to their lack of mature Christian experience. What is really vital, however, is the fact that they do seem to love their Lord and they are eager and willing to dedicate their lives in His holy service. This is the essential thing just now. In later years they will probably come to realize in a much larger measure 'the joy of His salvation.'"

The reference to "the deeper aspects of our Christian faith" is rather amazing. Remember the writer has been discussing the finding of the survey that three-fourths of the young people did not know that they are justified before God through faith alone. This "aspect" of Christian faith is its ABC. If young people do not understand this, one cannot speak of a somewhat inadequate understanding on their part. They have no understanding of the saving truth at all. Moreover, to pin one's hopes on a "mature Christian experience" later on to bring them to faith is vain. Experience in itself will do nothing for them. If they enter young manhood or womanhood as work-righteous souls, they will continue as such — unless, by God's grace and through God's Word, they come to the knowledge of the one saving truth. At the same time the writer proposes a way to evade the responsibility of teaching our young children the One Thing Needful. Finally, the writer advances a false hope when he says: "What is really vital, however, is the fact that they do seem to love their Lord." How can young people love their Lord Jesus if they have not learned to know Him as their Savior? Is willingness of some young people to conform to the churchly habits of their parents and to participate in the youth activities of their church confused with love for Jesus "who loved me and gave himself for me"?

"THE FOG OF NATURAL OPINION"

Why must we reckon with the possibility that our Lutheran teen-

agers may not have found the answer to the question: "How can I stand in God's favor? How can I be saved and reach heaven?" and that they can fail in this in spite of all the teaching and training given at home, in Sunday school or day school, in the pastor's instruction, and in sermons heard regularly? Here this sentence from the Youth Survey Report is pertinent: "There is a fog of natural opinion that is, apparently, harder to pierce than we dreamed." This "natural opinion" is, of course, man's ingrained idea that he must and can save himself by his good deeds and moral character. It is exactly the opinion uncovered by the Youth Survey as held by so many young people: "The way to be justified before God is to try sincerely to lead a good life" (*Lutheran Standard*, February 6). This natural opinion is, indeed, a fog that is hard to pierce.

The official Youth Survey Report does not pass off the matter lightly, as did the editorial quoted above, but tries to come to grips with it as a serious problem. It searches for remedies. It mentions that pastors fail to communicate the Gospel to young people, that attendance at Bible class is poor, that young people are negligent in home devotions, that congregations should examine their youth programs.

No doubt there is room for self-examination and correction and improvement in all of these areas. Yet it seems to us that the answer lies farther back than present youth programs and the sermons preached by pastors now. We mean the training these young people received in home and school. Most of the young people who still do not know the Savior very likely did not know Him when they entered their teens.

PIERCING THE FOG

Here we are face to face again with the problem of piercing the fog of natural opinion. This is a subject big enough for a separate article or a long essay. We shall restrict ourselves largely to the early training of children in the home.

Parents fail to reckon with the toughness and persistence of "natural

opinion" when they think that it is enough just to mention Jesus as the Savior occasionally. They should make it their set purpose to teach the saving truth "in simple words to tender youth." They should not try to make it "real simple" and then bring the religious teaching of their children down to the level of: "God loves me. Jesus loves me. Jesus loves papa and mama." (By the way, we have heard of Protestant Sunday schools which go along on the theory that younger children are not to be 'bothered' with such deep things as: "How am I saved?") Parents, the saving truth is simple. Know the joy of hearing your child say at Christmas: "We are happy today because Jesus came to take away our sins"; or on Good Friday: "Jesus died to be punished in my place and to make me God's child." Then the fog is

pierced. But the parent dare not relax. The fog will settle in again unless there is a continued teaching of the simple saving truth.

Let the parent present the Gospel winningly, as a sweet invitation from Jesus Himself.

We parents should not be satisfied with good intentions. We can mean well, and yet encourage in our children the idea that they can save themselves. For instance, we naturally want our children to lead good Christian lives. But then, when we notice wrong behavior in them, we may blurt out something like this: "Jesus doesn't love you when you do that." That's false doctrine, of course. Jesus loves the children and us all the time, even when they and we are "bad." Where would we be if He did not? But misdirected zeal can lead us to say something like that.

What happens when parents repeatedly use such expressions? The child will likely get the impression that Christianity teaches us to avoid the bad things and do the good to gain, to earn, God's favor. The parents may also speak of Jesus as the Savior who lived and died to atone for sin. But remember the "natural opinion." That gives the child a much keener ear for the Law than for the Gospel.

What the child absorbs in early childhood sticks with it. Therefore it can happen that all the clear, able teaching of the Gospel truth which the children receive in Sunday school or Christian day school, in instructions for confirmation, in sermons — all that cannot dislodge the legalistic idea, and they can at 15 or 17 still believe that the way to be saved is "to try sincerely to lead a good life."

W. H. F.

Pray For Laborers In The Harvest

When our Savior directed His disciples to pray for laborers in the harvest, He was not speaking only of the fainting and scattered multitudes of His day. He spoke a word of divine compassion and exhortation to His disciples of all ages.

The shortage of trained workers in the Lord's harvest is a need which we are experiencing in common with nearly all Christian denominations. Their periodicals and their efforts to recruit students to train for the preaching and teaching ministry bear witness of this fact. This same shortage of trained workers is one of our chief concerns in the Wisconsin Synod today.

THE REASON FOR OUR DEEP CONCERN

Why are we so deeply concerned about it? Our reason must be the same as the reason which moved the Savior to exhort His disciples to pray for laborers. We find His words toward the end of Matthew 9. There we read in verse 36: "He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Sheep without a shepherd will truly faint and be scattered. They will not find the green pastures and the still waters by themselves. They will fall an easy prey to the enemy. Left to themselves they will perish.

So it was with the multitudes in Israel in Jesus' day. They lacked faithful spiritual shepherds and the ministrations of the Word of life. The Savior saw their great need and had compassion upon them. For it is eternally true of Him what is written in Lamentations 3: "His compassions fail not. They are new every morning!"

