



THE NORTHWESTERN
Lutheran

November 20, 1960
Volume 47, Number 24



BRIEFS

by the Editor

"But, boys, you can't eat meat *all by itself*. You must eat bread (or potatoes) with it."

These oft-repeated words of our Mother came back to us as we were thinking ahead to Thanksgiving. You may ask: What's the connection? Let us explain why Mother kept urging thus. The idea behind it was that of filling us up as we ate our *one helping* of meat, a rather moderate one. There was no second helping available; the budget for a pastor's family of nine children just didn't allow for more.

Now, we are not going to make the mistake of wishing everybody back to the one-helping-of-meat-and-no-more era. But we do wish to point out that we — and many others like us — did not figure that we were suffering a hardship. No, the one helping was normal, and our hearts — in delightfully healthy bodies, by the way — were grateful to Him who "gives daily bread, indeed without our asking." Today, however, *two helpings* are normal. Yet where is the gratitude to God "whose bounteous hand again has poured His gifts in plenty down"? People have to be urged and coaxed into the public Thanksgiving service. Private thanks-

givings often — we see it in our sinful selves, too — are not sincere outpourings of grateful hearts. We have to force ourselves to remember that "the Lord is good, and his mercy endureth forever."

Perhaps you have guessed that we are working up to something that has been pointed out again and again, and yet needs constant repetition. It is the truth that prosperity always brings a peculiar threat to the spirit of genuine thanksgiving. Solomon, long ago, was aware of this danger: "Give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee and say, Who is the Lord? or lest I be poor and steal and take the name of my God in vain."

Aware of the malady, we look for the cure. It lies in the age-old teachings of sin and grace. We were sinners by nature, under God's wrath. We did not deserve life, to say nothing of the things that sustain life and make our physical life more comfortable and enjoyable. We are God's children now, justified through Christ and precious in God's sight. Yet we are sinners still. There is nothing we have done or possibly can do to make ourselves deserving

of even the morning glass of orange juice.

And how can we help thinking of all material blessings in the light of Christ's words: "Seek ye first the kingdom of God and his righteousness, and all these things [the things that supply our bodily needs] shall be added unto you." We in God's kingdom have received the big gift, the righteousness of Christ. That gift makes us rich beyond reckoning. Yet our gracious God adds the "bonus" gifts for our physical life. Oh, let us spend some time regularly noting and counting up these gifts, so that now and always we may bring to God the pleasing sacrifice of heartfelt thanksgiving.

* * * *

The subject of "Studies in God's Word" is "The Final Judgment." As a supplement to what Pastor Schaad writes we offer the following words of Dr. Martin Luther. This Luther passage (though found in a Christmas sermon on Titus 2:11-15) might be entitled: "Christians will Rejoice at the Sight of Their Judge."

"How can Judgment Day and dying be terrible to such a heart? Who will harm the man when the great God and Savior, Jesus Christ, to whom the Day of Judgment belongs, is on his side and stands before him with all His glory, greatness, majesty, and might? None other will hold court on the Day of Judgment than He who gave Himself for us. He will certainly not deny Himself but will declare

(Continued on page 378)

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

The Northwestern Lutheran

Volume 47, Number 24

November 20, 1960

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription	\$2.00
In Milwaukee	\$2.25
For blanket subscriptions	\$1.75
In bundle subscriptions	\$1.60

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. Fred Blume Prof. Armin Schuetze

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. Kowalko
C. Mischke	H. C. Nitz	J. Schaad
A. Schuetze	C. Toppe	

THE COVER — St. Paul's Ev. Lutheran Church, Dale, Wisconsin; Erwin Ploetz, pastor.

Editorials

The Value of Our Baptism

When Ananias came to Paul in Damascus after the Lord Jesus had appeared to him, one of the first things which he said to Paul, was: "Arise, and be baptized, and wash away thy sins." The value of baptism is often belittled. At the most it is regarded as a solemn ceremony by which a man is received into membership with the church. It is looked upon merely as the label worn by a Christian. When a man is about to be baptized, he is thought of as saying: I want to be a member of the Church. I want to be a follower of Jesus. Baptism is looked upon as such a vow on his part, in which he does something, but in which baptism does not do anything for him.

But Ananias told Paul that baptism would do something for him, that it would convey something precious to him, namely, wash away his sins. Luther in the Catechism sums up the benefit of baptism in the words: "It works forgiveness of sins, delivers from death and the devil and gives eternal salvation to all that believe, as the words and promises of God declare." To the unbeliever that sounds absurd. He flippantly asks: "How can water do such great things?" But Ananias did attribute great things to baptism when he said: "Be baptized and wash away thy sins."

Baptism is a vessel which contains the full and free forgiveness of sins which Jesus prepared for sinners on the cross. The forgiveness of sins is stored up in it, and the hand of faith takes it out of there. Baptism is a means of grace, a washing of regeneration and renewing of the Holy Ghost.

That is what baptism has done for us who were baptized in the name of the Triune God. It washed away our sins with the precious blood of Christ. That is what makes baptism such a precious thing to the Christian. Paul later wrote: "As many of you as have been baptized into Christ have put on Christ." In baptism Christ became our dress which covers all the filthy rags of our sinfulness. What a joy and comfort that must have been for Paul, who knew himself to be the chief of sinners! What a blessing for us when we were told: "Arise, and be baptized, and wash away thy sins!"

IM. P. FREY

* * * *

Lay Missionaries?

The Church of Christ of Latter Day Saints, more familiarly known to us as the Mormon Church, has 1,650,000 members, according to a recent report. In 1926 the total membership was 542,000. In 35 years this church body has tripled in size.

Certainly it is not the blessing of God resting on this denomination that has produced such remarkable growth and expansion; because its religion resembles Buddhism and Mohammedanism and materialistic paganism more than it resembles Christianity. The God and Father of our Lord Jesus Christ could no more bless their preaching and teaching than He could bless that of the Sadducees.

An aggressive and highly organized missionary program has, to a large extent, accounted for this increase. Mormons are active missionaries, working tirelessly and sacrificially for their church.

Not content with their success, their president has decreed that the 6000 missionaries in the field should be increased to 12,000. The Mormon Church will not wait a long time for these 6000 new missionaries, as we in our Synod should have to do if we resolved today to double our preaching force. Their missionaries are not professionally trained in the way our clergy-missionaries are trained. Theirs are lay-missionaries, who have received some basic training in Mormon "evangelism" but have not received a seminary preparation for their work.

Missionaries like these have enabled the Mormon Church to grow amazingly in the past generation, and the 6000 new missionaries will enable them to grow even faster.

We wonder: Must our growth as a Synod be controlled (or throttled) by the output of pastors from our seminary? Is it the only God-pleasing way to systematic mission work?

And the Mormons cannot count on God's blessings on their efforts. We can.

C. TOPPE

* * * *

World Without End

This expression is used only once in the Bible, in the Epistle to the Ephesians, third chapter, twenty-first verse: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Although the phrase appears only this one time in the Bible, it is very familiar to us, because the Collects used each Sunday in our churches all end with the words "world without end. Amen."

Besides the Ephesians passage there are other Scripture passages that make it clear that "world" in this phrase does not mean the present world that we are now living in, here on earth. For example, Jesus spoke of those who should receive eternal life in "the world to come." St. Paul writes that God raised up Jesus and set Him at His own right hand far above "every name that is named, not only in this world, but also in the world to come."

So the phrase "world without end" means about the same as "forever and ever" or "to all eternity," and when we conclude our prayer on Sunday with these words we mean to express our faith in a Christ who lives and reigns with the Father and the Holy Ghost, who is our Savior now, and with whom we shall live in eternal blessedness in a world without end. Amen.

E. E. KOWALKE

The last Sundays of the church year are traditionally devoted to a consideration of the last things: the end of the world, the return of Christ in glory, the final judgment, the resurrection of the dead.

The unbeliever finds such matters not at all to his liking. Such thoughts embitter the waters of life for him. But the Christian believer likes to turn to thoughts of the last things, for they speak of the eternal glory which he will enjoy at his Savior's side. Like the tree which Moses cast into the waters of Marah, these thoughts sweeten the bitter waters of life for him.

