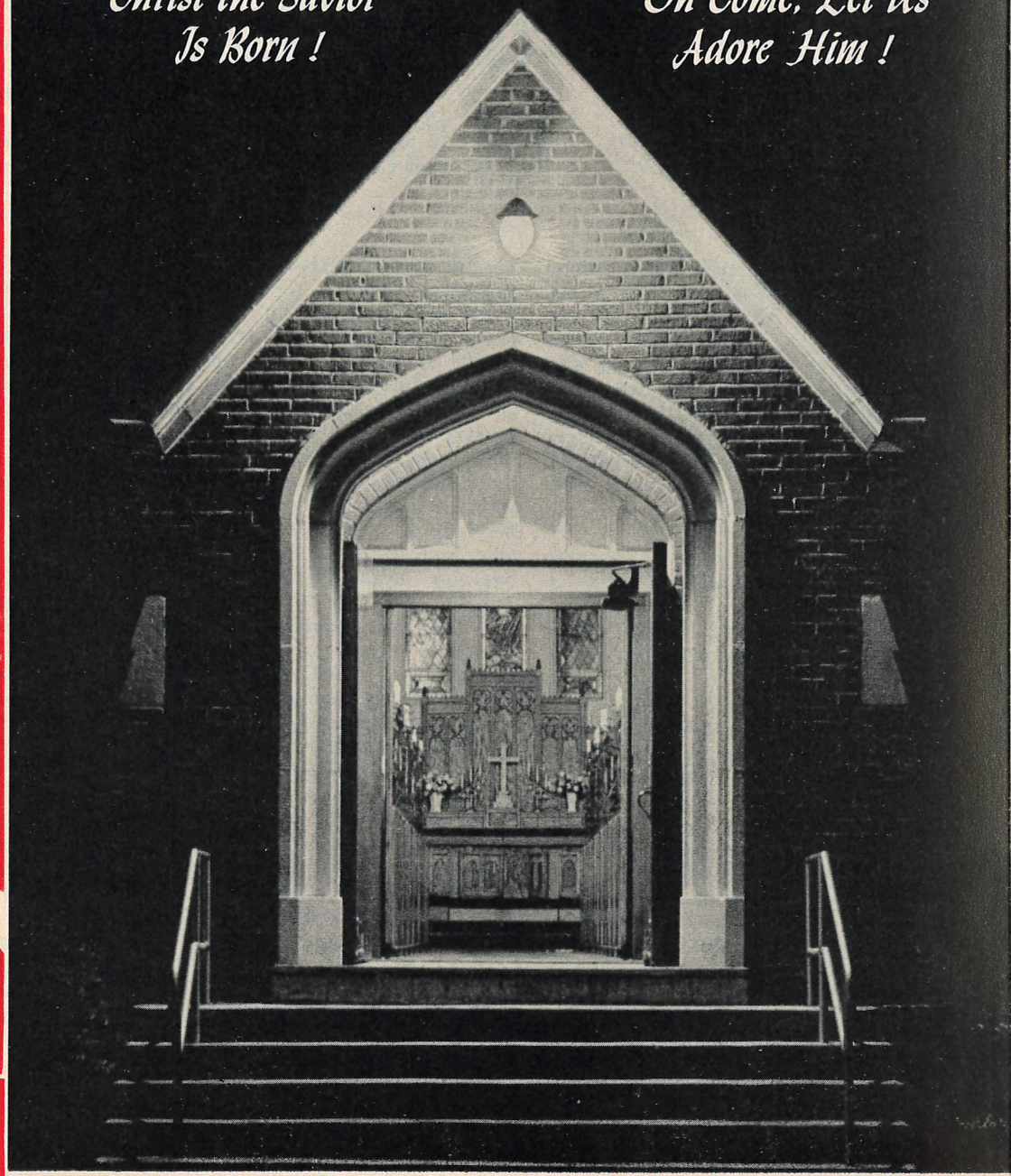


*Christ the Savior  
Is Born!*

*Oh Come, Let Us  
Adore Him!*



# THE NORTHWESTERN Lutheran

December 18, 1960  
Volume 47, Number 26



# BRIEFS

## by the Editor

We of the Editorial Board extend to all our readers prayerful wishes for a blessed Christmastide. We are sure that our contributing editors (who serve you faithfully and well from issue to issue) wish to join in extending greetings in the name of Him who once became the Child of Bethlehem that we might finally be inhabitants of the heavenly Jerusalem.

