

THE NORTHWESTERN
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BRIEFS by the Editor

Friends of missions will find this item from The Lutheran Witness of interest:

NIGERIA — JOY AND JUJUS

Native teachers began mission work at the jungle village of Be-teach, Nigeria, where no white man had set foot until Missionary Morris Watkins came to preach. After his sermon to a throng of attentive listeners, he announced an offering to show their love for Jesus. Immediately two thirds of the people left, and he thought he had said something wrong. But soon they returned with their money, their faces expressing the joy in their hearts as they gave to the Lord.

After evangelistic services in the village of Abia Okpo, Calabar Province, one old chief brought his jujus (magic charms or fetishes — Ed.) to church and laid them at Missionary Alvin Werre's feet. Following their chief's example, men, women, and children came all day long with their jujus and idols of wood and stone, feathers and bone. That evening the pile, worth about \$1,000, was burned.

We think of Latin American countries as being solidly Roman Catholic. But they are not as solidly Catholic as appears on the surface. Listen to the figures released by the National Catholic Welfare Conference: 95 percent of the people in Latin American countries are baptized in the Roman Catholic Church, but only one third receive their first communion, and more than half die without the Church's last rites (extreme unction). In some countries the percentage of those "who work at their faith" (attend services and masses) is as low as six percent of the men and ten percent of the women.

Naturally, this is a source of worry to the Roman Catholic Church. Evidence of such worry was a recent conference of six Roman Catholic bishops from Latin America and leading U.S. Catholic churchmen. The report of this meeting at Georgetown University, Washington, D.C., did not indicate what action would be taken, but it was evident that causes of losses were believed to be a shortage of priests (only one for every 5,000 Catholics), illiteracy, and stepped-up mission activity by Protestant bodies.

We should never read a item like the preceding with a spiteful gloating over losses sustained by other church bodies. A good antidote is a hard look at the figure for our own rate of growth. Statistics for 1957 show that the rate of growth for the entire Wisconsin Ev. Lutheran Synod was 1.1%. It will not do simply to say: "Numbers don't mean everything." To be sure, they do not when an increase in numbers is gained at the expense of the truth, by toning down the witness of our Lord, by holding out secular bait to people (the good friends you can make, the fine business contacts to be made in the church, the good times you can have, etc.), by preparing people for church membership in six easy lessons. But the children born into our Church are more than enough to account for the 1.1% of gain. So it seems very much in order to ask: Does this 1.1% figure betray a lack of concern for the unsaved all about us, and a lack of wholehearted, systematic, persistent effort to reach the lost with our witness? The Gospel has in it the power to win men to Christ. But are we without letup bringing people into contact with the Gospel of Christ?

Recently the Ohio State Tax Department ruled that religious, charitable, and fraternal organizations would no longer be exempted from paying sales tax on dinners and socials. It will also require such organizations to obtain vendor's licenses.

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

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THE COVER — St. Paul's Ev. Lutheran Church, Fort Atkinson, Wisconsin; Henry A. Gieschen, pastor.

Editorials

IHS The front and back covers of *Meditations* for December to February bear the symbol IHS. The same symbol may be seen on a window in the chancel of St. Martin's Church in Winona. It is used as an ornament on altars and other church furniture, on tombstones, and on the covers of books. Ignatius Loyola, the founder of the Jesuits, used it in his seal; and the symbol has even become the badge of the Jesuit order.

This monogram is so ancient that its right meaning became lost, and people began to give it whatever meaning seemed to them to fit the letters and to be proper. The popular interpretations do, however, all agree in connecting the symbol with the name of Jesus. There is a legend that the letters appeared to the Emperor Constantine on a luminous cross about the year 324 and that they stood for In Hoc Signo, Latin words meaning In This Sign, and signifying that Constantine would be victorious if he went into battle under the sign of the cross. But that is just legend.

Another popular explanation is that the letters stand for the Latin words Iesus Hominum Salvator, meaning Jesus, of Men the Savior. A popular German explanation was that the letters stood for Jesus, Heiland, Seligmacher — Jesus, Redeemer, Savior.

The true explanation is that these letters are not Latin but Greek, and that they are the first three letters of the Greek name for Jesus. The second letter is not the English or Latin H (aitch), but is the Greek capital long E. The Greek name for Jesus would be written IHSOUS. Hence, IHS.

It is the nature of symbols like IHS that they do not mean the same thing to all persons and that they do not speak a clear language that all may understand. If IHS means Jesus to the reader of *Meditations* or to the person who sees the symbol in church, and if the name Jesus means to him the Savior whom God sent to take away our sin, then the symbol has served a good purpose, whatever its original meaning may have been. IHS means Jesus, as the cover of *Meditations* also suggests when in a half-circle under the symbol we read, "Walk with Jesus, the Light of the World."

E. E. KOWALKE

* * * *

Sufficient Grace — A Striking Case — When the Apostle Paul besought the Lord that "the thorn in the flesh" might depart from him, the Lord answered: "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9). The answer implied, "The thorn you must bear, but the pain it inflicts will be rendered bearable by the pardon and peace, the joy and hope that my grace has planted in your heart."

In Apacheland there dwelt in recent years a young man who might well have repeated Paul's plea to be relieved of his physical infirmities.

Walter Williams entered Whiteriver Indian Hospital at the age of 14 and remained bedridden, prostrate with knees drawn rigidly back, until his death sixteen years later in Phoenix Indian Sanitarium. During this time he could move his head only from side to side and

raise his hands just high enough to see to write, draw, and read.

Not once during all these years did anyone see Walter grow despondent, bemoan his fate, or lose his smile. I recall only one letter in which he mentioned his affliction by stating, "I would like to have the Lord let me walk again. But if He doesn't, it's all right with me." The Lord's grace was sufficient for him also!

While in Whiteriver he studied the catechism under the direction of the missionary's wife, and in turn he taught simple Bible verses to other youngsters in his ward. During the long years in the sanitarium, O. Hohenstein remained his faithful friend, teacher, and pastor.

No doubt Walter also ran across the Lord's Great Commission (Matt. 26:19) and while he could not literally Go, he could and did *teach*. The hospital attendants noticed that the patient who shared his room was usually soon buoyed up by Walter's cheerfulness and earnest words. Hence only such roommates were chosen who were most in need of the latter's Christian companionship.

When one considers that the sanitarium drew patients from practically every Indian tribe in the immediate Southwest, one is led to wonder just how widely Walter's confessions of faith may have become known, especially in view of the promise that the Lord's Word should not return unto Him void (Isa. 55:11).

In this connection I cannot refrain from adding a little yarn which is the reverse of Walter's story: A young man in Milwaukee announced that he intended to spend a year working in the lumber camps in the northern part of the state. Some of his friends expressed their fear as to how he would fare when the roughnecks found out that he was a Christian. That did not deter him from setting out, however, and a year later he returned, apparently unscathed. In explaining how he had fared so well, he said: "I never let on that I was a Christian."

Can it be that a similar "not letting on" is sneaking into our own families? And may that be one of the reasons why never enough young men can be found who are willing to become consecrated pastors and teachers in our Lord's vineyard?

E. E. GUENTHER

* * * *

"Christianity Today" This widely read religious magazine was started by Evangelicals as an antidote to religious liberalism, as represented, for instance, by *The Christian Century*. It has enjoyed a marvelous growth and "is now widely recognized as the magazine with the largest circulation in the world to the Protestant ministry and lay leadership." With the October 12 issue, it entered upon the fourth year of its publication.

It stands for three fundamental Scriptural truths: The blood atonement of our Lord Jesus Christ, the deity or eternal Sonship of Jesus, and the verbal inspiration of the Bible. We cannot agree with everything it says.

(Continued on page 398)

Studies in God's Word: Our Lord's Advent in Glory

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:25-31).

This lesson is, in many respects, similar to those which we considered during the last Sundays of the church year. All of them refer to Christ's return for judgment and exhort and encourage us to be prepared for it. It might seem that the Church is overworking the subject of the last things by treating this theme twice in such close succession. We are, however, only following the example of Christ Himself. Christ had a great deal to say about the last things, indicating that to Him this was a very earnest matter.

Then, too, we're again in the season of Advent. Advent means coming. During this season we don't only give thought to His coming into the flesh, but also to His coming in glory. Through the Word and Sacrament our hearts are being prepared for a blessed Christmas. If we are prepared for our Lord's second coming, then we are also prepared for a

blessed Christmas; if we are prepared for a blessed Christmas, then we are also prepared for His second coming. So it is by no means a meaningless repetition that we on the second Sunday in Advent consider: "OUR LORD'S ADVENT IN GLORY."