W. H. F.

Studies in God's Word:

The Final Judgment

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying,

Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal (Matthew 25: 31-46).

The day of a person's death is also his day of judgment. On that very day Jesus says to him, "Come, inherit the kingdom prepared for you from the foundation of the world" or "Depart from me into everlasting fire." The judgment pronounced by Jesus at that time is a final one which cannot possibly be changed. The judgment pronounced on the last day is, for those who have died, simply a public pronouncement of the verdict they have already learned. It is, in addition, the verdict pronounced on those who are still alive when Jesus returns for judgment.

ETERNAL LIFE

For some the verdict will be eternal life. Who are these? "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). They are persons who have rejected any idea that they might have earned eternal life by their own goodness. They are persons who have accepted fully the reality of their own sinfulness. They have not sought all manner of excuses for their many shortcomings but have declared simply, "God, be merciful to me, a sinner." They have looked to Jesus who lived a perfect life as their Substitute, keeping for them the Commandments they have failed to keep. They have looked to Jesus who died an innocent death as their Substitute, dying so that they might live. They have loved Jesus. They have trusted Jesus. But love and trust are emotions and attitudes. They are in themselves invisible. Still, Jesus wants to show that they had these emotions and attitudes. He will do this by showing the result of their faith in Him. "I was an hungered,

and ye gave me meat: I was thirsty, and ye gave me drink." He tells them that in their lifetimes they did good deeds to Jesus. They are surprised at Jesus' statement. When did anyone of our century have a chance to give some food or drink to Jesus? Jesus replies that whenever the Christian, loving Jesus, has done a deed of kindness for any of his fellow men, Jesus considers this a deed of kindness done for Him.

EVERLASTING PUNISHMENT

For some the verdict will be everlasting punishment. This is a very unpleasant thought and many people have tried to be rid of the idea by just insisting that it can't possibly be so. The fact is that Jesus says plainly, "These shall go away into everlasting punishment." It is futile to spend a great deal of time trying to picture the exact nature of this punishment. Much wiser is the person who is more concerned about seeing to it that he does not learn the nature of hell by experience. The persons consigned to hell are those who have rejected Jesus' offer of friendship and pardon. Their reasons were not all the same. Some felt no need for any pardon, considering themselves sufficiently good to earn eternal life. Others recognized their shortcomings and sins but looked elsewhere for their salvation. Of all who are sentenced to everlasting punishment it must be said that they rejected the offer of pardon extended by a loving God. They did not love and trust Jesus, the Savior. How can Jesus demonstrate this? He can demonstrate it by their conduct. It must be said of them that they did not do good to their fellow men in order to demonstrate a love for Jesus. A serious warning is here. It is true that Jesus died to pay for the sins of the whole world. It is also true that some will receive everlasting punishment in spite of the death and resurrection of Jesus. Persons who do not take seriously Jesus' offer of friendship bring upon themselves the

(Continued on page 381)

News FROM OUR Missions



About Your Spanish Mission

Did you know that our Wisconsin Synod has a Spanish Mission? Many members of our Synod have never heard of this mission. When the World Missions of our Synod are enumerated, we are often overlooked, perhaps because we are so insignificant and a difficult mission. Perhaps we ourselves have been negligent in publicizing our Spanish Mission and reporting on our endeavors in bringing Jesus to these people of a Roman background.

And yet we have a missionary who has labored 12 years among the Spanish-speaking people of our country. Our members are Mexicans or Americans of Mexican descent. Our mission is located in a Spanish section of Tucson, Arizona.

In 1948 your missionary was called to Arizona from Grace Church in Flint, Michigan. We had no nucleus for our new mission, not a single friend among the people to whom we were to bring the Gospel. All we had was a man who had made a hobby of studying the Spanish language with the Mott Foundation in Flint, a missionary who determined not to know anything among his people save Jesus Christ and Him crucified.

Our beginning experiences were trying, so trying that we'd rather not recall them. Sunday after Sunday, in spite of many, many promises received and many high hopes and illusions built, there wasn't a soul at church. Our first churchgoers that appeared with any regularity were a group of children that the missionary picked up on the street. Services were held in the Spanish Adventist Church and later in schoolrooms in the southern sector of Tucson. Our first Christmas rehearsals were held in the adobe homes of the children.

In 1955 our Synod, seeing the immense difficulties in pursuing a mission of this nature without a building of our own, gave us a chapel



Teachers and children of our Spanish Mission in Tucson, Arizona
Teachers (left to right) Pastor Winter, Barbara Winter, Mrs. Hernandez;
(extreme right) Mrs. Gastelo, Albert Gastelo.

and classroom. We'd have been happy at that time just to have a roof over us. But we received a mission chapel that is beautiful. Our chapel will prove that a church can be small and still have distinction and charm.

Three years ago our Arizona-California Mission Board, reasoning that a solid foundation of thorough Christian instruction among a few might in our case be preferable to a general scattering of the Gospel among many, granted us the means to open a Christian day school. The missionary began classes with 11 children in the first four grades. Ten of these children still are in our school and have become the most enlightened members of our congregation. Now, after three years, we have a new teacher in the person of Miss Victoria Kannenberg of Cedarburg, Wisconsin.

In the Vacation Bible School during the past summer, 71 children were enrolled. All were Mexican-Americans excepting one; he was an Apache Indian. There were 13 Gutierrezes coming from three families. There

were familiar names like Dallmann, but these children had never been in Milwaukee; they came here from Guaymas, Sonora, Mexico, and could not speak English.

When we received a chapel of our own, our mission congregation adopted the name La Iglesia Luterana de San Pablo. That means St. Paul's Lutheran Church. Why that name? First of all, we'd like to be missionaries like St. Paul. Then, the missionary himself felt a special attachment for that name. All his life he had been connected in some way with some St. Paul's churches. He had served a St. Paul's Congregation in Batesland, South Dakota, another at Broken Bow, Nebraska. He grew up in St. Paul's Congregation at Norfolk, Nebraska, and had descended from members of another St. Paul's at Ixonia, Wisconsin.

Our church services thus far have been in the Spanish language exclusively. The majority of our churchgoers still are the children. In Sun-

(Continued on page 381)



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Can We Be Certain of the Truth?

Here are two quotations taken again from the editorial to which we referred in a previous article (see No. 22, page 345). "Isn't a firm, unbending opinion that we are unfailingly right a denial of God's Word that says we are subject to error?" "But tolerance and charity and understanding should improve. The present attitude of 'I'm right and you're wrong' may yet change to 'This is what I believe but I can understand why you think as you do.'" These quotations raise questions that are frequently asked in our day. You may have wondered about them. Can we ever be certain of the truth? Does the fact that man is fallible prevent us from ever gaining certainty? These questions involve also another: Are the Scriptures clear?

ARE THE SCRIPTURES CLEAR?

Let us begin with the last question. Are the Scriptures clear? The Psalmist writes: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). St. Peter calls the Word of prophecy a "light that shineth in a dark place" (II Pet. 1:19). To Timothy St. Paul writes that the holy Scriptures "are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Indeed, "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Ps. 19:7). Only a word that *clearly* tells us all things necessary for our salvation can make us wise unto salvation. Only a word that *clearly* reveals the will of God to us can be a light unto our path. Surely in the above statements the Scriptures claim clarity for themselves.

DIFFICULT PASSAGES? YES!

This does not mean that there are no portions of Scripture that are more difficult to understand than others. St. Peter wrote about the epistles of St. Paul, saying that in them "are some things hard to be understood" (II Pet. 3:16). The very fact that we are commanded to search the Scriptures points to the growth in understanding that is gained from continued study of it.