We again direct your attention to the series, "Memorable Moments in My Parish Ministry," and the companion series, "This I Remember From My Teaching Ministry." (See pages 407 and 408.)

In many congregations the service used on Christmas Eve will be the one published by Northwestern Publishing House this year. It is entitled "A Savior Which Is Christ the Lord." As an item which is of special interest at this time, we mention that more than 125,000 copies of this Christmas Eve liturgy were sold. This volume of sales is unprecedented.

It will not be until we celebrate Christmas in heaven that we shall do so untroubled by temptations,

and conflicts. Vice-President Habeck's article, "The Religious Press and Our Problem," bears evidence of one matter that troubles us greatly at this time. Men whom we called brethren for many, many years and who were accustomed to bow humbly under the Word of God — these seem to be breaking away from their old, only sure moorings. Judgment in spiritual matters appears to be weak and vacillating, shaped by other considerations than that of unswerving loyalty to the Scriptures. But this sad situation cannot spoil our Christmas. Rather, a genuine Christmas observance will only strengthen us to follow the exhortation: "Quit you like men," to carry on with undiminished vigor and determination the warfare for the full truth of the Scriptures, in which we find the Babe of Bethlehem, the Jesus of Nazareth who walked on earth and lived a life of perfect holiness for us, the Man of Sorrows suffering and dying under the curse of our sins, the victorious, risen Lord, the exalted Redeemer.

To achieve a genuine, that is, a spiritual, celebration of Christmas requires more than a fleeting con-

sideration of the Christmas story, more than a mere "two minutes with God." It means plowing deep. To use another picture, it means lingering in the inn of Bethlehem until we see the cross hovering over the manger of Christ. At this point there comes to mind the fine

expression of this thought in "Meditations" (December 22, 1960). The pastor who submitted this devotion writes under the theme "A Confession of the Savior's Sacrifice," treating the text: "Behold the Lamb of God which taketh away the sin of the world." We quote in part:

"Behold the Lamb of God." The reference to Jesus as the fulfillment of all the sacrificial lambs of the Old Testament is familiar to Christians. But not at Christmas time! We are ready to protest that this is a Lenten text; it must have been read today by mistake.

But the preaching of Christ is meaningless unless it is a preaching of CHRIST CRUCIFIED. And Christmas joy is faint and fleeting unless it is joy over the birth of the Lamb of God SACRIFICED FOR US.

He entered this world for the express purpose of offering Himself on the cross as the atoning sacrifice for all our sins. The blessing of Christmas is the gift of eternal life from the Savior WHO DIED FOR US.

A Lenten thought at Christmas time? So be it! Let our Christmas celebrations steadfastly include the solemn confession of our Savior's sacrifice for us!

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

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# Editorials

**Christmas Psychoses** Psychotics are people with mental disorders in which the personality is seriously disorganized. Such people, we are told, dislike Christmas.

They object to it because they feel that they are obliged to conform to the spirit of the season. Christmas is expected to be a time of gaiety and good cheer. It's a time when families are supposed to gather happily at festive boards and to greet each other merrily in halls that are decked with boughs of holly; a time for everyone to be good to his neighbor, and to wish a Merry Christmas to all the world in an expansive glow of charity and good will. People with psychoses resent having this obligation to be happy and gay imposed upon them.

There is nothing to be said for their attitude if they can feel no joy in their hearts because Immanuel lies in His manger bed in Bethlehem; it cannot even be defended if they resent the Christmas cheer which is the fruit of Christian faith. What else should the wretched sinner know in his heart but joy when the angels bid him rejoice because the Savior of the world has been born? Not to know and demonstrate the gladness of the shepherds and of the wise men at Christmas time is to be miserable indeed.

Perhaps the psychotic is not so much objecting to angelic joy, however, as he is to carnival gaiety. If he is protesting against the superficial gaiety and often alcoholic good cheer of those who are ignorant of the true meaning of Christmas, he is within his rights when he resents this shoddy substitute for high and holy Nativity joy. The Christmas spirit that liquor distillers, milling companies, manufacturers of cigarettes and tinsel and greeting cards and light bulbs, and also the writers of Christmas pieces in the *Post*, or *McCall's*, or the *Ladies' Home Journal*, or the *Reader's Digest* try to mold us into — this frenetic, sentimental Christmassy business — is nothing but an imposition on the part of people who don't know the difference between Christmas and a charity ball.