Terrifying for the Unbeliever

Jesus here gives us a graphic description of the signs which will usher in His advent in glory. He is no longer speaking of such things as comets, eclipses, meteors, and other heavenly phenomena which are also a sign of Christ's return. Such things are still within the realm of nature. The trained scientist can often predict their movements to the exact hour and minute.

Christ is rather speaking of events that are no longer within the regular course of nature. The laws of nature will be set aside. The entire universe, which under the hand of God has functioned with clocklike precision, will be thrown into confusion. Men's hearts will be filled with terror as they behold the world coming apart at the seams and disintegrating all around them.

In the midst of this confusion men will look heavenward and behold the Son of man coming in a cloud with power and great glory. This sight especially will strike terror into the heart of the unbeliever. The Christ whom he has rejected in unbelief is now returning as his Judge. The unbeliever has nothing to offer in his defense. He must now acknowledge Christ as the Lord of all and receive his just sentence of doom.

Reassuring for the Believer

The same things that are so terrifying to the unbeliever, for it means forever parting company with all that he has held dear, should bring

great joy to the believer; for it means that the deliverance for which he has waited is near at hand.

Jesus illustrates the point by means of a parable. When the fig tree, or any other tree, begins to get leaves, we know that summer cannot be far away. When the believer sees these signs come to pass, he knows that Christ's return cannot be far away. Every sign that this world is breaking up should be most reassuring for the believer, for it is a reminder of the nearness of Christ's advent in glory.

How necessary it is for us to adjust our thinking along these lines! Since this life is the only one we've ever known, we're apt to cling to it as something that was going to last forever. We're apt to resent everything that upsets our present way of life. Then every sign which reminds us that the end is near will also be terrifying to us even as it is to the unbeliever.

We must, therefore, learn to view every sign in the light of the Savior's parable. When the trees get their leaves, we don't go about with long faces. We don't dread the thought of summer. We look forward to it. Similarly, when we observe the signs that herald our Lord's advent in glory, there is no reason for alarm. That's the time to do what Christ advocates, "Look up, and lift up your heads; for your redemption draweth nigh."

*Jesus, Thy Church with longing eyes
For Thine expected coming waits.
When will the promised light arise
And glory beam from Zion's gates?
E'en now when tempests round us fall
And wintry clouds o'er cast the sky,
Thy words with pleasure we recall
And deem that our redemption's nigh.*

C. MISCHKE



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Is there an unpardonable sin?

"My condition is hopeless. If only God could help me! But I have committed the unpardonable sin." To one who was thus troubled, his pastor may have replied: "Do not despair. The fact that you grieve over your sins and desire help and forgiveness of God shows you have not committed the unforgivable sin. Only remember that Jesus is the Lamb of God that taketh away the sin of the world. That surely includes you and all your sins. In fact, Jesus invites particularly you who are troubled when He says: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

But this does raise the question: Is there an unpardonable sin? If so, what is it?

There Is An Unpardonable Sin

Is there an unpardonable sin? We read in Matthew 12, verses 31 and 32: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." See also Mark 3:28,29; Luke 12:10. Jesus speaks here of a sin that will not be forgiven in time or eternity. So He speaks of what can be called an unforgivable sin. He speaks of it as blasphemy or speaking against the Holy Ghost. For this reason this sin is often called the sin against the Holy Ghost.

What Is This Sin?

But what is this sin? In what does it consist? This is important to know that we may not unnecessarily fear that we have committed this sin and, on the other hand, that we may be properly warned against it. Let us again look at the passage quoted above and note the connection in which Jesus gave this warning. One possessed with the devil, who was also blind and dumb, was brought to Jesus, and He healed him, driving out the evil spirit. This miracle again was convincing evidence of the divinity of Christ, that He was the promised Messiah. Of the people we are told that they were "amazed, and said, Is not this the son of David?" Thus the Holy Ghost was working mightily in the hearts of the people, seeking to lead them to believe in Jesus. And truly convincing was the evidence that Jesus was the Son of David, the promised one of God. But in the face of this convincing evidence the Pharisees said: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." What a shameful blasphemy, blasphemy spoken in the face of the convincing evidence and the powerful working of the Spirit in the hearts of the people that Jesus was the Son of David. It is then that Jesus speaks the warning we quote above: To blaspheme, to speak against the Holy Ghost, will not be forgiven.

Two Passages in Hebrews Describe This Sin

In Hebrews this sin also is spoken of. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin" (Heb. 10:26).

Note Three Things Concerning This Sin

Note particularly three things about this sin from the above references. First, it is a sin committed in the face of convincing testimony on the part of the Holy Spirit to the truth of the Gospel, to the fact that Jesus is the Savior. Hebrews speaks of "those who were once enlightened," who "tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come." This sin has to do with those in whom the Holy Ghost has brought about the conviction that the Gospel is the truth. The Spirit's testimony has led to a recognition of its correctness.

Note, secondly, that it consists in obstinate and willful rejection of that truth in spite of the Holy Ghost's effective testimony. It is willful sinning after having received the knowledge of the truth. It is saying: Although I know that the word of salvation in Christ is the truth, I will have none of it.

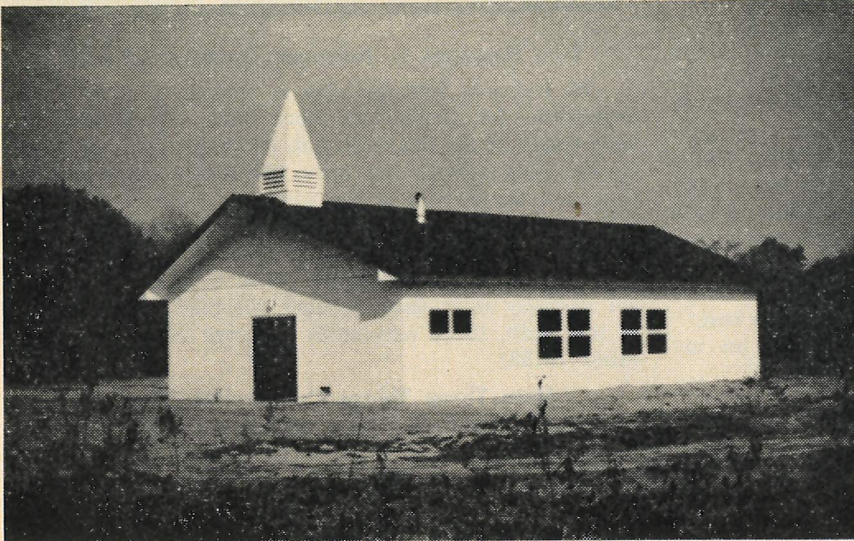
Note, thirdly, that it consists in blaspheming, in speaking against the Holy Ghost. It involves blasphemous, open opposition, speaking against the very things the heart has recognized through the Holy Ghost to be the truth. The Pharisees brazenly and blasphemously accused Christ of using Beelzebub, the chief of the devils, to drive out devils.

Remember that Scripture tells us: "No man can say that Jesus is Lord but by the Holy Ghost." He who willfully and blasphemously opposes the operation of the Holy Ghost in his heart as described above, will in time be abandoned by Him to his self-chosen fate. No longer is it possible for him to be "renewed unto repentance."

What All This Should Mean To Us

This should serve to warn us not to trifle with the Holy Ghost, who works faith in our hearts through the Gospel. But do not unnecessarily accuse yourself of the unpardonable sin. As long as this warning means something to you, as long as you are led to grieve over your sin and desire mercy from Christ, the Holy Spirit is operative in your heart. And don't hesitate to find comfort in the promise of your Savior: "Him that cometh to me I will in no wise cast out." A. SCHUETZE

News FROM OUR Missions



Grace Ev. Lutheran Church, Muskegon, Michigan

Church Dedication At Muskegon, Michigan

The new church building erected at 2651 E. Shettler Road, Muskegon, by Grace Ev. Lutheran Church was dedicated Sunday, October 25, 1959, with special worship services and sermons by visiting pastors.

The guest speaker for the 3:30 P.M. service was the Rev. Ernest Wendland, pastor of St. Matthew's Ev. Lutheran Church of Benton Harbor, first vice-president of the Michigan District of the Wisconsin Ev. Lutheran Synod.

Following this, a buffet lunch was served by the women of the congregation to its members and friends.

The special evening services at 7:30 P.M. featured as guest speaker the Rev. Walter Beckmann, of St. John's Ev. Lutheran Church, Battle Creek, Michigan.