ANY PASSAGE OPEN TO DISTORTION

The clarity that Scripture claims for itself and, of course, has, does not prevent men from misunderstanding and misusing it. St. Peter, speaking of the things hard to be understood in Paul's letters, continues: "Which they that are unlearned and unstable wrest (twist), as they do also the other scriptures, unto their own destruction" (II Pet. 3:16). Not only the portions "hard to be understood" are twisted and abused, but also the "other scriptures." Jesus told the Sadducees, who said that there is no resurrection: "Ye do err, not knowing the scrip-

tures" (Matt. 22:29). The fact that the Scriptures taught a resurrection did not prevent the Sadducees from denying it. When men approach the Scriptures with their own ideas as to what they do and do not teach, they thereby hinder the clear light of the Scriptures from shining into their hearts. Of the Jews who rejected Christ St. Paul writes: "But even unto this day, when Moses is read, the veil is upon their heart" (II Cor. 3:15).

NO CERTAINTY THROUGH OUR OWN RESOURCES

In view of all of this, can we be certain of the truth? If we are going to depend only upon ourselves to gain certainty, upon our mind's natural ability to grasp the truth of Scripture, we shall have to say, "no." For we read: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Indeed, if we are going to depend upon our own natural wisdom and insight, which is not only fallible, but blind to the truth of the Scriptures, then we shall forever remain in spiritual darkness, shall never know the truth nor be certain of it.

THE WORD ITSELF PRODUCES CONVICTION AND CERTAINTY

But Christ tells us: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). *Ye shall know the truth* is our Savior's promise. How? By continuing in His Word. What does it mean to continue in His Word? That becomes apparent when we note to whom Jesus spoke these words. John reports: "Then said Jesus to those Jews that believed on him" (John 8:31). These were people who had heard the Word of Christ and believed it. They are to continue in His Word, that is, to continue to hear and in childlike faith accept it; that will give them knowledge of the truth. So, as we devote ourselves to a continuing study of God's Word (this naturally includes careful attention to the language of the Scriptures, to the words in which the thoughts of God are conveyed to us), as we approach God's Word with the spirit of Samuel when he said: "Speak, Lord, for thy servant heareth," the Holy Spirit leads us into the truth, convinces us of it. Through faithful, continued study of God's Word the Holy Spirit leads us to certainty. This then is a certainty that God has brought about through His Word, that "lamp unto our feet and light unto our path."

BOTH TRUTH AND ERROR CAN BE KNOWN

Let us never forget: there is such a thing as truth, and it can be known. There is such a thing as error,

(Continued on page 382)

Scriptural Warnings Against the False Prophets of these Latter Days

Our Lord Himself, and His Apostles after Him, spoke of the many temptations to error that would confront the believing child of God in the days before the return of the Lord in glory to judge the quick and the dead and to take His faithful ones to Himself into the joy and bliss they are to experience in His presence forevermore. Prominently mentioned among the many causes to temptation to fall away from the truth is the coming of *false prophets* in the latter time, that is, the time of the New Testament Church, the days in which we live.

Pretending to Speak for God

The true Church of God on earth has at all times been obliged to be on her guard against such who claimed to be spokesmen for the One True God (prophets) but who were at the same time outrageous liars (false). For such is the meaning of the word "false prophet": one who claims to be representing the Truth of God and for God here on earth and yet is really not telling this Truth at all. Since, finally, the only real Truth is that which has been revealed by God, who has life and Truth within Himself, false prophets will always be those who pretend that what they have to say is God's own Word to men, while in reality their words are *their own*, expressing the *imaginings of their own hearts*.

"In the Name of Other Gods"

The prophets of the Old Testament wrote repeatedly of the dangers to which God's People would be exposed in the schemes and efforts of the false prophets. So the Lord says to Moses (Deut. 18:20):

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

This passage is important for us in understanding and evaluating the threat which false prophets pose for the Church: the Lord Himself here places lying prophets on a level with those who "speak in the name of other gods."

Prophecy And Fulfillment

Teaching People to Trust in a Lie

In chapter 28 of his book, the Prophet Jeremiah shows us such a false prophet, Hananiah by name, at work. The things that Hananiah uttered sounded wonderful to those who heard, so that even the true Prophet Jeremiah said to him: "The Lord perform thy words which thou hast prophesied" (v. 6). Despite their strong appeal to all those who heard them, the words of Hananiah were not the words of the Lord. Rather they were Hananiah's own thoughts. It was the Lord Himself who revealed this fact to Jeremiah, so that the latter then said to the false prophet (v. 15):

The Lord hath not sent thee; but thou makest this people to trust in a lie.

The Completed Revelation — The Warning of Christ

In our own days the Lord no longer sends His spokesmen to speak His Word directly to men. His revelation of Himself in this way has been completed. His chosen, enlightened, guided, and divinely inspired ambassadors, the Prophets of the Old Testament and the Apostles of the New, have preached God's message to the world and to the Church, and in the providence of God have left us a written statement of what it was they once spoke by word of mouth. In this written Word, the Scriptures of the Old and New Testaments, the eternal God of all grace is still speaking to our generation, and to all sorts and conditions of men, just as surely as He spoke His true Word by the mouth of Prophets like Moses and Jeremiah and Apostles like Paul and Matthew. Consequently, the Words of our Lord about the false prophets who would invade the Church of the New Testament need to be taken most seriously to heart by us today. For Christ said (Matt. 7:15):

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Always on the Way to the Truth, But Never Arriving

In our day, however, those against whom the Lord warns us here do not

come and say as they did in the days of old: "This is the word of the Lord" and then speak a lie of their own manufacture. Rather, the false prophets against whom the Savior warns us here are those who today approach us with thoughts like the following:

I know that you sincerely believe that the living God is still speaking to us in the very words of the Bible. I can sympathize with your point of view, but I must warn you that you are entirely in the wrong. The words of the Bible are not what you confessional Lutheran Christians have always believed them to be. They are not the very words which the Lord once gave to the Prophets and Apostles to be preached to the people of their own time and which were then put down in writing for the Church of God for all times. I know this is what you good people have always believed, but I must tell you that you are dead wrong. The great advances that we have made in Biblical science have shown that your old position simply can no longer be maintained. For God did not reveal Himself in the words of His chosen men, but He did so in His great acts in history. There have always been men like the Prophets and Apostles who have pondered the meaning of these great acts of God in history and have written on their significance. What we find in the Bible of the Old and New Testaments are merely such thoughts of good and pious men of old, who have seriously taken to heart the meaning of God's revelation of Himself in history. But no matter how good and appealing their words may sound to us, these words are no more than expressions of the thoughts of men who are doing their best to find their own way to Truth and to God. If you or I or any other human being were seriously to ponder the great acts of God in history and put our thoughts in writing, we would be doing no more, and certainly no less, than what Moses and Jeremiah, Paul, Peter, James, and John once did in their own day.

Another Word of Man to Men

We can all readily see, I am sure, why this present-day attack by this
(Continued on page 382)

By the Way

By H. C. Nitz

Can A Mixed Marriage Be Happy?

"Having spent five years of married life as a Protestant-Catholic couple, John and I know that the whole truth is seldom aired." That is the contention of an anonymous writer in *Our Sunday Visitor*.

"Some feelings," she confesses, "are too painful to bear expression or even conscious acknowledgment. Of the two 'compromises' of which we hear, that of going to two different churches every Sunday or of 'taking turns visiting' one another's church, there is little choice for those whose desire is complete unity. If husband and wife worship separately, they are divided at the wellspring of grace, truth and life. If they worship together, at two different churches, they are saying either that 'one religion is as good as another,' that Truth is not one but admits of two, three, or four possible interpretations; or, that if Truth itself does not admit of multiple views, then *they* choose the company and peace of unity with the partner whom they can see, rather than the somewhat lonely inward single faith which seems such cold comfort by comparison."

Regarding the religious training of children in a mixed marriage she says, "How are we to guide our children through a complex world in which the two people upon whom they depend the most have different opinions of the very essence of life? If *we* cannot be sure of the one thing necessary, how can *they* ever arrive at a solid approach to God, to religion, and to a life of faith?"

The writer and her husband were considered an "unusually happy couple." She confesses, "The secret is that there is much buried misery in every such case. There is a gentleman's agreement not to bring up a subject which has been found to cause only dissension and pain, no matter how much discussion is felt to be necessary."