If people have psychoses in that direction, it's a sign of spiritual health.

C. TOPPE

\* \* \* \*

**Christmas for the New Year** One of the finest New Year hymns we have is not found in our hymnal among the hymns designated to be sung either at the close of the old year or at the opening of the new one. Our hymnal properly places "Let Us All with Gladsome Voice" among the Christmas hymns. No less than such hymns as "Now Sing We, Now Rejoice" or "Come, Your Hearts and Voices Raising," does it proclaim tidings of great joy.

At the same time this hymn is most appropriate for the new year. The Christian enters in upon the new year with concern. For him it is an unknown reality in a sinful world that is to be viewed with anxiety, perhaps even with fear. But with this hymn he can enter it with cheerful confidence.

The hymn "Let Us All with Gladsome Voice" does not blink reality. It tells that this is another year to be lived in a "vale of tears." It is a place where we disciples, who are not better than our Master, also

may expect to "serve in sadness," although we cannot serve for salvation as He once did. The hymn, perhaps also in its melody, does not cater to the foolish optimism that people usually read into Brownings' "God's in His heaven, all's right with the world." Such fatuous confidence is dismissed by the hymn's prayerful close, "Amen, Jesus, hear us."

Despite its sober approach to the new year, it offers us all we need to enter it with quiet confidence and cheer. The "God of heaven" has given us His Son to "bid our hearts rejoice." In Him we know that even if the new year is our last or the last for those we cherish, the joys of "heaven's fair homes" will be ours.

Should the new year bring need and lack, "We are rich, for He was poor." This is faith's great wonder that can occupy all our praise.

Should the coming year bring us loneliness because others do not love or understand, the assurance that the dear presence of our Lord will attend us lies in our prayer, "O Lord Christ, our Savior dear, Be Thou ever near us."

In Him the "glad new year" will be granted, despite uncertainty, sin and sorrow, for it is the joy of Christmas that determines the good cheer of the new year.

C. TOPPE

\* \* \* \*

**An Old Story Regarding Manpower** Seventy years ago the twenty-fifth anniversary of the preparatory school and college at Watertown was observed with special services and ceremonies. Shortly after the event Professor Ernst, the president of the school, referred to the celebration in an article printed in the *Gemeinde-Blatt*. The following is a translation from the German of that article:

"It is not to be denied, and we must confess it with thanks to God, that the Lord has richly blessed us. From near and from far He has led hosts of students to us, and many, yes, most have become thoroughly capable men. But for the needs of our Synod far too little has been done. Especially, since we have discontinued the practical department of our Seminary, many more young men must be won for the study of theology. I am convinced that there are many such among us who could be won. Let everyone look about him in his own circle, especially pastors and teachers. And if boys are devout and gifted, but moneyless, then let us come to their assistance with the necessary support. Well-to-do parents especially ought to let their sons study for the ministry. We need them all, particularly those from our best families. The preparation of future pastors and teachers is our first duty, and if we neglect it, then everything else will collapse. . . . What has been said about the training of pastors could be said in even stronger terms of the training of teachers."

That was written 70 years ago. Doesn't it still apply? We are still experiencing the shortage of pastors and teachers that prompted Professor Ernst to write as he did in 1890, so soon after what had been a very happy celebration of an anniversary.

E. E. KOWALKE

# Studies in God's Word: The Revelation That Came At Christmas

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son (Hebrews 1:1, 2).

Man has always had the perplexing problem of finding his God. It has been perplexing because sometimes he has not known where to look and at other times he has not been certain he has wanted to find him. He has not been certain God wants to be found or that God will be kind once He has been discovered. Christmas is the perfect answer to this problem. It tells us we may stop looking for God, for He has found us. God has spoken to us. God has revealed Himself. God has revealed Himself as kind and gracious.

## PROPHETS OF OLD REVEALED THE GOD OF SAVING LOVE

Even before the birth of Jesus God approached man, speaking to him by the prophets. The Old Testament writings from Moses to Malachi bring God's message to us. Boldly and confidently the prophets declare, "Thus saith the Lord!" God has spoken. Their message sometimes contained necessary threats of God's anger for a nation which deserted Him. Basically, however, their message was God's offer of love. Fear not! Do not be afraid of God because He does not want to harm you. Do not be afraid of anything else or anyone else because God is eager to deliver you and protect you. We may well limit ourselves to the words God spoke through the single prophet, Isaiah.