The history of the new church started January 12, 1958, when the congregation of Grace Church, at its annual meeting, authorized the pastor to begin initial work towards establishing a church in the Beach School area. After preliminary negotiations, services were started May 4, 1958, in the Cloverville Grange Hall, with 25 attending. The following October, the place of worship was changed to a private home.

Arrangements for purchasing five acres on Shettler Road as a site were made in June 1958, and the purchase was completed last February.

The concrete-block structure is 52 by 32 feet in dimensions, and in addition to the sanctuary seating 140 includes a kitchen, storage space and restrooms. Considerable labor was by volunteers. Some furniture is still to be purchased and grading to be done prior to landscaping. The project at present represents an outlay of some \$12,000.

The new congregation has a nucleus of about ten families. They, with the Muskegon Heights church, will function as one congregation, served by the undersigned, until the new unit is in position to become self-supporting and independent. Plans are being made for establishing a joint Christian day school at the Shettler Road site.

The building was dedicated to the service of the Triune God, and the hearts of those present were warmed by the Gospel preached by the two guest speakers. May our God bless our hearts as He has blessed our hands!

DANIEL E. HABECK

WHERE TO ATTEND IN FLORIDA

Mt. Calvary, Tampa, Pastor Edward C. Renz; location: corner of North Rome and Hiawatha Streets. S.S.: 9:00 A.M.; church service: 10:00 A.M.

Peace, Bradenton, Pastor James L. Vogt; location: Pic-Town Recreation Hall, U.S. 41 south. S.S.: 9:15 A.M.; church service: 10:30 A.M.

Bay Pines, St. Petersburg, Pastor Howard W. Kaiser; location: 51st Ave. North and Alternate 19. S.S.: 9:30 A.M.; church service: 10:30 A.M.

Faith, St. Petersburg, Pastor William E. Steih; location: 2519 49th St. North. S.S.: 9:30 A.M.; church services: 8:30 and 10:30 A.M.

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Another, though less important, consideration prompts this request. If copies of *The Northwestern Lutheran* do not bear your return address, the notice goes to the Publishing House. The Post Office charges the Publishing House five cents for every copy sent to a wrong address, and this expense for postage on undeliverable copies is, in turn, charged against *The Northwestern Lutheran* account. The expense for extra postage should properly be borne by the congregation which has sent out copies to wrong addresses.

The Northwestern Lutheran

Direct from the Districts

PACIFIC NORTHWEST

Our Teachers' "Conference"

The teachers of our District were given the occasion to have their own "conference," when Pastor Ralph Baur visited Grace Lutheran School, Yakima, on October 26. Mr. Hans Johannsen, Mountlake Terrace, and Miss Bonnie Voth, Tacoma, accompanied Pastor Baur and participated in discussions after they had observed the teaching of Mr. and Mrs. James Dallmann.

Teacher Johannsen took advantage of a provision by the Synod which enables our teachers to enjoy the benefits of a regular teachers' conference, when he attended the Nebraska District Teachers' Conference in October.

Changes in the Field

Pastor George Frey accepted the call to St. Paul's, Tacoma, and is assuming his duties there beginning with December.

During the vacancy at Redeemer, Yakima, created by Pastor Frey's leaving, the congregation is to be served by Pastor Melvin Teske of Zillah.

Since an opposition group has begun services in Tigard, Oregon, where Pastor Julius Young had done groundwork, and in view of the manpower shortage in the Synod, the District Board for Home Missions reluctantly decided to table calling a man for this West Portland field after the latest call was returned.

New Parsonage at Woodland

The parsonage at Woodland Park, Portland, has been completed. Members of the congregation did all the painting and interior trim work. The dedication date was set for December 6.

PAUL E. NITZ

SOUTHEASTERN WISCONSIN

Bethesda, Milwaukee, (Irwin Habeck, pastor) has replaced its 60-year-old parsonage with a new one located on N. 51st Blvd. and W. Concordia Ave. The new parsonage is

some four miles north of the church. The old parsonage across from the church was sold to a realtor since the cost of remodeling was prohibitive. The parsonage was dedicated on October 25 in a special service at which Pastor Arnold Schroeder preached the sermon. . . . Last June *Teacher Carl Pape* retired from the teaching ministry after 47 years, 34 years of which were spent at Bethesda. A reception was held in the evening, to which former graduates of Bethesda School were invited. Members of Bethesda and friends presented a spinet piano to Mr. Pape. Mr. and Mrs. Pape have moved to a home on Lake La Belle, Oconomowoc. Beyond helping out in the classroom on occasion Mr. Pape has no other retirement plans.

Siloah, Milwaukee, has voted to reopen its school as soon as possible. Siloah, organized in 1894, maintained a school from 1898 to 1919. At present Siloah is using the facilities of Bethesda, and Mr. Greenfield, a June graduate of Dr. Martin Luther College, is called by Siloah to teach the third and fourth grades there.

On November 22, *St. Paul's*, Milwaukee, laid the cornerstone of its new church with the Rev. Arthur Halboth, president of the Southeastern Wisconsin District, preaching the sermon. Completion of the \$165,000 edifice is expected by next June. James De Galley is pastor of this congregation.

Atonement, Milwaukee, dedicated its new church and two-classroom addition to its school on November 15. The Rev. Leonard H. Koeninger, Manitowoc, was the guest speaker. The building program, begun last October, cost about \$300,000. The congregation now has a seven-room school and a church seating 550. The church, designed by Steffen and Kemp, is of traditional architecture. Atonement was organized in 1930 by the Rev. W. J. Schaefer with 18 communicants. It now numbers 980 communicants and its staff includes six teachers and two pastors. The old church has been converted into a parish hall for youth and fellowship activities. The 21-rank organ,

installed by Fred Weickhardt and Son, was dedicated on November 18, with Henry J. Engelhardt of Wisconsin Lutheran High serving as guest organist.

First Lutheran, Racine, reopened its parish school in September with an enrollment of 17 in the first six grades. It is planned to add the seventh and eighth grades in the next two years. Mrs. Seefeldt is the new teacher. Circumstances forced the closing of the school in 1931. *First Lutheran*, Reinhard Pope, pastor, numbers over 800 communicants.

If plans materialize, *Racine Lutheran High* will open an Adult Education Division next semester. Courses in stewardship and doctrine are being planned for church councils, Sunday-school teachers, and lay members. Interested persons are urged to contact the school for further details.

The Board of the *Milwaukee Lutheran Teachers' College*, scheduled for opening in the fall of 1960, has reached a working agreement with the Wisconsin Lutheran High School Board. Pastor Paul Gieschen, chairman of the College Board, reported that recruitment brochures would soon be ready and urged pastors and principals to distribute them to interested students as soon as possible. The future of the school, Pastor Gieschen pointed out, depends on how successfully this program of recruitment is carried out.

The fourth annual *Church Music Workshop*, held on November 6 and 7, reported a registration of 85 pastors, teachers, organists and choir directors. The Workshop was organized by Professors Gehrke and Oswald, of Northwestern, and Pastor Kurt Eggert, Milwaukee. The Workshop, held in Milwaukee, devoted considerable time to a discussion on hymn singing in our congregations. Also on the program was a presentation of the "Hymn of the Week" plan. The Workshop has been steadily growing in popularity among organists and choir directors, who are brought up to date on chorale and organ music available and who also find the Workshop helpful in planning the music of the service.

St. Paul's, Tess Corners, dedicated its \$200,000 youth center on September 6. Guest speakers were Professor C. Toppe and President Arthur Halboth. The youth center has six classrooms of standard size separated by folding doors. The building also includes a fellowship hall with a fireplace, a completely equipped kitchen, a gymnasium-auditorium, and offices for the secretary and pastor. *St. Paul's*, founded in 1857, was confronted with a serious space shortage when the push to suburbia started. Its answer was the youth center, large enough to take care of its Sunday school and youth activities. The Rev. Delton Tills is pastor of the 700 communicant congregation, which, at the age of 102, is taking a new and stronger lease on life.

Pastoral Changes: Pastor Melvin Smith of Cambria was installed at Trinity, West Mequon, on November 22. . . . *Pastor Paul Eckert*, Sault Ste. Marie, Ontario, was installed on November 5 as assistant pastor at *St. Jacobi*, Milwaukee.