Concerning the prospects of converting the Protestant mate to the Catholic faith, she observes that "those with no strong formal religious commitments, are, from the Catholic point of view, the best prospects for mixed marriage, provided they are morally sound."

One more quotation. "If anyone were to ask me, after reading the foregoing, if I believe people can be happy in mixed marriage, I would say, 'Possibly — but *only relatively happy, in any case.*' If they were to ask me if I would do the same thing again, I would say: 'No. Not if I were uncertain as to John's conversion.' This, in spite of the fact that I have not met his match in moral integrity, simple honesty, and human consideration. *It was just too lonely to have no companion and comfort in religion.*" (Emphasis added.)

Missions In Reverse

The Evangelical Lutheran Synod in its convention in Mankato, Minnesota, last June heard a rousing essay by Pastor H. A. Theiste of Tacoma, Washington. The title of the essay is *Ye Shall Be Witnesses Unto Me*. The second part of the essay treats "The Forum of Christian Witnessing." We find the following paragraphs of special interest:

"For the first time in its history, the 'Christian Church,' as an institution, is on the brink of a life-and-death struggle with the other major religious systems of the world which now seem determined to define the battle on their own terms. Up to now the Christian Church was in a position 'to call the shots.' When Islam was pounding at the door of the Western world, the Church slammed that door with the force of the military might of the Holy Roman Empire. But today the religion of Mohammed is making tremendous conquests in all parts of the world, including the 'Christianized' West. Could this have happened had the church engaged in witnessing to Islam instead of launching 'Holy Crusades'? Everyone who has read world history knows of the lack of love and missionary concern that characterizes the Crusades.

"By the very nature of his faith every Muslim must be a missionary. In so far as they are faithful, the well over 400 million Muslims in the world today are missionaries of 'God's revelation': 'I testify there is no God but *the God* (Allah), and that Mohammed is the prophet (Messenger) of God (Allah)' and their mission is to make this SHAHADA

heard by, and appeal to, all men everywhere. President Nasser of Egypt personally directed the solicitation of several million dollars for the revival and spread of Islam. Several hundred missionaries have gone into Africa to spread the faith among the non-Muslim tribes. Recently 16 Islami nations cooperated to open a mosque and an Islamic Center in Washington, D.C. There are other less imposing Centers in other cities. Within Islam there is an active missionary society which operates missions in 23 countries.

"Within Hinduism the century-old Ramakrishna mission is receiving various and extensive kinds of support for its message to the world: that to Hinduism has been given the divine disclosure that all religions are ultimately one and that all men are brothers. The concrete objective of the Ramakrishna mission is not to make Hindus but to convert people from the intolerant attitude that one religion (their own) is alone the true religion.

"In Ceylon, the Buddhists have made an extensive study of the special favors granted to Christian missions in the 450 years of Colonial rule. Their report has been widely circulated under the title: THE BETRAYAL OF BUDDHISM. Funds are being publicly solicited for the spread of Buddhism among 'the heathen of Europe.' In 1950 the two major divisions of Buddhism, Theravada and Mahayana, which are described as 'differing from each other more basically than Roman and Protestant Christianity,' united into 'The World Fellowship of Buddhists.' Their fervent desire is to make the 'D'hamma' or teaching of the Buddha known and influential throughout the world. The Buddhists of Burma have constructed a 'World Peace Pagoda' in Rangoon, and adjacent to it a Missionary Training College where Buddhist monks spend five years in training for missionary work among the English- and Hindu-speaking people of the world. The 'SHIN' of Japan, a Buddhist sect, already maintains 130 active missionaries on the American Continent. Plans are carefully laid to introduce Buddhism in those countries which once were re-

(Continued on next page)

MEMORABLE MOMENTS

In My Parish Ministry

→

This feature is the second in a series which we will publish. We hope that the parents of possible "recruits" for the ministry in parish or mission field will read these true stories. We hope that many of our young people will read them, perhaps at the suggestion of their parents. We know that many pastors will be interested readers of these experiences which will reflect their own. — Ed.

By the Way

(Continued from page 376)

garded as Christian. Buddhists in opposition to Christianity ridicule the Christian claim to be the religion of the Prince of Peace. It is pointed out that ours is the only nation to have dropped the Atomic Bomb. The emphasis on peace in the missionary message of Buddhism is dramatically accented by the construction of a second Peace Pagoda at Hiroshima. Christianity is indicted as 'the religion that failed' and 'has no resources to promote peace in the world.'

There Is An Answer

An editorial in *The Lutheran* begins thus:

"To hear someone read 10 verses of the Bible every day, without explaining the meaning of these verses, is not likely to make much impression on a child. When this reading is done in public schools as a routine performance in fulfillment of a state law, the results are likely to be near zero.

"Probably a daily prayer in school does impress pupils, since bowing the head and speaking in a tone indicating reverence are out of the ordinary. Children who have no prayer experiences in their homes and who don't go to church might get some glimpse of the reality of God by engaging in school prayers."

But Scripture reading and prayer in public schools is being challenged by Jews and agnostics. The editorial correctly asks: "Should the power of the state be employed in promoting religious practices?" And again: "Should Jewish children be required to take part in — or even listen to — the praying of a Christian prayer in the classroom?"

"WHO KNOWS WHEN DEATH MAY OVERTAKE ME?"

Your missionary had just witnessed on TV the demonstration of an atomic explosion. He arose before dawn mostly out of idle curiosity, as many other people had done on that cool morning in the spring of 1953. Actually he had not seen very much and began to seriously wonder why he had bothered to get up so early.

While dozing off in his chair, he was called to the telephone, which brought him a message from the air force base nearby. The officer at the other end reported that he had a young airman there, who wanted to see a Wisconsin Synod pastor, since he had had as his best friend a Synodical Conference pastor's son in Wisconsin. The caller was told to instruct the airman to come at once.

The young airman expressed a desire for membership in the Lutheran Church. He had never been baptized or instructed in the Christian faith beyond what he had received for a few years in a Protestant Sunday school. Your missionary arranged to have a class for him after the Sunday morning service.

The young airman attended faithfully. At last the happy day came when he could be received into membership. At his own request baptism was arranged for a public service. On a Sunday morning he was received into membership by the Sacrament of Holy Baptism together with a 70-year-old lady who had received instructions at the same time.

Soon thereafter he informed your missionary with considerable joy that he had been transferred to another airbase, having been selected for pilot training. Your missionary heard no more of the young man and, after living in that part of the country two more years, finally followed a call back east.

Then one night, separated by a thousand miles and five years from the scene and the events of the first part of this story, while he was sitting in his study with but a wall between him and the TV set, where his children had just finished viewing a loud Western, a newscaster broke in with an announcement which drew his attention immediately. The name struck a bell. The man involved had been a young jet pilot flying over his parents' farm in Wisconsin on a training flight from his base in northern Minnesota. His plane had struck the ground and disintegrated, killing the occupant instantly.

Our instructee five years before certainly could not have fully understood how urgent it was for him to learn to know his Savior and receive Holy Baptism for the forgiveness of his sins. It was very likely a thought farthest from his mind that he would have to meet his God so soon. But God led him to the fountain of truth, the Scriptures, and worked saving faith in his heart by the Spirit just in time. The proclamation of the Gospel brooks no delay! "Behold, now is the accepted time: behold, now is the day of salvation" (II Cor. 6:2b).

The editorial concludes:

"Efforts of our homes and churches in training our children in faith are seriously undermined if these children, in their many formative years in public schools, never hear the name of God recognized and revered. Children get the idea that God is a peculiar notion of their parents. We are moving toward a crucial decision in this question, and should be alert to what is happening."

There is an answer. And we believe the editor knows the answer. And in his church a few congregations have found the answer. They are "alert to what is happening." They are establishing Christian schools, elementary and secondary, regardless of cost. But, unfortunately, there are even Lutherans who call Christian schools "segregated" and "undemocratic." But when applied to Christian education, these are smear words from the devil's dictionary.