OUR COMPASSIONATE SAVIOR SAYS: "PRAY!"

What does our compassionate Savior bid us do in the face of this shortage of workers? He bids us to pray the Lord of the harvest that He will send forth laborers into His harvest. As every good and perfect gift comes from above, so this need can be supplied only by the Lord. He must move the hearts of His disciples to be willing to labor in His harvest. Hence He bids us all to pray Him for laborers, to pray in the spirit of love and compassion for those who lack the ministrations of His Word. Prayer is the speaking of the child of God with His heavenly Father. And if ever there was a need concerning which we should speak with our heavenly Father, it is the present shortage of faithful laborers.

BECOME WORKERS!

But Jesus does not only bid us to pray for workers. He also asks us

to become workers. In the first verses of Matthew 10, immediately after bidding His disciples to pray for laborers, He "gave them power . . . sent them forth, and commanded them, saying . . . Go . . . to the lost sheep of the house of Israel. And preach saying: The kingdom of heaven is at hand." The Lord will find His workers among His disciples, His believers, and nowhere else. He looks for grateful and compassionate messengers of His Word among those who have learned to know and to treasure His Gospel. Only gratitude to the Lord, love for our fellow men, and the desire to share the Saviors' love with them provide the proper motivation for a kingdom worker. May God give all of us these compelling motives! They will lead us not only to pray, but to labor diligently in His harvest.

USING GOD'S GIFTS WISELY

How do we use His gifts wisely in the meantime? When there was a shortage of laborers in the first congregation in Jerusalem, the disciples called attention to a fact that every congregation would do well to consider today. Read the first seven verses of Acts 6. There a principle is laid down which we should apply today. The Twelve said: "It is not reason (fitting, right) that we should leave the word of God, and serve tables." Those who are called to minister to the spiritual needs of the people should not be hindered in this

spiritual ministry by duties concerning the physical needs of the congregation. Instead, faithful, God-fearing members of the congregation should be chosen for this service. Thus the apostles will be free to give their full attention to the spiritual needs of the congregation and the members who are chosen and charged with other duties in the church will have a wonderful opportunity to let their faith be active in deeds of love and service to their fellow men.

The same principle should be followed today. Are not our pastors often burdened with physical ministrations and clerical work which could and should be done by members of the congregation? If such help were given to the pastors, they would be freed for the real service into which they have been called. They would have more time to be real shepherds of souls, administering the means of grace, seeking out their people to exhort, admonish, correct, comfort, encourage, and guard them as the need arises. Then, too, the pastor would find more time to continue his study of the Word, which he must not neglect.

Some of our congregations have shown their concern for their brethren in another way. Since the shift of population is toward the cities and industrial centers, quite a number of congregations in smaller towns or rural areas have amalgamated to

form a parish of two and even three congregations, served by one pastor. Their District or Conference leaders usually suggest this when a vacancy occurs that would make such an arrangement possible. When two congregations thus agree to share the services of one pastor, another worker is saved for a further field. In the days of our fathers it was common practice that one pastor served several congregations, even though the methods of travel were much slower and less comfortable. We see the need of following their example of willing service and self-sacrifice during this shortage of laborers, lest we be forced to slow our mission expansion efforts. This latter choice would be a tragic one.

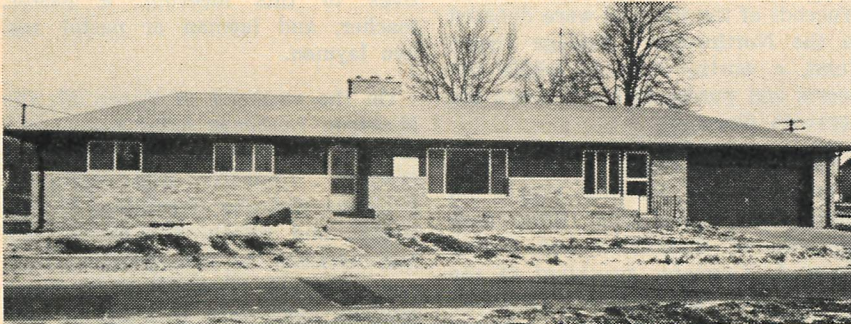
HOW ALL CAN HELP

Very often our congregations feel the shortage of workers only when they themselves have a vacancy in pulpit or classroom, or when one of their workers is called to serve in another field and the congregation faces the possibility of a vacancy. Today, however, there is hardly a Conference without a vacancy or two. Every congregation is aware of one or more congregations in its area that is in need of trained workers. It would be well for each congregation to ask: "Have we encouraged or assisted any of our gifted young people to study for full-time work in

the Church? Have we assisted or could we assist a worthy student from another congregation?"

When congregations are convinced that their pastor or teacher is needed more urgently where he is than in the calling congregation, the least that they can do is to add their gifts to their prayers for laborers in the harvest. Our schools, especially Dr. Martin Luther College and Michigan Lutheran Seminary, are compelled to deny admittance to prospective students, because the buildings and facilities are already filled beyond capacity. To remedy this situation our gifts for the Synod and for our missions ought to meet at least the minimum share which we have agreed to give. The Lord's grace and goodness ought to move us to give far more than the minimum. "He spared not his only-begotten Son, but offered him up for us all." And these are the years when the Lord has given us golden opportunities to expand our labors in His harvest. Let us not be found wanting! Let us look as Jesus did upon the multitudes that faint and are scattered abroad. As we again hear in the Lenten season that Jesus died in order that they, too, might live, we will be moved with compassion and our willing service and generous gifts of gratitude will be added to our fervent prayers for laborers in His harvest.

OSCAR J. NAUMANN



Parsonage, Trinity Ev. Lutheran Congregation, Bay City, Michigan

Dedication of Parsonage Trinity, Bay City, Michigan

Plans for relocation are beginning to materialize at Trinity Lutheran Church in Bay City, Michigan. The first unit of a contemplated building project was completed with the erection of a new parsonage. The home was built on a portion of recently acquired property which is also to serve as the site of a new church in the near future.