JAMES P. SCHAEFER

WESTERN WISCONSIN Conferences

A Visitors' Conference of the Western Wisconsin District was held at Tomah, on November 10. The conference, which is held at regular intervals each year, is attended by the District praesidium and the visitors of the various conferences within the District. The District president, R. W. Mueller of Jefferson, presided at the November conference. Along with reports of synodical business, District activities, committee appointments, and the like, the group studied "The Principles of Fellowship" from an outline prepared by Prof. E. Scharf of Northwestern College, Watertown. Group discussion leader was Pastor C. Mischke of Juneau, Wisconsin. Another group discussion of the "Pre-Subscription Budget System" was led by Pastor N. Paustian of Oconomowoc, Wisconsin.

The Southwestern Pastoral Conference of the District met at Wonewoc on December 1. Pastor W. Schulz served as host pastor.

A "Stewardship Workshop" is planned by the Chippewa River Valley Conference for December 13. The conference will meet to discuss common stewardship problems and new materials at Salem Lutheran Church,

Barron, with T. Zaremba as the host pastor.

Youth Activities

The "Guidance Council" and "Executive Council" of the Wisconsin Synod Youth League of the Wisconsin River Valley Conference met at Schofield, Wisconsin, on November 18, to make plans for their Winter Rally. Made up of teen-agers from the Wisconsin Synod congregations in the Wisconsin River Valley Conference, this group has grown tremendously and is providing its members with Christian fellowship and ways of putting their faith into practical service in the Savior's kingdom.

A sister group, called the Lutheran Youth Organization, has been set up by the congregations of the Chippewa River Valley Conference in the Menomonie area. This group was organized and is under the direction of Pastors H. A. Pankow of Menomonie and M. Koepsell of the Beyers Settlement — Poplar Creek parishes.

Lutheran Open-House Week

A Lutheran Open House Week (Preaching, Teaching, Reaching Mission) was conducted on a statewide basis by 300 congregations of the Synodical Conference in Michigan. Among those from the District who served as guest-missioners in Wisconsin Synod congregations in Michigan from November 1-5 were: Pastor Wm. Lange of Wisconsin Rapids, Pastor E. Prenzlów, Jr. of Bloomer and Pastor A. Pautsch of McMillan — March Rapids.

Pastoral Changes

Pastor Arden Stuebs of Bangor, Wisconsin, has been appointed second vice-president of the Western Wisconsin District.

Pastor Waldemar Gieschen of Manitowoc was installed as pastor of Zion Lutheran Church, Columbus, Wisconsin, on November 15.

Pastor Robert Schlicht of Globe has accepted the call to Belle Plaine, Minnesota.

Missionary Harold Essmann of Rhodesia has accepted the call to St. Michael's Lutheran Church, Fountain City, Wisconsin.

Pastor Max Hermann of Kendall, Wisconsin, has accepted the call to Grace Church, Manitowoc.

Schools

Encouraging news comes to us from the Jefferson County Lutheran High School, located at Lake Mills, Wisconsin. Although it is now only in its second year of existence, the high school has 92 students enrolled for this current year.

On the State Campuses of our District

Altogether, there are 67 Synodical Conference students attending the Wisconsin State College and the Institute of Technology at Platteville, Wisconsin, this year. Forty-one of these students are listed as coming from our Wisconsin Synod congregations. Although many of these students are able to return to their own homes for the weekends and vacations, a number have made *St. Paul's Lutheran* of Platteville their church-away-from-home. Pastor B. A. Borgschatz serves as their spiritual guide.

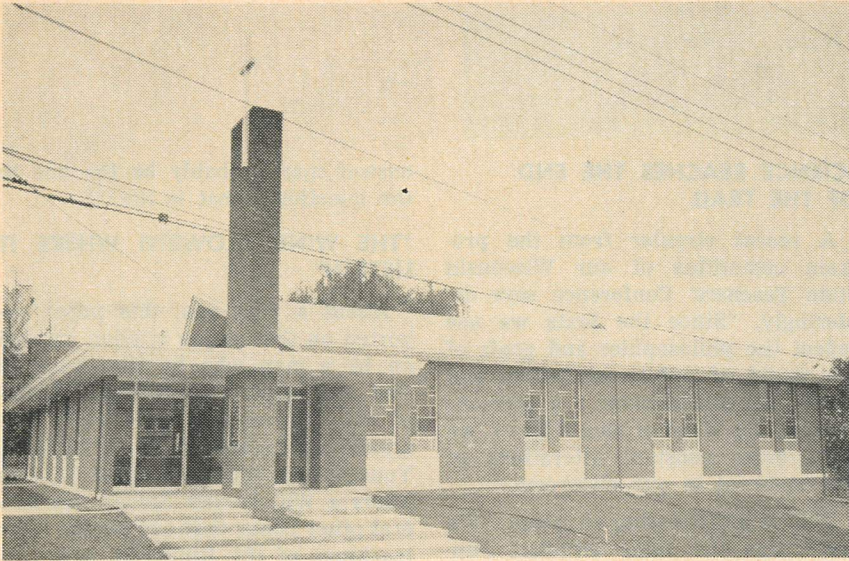
On September 18, 1959, at 8:00 P.M., Pastor Walter Wegner, formerly of Columbus, was installed as the new pastor of Calvary Lutheran Chapel and Student Center at the University of Wisconsin in Madison. Pastor R. Goetz delivered the sermon, with the installation conducted by Pastors R. W. Mueller and K. Bast; they were assisted by Pastors J. Schaadt, H. Paustian, N. Paustian, and C. Clausung. Pastor Wegner is the first man of our Wisconsin Synod to serve this congregation. Our District wishes him God's richest blessings in his ministry to the students at our State University.

E. PRENZLOW, JR.

TRIPLE ANNIVERSARY

Unbeknown to their pastor, Pastor Walter Reinemann, the members of Trinity Lutheran Church, Huilsburg, Wisconsin, arranged a special service on September 20 to observe the 45th anniversary of Pastor's Reinemann's ordination into the holy ministry, the 45th anniversary of his marriage, and the 25th anniversary of his pastorate at Trinity Church. The service was very well attended by the members of the congregation, members of their families, neighboring pastors, and friends. The members of the congregation expressed their love and esteem by presenting a purse. After the service a reception was held in the schoolhouse.

H. W. CARES



Grace Ev. Lutheran Church, Flint, Michigan

DEDICATION

Grace Lutheran Church Flint, Michigan

On the beautiful fall Sunday of September 27, the members of Grace Lutheran Church in Flint, Michigan, were privileged to dedicate their new house of worship to the Triune God.

Three divine worship services were held on that day. In the morning service, in which the formal dedication took place, the Rev. Jerome Spaude, pastor of Emanuel Church, Flint, preached the sermon. His text was I Corinthians 14:8; his theme: "Let This Church Ever Be a Trumpet of God!" In the afternoon, a service of praise and thanksgiving was conducted, with the Rev. Hans Schultz, second vice-president of the Michigan District, preaching the sermon. He based his message on Psalm 79:13 and used this theme: "Continuing Praise and Thanksgiving." The evening service was designated as a "Confirmation Reunion Service." Using Mark 10:17-27 as a text, the Rev. Otto J. Eckert, visiting elder of the Northern Conference, preached on the theme: "Take Up Your Cross and Follow Me."

Messages were read from the two former pastors who were unable to attend: Prof. Dudley H. Rohda, of Northwestern College, who served Grace from 1927 to 1939; and the Rev. Venus H. Winter, of Tucson, Arizona, who was Grace's pastor from 1940 to 1947.

Two other special services were held during the following week. The

one on Wednesday evening was dedicated to Christian music. The guest choir from Emanuel of Flint presented several numbers; the Emanuel organist, Mr. Marvin Pydynkowski, and the Grace organist, Mr. Raymond Klawuhn, presented organ solos. The congregation sang several of the old favorite Lutheran hymns. The other service was held on Friday evening and was dedicated to Christian education. The Rev. Kenneth Vertz, pastor of Salem Lutheran Church in Owosso, Michigan, was the guest speaker. With Genesis 13:7-13 as a basis, he dwelt on this theme: "The Story of Abraham and Lot, Applied to the Training of Our Youth."