Direct from the Districts

Minnesota

Pastoral Vacancies

These exist at Trinity, Dexter Township; Goodhue-Minneola; Tyler-Island Lake; Town Lynn, near Hutchinson; Spring Valley, Wisconsin; St. John's, St. Paul, calling an associate pastor; Pilgrim, Minneapolis, where an associate pastorate waits to be filled; Emanuel, St. Paul, whose associate pastor accepted a call to Northwestern College.

Calls Accepted

Pastor Nathanael Luetke from Goodhue to Nicollet; Pastor Philip Janke from Johnson to Menomonee Falls, Wisconsin; Pastor William G. Zell from St. Paul to Northwestern College.

Dismissed From Hospital

You will be happy to hear that our brother, the former pastor, Robert Demcak, has been able to go home to his family in Milwaukee. He was dismissed from the hospital in Rochester on July 21.

Spiritual Care of University and College Students

A new branch of the University of Minnesota opened on September 26 in Morris, Minnesota. This year the freshman class is being enrolled. At the registration the student is also given a card for stating his religious affiliation. It would be a great help if each pastor would make sure the student registers as a member of the Wisconsin Synod, and be reminded of the Wisconsin Synod church in Morris, St. Paul's, Pastor R. H. Roth. The religious organization "Lutheran Collegiates — Wisconsin Synod" is registered on the campus, under the spiritual care of Pastor Roth.

"Lutheran Collegiates — Wisconsin Synod" is also registered on the campus of Mankato State Teachers College and the Mankato Commercial School, under the spiritual guidance of Pastor M. C. Birkholz.

St. Croix Lutheran High School

The enrollment stands at 103 this year. Students are in grades nine

through eleven. Five full-time and one part-time instructors are taking on the task of educating these young boys and girls.

The school year began with an opening service at St. James Lutheran Church on September 7. Pastor E. Bode was the guest speaker, while Pastor C. Bolle was the liturgist.

On September 11 Mr. Gordon Synhorst was installed, and Mr. Edgar Herman was inducted in a service at St. James Lutheran Church. Pastor H. Sauer was the speaker.

The dedication of the grounds and building took place on October 2. A separate account of this will no doubt appear in the columns of *The Northwestern Lutheran*.

Dr. Martin Luther College

Readers will be interested in further information regarding the two men installed as professors on September 7.

Mr. R. Brei attended the high-school department of D.M.L.C. and graduated from Concordia Teachers' College, Seward, Nebraska. For the past number of years he had been the principal at our Lutheran grade school in Norfolk, Nebraska. He will teach in the education department.

Mr. F. Heiderich is a graduate of the University of Wisconsin. He had been a member of the faculty at Racine Lutheran High School. He will teach geography and science and assist in athletics, coaching high-school football and track.

The opening of school also saw a continuation of an orientation program for new students, begun last year. Besides an extensive testing program, conducted by Professors Oldfield, Swantz, and Schulz, there was also a program to familiarize the students with the life and the program at D.M.L.C. The latter matters were under the direction of Professors Hahnke, Hartwig, Sitz, Oldfield, Schulz, Sievert, Trapp, and members of the Student Council. The orientation program also afforded the new students an opportunity to become acquainted with each other on the first evening. A lunch was served to the ninth grade and other new high-school students at Flandrau

State Park and to the new college students in the school cafeteria.

Other new additions to the college staff are the following: Mr. James Schneider, a graduate of Wisconsin Lutheran Seminary, to be assistant instructor and to assist with supervision in the dormitory. Mr. Schneider was at D.M.L.C. two years ago. Mr. Rollin Westendorf graduated from Northwestern College and attended one year at the Seminary. He will take classes in high-school Latin and mathematics and physical education.

Two new organ instructors have been engaged for the music department. They are Mr. James Fletcher, who has an M. Mus. from the University of Illinois, and Miss Emily Cooper, who has an M. Mus. from the Eastman School of Music, Rochester, New York.

The Practice School, conducted in connection with St. Paul's Lutheran School, now operates four practice rooms; grades 1 and 2, 3 and 4, 5 and 6, 7 and 8. The supervisors of these rooms, in the same order, are: Mrs. Erich Sievert; Mrs. Delmar C. Brick, Professors E. Sievert and A. Schulz. The students of the normal department will now be at practice school from five to six weeks.

Briefs by the Editor

(Continued from page 370)

that He gave Himself for your sins, as you believe. What, then, will sin do when the Judge declares that He Himself has taken it away? Who will accuse you? Who will judge the Judge? Who will overcome Him? He avails more than innumerable worlds with all their sins. . . . since He has given Himself for you, what can terrify you? He Himself would have to be condemned before sin could condemn him for whom He gave Himself.

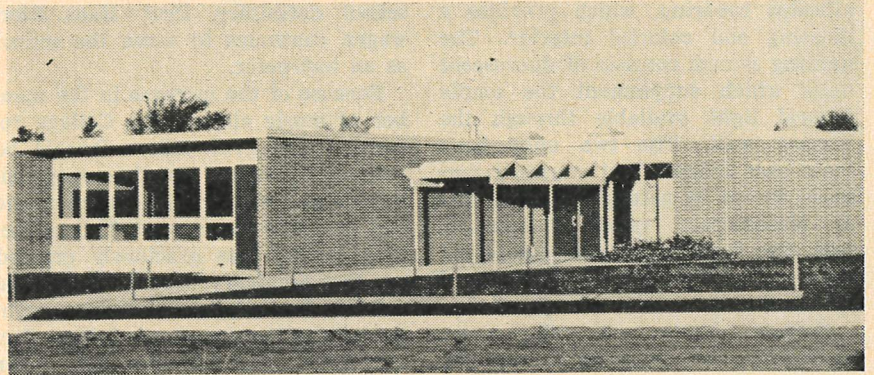
"Oh, here is great, sure security. It only depends on the strength and firmness of our faith. Christ will certainly not waver. He is firm enough. Therefore we should diligently cultivate our faith and exercise it with preaching, working, and suffering. Then it becomes confirmed and strong."

Parsonage-School Dedication St. Martin's, Watertown, South Dakota

Certain names bring definite impressions to mind. For example, the name "Dakota" for many people brings the picture of seemingly endless prairies with grain elevators like sentinels standing silhouetted on the horizon. The small, white frame country church is a familiar sight to one who has visited the Dakotas. These mental impressions, however, will oftentimes lead the casual visitor to forget that the Dakotas are not only an important part of the "bread-basket" of the nation, but are also areas of ranching and industry, timber and mining. There one finds not only the small, but important, country parish, but also the larger urban congregations.

Among the latter is St. Martin's of Watertown, South Dakota, organized in 1886 while Dacotah was still a territory and three years prior to the state's reception into the Union. The preliminary mission work in the area was done by Pastor C. Boetcher, who was succeeded by Pastors J. Johl (1884-1888), E. Luebbert (1888-1898), R. Polzin (1898-1911), W. F. Sauer (1912-1928), W. T. Meier (1928-1956) and W. A. Schumann (1956-). In the course of its history the Lord has truly blessed St. Martin's so that today it numbers almost 1000 communicants and 1300 souls. Its present church building, erected in 1940 under the pastorate of W. T. Meier, is a beautiful, well-built structure, conveniently located in the heart of the city.

Confronted with the problem posed by an expanding Sunday-school enrollment, the congregation resolved to convert its old parsonage into a parish house and thus relieve the crowded conditions in the church basement. Some years ago the congregation providentially purchased twenty acres of choice residential property on the north side of the city. It was here that the new parsonage was constructed in 1958 and dedicated on October 26 of that year, with Pastor R. Pope of Mandan, North Dakota, as the speaker. The building was very carefully planned and constructed and contains living room, dining room, study, kitchen, four bedrooms and three baths. With an appraised valuation of \$50,000, because of many hours of donated labor it was constructed for \$30,000.