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). God's strength and God's righteousness are mentioned, not to make us afraid, but to remove our fears. His strength and His righteousness are to be used for our benefit.

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. 54:10). God assures us that though everything in life seem to go wrong, though the world seem to be turned topsy-turvy, His kindness, His peace, His mercy will remain constant to strengthen us.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). But what if we have not deserved God's kindness? What if we have sinned grievously against Him? What if we are not good enough to be counted friends of God? God promises to remove our most terrible sins to make us His saints.

How will this happen? "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). God will be born into the world as an infant in order to save us!

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). This is how it will happen. A virgin will give birth to a Son who will be the Savior of mankind. He shall accomplish His work of salvation when He becomes "despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53).

## THE SON REVEALED HIM MORE FULLY

God's revelation by the prophets was a wonderful thing. Even so, it was a limited revelation. It spoke of things that were yet to happen. It gave some of the specific details regarding God's salvation and yet left many details vague. It remained for God to reveal Himself more fully through His own Son. The Jesus

whose birthday we celebrate next Sunday was and is the eternal Son of God. He has existed with His Father and the Holy Spirit from all eternity. Together with them He has created and maintained the universe. Together with them He has seen and evaluated the sad plight of mankind lost because of its own sin. Together with them He has planned man's salvation and has agreed personally to make the ultimate sacrifice so that man might live eternally with God in heaven. His birth into the world as an infant has enabled Him to become our Savior. It has also enabled Him to become our Divine Teacher.

He has brought us Truth. He has invited, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). God approaches us, inviting us to turn our burdens over to Him so that He may carry them for us. He does not come to afflict us; He comes to relieve us.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Jesus promises to prepare eternal homes for us in His Father's house.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: And they that hear shall live" (John 5:25). Here Jesus brings us the promise that He will one day call us from our graves to a life with Him, a life that will never end.

Our Christmas carols will urge you to rejoice. Rejoice you may that God, who in times past has spoken by the prophets, has seen fit to speak to us by His Son.

JOHN SCHAADT

**Topic: Three Questions  
About Funeral  
Customs**



# A Lantern to Our Footsteps

*God's Reply to Our Questions*

Three questions that have to do with funeral customs were submitted by one of our readers.

#### EXPRESSING SYMPATHY TO THE MOURNERS

Question one: What about the expression of sympathy to the loved ones of the deceased? In answering this we should first of all remember that we can expect that also a Christian will grieve over the loss of someone beloved. God Himself desires that a close bond of love unite husband and wife. Parents are to love their children and children their parents. We should surely have hearts filled with affection for our friends. When death separates us from a beloved one, we are grieved. It would be most strange if it were not so. Our Savior, too, when He was at the grave of Lazarus, wept, and the Jews correctly concluded "Behold how he loved him!" (John 11:35,36). However, the grief of a Christian is not one of despair and hopelessness. St. Paul writes: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope" (I Thess. 4:13). The sorrow that Christians experience at the death of their beloved fellow Christian is not like that of unbelievers, who are without hope. St. Paul immediately refers to the Christian's hope: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (v. 14). And he ends up by saying: "Wherefore comfort one another with these words" (v. 18).

So it is entirely proper that we express our sympathy to the bereaved. However, we shall do well to remember that the purpose of expressing our sympathy is to comfort our sorrowing fellow Christians. And Paul's words to the Thessalonians quoted above tell us how we may bring true comfort. That is not done by lauding the good works of the deceased, as though that assured him of a place in heaven. We may perhaps call these works to mind as evidence of his Christian faith. But we shall truly comfort the bereaved when we direct their thoughts to the blessed fact that through Christ we all, including our departed Christian friend, have the firm hope of eternal life. That is why we need not sorrow as others who have no hope.

It is, of course, another matter when the deceased was not a Christian. Christian consideration and courtesy will still lead us to express our sympathy to the bereaved. But we naturally can in no way comfort them regarding the departed with the Gospel hope. And particular care should be taken not to attempt to substitute some other hope, based on good works, for the eternal future of the deceased. That would only be untrue and vain.