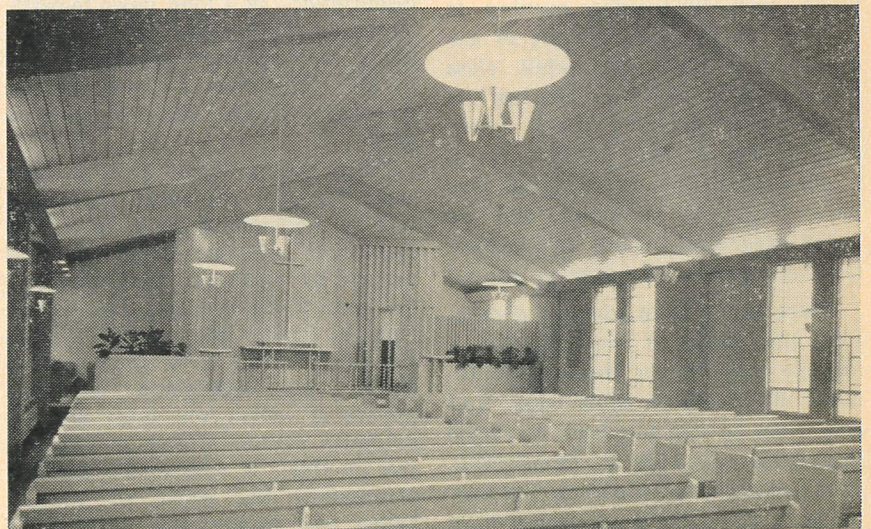
Grace Congregation was organized in 1927 through the efforts of the late Pastor B. J. Westendorf, pastor

of the sister Emanuel Congregation. A year later its first church, a wooden frame building measuring 25' by 50', was constructed in the middle of the block, adjacent to the new building which stands on the corner. Shortly after the under-signed became pastor in February 1948, a building fund was inaugurated. In 1956, the decision was made to build an entirely new building, rather than merely remodel and enlarge the old building. Ground was broken on August 17, 1958; the cornerstone was laid on November 2, 1958; and now finally, after many difficulties, problems, and hardships, a loving, gracious Lord has permitted the members of Grace to dedicate their new church building.

The new building, of contemporary design, measures approximately 40' by 100', with a seating capacity of 300. The exterior is of red brick; the interior of cinder-block. Besides the auditorium, the first floor includes the church office, sacristy, and choir room. The basement has a fellowship room, dining hall, kitchen, Sunday-school rooms, and restrooms. All furnishings are new. They are in a limed-oak finish. The cost of building and furnishings is approximately \$100,000. Chairman of the Building Committee is Raymond Klawuhn; other members are Keith Humbert, Edward Stadler, Fred Warner, and Lincoln Weeks.

The members of Grace are truly grateful to the Lord for giving them such a beautiful and practical building and pray that it will always serve to His glory.

ROBERT W. HOLTZ



Interior, Grace Lutheran Church, Flint

By the Way

THE GOD OF THE IMPOSSIBLE

Some years ago there appeared a book titled *The God of the Impossible*. It reported the success of mission work on a certain field in Africa. One is reminded again of the truth of that phrase when one hears of converts won in a difficult field. In their official reports, in occasional newsletters to friends, and in personal letters our missionaries sometimes dwell on the peculiar difficulties of their living conditions, on special problems, and on the tangible fruits of their labors.

One of the most thrilling accounts came in a personal letter from Missionary E. H. Hartzell, who is in charge of our station at East Fork, near Whiteriver, Arizona. Besides being missionary to the camp Indians in the East Fork Valley, Pastor Hartzell has a day school, boarding school, and nursery on his compound.

Since the writer has known the East Fork field quite intimately longer than he cares to admit, the following paragraph from Pastor Hartzell's recent letter moved him to sing something like a *Te Deum* to "the God of the Impossible." The missionary wrote: "My limited experience has been that this work is both most rewarding and terribly frustrating. To see the faithfulness of our people in the face of their environment, and to count 150-175 in Bible Study each Wednesday evening is a thrill; but to see members of the confirmation class and adult class senseless from drink or bearing the marks of a drunken brawl never fails to depress me. But it is a reminder of their and my own desperate need for a Savior, and we never progress far from this realization before we are brought up short."

There was a time, about a generation ago, when it was thought a miracle that two or three camp Indians would attend Bible class. And now close to two hundred! It seems impossible. And it is humiliating. Comparisons may be odious. But how many of our pastors can report such a large attendance in Bible class?

SCIENCE REACHES THE END OF THE TRAIL

A recent circular from the program committee of our Wisconsin State Teachers' Conference says deplorably, "Since the texts we use reflect the philosophies and goals of the world of public education, and since such philosophies are contrary to what the Word of God tells us, we must make constant alterations of this material in our classroom."

That is a distressing situation. "We are," says the same circular, "unfortunately, too small to receive recognition from the publishers in any attempt to influence the content or organization of textbook material."

The disturbing statements of materialism, evolution, deism, moralizing are not restricted to the textbooks our teachers perforce use. It is also found frequently in the otherwise excellent teaching aids offered in the form of educational movies and printed material.

It is therefore refreshing to find, in a brochure quite widely distributed, a statement by a research scientist that frankly admits that science in some cases has reached the end of the trail and must admit, "We don't know."

The editor of the *Wisconsin Career Bulletin* was asked, "With all the millions being spent for cancer research, how soon will a cure be discovered?" In a long, down-to-earth, and interesting reply, Dr. Robert J. Samp, medical and scientific director of the Wisconsin Division of the American Cancer Society, said in part:

"How soon a cure? That is, how soon the *ultimate* cure? How soon will we understand the normal cell? How soon will we understand the process by which life, respiration, or the soul of the cell functions in the amazing factory and busy metropolis contained within one cell's boundaries? To understand abnormal growth or cancer, one must first understand *normal* growth or life and this in itself is a scientific mystery challenging the world of science. When one answers the question of cancer and its ultimate cure, this

answer may probably be the one to the question 'What is life?'"

"THE WIND BLOWETH WHERE IT LISTETH"

About a year ago, this paper reported on the unique mission carried on by a man who by the grace of God was saved from the fatal errors of the Jehovah's Witness cult. Reference was made to W. J. Schnell, Youngstown, Ohio, author of "*Thirty Years a Watchtower Slave*" and several other books that expose the false teachings of the Russellite sect.

Anyone who has had to deal with souls who have been caught in the meshes of the J. W. religion will appreciate the news recently released by Mr. Schnell to the effect that since he has organized his efforts and trained converted "Witnesses" to become witnesses of the Gospel, "2332 Jehovah's Witnesses have already come free unto Christ." The release continues: "This week 10 came free in Trujillo, Peru; 7 in Keramalstate, India; 5 in Ghana; and so it goes on."

Another equally hard field is one that has been "burned over" by Romanism, such as we find south of the Rio Grande and among the Mexicans in our Southwest. Untold numbers are nominally Romanists, but pagans in reality. But even more unpromising than such laymen are members of the Roman Catholic priesthood. But even they, even as Martin Luther, can be, and are being, converted by the Holy Spirit. Dr. Peter Doeswyck, ex-priest and director of Knights of Christ, an organization of ex-priests for the rehabilitation of ex-priests, reports that in the comparatively short time of the existence of this society, over two thousand ex-priests have been helped in some way or other to adjust themselves to civilian life. About one out of every ten reportedly becomes a pastor in some Protestant church.

SATURATION POINT

The pastor's mailbox was stuffed with what the mail carriers — but not only they — call "junk." Although it was an unusually busy day, the pastor was able to observe the

principle that if one is considered important enough to be addressed, it is only decent to see what the envelope contains.

There were several offers of help in making "easy money" for the church. Before "filing" these magnanimous offers, the plea of one of the letters caught his eye. The letter was from a concern that makes and sells — dishcloths. In order to forestall the objection that merchandising by church groups is often, among other objectionable features, unethical competition with taxpaying (and likely also church-supporting) merchants, the letter blandly declared that there is "no competition on it from stores, wholesaler, or jobbers."

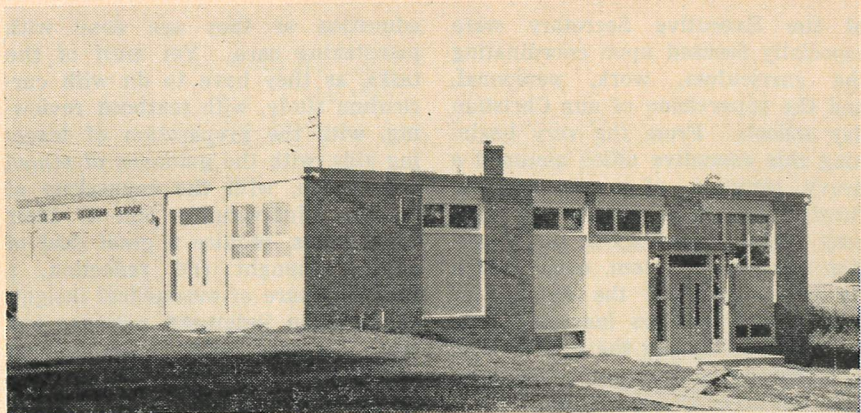
But what caused the pastor's unusually low blood pressure to rise was the paragraph that said, "There is no doubt that fund raising by solicitation has reached a saturation point and the more successful methods involve giving value when asking for participation in any worthwhile cause." Rather than ask the linotypist to switch to italics for emphasis, we ask the reader to reread the quotation slowly and find his own emphasis.