Actually, the decision to acquire a new parsonage is of long standing. However, after a suitable location for church and parsonage had been acquired, the plans rapidly became a reality. An excellent floor plan, proposed by the building committee, was unanimously approved by the congregation on August 3, 1959. Excavation work was begun seven weeks later, and on February 23, 1960, the pastor and his family moved into the new home.

The undersigned officiated at the dedicatory rites conducted at the site of the new parsonage between the church services on Sunday morning, February 21, 1960. In the afternoon, open house was held to give members and visitors an opportunity to view the interior of this beautiful home.

The new parsonage is a ranch-type home which measures 87 feet in length and 27 feet in width. It is constructed of brick and redwood. A large planter of Indiana limestone extends from the study to a point beyond the main entrance. The living quarters are built over a basement 65 feet long and 11 blocks high.

The home is conveniently arranged, with nine rooms and a large double garage. A planter separates the foyer at the main entrance from a large living room which features a fireplace of Georgia marble. The study, which has a separate entrance, has birch paneled walls and spacious

(Continued on page 125)

Direct from the Districts

Pacific Northwest

Representatives of missions holding Church Extension Fund loans welcomed the opportunity personally to meet the Rev. Harold Eckert, chairman of Synod's Board of Trustees, on March 24. The purpose of the meeting in Seattle was to explain the new uniform contracts, entered into by these missions with Synod. In addition to this achieved purpose, the meeting also reminded the assembled men that "Synod" is not so far removed from us as may often be thought.

Having called for a pastor unsuccessfully since November, Redeemer, Yakima, is placing a call for a candidate before the Assignment Committee. In the meantime, members of the congregation are making preliminary preparations for construction of their first parsonage.

Dedication of its first unit of construction, a parsonage and temporary chapel, was set by Calvary, Lake Hills (Seattle), for April 10. The congregation was happy to have its pastor occupy the living quarters ahead of schedule. With joy, the members prepared the attached garage for their first home service on March 20 by painting the interior and building an altar and a lectern.

Salem, Mountlake Terrace (Seattle), is in the process of beautifying the church property by executing an expertly planned landscaping project.

PAUL E. NITZ

Southeastern Wisconsin

Enrollment at the new *Milwaukee Lutheran Teachers' College*, according to Pastor Paul Gieschen, chairman of the Board of Control, is living up to its most optimistic estimates. Already forty-eight applications — five male and 43 female — have been received and accepted for the first college year to begin September 1960. Freshmen are reported from such widely scattered places as Irving, Texas; Marshfield, Wisconsin; and Kalamazoo, Michigan. The Milwaukee Lutheran Teachers' College, authorized by the 1959 convention of the Synod, is directed to use temporarily the facilities and faculty of the Wisconsin Lu-

theran High School, Milwaukee. A formal agreement has been concluded with the High School Conference in which space and faculty will be provided at cost for 120 college students until July, 1963. Pastor Gieschen reported that this capacity would probably be reached within two years. The Board of Control is now drawing up a list of approved boarding homes for out-of-town students, and is seeking organ and piano practice facilities. By next year, practice-teaching facilities will also have to be acquired. Students interested in enrolling in the College are urged to contact the High School or Pastor Gieschen.

"The Name of Jesus" was the theme of the fourth annual *Hymn Festival* of Milwaukee area choirs. Seventeen choirs and 500 singers were divided into north and south side groups and presented the same program in the afternoon at Siloah and in the evening at Jordan. The total attendance at the Festival, held March 13, was well over 1500 people. The *Lutheran Chorale*, an outstanding chorus of 60 voices from Milwaukee congregations, also participated in the Festival. The Lutheran Chorale is directed by Pastor Kurt Eggert. The proceeds of the Festival were donated to the Northwestern College Organ Fund, a worthy fund to which the hearts and purses of our readers are herewith directed.

Fairview, Milwaukee, Pastor Paul Behn, dedicated its new church on March 20. Pastor Paul Behn read the rite of dedication and Pastor Oscar J. Naumann, president of the Synod, and Pastor Arthur Halboth, president of the District, were the guest speakers. The church, of contemporary design, cost about \$150,000 and provides seating room for 300. There is a full basement for Sunday school and fellowship activities. The old church will serve as a much needed classroom for kindergarten and first grade, which previously were held in the basement of the school.

Plans for an *Association of Wisconsin Synod Churches* in the Milwaukee area are progressing rapidly. At an initial meeting on February 26, 128

representatives from 44 congregations authorized a Provisional Board to draw up articles of incorporation and bylaws for an association. Appointed to the Provisional Board were: Pastors Kurt Eggert, Arnold Schroeder, Roland Ehlke, Paul Knickelbein, Ray Wiechmann, and Herbert Koehler; Teachers Wayne Wiechmann, A. Woldt, Ed Kionka, and M. Roehler; laymen Ralph von Briesen, C. Hombsch, James Albrecht, M. Mundt, Bruno Barg, and Arnold Goede. The need for greater coordination of efforts had been felt for some years and existing administrative units had a tendency to divide rather than unite joint projects lying outside the field of synodical activities. The Association aims to coordinate work in such fields as welfare service, joint services, summer camps, publicity, information, and radio and television. Within the Milwaukee metropolitan area 15 per cent of the Synod's communicant membership resides, 35,000 of Synod's 227,000 communicants. The Provisional Board hopes to hold the organizational meeting on April 29 at the Northwestern Publishing House auditorium. Each congregation is being asked to send three representatives to this meeting, a pastor, teacher, and layman or pastor and two laymen.