View showing section of St. Martin's Lutheran School, Watertown, South Dakota

The next step in the congregation's expansion program was completed under God's grace in the dedication of its new Christian day school on the Tenth Sunday after Trinity, August 21, 1960. In a sense, the Mission Board of the Dakota-Montana District as well as Bethlehem Ev. Lutheran Church, a sister congregation in Watertown, are involved in the history of St. Martin's Lutheran School. As the result of an agreement between the Mission Board, Bethlehem Congregation and St. Martin's, the Christian day school was to be begun in Watertown, with Bethlehem Congregation providing the facilities and St. Martin's furnishing salary and housing for the teacher. Mr. Howard Maertz, a graduate of Dr. Martin Luther College at New Ulm, Minnesota, was called as the first teacher and the school opened in September of 1957 in a rented store building with an enrollment of 15. In the very same month in which the school opened, St. Martin's Congregation, aware of its own enrollment potential and the burden which the school imposed on Bethlehem Congregation, which had just become self-supporting, voted to establish a Christian day-school fund. Initially this fund grew only through periodic memorials and gifts. In a special house-to-house canvass conducted on April 12, 1959, however, dozens of teams of canvassers gathered over \$70,000 in gifts and pledges for the construction of the school. The fruits of the Gospel were wondrous to behold. In January of 1959 a preliminary sketch was chosen and a local architectural firm selected as architects for the building. The general contract as well as the mechanical contracts were given to

contractors in membership with St. Martin's.

In the meantime the enrollment continued to grow in a surprising way. In the second year of operation, 22 children were enrolled. This number grew to 58 in 1959, when the operation of the school passed under the direct and sole control of St. Martin's and a second school teacher, Miss Donna Miller, was added to the faculty. At the time of this writing, 91 children are enrolled for the present school term under a faculty of three, Mr. Howard Maertz, Miss Mary Umnus, and Miss Thekla Hoenecke. Applications are already on file for 1961.

The new school is also located on the congregation's property on the north side of the city. The building arrangement, developed after making a number of studies of plans, appeared to best utilize the site and permit the arrangement of the building on the site without extensive excavation or fill. The building plan is such that future expansion may readily be effected when an increase in school population makes it necessary. The building consists of two separate and self-contained units. This arrangement provides the following advantages: a separation of the lower elementary grades from the upper elementary grades; separate play area for both lower and upper grades; an abundance of natural light, supplemented with fluorescent units; a design in keeping with the site and blending well with the residential area.

The roof of the structure is of wood beam and exposed plank deck with a natural finish, the exterior walls of brick, insulated and plastered on the

inside. All corridors and lavatories are constructed of ceramic tile, insuring a minimum of maintenance. The floors are of concrete with a vinyl asbestos covering, which provides a pleasing and colorful interior. The lighting system consists of fluorescent units which supplement the ample natural light available through the window wall. The two units have their own independent warm-air furnaces fueled by natural gas. The cost of construction totals \$115,209.58, with the furnishings and equipment donated as memorials by members of St. Martin's.

Former Pastor W. T. Meier addressed the congregation in the morning festival services on August 21, 1960, and Pastor O. J. Naumann, president of the Wisconsin Evangelical Lutheran Synod, was the speaker in the afternoon dedicatory service.

Humbly and thankfully the members of St. Martin's dedicate their parsonage and school to the glory of their Lord; penitently and faithfully they pledge themselves anew to His service.

W. A. SCHUMANN

NORTHWESTERN COLLEGE

The three incoming college freshmen who were quartered for several days in an abandoned room on the third floor of the oldest building on the campus, the 1875 dormitory, were not pleased with their accommodations, but the circumstances that made this housing makeshift necessary are gratifying. For the first time since East Hall was erected nearly five years ago, the enrollment of college dormitory students exceeded the capacity of this residence hall. This fall, college registrations totaled 180, 32 more than a year ago; 171 of these were dormitory students.

Seventy new students enrolled in our college department, among them 13 "remedial" students. On opening day the first-year high-school class numbered 90, a figure that is second only to the high of 104 attained four years ago. In all, 427 students were registered, 16 more than a year ago.

In the opening day service, Prof. Edgar Pieper was installed as assistant athletic coach and as instructor in mathematics. Three weeks after the opening of school, Prof. William Zell was inducted into his office as teacher of German. Prof. Zell replaces Prof. Malchow, who accepted a call into the parish ministry.

Seminary graduate Rolfe Westendorf and seminary vicar Edward Lindemann are assistants to the Dean of Men, Prof. Carl Leyrer, in the high-school dormitory. Prof. Hans Bierwagen continues to serve the school as an instructor.

Because of the increase in the number of music classes, the College requested that Prof. Hilton Oswald be released from his part-time responsibilities as instructor in church music and as choir director at Thiensville. This request was graciously granted by the Seminary Board. Prof. Oswald is once again a full-time member of the Northwestern College faculty as he was 15 years ago, prior to the time when he received a joint call from Northwestern College and Wisconsin Lutheran Seminary to serve both schools as instructor in music and as director of musical organizations.

The Lord has granted us the students and the men to train them. May our College serve the Synod well during the coming year!

C. TOPPE

EIGHTIETH ANNIVERSARY

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1). In this spirit St. Paul's Ev. Lutheran Congregation of Plymouth, Nebraska, gathered in its house of worship on September 18, 1960, to celebrate the founding of the congregation over 80 years ago. Professor Max Lehninger, a former pastor, and now retired, was able to be present to address his former members in the afternoon service on the basis of I Peter 2:9. Two sons of the congregation, Pastor Milton Weishan of Des Moines, Iowa, and Pastor Donald Grummert of Sioux City, Iowa, were the speakers at the mission festival services held in conjunction with the anniversary.

St. Paul's was organized on September 8, 1879, by a group of German Lutherans who had come to northeastern Jefferson County, Nebraska, from the region around Kitchener, Ontario, Canada. The first church, school, and parsonage were located one mile west of the present village of Plymouth.

When in May of 1913 the church was struck by lightning and destroyed in the ensuing fire, the congregation decided to rebuild on the northwest edge of Plymouth. In the year 1945 a new two-room school of brick and

tile construction was built. The new parsonage was erected in 1949. And a teacherage was added to the property in 1954.

Mindful of the need of Christian education and the Savior's command, "Feed my lambs," as well as the Apostle Paul's exhortation, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," St. Paul's has for many years maintained a Christian day school. Sunday school was also conducted throughout the years.

A special feature and expression of gratitude, in commemoration of the anniversary, was the remodeling of the church basement. A new kitchen was built and other improvements were made.

St. Paul's congregation has been served by the following pastors: Seiler, Klockemeyer, and Lentzseh before 1882; L. Haessler, 1882-1887; J. R. Lange, 1887-1889; W. Bergholz, a few months; E. Strube, 1889-1903; M. Lehninger, 1903-1929; W. Baumann, 1930-1937; A. Degner, 1937-1949; F. Weindorf, 1949-1951; H. Schaller, 1952-1955; H. Schnitker, since April 1956.

The teachers who have taught the day school are: Elfrieda Bucholz, Ruth and Margaret Reuter, Clara Dukewitz, Irma Zimmermann, Ruth Meyer, Philip Pohlman, Theo. Schmidt, John Isch, Robert Sperling.

The present teachers are: John Isch and Marjorie Nommensen.

May the God of all grace, who blessed St. Paul's during the past 80 years, continue to do so in the future also!

H. C. SCHNITKER

100th Anniversary St. John-St. Peter Ev. Lutheran Church Cleveland, Wisconsin

Four festival services were held when St. John-St. Peter Ev. Lutheran Church, Cleveland, Wisconsin, celebrated its 100th anniversary on September 11, 1960. The Rev. M. Braun of Milwaukee, Wisconsin, a former pastor, spoke in the 8:30 A.M. service; the Rev. W. Reinemann of Hartford, Wisconsin, a son of the congregation, spoke in the 10:00 A.M. service. The guest speaker in the 3:00 P.M. Confirmation Reunion service was the Rev. E. Toepel of Baraboo, Wisconsin. His father, Pastor K. Toepel of Algoma, Wisconsin, also a son of the congregation, addressed

the congregation after the afternoon service. Guest speaker in the 8:00 P.M. service was the Rev. E. Bode, of North St. Paul, Minnesota. Approximately 1100 people were present on the day of the centennial celebration.