If my church giving has reached "a saturation point," is the solution to be found in "giving value when asking for participation in any worthwhile cause"? Would not a little long overdue repentance be in place rather than peddling a gross or so of dishcloths? Says a Latin proverb, "It is difficult not to write satire." Has my spirit of sacrifice for the Lord's cause grown so small that a worldly organization can with a certain show of right paraphrase a saying of the Lord and make it state that "the Lord loveth a cheerful buyer and seller of dishcloths"?

H. C. NITZ

NEW SCHOOL AT ST. JOHN'S OF RURAL GOODHUE, MINNESOTA

Fifty-three boys and girls from St. John's Lutheran Church, Goodhue Township, Minnesota, and four neighboring congregations began school this fall in the pleasant surroundings of a new school. Although classes were held in the building already last year, this fall's opening found all the finishing touches applied, all the fine features incorporated in the structure in full working order. The 53 children and their two teachers, James Hopman and



St. John's Lutheran School, Rural Goodhue, Minnesota

Eileen Otto, agree that school is more enjoyable in such a fine plant.

St. John's has conducted a school since 1880, when it was five years old. For ten years the pastor also taught school; since 1890 a regularly called teacher, living in the teacherage opposite the church and school, has served. Until the year 1920, St. John's shared its teacher and pastor with Grace Congregation, three miles south. School was conducted for five months in each congregation, with some pupils walking as much as five miles to school during the "far" months. Since then each congregation has had its own school and teachers.

The original frame church, enlarged and remodeled, had served as school building until the present structure was erected. The new structure is both functional and pleasing in appearance. It is constructed of lightweight block and brick. The exterior is unusually attractive through the architects' use of color: the brick used is a random pattern of four shades of coral; bright blue panels extend between first floor and ground-floor windows; the two double-door units are painted a golden yellow. Inside the rectangular building the architects placed two 24' by 28' classrooms to the north; the teachers' office, washrooms and library face south. Classrooms are equipped with sink cabinets, wall-length bookshelves and generous blackboard and tackboard space. Acoustic ceilings and asphalt-tile floors are found on the first floor; glazed-tile wainscots are used in corridors and washrooms. The full basement contains the mechanical room, housing a hot-air furnace, a future kitchen, and a 24' by 57' playroom. The slope of the ground permitted the use of three class-

room-size windows in this play area, so that the room could be converted into a third classroom. The cost of the new plant was \$47,000. St. John's numbers 303 souls, 230 communicant members. May the Lord, in whose name the building was erected and dedicated, bless those who here sit at His feet!

F. G. KOSANKE

INSTALLATION Mr. Adolph Fehlauer

In a service at St. James Ev. Lutheran Church, Milwaukee, Wisconsin, on the evening of September 20, Mr. Adolph Fehlauer was installed as Assistant Executive Secretary of the Board of Education—Wisconsin Synod. The teachers of the Milwaukee area, under the direction of Mr. Gilbert Fischer, sang several appropriate choral numbers. A reception was held in the church auditorium after the service.

Prof. Carl J. Lawrenz, chairman of the Board of Education—Wisconsin Synod, preached the installation sermon. On the basis of John 21: 15-17, the account of Peter's reinstatement as an Apostle, he pointed out how faith-born love will also be the only thing that can give the Assistant Executive Secretary the necessary strength, willingness, and zeal for the labors of his office, labors of which most of the persons who will be served by them will not even be aware. It was pointed out in the introductory remarks that only those intimately associated with the work of the executive office of our Board of Education are likely to have a realistic understanding of the nature and the extent of its assignments.

When our Synod in 1935 established and filled the office of a full-time Executive Secretary, the duties

of the Executive Secretary were especially focused upon coordinating the curriculum, work, personnel, and the supervision of our Christian day schools. From the very beginning this executive office assumed a heavy program of work, and its functioning immediately brought very evident blessings to our Christian day-school system, even though its enrollment and the number of schools and teachers increased only very slightly during the first decade. The depression and war years were not conducive to expansion.

During the 14 years since the end of World War II the Lord, has, however, blessed our Christian day-school system with a truly amazing expansion. Not only were 50 new schools opened, but new classrooms were added from year to year throughout our schools, so that the number of teachers has risen from 337 in 1945 to 731 during the past school year. During the same time the enrollment increased from slightly less than 11,000 to almost 23,500. It should be quite evident, therefore, that this expansion has also greatly expanded the work of the executive office in many different ways. In recent years our Board of Education and its executive office have also been asked to give fuller attention to the needs of part-time agencies, the Sunday school, the vacation Bible school, and Bible classes. Furthermore, the Lutheran high schools in our midst have increased from two to eight, and the executive office of our Synod's Board of Education has also been asked to offer its services in initiating measures whereby also these schools might come into touch with one another and thus learn from one another. As a result, our Synod in 1957 established the office of a full-time Assistant Executive Secretary of the Board of Education. Mr. Adolph Fehlauer was called to fill this office last spring and has been active in his new calling since last August, working together with his colleague, Mr. Emil Trettin, in carrying out the many vital tasks and functions which our Synod has assigned to them.

Some of these tasks are more of an external value, since they involve the gathering of statistics and the keeping of records concerning schools, enrollment, teaching personnel, and test results. But these tasks, too, serve the cause of Christian

education as they are done with painstaking care. Yet most of the tasks, as they have to do with curriculum study, with textbook reviewing, with the preparation of teaching aids, with the guidance of school supervision, with the counseling of teachers, individually and at their conferences, require a great deal of earnest thought and reflection, a great measure of evangelical insight, of Christian judgment, patience and tact. For such tasks, as was pointed out in the installation sermon, there is indeed great need of the kind of strength that can come only from joyful and thankful faith in the Lord's overwhelming grace.

W. O. PLESS

SALEM OF OWOSSO, MICHIGAN, CELEBRATES TRIPLE ANNIVERSARY

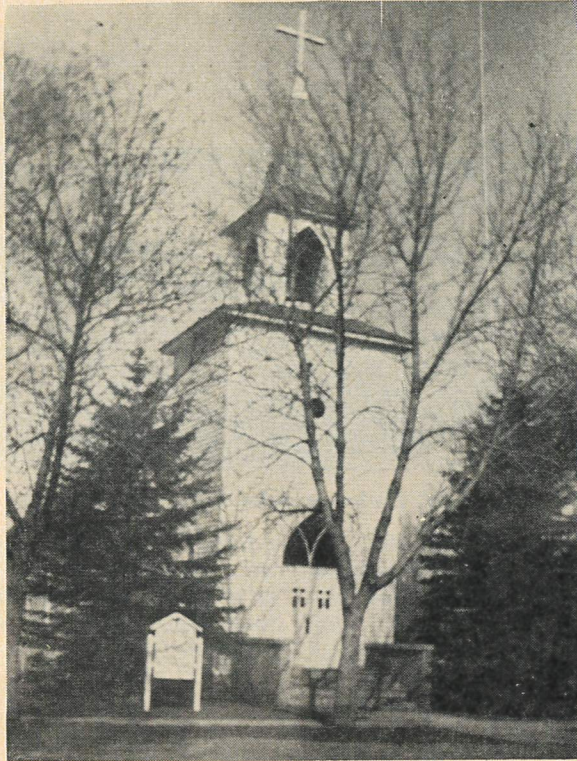
Exactly 90 years ago, on September 13, 1869, Salem Evangelical Lutheran Church of Owosso, Michigan, was organized under the leadership of Pastor John Haas. To commemorate this event, the members of Salem gathered on that day to thank God not only for His abundant mercies showered upon them as a Christian congregation, but also for permitting them to maintain a Christian day school for 65 years. The speaker at the festive services was the Reverend John Brenner of St. John's Lutheran Church of Bay City, who is also chairman of the Michigan District Board of Education. In the evening the congregation met again, this time for a fellowship banquet in Salem's spacious auditorium, at which the Reverend Raymond Timmel of the Apostles' Lutheran Church of Toledo, Ohio, was the main speaker. At this banquet, which was also attended by many neighboring pastors and their wives, the congregation surprised its pastor, the Reverend Kenneth W. Vertz, who has served Salem since March of 1946, upon the occasion of his 25th anniversary in the holy ministry, which was spent at St. Paul's, Hale, Michigan, Mt. Olive, Detroit, Michigan, and at Salem, Owosso, Michigan. The congregation expressed its gratitude to the pastor with a liberal purse, presented by the chairman of the congregation, Mr. Theodore Strauch, Sr.