On the weekend of March 27, the *Michigan Lutheran Seminary Chorus* toured the Southeastern Wisconsin District. Concerts were sung at Friedens, Kenosha; Jerusalem, Morton Grove; and Siloah, Milwaukee. On each occasion the fine 38-voice chorus under the able direction of Professor Meilahn Zahn, sang to a full church. The chorus left behind a warm memory of Michigan Lutheran Seminary.

THIS . . . AND . . . THAT On April 2, Friedens, Kenosha, was host to a Junior High School basketball tournament. Boys from Fort Atkinson, Jefferson, and Columbus participated. Modest trophies were awarded the winners. The weekend was concluded with a youth service on Sunday, April 3, held at Friedens. . . . The *Menomonee Falls Mission* began holding services on March 6. The average

attendance has been about 20. Pastor Herbert Kruschel is temporarily serving the mission. . . . Emanuel Arndt, Winona, Minnesota, has accepted a call as instructor to the Wisconsin Lutheran High School. Mr. Arndt is one of several instructors who must be added to the faculty because of the opening of the Milwaukee Lutheran Teachers' College. . . . St. Paul, Brownsville, is still vacant. The congregation will call very shortly. . . . Lutheranism will be well represented this summer in Milwaukee. Wisconsin Lutheran High School is preparing for the meeting of the *Lutheran Synodical Conference*, August 2 to 5. The Wisconsin Lutheran Seminary, Thiensville, is preparing for the *Conclave of Theologians* to be held July 20 to July 30. Theologians, representing Lutheran synods in fellowship with us, will be present from Germany, Africa, Argentina, the Phillipines, and Australia. The Seminary is also planning for its *Pastors' Institute*, July 4 to July 8.

JAMES P. SCHAEFER

Western Wisconsin

SUNDAY SCHOOL TEACHERS' INSTITUTE

A Sunday School Teachers' Institute of Circuit 2 of the Central Conference met at Salem Lutheran Church, Lowell, on Sunday, February 21. Despite heavy snows, about 85 pastors and teachers from 12 area-congregations were in attendance. Prof. Carl Lawrenz addressed the group on "The Proper Method of Teaching Sunday School." Following the main topic presentation, the body was divided into discussion groups according to the age level of classes taught. Opening and closing devotions were conducted by the host pastor, Leonard Pankow.

MEETING OF WOMEN'S MISSIONARY SOCIETY

The Winona area Lutheran Women's Missionary Society met at St. John's Lutheran School, Lewiston, Minnesota, on Wednesday, February 24. Main speaker of the day was Dr. John A. Klein, Executive Director of the Lutheran School for the Deaf, Detroit, Michigan. In a very interesting and informative talk Dr. Klein outlined the work of his society among the deaf; gave a brief history of the School's development, spoke of the costs and means of support of the education of the deaf, and pointed

out results in the vocations in which former students are now serving. In the business meeting of the Society, conducted by Mrs. Gordon Dorn, the group voted to divide the offerings of its Mite Box Project, which totaled over \$300.00, equally among a California Mission, Bethesda Lutheran Home, and the Bible Institute at Northern Rhodesia. The next meeting of the Winona area Lutheran Women's Missionary Society will be held in October at St. Michael's Lutheran Church, Fountain City, Wisconsin.

SCHOOLS AND TEACHERS

Miss Hildegard Kunkel, now teaching in Traverse City, Michigan, has accepted the call to teach the primary grades at St. Paul's Lutheran Christian Day School, Lake Mills, Wisconsin, beginning in the fall.

St. John's Lutheran Church of Waterloo, Wisconsin, recently resolved to add a sixth teacher to its staff for 1960-1961. In addition, four classrooms and hot-lunch facilities will be built at an estimated cost of \$105,000.00.

RENOVATION

Trinity Lutheran Church, Lime Ridge, Wisconsin, is proceeding with its property improvement program, at this time reflooring the church building and painting the interior. This portion of the work should be completed early in Lent.

STEWARDSHIP NEWS

Goodview Trinity Lutheran Church, Burnell Beyers, pastor, conducted an Every Member Visitation on the "Stewardship of Time and Talents" on Sunday, February 28. Nine teams of workers, commissioned in the morning service, called on all member-families of the congregation; and on the basis of mimeographed flip-charts, discussed church and communion attendance, subscriptions to the synodical periodicals, evangelism and participation in general church work.

January 31 marked an important day for St. John's Lutheran Church, Neillsville. A school-debt drive was launched on that day to retire the congregation's indebtedness of \$12,600 on its parochial school. Pastor Norman Lindloff reports that the response to the program has been tremendous. Within the first month, without personal solicitations, over half of the amount needed was in

through either cash or pledges. It is estimated that the drive will be successfully completed by the end of July of this year.

MISCELLANEOUS

Floor-length candelabra, altar candlesticks, altar vases, a missal stand and a candlelighter were dedicated at Goodview Trinity Lutheran Church on February 7. This brassware was given in memory of a serviceman, Robert Jacobs, who died as the result of an auto accident on January 1, 1960.

Pastor and Mrs. R. Bittorf of Monroe, Wisconsin, were quite seriously injured in an automobile accident on Tuesday, February 23.

Pastor Ed. Becker of the Bruce-Cameron parish is again a patient at Madison General Hospital. He is being prepared for surgery.

A class of eight adults were confirmed in St. Paul's Lutheran Church, Tomah, in February. Four of these were also baptized. The pastor, Otto Heier, reports that eighteen adults were confirmed in the congregation in 1959.

E. J. C. PRENZLOW, JR.

Studies in God's Word

(Continued from page 116)

salem to die for the sins of the whole world and who still comes to us in His Word to give us eternal life, the more we shall be eager to renew our pledge of eternal allegiance to Him and to demonstrate that allegiance by a life of genuine service.