The double name of the congregation, St. John and St. Peter, spells out the congregation's early history. Prior to an amalgamation in 1920, two congregations existed.

It was in 1860 that the organization of St. John Ev. Lutheran Church of Centerville (Hika) was effected. In 1861 a church building was built on the shores of Lake Michigan. St. Peter Ev. Lutheran Church was formally organized in 1863. For 60 years the congregations, separated by a distance of three miles, were always served by the same pastor. The present brick church of the combined congregations was dedicated in 1923.

During the 100 years of its existence, nine pastors have served the congregation: H. Quehl (1860-1868); C. Dowidat (1868-1875); F. Pieper (1875-1877); J. Haase (1877-1883); C. Jaeger (1883-1887); P. Sprengling (1887-1933); M. Braun (1933-1950); E. Bode (1950-1959); and G. Cares (1960-).



St. John-St. Peter Ev. Lutheran Church, Cleveland, Wisconsin

On its 100th anniversary the congregation numbered 490 communicant members and 672 souls.

The words of the Psalmist, "The Lord hath done great things for us,

whereof we are glad," were on the lips of the members as they celebrated the 100th anniversary of the organization of their congregation.

G. F. CARES

Studies in God's Word

(Continued from page 372)

punishment earned by their sins. Take seriously Jesus' offer to rescue you from everlasting punishment and give you as His free gift eternal life. Demonstrate the sincerity of your faith by a life devoted to serving Jesus by serving your fellow men.

JOHN SCHAADT

News From Our Missions

(Continued from page 373)

day school and in catechism classes the children receive Christian instruction both in Spanish and in English. They should form a reliable nucleus for some further Spanish missions. They will be prepared to serve as well-instructed members in any of our English-speaking congregations.

Our Synod's Stewardship Committee has promised to release soon a new filmstrip which seeks to describe our lowly mission here in Tucson. The filmstrip is entitled "He Fell Among Thieves." Watch for this filmstrip on our Synod's Spanish Mission.

VENUS WINTER

King of Kings Mission Opens in Orange County, California

On October 2, at 4:00 P.M., the King of Kings Lutheran Church held its first service in the Lions' Club, at Stanton, California, just two miles south of the famed Knott's Berry Farm on Highway 39.

The Arizona-California Mission Board is opening this fourth mission in the Los Angeles area with the hope of reaching some of the more 700,000 residents of Orange County. It also hopes to reach the many Wisconsin Synod members who will move into this fast-growing area. Pastor Armin Keibel, of Los Angeles, and Pastor Paul Heyn, of Pomona, will take care of the new mission until a full-time man can be called.

The Lions Club is located in the center of Stanton, on Chestnut Avenue between Main and Cerritos. It can be seen from Stanton Boulevard, Highway 39. It is just 1½ miles south of Lincoln Avenue (US 91, State 18), three miles south of US 101 (Santa Ana Freeway), and four miles west of Disneyland. People from Orange County and Southern Los Angeles County should be able to reach it easily by car.

Neighboring communities are Anaheim, Garden Grove, Buena Park, and

Westminster. The following Orange County cities are close: Fullerton, La Habra, Brea, Placentia, Orange, Tustin, Santa Ana, Midway City, Costa Mesa, Huntington Beach, Newport Beach, and Balboa. Los Angeles County communities to the west are Long Beach, Lakewood, Bellflower, Norwalk, Downey, Compton, Lynwood and South Gate. To the north in Los Angeles County are the communities of Santa Fe Springs, Rivera, La Mirada, Whittier, Pico, Montebello, and many others. Will pastors who have untransferred members living in any of these communities kindly notify Pastor Armin Keibel at 12672 Palms Boulevard, Los Angeles 66, California, or Pastor Paul Heyn at 250 East Grove Street, Pomona, California!

The services at the Stanton Lions' Club will be held at 8:00 A.M., beginning October 9, and Sunday school will follow at 9:15 A.M. Invite your relatives and friends in this area to attend. Also keep this mission in mind when you take that California vacation.

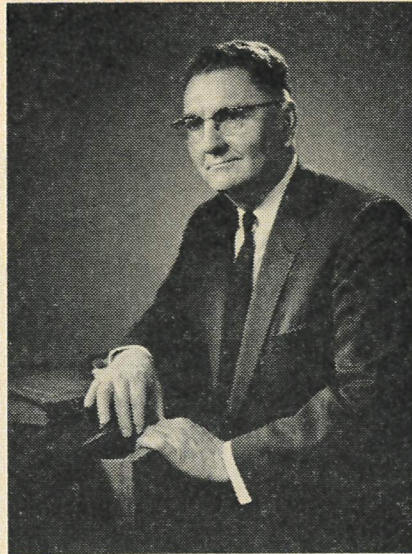
PAUL HEYN, Secretary
Arizona-California Mission Board

† PASTOR HAROLD F. BACKER †

Harold Fredrick Backer was born on January 19, 1909, at Essig, Minnesota. He was baptized at Zion Lutheran Church there. At the proper age he was instructed and confirmed.

He received his high-school education and two years of college at Dr. Martin Luther College. He then continued his training for the ministry at Concordia College, St. Paul, Minnesota. Entering Wisconsin Lutheran Seminary in 1930, he graduated in 1933.

The young pastor served as assistant pastor and parochial-school teacher in Emanuel Lutheran, New London, Wisconsin. After two years in that post, he became pastor of St. Paul's Lutheran Church, Platteville, Wisconsin. In 1939 he accepted a call as pastor of St. Peter's Lutheran, Chaseburg, and St. Peter's Lutheran, Town of Hamburg, Wisconsin. His eight years in this twin parish were matched by eight years



Pastor Harold F. Backer

of his ministry at Calvary Lutheran Church, La Crosse, Wisconsin. In 1955 Pastor Backer became pastor of St. Martin's Lutheran Church, Winona, Minnesota.

In 1936 Pastor Backer was united in wedlock to Margaret, née Stegeman, at Bangor, Wisconsin. The Lord blessed this union with four children, Ruth, Elsa, and Myrna, all attending Dr. Martin Luther College, and Mary Ellen, still at home.

On the morning of Sunday, September 18, Pastor Backer suffered a heart attack and fell asleep in the Lord at 2:30 P.M.

In the funeral service on September 20, the associate pastor, Emil Geistfeld served as liturgist. Pastor Mennicke delivered the sermon, using Mark 7:37 as his text. President Richard Mueller delivered an address on behalf of the Western Wisconsin District. Burial was at Bangor, Wisconsin.

Besides Mrs. Backer and the children, the survivors are two brothers, Adelbert, Newburg, Wisconsin, and Edgar, of Saginaw, Michigan. Both are teachers in our Christian day schools.

"He hath done all things well" (Mark 7:37).

A Lantern to Our Footsteps

(Continued from page 374)

which, too, can be recognized. And where God leads us to a knowledge of the truth and to recognition of error, we cannot say: This is what I believe, but I can also understand why you think as you do, and that is

perfectly all right. We shall have to confess: This is what the Scriptures teach; this is the truth. We shall say that not in a spirit of pride or self-righteousness, but in humble gratitude for the "testimony of the Lord," which makes "wise the simple."

ARMIN SCHUETZE

Prophecy And Fulfillment

(Continued from page 375)

ilk of false prophets on the very Word of God is such an insidious and therefore surely an extremely dangerous one. The position of those who cling to the presently popular theology of the word, as it is called, seem to speak of the Bible in terms of sincerest regard and reverence. But at the same time they are utterly destroying it as God's Word of Life and Hope to sinful man, for they are making of it but another word of man directed to men. Our Lord saw the nature of their attack very correctly:

They come to you in sheep's clothing, but inwardly they are ravening wolves.

A discussion of just how this fundamentally wrong notion of the nature of God's Word and of Revelation affects and molds the theology of our twentieth-century false prophets we shall reserve for a future study in *Prophecy and Fulfillment*.