Since its founding Salem has been served by 11 pastors and 31 teachers,

Pastor Paul Kionka being the "father" of the school. Today Salem numbers 1382 baptized souls and 842 communicants. Its day school has an enrollment of 182 pupils, taught by a faculty of five: A. W. Schleef, principal, William Woltmann, Misses E. Barbara Ebe, Carolyn Muehlenbeck, and Eleanor Lahmann. Pastors still living who have served Salem are: The Reverend A. W. Hueschen of Morenci, Michigan, and the Reverend Walter Voss of Jenera, Ohio. Its properties consist of a large Gothic church, 65 years old, but still adequate because of a recent enlargement of its auditorium, a modern five-room school, dedicated in February of 1957, and three modern homes. Salem has also given the Church at large many workers, both pastors and teachers. Those who are still in active service are: Pastor Edward Kionka of Kewaunee, Wisconsin, Pastor Robert Wobrock of Anaheim, California, Pastor Carl Voss of Beatrice, Nebraska; Mrs. Arthur Hackbarth of Johnson, Minnesota, Mr. Lawrence Marowsky of Milwaukee, Wisconsin, Mr. Daniel Kirk of Monroe, Michigan, Mr. Walter Bock of Valentine, Nebraska, Mr. Ernest Behrens of Detroit, Michigan, Miss Joan Norder of Jenera, Ohio, and Misses E. Barbara Ebe and Eleanor Lahmann of Owosso, Michigan. At present it has 12 students at Michigan Lutheran Seminary, and two students at Northwestern College preparing for the ministry.

It has also brought into existence three daughter congregations: Zion of Chesaning, Grace of Durand, and Memorial of Williamston, all in Michigan. For the past 12 years it has been privileged to broadcast Christ's Gospel over the local radio station by means of its Owosso Lutheran Hour, which every Sunday is heard throughout the heart of the State of Michigan.

The following official acts have been performed at Salem: 2465 baptisms, 1509 confirmations, 733 marriages, and 728 burials. May the supreme Head of the Church, our Lord and Savior Jesus Christ, whose glorious Gospel has been proclaimed and taught at Salem these many years in its truth and purity, continue to give us His grace that many more redeemed souls may be brought to the foot of Calvary's Cross, there to acknowledge Him as their only Hope of eternal life!



Bethlehem Lutheran Church, Raymond, South Dakota

SEVENTY-FIVE YEARS OF GRACE

Bethlehem Lutheran Church Raymond, South Dakota

"Hitherto hath the Lord helped us!" (I Sam. 7:12). These words from the thanksgiving prayer of Samuel were used by a former pastor, Marlyn Schroeder of Arlington, Wisconsin, as he addressed the members, former members and friends of Bethlehem Congregation of Raymond, South Dakota. The day was October 11, 1959, and the occasion was the 75th anniversary of the congregation. In the afternoon another former pastor, Karl G. Bast of Madison, Wisconsin, addressed the congregation on the basis of I Corinthians 15:58, reminding the congregation to be "steadfast, unmovable, always abounding in the work of the Lord." In the evening a son of the congregation, Missionary Habben, showed slides and spoke to the congregation on our mission work in Rhodesia, Africa. Then Pastor R. T. Beckmann, pastor of the congregation from 1947-1952, acted as master of ceremonies for a social gathering of pastors, members and friends. To the 75 years of grace the Lord had added another day that will long be remembered by members and friends of Bethlehem Congregation.

Bethlehem Congregation was founded by Pastor Franz Johl in 1884 and organized during his years of service with five voting members. Until 1907 Bethlehem was served by pastors who were resident pastors of sister congregations around Raymond, but by 1907 the congregation had grown large enough to call its own pastor. The Rev. W. Hellbusch became the first resident pastor of Bethlehem Congregation. In 1908, Bethlehem's new house of worship was dedicated to the Lord, and in the same year work was begun on the parsonage. In 1923 Bethlehem Congregation rededicated its house of worship after an altar niche, a spacious hall, and a tower were added and a basement was dug under the building. Since that time many repairs were added to church building and parsonage. Twelve pastors have served Bethlehem since Pastor W. Hellbusch left in 1911. They are: Pastor Kerber, L. Koeninger, M. Keturakat, W. T. Meier, A. W. Fuerstenau, L. Lehmann, K. Bast, E. Becker, R. T. Beckmann, E. Hallstein, M. Schroeder, and the present pastor, R. J. Zink. Bethlehem today numbers 139 souls and 97 communicants. Bethlehem Congregation has been served together with Peace Lutheran Church of Clark, South Dakota, for the past seven years.

True enough, Bethlehem's history speaks of sin and human frailties, but above all it shows the working of God's grace and mercy in the hearts and lives of the faithful. Eternity alone will reveal the unfading blessings the preaching of the Gospel of Christ for the past 75 years has wrought in its midst. In the future, as in the past, may the Lord of the harvest remember this congregation; and may the church ever remember her Lord!

R. J. ZINK

FIFTIETH ANNIVERSARY

Montrose, Minnesota

St. Paul's Evangelical Lutheran Congregation of Montrose, Minnesota, celebrated the 50th anniversary of its founding on August 16 and 23, 1959. In the three festival services the members and friends of the congregation thanked and praised God for the 50 years of grace granted them.

The guest speakers on August 16 were two former pastors of the congregation. The Rev. Marvin H. Hanke of Chaseburg, Wisconsin, was the guest speaker in the forenoon service, basing his words on I Kings 8:55-58. In the afternoon service the Rev. F. R. Weyland of Minneapolis, Minnesota, based his words on Numbers 6:22-27. Then on August 23 the congregation assembled for an anniversary thanksgiving Communion service. In this service the Rev. M. J. Lenz, president of the Minnesota District, of Delano, Minnesota, preached a sermon on Acts 4:12.

The St. Paul's Evangelical Lutheran Congregation was organized on November 4, 1909, under the pastoral guidance of the Rev. P. J. Blumenkranz. On November 4, 1909, the congregation began as a Christian organization with six charter members. Today it numbers 171 baptized souls, 117 communicant members, and 34 voting members.

The following are the pastors who have served the St. Paul's Congregation over these 50 years:

P. J. Blumenkranz, 1909-1912; Henry Bruns, 1912-1917; Edwin H. Bruns, 1918-1931; Alvin H. Leerssen, 1932-1940; Ferdinand R. Weyland, 1941-1946; C. H. Luecker, 1947-1948; Marvin H. Hanke, 1948-1955; Alvin E. Schulz, the present pastor, since 1956.

St. Paul's Congregation dedicated itself anew to the pure Word of God and the blessed Sacraments, as instituted by Christ, our Lord Himself.

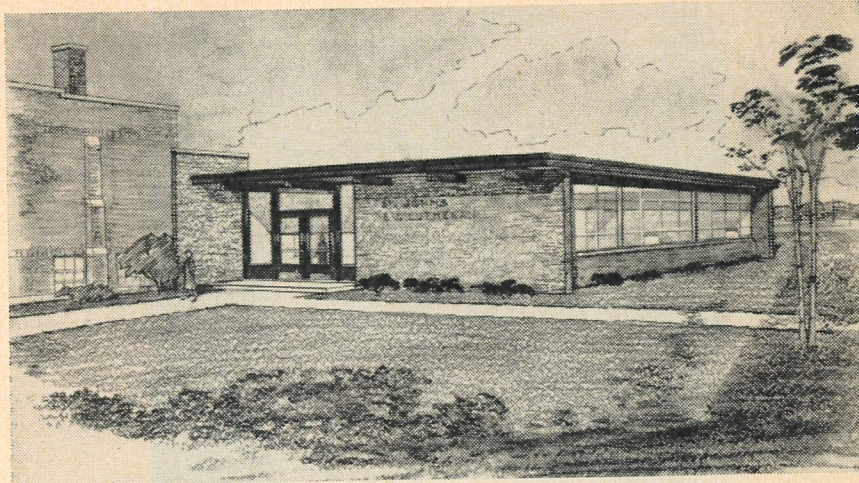
ALVIN E. SCHULZ

SCHOOL DEDICATION

Pigeon, Michigan

On Sunday, September 20, 1959, St. John's Congregation, Pigeon, Michigan, was privileged by the grace of God to dedicate an addition to its Christian day school to the service of the Triune God. The addition, costing approximately \$60,000.00, including furnishings and renovation of the existing one-room building, houses a lobby, a 30'x32' and a 24'x30' classroom, office, boiler room, and restrooms. Festival speakers were Pastor G. L. Press, president of the Michigan District, and Pastor John Brenner, chairman of Synod's Board of Christian Education. Enrollment for the school year 1959-60 is 85, with Mr. Robert Scherzer, principal, teaching grades 4-8; and Miss Janet Maske teaching grades 1-3.