JOHN SCHAADT

Prophecy And Fulfillment

(Continued from page 118)

ITS FULFILLMENT IN THE NATION OF ISRAEL

What Jesus intends to tell His disciples is that these words of Zechariah shall find a special fulfillment in their own case. That the words of the Prophet will also be fulfilled in a general way in the case of the whole of the nation of Israel, must go without saying. The nation that has rejected and crucified the Good Shepherd of Jehovah, the Messiah of God, will indeed suffer what a flock without its shepherd suffers; calamity after calamity shall befall this people, from the dreadful visitations of God upon it in the Jewish War under Vespasian and

Titus through the bloody suppression of the rebellion led by the pseudo-Messiah *Bar Cochba* and down through the years that followed.

FULFILLMENT IN THE SPIRITUAL ISRAEL

But the true spiritual Israel, God's "little ones," those who are His real children by faith in the atoning sacrifice of the Lord's Good Shepherd, will likewise be made to feel, as did the disciples whom the Lord met in Galilee after His resurrection, that their gracious Lord is indeed "bringing back His hand upon them," so that they will come to realize that all the glorious promises of God's prophets of old are really being fulfilled in and for them.

FREDERIC E. BLUME



Pastor A. C. Haase



Mrs. A. C. Haase

A Gift That Serves Long And Well

The children, relatives, and many friends of Pastor and Mrs. Adolph C. Haase have established a memorial trust fund in the amount of \$2,000.00 to provide a scholarship for ministerial students in need of financial assistance. Recognizing the need for more laborers in the vineyard of the Lord, the children of the sainted Pastor and Mrs. Haase wanted to support the work of preparing ministers for the Church in a material way. The earnings of this fund will

be used annually in assisting some worthy student at our Wisconsin Lutheran Seminary.

Pastor Haase served in the Gospel ministry for approximately 63 years. He was called by his Lord into the Church triumphant on November 25, 1959. Mrs. Frieda Haase, the daughter of Dr. and Mrs. Adolph Hoenecke, died in 1958. (See *The Northwestern Lutheran* of January 3, 1960.)

We should like to encourage others in our Synod to consider establishing similar trust funds, the earnings of which will serve to support the Gospel

ministry for generations to come. This can be done through special gifts made during one's lifetime, through bequests by means of one's last will and testament, or through memorials dedicated to the memory of loved ones. Each of these methods can be employed in carrying out the Lord's commission: "Preach the Gospel!"

In the name of the Wisconsin Evangelical Lutheran Synod I wish to express our sincere appreciation to the donors of this memorial trust fund.

OSCAR J. NAUMANN, President

Northwestern College Male Chorus On Tour

The Northwestern College Male Chorus will again visit a number of our congregations during the coming Easter vacation and provide further opportunity for our people to hear the Gospel in song. This tour will take the chorus through sections of Wisconsin and Michigan. One of the high points of the tour will be a sacred concert in the beautiful new auditorium of Wisconsin Lutheran High School in Milwaukee on the evening of Easter Sunday.

All proceeds above expenses of the tour will this year be channeled into the chapel organ fund. It is hoped that the organ fund may thus be brought to completion. About \$4,000 are still needed.

THE ITINERARY

The accompanying itinerary lists times and places at which the chorus may be heard on this tour.

April 8, St. Paul's Lutheran Church, Mauston, Wisconsin
 April 9, Salem Lutheran Church, Wausau, Wisconsin
 April 10, First Lutheran Church, Green Bay, Wisconsin (morning)

Trinity Lutheran Church, Marinette, Wisconsin (afternoon)

St. Paul's Lutheran Church, Escanaba, Michigan (evening)

April 11, Trinity Lutheran Church, Bay City, Michigan

April 12, St. John's Lutheran Church, Pigeon, Michigan

April 13, Zion Lutheran Church, Warren, Michigan

April 14, St. John's Lutheran Church, Wayne, Michigan

April 15, Zion Lutheran Church, Monroe, Michigan

(afternoon)

Grace Lutheran Church, Tecumseh, Michigan (evening)

April 16, Peace Lutheran Church, Wilmot, Wisconsin

April 17, North Trinity Lutheran Church, Milwaukee, Wisconsin (morning)

Atonement Lutheran Church, Milwaukee, Wisconsin (morning)

Wisconsin Lutheran High School, Milwaukee, Wisconsin (evening)

April 18, St. Mark's Lutheran Church, Watertown, Wisconsin

Dedication of Parsonage

(Continued from page 121)

built-in bookcases. The home has a combination kitchen and family room and offers a view of the patio from the family room through glass doors. A utility room and a half bath are located between the kitchen and the garage. Three bedrooms with oak floors and a full bath with ceramic tile on the walls and floor complete the arrangement of rooms. Numerous closets with folding doors are conveniently located throughout the home. Drapes for the home were donated by the Ladies' Aid, and carpeting for the living room was furnished by the congregation.

May the Lord hold His protecting hand over this house and all who dwell therein! May He grant that this home may serve the congregation and the interests of the Lord's kingdom for many years! And may the Lord hasten the day when the congregation may be privileged to erect and dedicate a new house of worship to His service and to His glory!

EMIL E. KASISCHKE

PASTORS' INSTITUTE

The biennial Pastors' Institute will be held at Wisconsin Lutheran Seminary, Thiensville, Wis., July 4-8, 1960.

The program for this year's institute includes:

1. Exegetical studies on selections from the First Epistle General of Peter by Prof. Joh. P. Meyer.
2. A study of the Didache: An Introduction to Patristics, by Prof. F. E. Blume.
3. Lectures on Hymnology.
4. A panel discussion on Good Public Relations for the Church.

A registration fee of \$5.00 will be required from each pastor attending the institute. An additional charge of \$7.50 will be made for those commuting daily and taking only the noon meal at the dining hall. Those wishing dormitory accommodations for the entire five-day period will be charged \$12.50 for room and board in addition to the registration fee.

Registration should be made with Professor C. J. Lawrenz at the Seminary as soon as possible.