FREDERIC E. BLUME

ANNOUNCEMENT

The Board of Control of Dr. Martin Luther College of New Ulm, Minnesota, herewith invites the members of Synod to submit the names of women teachers, presently serving in Wisconsin Synod Christian day schools, for the position of supervisor and homeroom teacher in grades one and two and for the position of supervisor and homeroom teacher in grades three and four of its practice school.

The Board of Control hopes to use these names in establishing a "call list" of individuals who might qualify for one or the other of the above-mentioned positions. In submitting your recommendations, kindly indicate the grades for which the individual would, in your opinion, be best qualified as supervisor and homeroom teacher. Names and other pertinent information should be in the hands of the undersigned by November 30.

ARTHUR GLENDE, Secretary
17 South Jefferson Street
New Ulm, Minnesota

List of Candidates for Professor at Dr. Martin Luther College New Ulm, Minnesota

The following names have been placed in nomination as candidates for professor in the field of history and religion at Dr. Martin Luther College, New Ulm, Minnesota.

- Rev. Lyle E. Albrecht, Viroqua, Wisconsin
- Mr. Donald Bartell, Neillsville, Wisconsin
- Mr. Henry F. Krenz, Watertown, Wisconsin
- Prof. Karl Sievert, Mobridge, South Dakota
- Rev. James Thrans, Janesville, Wisconsin
- Rev. Irvin W. Weiss, Warren, Michigan
- Rev. Frederick Werner, Omaha, Nebraska

Correspondence regarding these nominations must reach the secretary by November 30, 1960.

ARTHUR GLENDE, Secretary
17 South Jefferson Street
New Ulm, Minnesota

NOTICE OF WITHDRAWAL

Pastor John Johannes has declared his withdrawal from the Wisconsin Evangelical Lutheran Synod because of its stand in the Church Union matter.
W. A. SCHUMANN, President
Dakota-Montana District

AN URGENT REQUEST

One of our pastors in Minnesota has been sorely afflicted. Last spring his wife suffered an attack of a crippling disease and is now helpless. He has three small girls, aged six, three, and one. Until now efforts to find someone to care for the children and to do the housework have proved unsuccessful. So he reluctantly decided to use this means to issue an appeal for help. It is an appeal to Christian love, for the pastor is not in position to afford more than a nominal salary. If you are a person who is able and willing to give the help so desperately needed — or if you know of such a person — please write for further details, sending your letter to:

The Northwestern Lutheran,
the Managing Editor
3624 W. North Ave.
Milwaukee 8, Wis.

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Dec. 6, 1960, 9:30 a.m.

Place: Grace Lutheran Church, Le Sueur, Minn.

Preacher: R. Haase (alternate, P. Hanke).
Agenda: Essay: A. Martens; Exegesis: according to previous assignments.

M. BIRKHOLOZ, Secretary

NEBRASKA

SPECIAL DELEGATE CONVENTION

Date: Nov. 30-Dec. 1, 1960. 10:00 a.m. Communion service.

AUDIO-VISUAL AIDS

TWO NEW FILMS

1 — **TREASURES IN HEAVEN** — 30 minutes; black and white. Produced by Family Films, to encourage Christian people to remember their church and its related institutions of learning and mercy in their wills. There is an introduction featuring President O. J. Naumann and two attorneys, who are active members of two of our churches.

2 — **A PLACE TO GO** — 40 minutes; color. Produced by Concordia Films, for the Wheat Ridge Foundation. The medical mission work sponsored by Wheat Ridge is shown, especially the fight against tuberculosis. Healing for the soul as well as for the body is brought to people of far away Nigeria, Japan, Hong Kong, India and New Guinea. The first two are of primary interest to our people. Two promotional folders are available in any quantity. Please specify number wanted when ordering.

Order from:

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

Place: Mount Olive Lutheran Church, Lincoln, Nebr.

Purpose: "For Clarifying the Position of the Nebraska District in Regard to the Present Union Controversy."

Speaker: W. Wichman (V. Schultz, alternate).

Everyone attending must make provisions for his own lodging and meals.

MILTON F. WEISHAHN, Secretary

Place: Grace Lutheran Church, Oshkosh, Wis.

GLENN UNKE, Secretary

SOUTHEASTERN WISCONSIN

JOINT MEETING OF THE NORTH AND SOUTH METROPOLITAN CONFERENCES of Milwaukee, Wis.

This joint meeting will be held on Nov. 28, 1960, at North Trinity Ev. Lutheran Church, 5375 N. 37th St., Milwaukee, the Rev. M. Liesener, host pastor.

There will be a communion service at 9:00 a.m. Speaker: W. Franzmann (Paul Gieschen, alternate).

H. KRUSCHEL

NORTHERN WISCONSIN

SPECIAL

WINNEBAGO DELEGATE CONFERENCE

Time: Nov. 27, 1960; 1:30 p.m.

The Financial Picture at the End of October

As Viewed on November 9, 1960

A Summary

- ** It first seemed to be a somewhat gloomy picture.
- ** It turned out to be a fairly bright one, when looked at more closely.

An Explanation

The Treasurer's Report for October (not ready as yet for publication) showed only \$207,076.52 in collections from all the Districts, against \$246,601.71 received in October 1959. This was depressing to those who first saw the report because they had entertained hopes that the steady improvement over last year which was recorded in July, August, and September would continue in October. It proved disheartening because it meant that we could not move forward toward these **three goals**:

- **Eliminating the operating deficit from July-September;**
- **Stepping up the rate of setting aside monies for our building program (that is, for facilities to train the recruits we are confident God will give us in answer to our prayerful efforts);**

- **Providing funds for the missionary expansion which we have solemnly promised to our Lord.**

But closer examination revealed a much brighter side to the picture. The official report in our next issue will show only \$207,000 received for October. (Sound bookkeeping requires this.) Yet in the early days of November three Districts reported additional amounts totaling \$63,000.00. These remittances can fairly be considered a part of the October picture, since no doubt most, if not all, of these monies were collected during October. Even if we subtract a few thousand as November collections, we are still somewhat ahead of last year.

An Appeal

Here again is encouragement. Then let us keep at our task with a right good will. Constrained by the love of Christ, who died for us and rose again, let us strive for a still better November, a better December, a better January, and on and on — all to achieve goals which mark advances in the Gospel work of our Lord.

Christmas Gift Subscriptions

FOR A GIFT OF LASTING VALUE

Send a Christmas Gift Subscription!

Gift Subscriptions are available for MEDITATIONS, THE NORTHWESTERN LUTHERAN, GEMEINDEBLATT, JUNIOR NORTHWESTERN. To send a Gift Subscription to a friend or relative, follow this simple procedure:

Send the amount of the subscription cost (see rates below), plus the name and address of the person who is to receive the gift, to Northwestern Publishing House. We will send a Gift Card (illustrated below) with your name to the recipient of the gift. The gift subscription will begin with the current issue of Meditations or periodical which you ordered.

Please Note: The 1960-61 volume of Meditations begins with November 27, the first Sunday in Advent. If you write at once to enter your subscription, you will receive your first copy only a few days after the beginning date.

RENEW YOUR SUBSCRIPTIONS NOW!

ADD A CHRISTMAS GIFT SUBSCRIPTION FOR A FRIEND!



That you may have a full measure of the

joy and peace

which our Lord Jesus Christ

has brought to men,

you will receive

Meditations for one year

as a *Christmas Gift Subscription* from

Subscription rates:

MEDITATIONS:	\$1.00 per year; postpaid
THE NORTHWESTERN LUTHERAN:	\$2.00 per year; \$2.25 in Milwaukee
GEMEINDEBLATT:	\$2.00 per year; \$2.25 in Milwaukee
JUNIOR NORTHWESTERN:	\$1.00 per year; \$1.10 in Milwaukee

All subscriptions are payable in advance

NORTHWESTERN PUBLISHING HOUSE
3616-32 West North Avenue, Milwaukee 8, Wisconsin