St. John's Congregation was organized in September 1879. Since 1885 a day school has been in existence



St. John's Ev. Lutheran School, Pigeon, Michigan

in this congregation. In 1896 the first schoolhouse was built; and in 1935 the second schoolhouse was built. In 1957, following a thorough study of the school question, which revealed a steady growth in the

congregation for the past 10 years, and therefore also in the number of children reaching school age, the congregation decided to build the addition.

FRED A. SCHROEDER

EDITORIALS

(Continued from page 387)

The influence of Calvin seems to be stronger than the influence of Luther. It apparently has not thought through on a Biblical basis the Scriptural doctrine of church fellowship and unionism. It seemingly disregards denominational differences and regards it as sufficient to be agreed on fundamental truths of the Bible. Other differences are evidently not regarded as too important, and yet the fact remains that the so-called nonfundamental truths of the Bible are just as much the Word

of God as the fundamental ones. Every doctrine of Scripture is vital according to God's plan.

And yet in these days when liberalism has engulfed most churches, it is good to hear a voice which stands for the fundamental truths of Christianity. It cannot but have a beneficial influence upon the Church at large. Many will be encouraged to lift their voices in behalf of the redeeming work and divine Sonship of Christ and will move others to seek salvation in the only place where it can be found: the shed blood of the Son of God. For this testimony we are grateful.

IM. P. FREY

CALL FOR CANDIDATES

The Board of Regents of Dr. Martin Luther College, New Ulm, Minnesota, respectfully requests members of Synod to nominate candidates for professorship at the College. This candidate should possess qualifications necessary for work in the field of geography.

Pertinent information concerning the candidate should accompany the nomination.

All nominations must be in the hands of the undersigned not later than December 20, 1959.

ARTHUR GLENDE, Secretary
D.M.L.C. Board of Regents
17 South Jefferson Street
New Ulm, Minnesota

CALL FOR CANDIDATES

The Board of Regents of Dr. Martin Luther College, New Ulm, Minnesota, herewith invites members

of Synod to nominate candidates for professorship at the College.

The man to be called should qualify for work primarily in the field of English.

In order to aid the Board in its deliberations, kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned not later than December 20, 1959.

ARTHUR GLENDE, Secretary
D.M.L.C. Board of Regents
17 South Jefferson Street
New Ulm, Minnesota

CALL FOR CANDIDATES

The Board of Control of Northwestern College requests the members of the Synod to submit nominations for the filling of the new professorship at the College.

The board seeks to call a man who has had special training and ex-

perience in physical education and is qualified to teach mathematics on the high-school level. He need not be an ordained minister.

Besides the listing of qualifications, the letters of nomination should include educational background, experience, and references.

Nominations will be received until December 13, 1959.

KURT A. TIMMEL, Secretary
612 5th Street
Watertown, Wisconsin

APPOINTMENTS

In carrying out the provisions of the revised Constitution and Bylaws as well as other resolutions of the Synodical Convention held Aug. 5-12, 1959, in Saginaw, Michigan, the following appointments have been made by the Conference of Presidents:

The Commission on Doctrinal Matters
Professor C. Lawrenz, Chairman
Professor G. Hoenecke
Professor H. J. Vogel
Professor F. E. Blume
Professor Roland Hoenecke
Vice-President T. J. Habeck
President E. A. Sitz
President G. L. Press

President O. J. Siegler
Pastor Im. P. Frey

**To the Advisory Committee
On Doctrinal Matters**

Teacher H. O. Ihlenfeldt, Kenosha, Wis.
Mr. John Metzger, Grafton, Wis., in addition to the Conference of Presidents and the Theological Faculty

**Planning Committee for the
Educational Institutions of the Synod**
Mr. Karl W. Fuge, Fort Atkinson, Wis.,
Chairman

Mr. Karl Krauss, Jr., Lansing, Mich.
Mr. Harold Molzahn, Onalaska, Wis.
Prof. Paul Eickmann, Watertown, Wis.
Pastor Jonathan Mahnke, Milwaukee, Wis.
Pastor Carl Mischke, Juneau, Wis.
Mr. Julius Kletzke, La Crosse, Wis.

Committee on Manpower
Pastor Robert J. Voss, Milwaukee, Chairman
Professor Carl Leyrer, Watertown, Wis.
Pastor Herman Cares, Milwaukee, Wis.

**Committee on District Autonomy
In Matters of Home Missions**
Pastor R. J. Palmer, Minneapolis, Minn.
Pastor Eldon M. Bode, North St. Paul, Minn.
Mr. Robert Scofield, Buffalo, Minn.

Statistician
Prof. E. A. Wendland, 1315 River Drive,
Watertown, Wis.

The following appointments were made by the Praesidium of the Synod:

Audio-Visual Aids Committee
Pastor Milton Burk, Milwaukee, Wis.
Mr. Charles Groskopf, Milwaukee, Wis.

Commission on Evangelism
Pastor Herbert Kruschel to replace Prof. F. E. Blume, who holds two other appointive positions.
Mr. George Denninger to replace Mr. Gerhard Mueller, who resigned from this Commission.

**Northwestern Lutheran Academy
Board of Control**

Pastor Roland Zimmermann to replace Pastor Gerhard Birkholz, who resigned because of the distance separating his new field of labor from the Moberidge Academy.
OSCAR J. NAUMANN, President

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NOTICE OF APPOINTMENT

Pastor Arden Stuebs, Bangor, Wisconsin, has been appointed second vice-president of the Western Wisconsin District. This appointment was made necessary by the resignation of First Vice-President Walter Wegner.

E. G. TOEPEL, Secretary
Western Wisconsin District

NOTICE OF WITHDRAWAL

Pastor William Wiedenmeyer has withdrawn from membership in the Synod. He has also resigned his pastorate at Resurrection Lutheran Church in Phoenix.

E. ARNOLD SITZ, President
Arizona-California District

A MISSION REQUEST

Gethsemane Lutheran Church, of Mason City, Iowa, is interested in securing used church pews for its mission chapel, soon to be constructed. If a congregation wishes to dispose of used pews, either by way of sale or of a donation, please write

The Rev. J. F. Chworowsky
658 Twelfth Street, N.E.
Mason City, Iowa

NOTICE

Any congregation, with or without a Christian day school, may have old-type, four-leg, screw-to-base school desks (75 in number, all sizes) for transportation. All in reasonably good condition.

Palos Lutheran School Board
12443 S. Harlem Ave.
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CALENDAR OF CONFERENCES

NEBRASKA

**SPECIAL NEBRASKA DISTRICT
PASTORAL CONFERENCE**

Date: Dec. 16 and 17.

Place: Trinity Lutheran Church, Hoskins, Nebr., G. B. Frank, host pastor.

Time: 10:00 a.m.

Agenda: Discussion of the Union Matters.

Please announce immediately to the host pastor, G. B. Frank. Lodging will be furnished, but a nominal fee will be asked for meals.

G. E. FREE, Secretary

**ORDINATIONS AND
INSTALLATIONS**

Pastors

Gieschen, Waldemar W., in Zion Lutheran Church, Columbus, Wis., by A. A. Winter; assisted by Vicar William Godfrey; Nov. 15, 1959.

Kell, A. P. C., in Emmanuel Lutheran Church, Grover, S. Dak., by V. Thierfelder; assisted by H. Witte, R. Zimmermann, L. Dobberstein, P. Schliesser; Nov. 15, 1959. (Emmanuel of Grover and Bethlehem of Watertown, S. Dak., are now one parish.)

Schlicht, Robert, in Trinity Lutheran Church, Belle Plaine, Minnesota, by L. F. Brandes; assisted by R. A. Haase and E. F. Vomhof; Nov. 15, 1959.

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Wisconsin Evangelical Lutheran Synod
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