ADOLPH C. BUENGER,
Secretary of the Board

WISCONSIN SYNOD DELEGATES TO THE SYNODICAL CONFERENCE CONVENTION

All delegates and advisory delegates attending the Synodical Conference Convention in Milwaukee, Wis., August 2-5, wishing to make reservations in motels or hotels will kindly write to Pastor Arthur F. Halboth, 8419 West Melvina St., Milwaukee, Wis., or telephone HO 3-0735.

Please inform him as to the exact time of your arrival, and whether you are using public or private transportation. Also state in your request for reservations whether you will arrive in Milwaukee August 1 and desire night's lodging for Monday evening.

ARTHUR F. HALBOTH, President
Southeastern Wisconsin District

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

ARIZONA-CALIFORNIA

GADSDEN DELEGATE CONFERENCE

Date: May 2, 1960.

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

Place: Douglas, Ariz.

Agenda: John 6 (conclusion), J. Gerlach; What Happens After Death? W. Wagner; Arousing Parents Toward Their Responsibilities in Christian Education, K. Moeller.

Note: One-day conference only.

V. H. WINTER, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 19-21, 1960.

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

Essays:

1. The Examination of Confirmands, G. Eckert.
2. The Effectiveness of "Ex Corde" Prayer in Pastoral Work, J. Brandt.
3. Does the Conclusion to The Commandments Require of Christians a Servile Fear of God? G. Enderle.
4. Exegetical-Homiletical Treatment of the Standard Gospel for Misericordias, John 10:11-16, Outlines and Sermon, V. Weyland.
5. A Critique of Sasse's Book "This Is My Body," W. Ten Broek.

Preacher: J. Brandt (alternate: R. Buss).

Please provide your own bedding.

D. C. SELLNOW, Secretary

SCHEDULE OF TEACHER'S CONFERENCE

Watertown, South Dakota
April 25, 1960

- 9:00- 9:25 Opening Devotion by Pastor W. A. Schumann
9:25- 9:30 Reading of minutes of previous conference
9:30-10:30 Building Children's Vocabulary (Practical Lesson) by Miss Rhoda Arndt

10:30-10:50 Recess

10:50-11:50 Demonstration Lesson in Arithmetic (6th grade) by Mr. Howard Maertz

11:50-12:00 Closing

12:00- 1:15 Noon Recess

1:15- 1:20 Devotion

Reading of minutes of morning session

1:20- 2:30 Making History His (Christ's) Story by Prof. Theodore Hartwig

2:30- 2:50 Recess

2:50- 3:20 Business Meeting

3:20- 3:50 Your Problems and Mine (Round Table Discussion) by Miss Betty Haas

3:50- 4:00 Closing Devotion

BETTY HAAS, Secretary

MICHIGAN

SOUTHEASTERN TEACHERS' CONFERENCE

Peace Lutheran School
Livonia, Michigan

April 29, 1960

- 9:00- 9:15 Opening Devotion, Pastor J. Westendorf.

9:15-10:00 Hymn Study — Grades 4 and 5, Demonstration Lesson, Miss Katherine E. Scheele.

10:00-10:45 Teaching Percentages — Grade 6, Demonstration Lesson, Mr. Ronald Kaiser.

10:45-11:00 Recess.

11:00-11:45 Discussion of Lessons.

11:45- 1:00 Noon Recess.

1:00- 2:00 Stimulating Interest in Books, Monroe Faculty.

2:00- 2:30 Open Discussion of Monroe Faculty's Presentation.

2:30- 2:45 Recess.

2:45- 3:45 Business and Elections.

3:45- 4:00 Closing Devotion.

CAROLYN SMART, Secretary

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NORTHERN PASTORAL-TEACHER CONFERENCE

Date: April 25 and 26, 1960. Communion service 9:00 a.m.

Place: Bethel Lutheran Church, Bay City, Mich., M. C. Schroeder, host pastor.

Speaker: E. Kasischke (A. Kehrberg, alternate).

Agenda: Exegesis on Galatians, chapter 2, R. Gensmer; The Catholic Marriage Contract, E. Kasischke; Practical Consideration of the Call, O. Dorn; History of the New Testament Canon, P. Wilde; Whom May a Lutheran Minister Bury? R. Schultz.

Excuses and requests for lodging should be sent to the host pastor.

RONALD F. FREIER, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: Hastings, Minn., in St. John's Ev. Lutheran Church, 202 W. 8th; P. W. Borchardt, pastor.

Time: May 3 and 4, 1960: Tuesday, 10:00 a.m. to Wednesday afternoon. Service with Holy Communion Tuesday at 7:30 p.m.; E. Knief, speaker (Wm. Zell, alternate).

Essays: Augsburg Confession — Article VII, Pastor R. A. Haase; "The Testimony of Our Conscience," Pastor W. Kehrberg; "Christian Fellowship," Prof. C. Lawrenz; "The Pastor in His Pulpit," Pastor R. J. Palmer; "Sanctified Christian Judgment," Pastor Wm. Zell.

Meals and Lodging: There will be a charge of \$5.00 for meals and registration. Requests for meals and lodging, or excuse for absence should be addressed to the host pastor, P. V. Borchardt, in due time — if possible by April 25.

E. R. BERWALD, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: Grace Lutheran Church, Burke, S. Dak.

Date: April 26 to April 28, 1960 (Tues. 10:00 a.m. to Thurs. noon).

Assignments: Exegesis of Rom. 10:1-13, essayist to be assigned; Exegesis of one of the Minor Prophets, H. Schulz; Exegetical Paper on a Psalm, G. Free; Marriage in the Light of Eph. 5:21-23, D. Grummert; Art. VII, Augsburg Confession, on the Statement: "And to the True Unity of the Church it is Enough to Agree Concerning the Doctrine of the Gospel and the Administration of the Sacraments," A. C. Baumann.

Reports: Board of Support, Finance, Academy, Missions, Education, Trustees.

Note: Communion service Wednesday at 8:00 p.m., speaker, V. Tiefel (alternate, G. Frank).

Please announce to Pastor K. Strack of Naper, Nebr., (vacancy pastor), by April 16 if at all possible.

G. FREE, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Emanuel Ev. Lutheran Church, R. 1, Forestville, Wis.

Date: April 26, 1960; 9:00 a.m.

Preacher: T. Baganz
(alternate: I. Boettcher).

Agenda: Exegesis, Eph. 1:15f, H. Pussehl; Eph. 5, I Boettcher; Exegetical-Homiletical Study of John 12:15-19, R. Werner; Adult Instruction Part II, L. Koenig; The Resurrection of the Body, T. Baganz; A Pastor's Avocations — Benefits and Dangers, C. Schlei.

C. SCHLEI, Secretary

DISTRICT CONVENTION

Time: June 20-23, 1960.

Place: Winnebago Lutheran Academy, Fond du Lac, Wis.

Delegates: Certification of lay delegates to be returned to District Secretary by June 5.

S. KUGLER, Secretary

MANITOWOC PASTORS' CONFERENCE

Date: Monday, April 25, 1960.

Place: Zion Ev. Lutheran Church, Morrison, Wis.; Dr. H. A. Koch, host pastor.

Time: 9:00 a.m. with Communion service. Preacher: Gale Maas (alternate: Hy. Meyer). Kindly excuse to host pastor.

J. J. WENDLAND, Secretary

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in St. John's Ev. Lutheran Church, Princeton, Wis., on Monday, April 25, 1960. The host pastor is W. Strohschein. The conference will open with a Communion service at 9:00 a.m. J. C. Dahlke will be the preacher, with M. J. Drews the alternate.

GLENN UNKE, Secretary

PACIFIC NORTHWEST

DISTRICT PASTORAL CONFERENCE

The Pacific Northwest pastoral conference will be held April 26-28, at Withrow Lutheran Church, Withrow, Wash., Warren Steffenhagen, pastor. Opening session at 2:00 p.m. Tuesday, preceded by dinner at the church at noon. Communion service Tuesday evening, Pastor Melvin Teske, speaker.

Assignments: Sermon Critique, T. Henning; Homiletical Study, Acts 2:29-36, L. Sabrowsky; N. T. Exegesis, II Thess., W. Lueckel; O. T. Isagogical Study, Jonah, W. Steffenhagen; Essays: T. Adascheck, P. Nitz, R. Baur.

Please inform host pastor of intended presence or absence.

G. FREY, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT CONVENTION

The twenty-second biennial convention of the Southeastern Wisconsin District will be held, D.v., June 20-23, 1960, at Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis.

The opening service with celebration of Holy Communion will be held Monday, June 20, at 10:00 a.m. in the High School auditorium. President Arthur Halboth will

deliver the sermon in this service. The closing service, in which Mission Board Chairman Pastor R. Wiechmann will deliver the sermon, will be held Thursday afternoon, June 23, at 4:00 o'clock. The devotional services at the beginning of each session will be conducted by the visitors and officers of the District.

The convention essay entitled "Principles of the Bible on Divorce, Separation, Mixed Marriages, and the Signing of the Prenuptial Agreement" will be read by Pastor Frederic Gilbert.

A registration fee of \$1.00 will be collected from each pastor, teacher, and delegate on arrival. Lay delegates and their alternates must present credentials signed by the president and secretary of the congregation which they represent.

Noon meals will be served in the High School cafeteria at nominal rates.

The High School is located in the first block south of Bluemound Road (Highway US16, STH 18 and 19) on N. Glenview Ave. (76th Street). Abundant parking space is available on the High School grounds.

Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 10. The office staff will be helpful in making reservations at nearby motels on request.

HEINRICH J. VOGEL, Secretary

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: May 3 and 4, 1960.

Place: Trinity Church, Huilsburg, Wis., W. Reinemann, pastor.

Time of opening Communion service: 9:30 a.m., May 3.

Communion sermon: M. Westerhaus (M. Croll).

Essay assignments: The Prophet Malachi, M. Bradtke; Pre-marital Counseling; A. von Rohr; Exegesis I Cor. 4 (continued), E. Froehlich; The Import of Noah's Blessing and Curse, Gen. 9:25-27, W. Sauer; Exegesis Gen. 6, C. Weigel; Luther's Patience in his Dealing with Melancthon, W. Reinemann.

CARL J. HENNING, Secretary

WESTERN WISCONSIN

WISCONSIN-CHIPPEWA 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 Schaadt, speaker; Pastor Herbert Schaller, alternate.

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

DISTRICT CONVENTION

Northwestern College, Watertown, Wis.
June 13-16, 1960

Opening Communion Service on June 13, at 2:00 p.m., at Trinity Lutheran Church. The sermon by Pastor John Schaadt, Tomahawk, Wis.

Convention essays: Doctrinal Differences Among Lutherans, Pastor E. E. Prenzlow, Jr.; Commercialism in the Church, Pastor William Lange.

Representative of Commission on Doctrinal Matters, Tuesday afternoon, Prof. H. Vogel, Wisconsin Lutheran Seminary.

Closing service Wednesday evening in the College chapel. The sermon by Pastor Otto Heier, Tomah, Wis.

Make your reservations for meals and dormitory space with
The Convention Committee
Prof. C. Leyrer
Northwestern College
Watertown, Wis.

Registration (\$1.00) and presentation of credentials in High School dormitory from 10:30 a.m. to 1:45 p.m. on Monday.

E. G. TOEPEL, Secretary

JOINT MISSISSIPPI VALLEY AND SOUTHWESTERN PASTORAL CONFERENCE

Place: First Ev. Lutheran Church, West and Cameron, La Crosse, Wis., F. H. Miller, pastor.

Date: April 27, 1960; Communion Service at 9:30 a.m.

Speaker: A. Hertler (R. Kant, alternate).

Essays: The Doctrine of Predestination As Taught in Eph. 1:3-6, H. Krause; The Pastor As A Model To His Congregation, A. Stuebs.

The ladies of the congregation will provide the noon meal. Please announce to the host pastor.

M. H. HANKE, Secretary

TEACHERS' CONFERENCE

Thursday, April 28, 1960

9:00 Opening Devotion

9:15 Promoting the Christian Day School, Pastor W. Schmidt (alternate: What can we do to interest our youth in studying for the Church? Pastor A. L. Mennicke)

10:15 Recess

10:50 Have you tried this?

Miss G. Limpert (alternate: Physical Education — Curricular and Extra Curricular, Mr. G. Synhorst)

11:30 Business Meeting

12:00 Noon Recess

1:15 Devotion

1:25 To Flunk or not to Flunk, Mr. E. Jirtle (alternate: For whom should our Parochial Schools be open? Mr. A. Moldenhauer)

2:25 Recess

2:40 Excursion (alternate: Drill, Mr. N. Welke)

4:00 Adjournment

Friday, April 29, 1960

9:00 Devotion

9:15 God-pleasing Discipline in the Christian Day School, Mr. Wilde (alternate: How to decide a call)

10:15 Recess

10:30 Is Science being Overemphasized? Mr. E. Arndt (alternate: A Practical Method of Cursive Writing, Mrs. Fred Hagedorn)

11:30 Report by Mr. E. Trettin, followed by Business Meeting

12:00 Noon Recess

1:15 Devotion

1:25 Sectional Discussions

(alternate: 7 & 8 Mr. V. Lehman Mr. V. Nolte 5 & 6 Mr. G. Kalfahs Mr. V. Meyer 3 & 4 Miss M. Jaster Miss J. Sieker Kdt. 1 & 2 Miss C. Gunn Miss M. Schuetze)

2:00 Business Meeting

2:45 Inspirational Address, Pastor R. Welch

ORDINATION AND INSTALLATION

Pastor

Voss, Walter C., in New Salem Lutheran Church, Sebawaing, Mich., by Fred A. Schroeder; assisted by E. Leyrer, P. Wilde, G. Light, P. Waschilewsky, E. W. Scheck; March 27, 1960.

CHANGE OF ADDRESS

Pastors

Kasischke, Emil E., 1015 33rd Street, Bay City, Mich.

Voss, Carl W., 1176 Thorndale, Green Bay, Wis.

THE NORTHWESTERN LUTHERAN

TREASURER'S STATEMENT
July 1, 1959, to February 29, 1960

Receipts	
Cash Balance July 1, 1959.....	\$ 49,599.86
Budgetary Collections	\$ 1,460,369.38
Revenues	270,592.87
East Fork Lutheran Nursery Collections	19,003.03
Total Collections & Revenues...	\$ 1,749,965.28
Non-Budgetary Receipts:	
Lutheran S.W.C.—Prayer Book	111.02
Refund on Taxes on Inst. Parsonage	103.66
Partial Reimbursement on Madison Property	3,465.00
Misc. Receipts Rec'd for Capital Investment	13,091.46
Bequests	8,385.99
Total Receipts	\$ 1,775,122.41
	\$ 1,824,722.27

Disbursements	
Budgetary Disbursements:	
General Administration	150,411.24
Residences	46,950.46
Adm. Exp.	103,460.78
Board for Information and	
Stewardship	35,147.52
Theological Seminary	67,688.25
Northwestern College	156,074.26
Dr. Martin Luther College...	190,764.57
Michigan Lutheran Seminary	133,572.79
Northwestern Luth. Academy	46,742.20
Milwaukee Luth. Teachers College	703.35

Academy Subsidies	3,800.00
Winnebago Teacher Program	16,611.30
Home for the Aged	31,816.28
Missions —	
General Administration	
Home Board	259.17
Board for World Missions	12,763.63
Indian Mission	102,428.16
East Fork Nursery	13,687.37
Colored Mission	44,702.74
Home Missions	499,399.30
Refugee Mission	37,227.65
Madison Student Mission	5,816.43
Rhodesia Mission	33,847.78
Luth. S. W. C.	7,084.60
Japan Mission	10,126.56
Spanish Mission	4,322.64
Winnebago Luth. Academy...	2,000.00
General Support	62,622.85
Student Aid	2,741.76
Board of Education	38,685.91
Residence	19,396.52
Adm. Exp.	19,289.39
Depreciation on Inst. Bldgs.	93,468.48
Revenues designated for Special Building Fund	226,296.76

Total Budgetary Disbursements	\$2,030,813.55
Non-Budgetary Disbursements:	
Repair on Inst. Parsonage...	812.00
Reserve for East Fork Nursery	5,736.79
Total Disbursements	\$ 2,037,362.34
Deficit Balance	
February 29, 1960	\$ 212,640.07

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1, 1959, to February 29, 1960

	1958-59	1959-60	Increase	Decrease
Collections	\$ 1,427,231.08	\$ 1,479,372.41	\$ 52,141.33	
Disbursements	1,865,076.52	2,037,362.34	172,285.82	
Operating Deficit	\$ 437,845.44	\$ 557,989.93	\$120,144.49	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 8,351.45	\$ 13,870.00	\$ 5,518.55	60.21
Nebraska.....	6,893	50,290.81	68,930.00	18,639.19	72.96
Michigan.....	26,030	178,985.34	260,030.00	81,044.66	68.83
Dakota-Montana.....	8,040	52,263.66	80,400.00	28,136.34	65.00
Minnesota.....	39,286	245,580.31	392,860.00	147,279.69	62.51
Northern Wisconsin.....	48,129	290,513.35	481,290.00	190,776.65	60.36
Western Wisconsin.....	50,004	282,285.43	500,040.00	217,754.57	56.45
Southeastern Wisconsin.....	50,004	326,185.93	500,040.00	173,854.07	65.23
Arizona-California.....	3,584	22,206.53	35,840.00	13,633.47	61.96
	233,357	\$ 1,456,662.81	\$ 2,333,300.00	\$876,637.19	62.43

C. J. NIEDFELDT, Treasurer

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