#### PRIVATE BURIAL, THEN A MEMORIAL SERVICE?

Question two: Would it be better for all concerned first to bury the deceased in a private manner and then return to the church for a memorial service? The Scriptures do not tell us what burial customs we should have. In these matters we have Christian liberty. Circumstances will determine what customs to follow. Our chief concern should be that the customs we follow may provide the proper framework for expressing the hope we have through Christ and most effectively bringing it to the hearts of the bereaved. That a memorial service after a private burial would improve upon our present custom is open to question. Our present way of having a service as we commit the body of the deceased to its final resting place to await the resurrection call, directs our thoughts to our hope in Christ at the very time it is most needed. And doesn't it also very properly show a loving concern for the lifeless body about which we have the confidence that it will rise again glorified?

#### SERVICES FOR RELATIVES OF ANOTHER FAITH

Question three: Can we attend funerals of relatives of another faith without offending our God? This situation would be similar to the one that faced Naaman. He had come to believe in the true God and henceforth wished to worship Him alone. However, his duties as captain of the host of the king of Syria required him to accompany his master into the house of the idol of Syria, Rimmon. He said to the Prophet Elisha: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing" (II Kings 5:18). Although his duties to his king required his presence in the house of Rimmon, he would not participate in the worship of the idol (the bowing spoken of cannot refer to bowing in worship toward the idol, for immediately before this Naaman had said to Elisha: "Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord"). Elisha did not condemn him for this but dismissed him with the words: "Go in peace." Circumstances may require our presence at a funeral that will bring us into a church in which we cannot join in the worship. We may even be called to serve as pallbearers. However, when we attend such a service, it should not be as actual participants in the religious worship. We are not to join in worship with errorists, as Romans 16:17 tells us.

ARMIN SCHUETZE

# Direct from the Districts

## Arizona-California

### Three New Missions

In line with the Savior's command to "preach the Gospel to every creature," population increases demand more preachers and more missions. Census reports reveal a large increase in population in the last decade in the states of Arizona and California. Accordingly, our Synod through the District Mission Board has been expanding its work in this District with the limited means at its disposal.

Three new missions have been opened in the past few months. One is the King of Kings Mission in the Los Angeles area (see the November 20 issue of *The Northwestern Lutheran*). This mission is being served temporarily by Pastor Paul Heyn of Pomona and Pastor Armin Keibel, both of Los Angeles. Services are held in the Stanton Lions' Club Building in Orange County in the southern metropolitan area of Los Angeles.

A second missionary of our Synod is now working in the San Francisco Bay area. He is Pastor Robert Waldschmidt. Services are being held in Arroyo Hall in San Carlos about 25 miles down the Bay from San Francisco. The first three services were attended by 20, 27, and 30 persons, respectively. Pastor Waldschmidt joins Pastor Robert Hochmuth, our first missionary in the Bay area, who has gathered a congregation in Santa Clara, farther down the Bay.

A new mission, the first in several years, has been started in Phoenix, which increased from 106,000 population to 435,000 in the past ten years. Property has been purchased and services are being held in the "Westown" subdivision on the northwest side of the city. The services are being conducted temporarily by the Rev. Robert Schaller, pastor of Zion Church. The first service was held on November 20.

### Various Happenings and Developments

A sizable group of Lutherans in Lodi, California, formerly associated with another Lutheran body, have asked to be served by the Wisconsin Synod. They are in the process of calling a pastor.

Redeemer Lutheran Church of Phoenix, Charles E. Found, pastor, has purchased a new building site approximately one mile south of its present location.

Emmanuel Lutheran Church, Tempe, Walter Diehl, pastor, has also acquired a new site for future building on the south side of the city of Tempe.

One of our pastors who serves three smaller congregations separated from one another by considerable distances, now meets his Sunday morning schedule of services by means of an airplane, operated by a private pilot. He is Pastor Paul Pankow, who serves the Globe-Sanford-Morenci parish. The Morenci congregation is building a small chapel.

Good Shepherd Congregation of Phoenix dedicated its new church on November 27. The Rev. Victor Schultz, first pastor of the congregation, and the Rev. H. E. Hartzell, who helped design the building, preached the sermons. The congregation previously used its school building for worship as well as for school.

### Anniversaries of Pastors

Two of our pastors are this year completing 35 years of service in the ministry. They are the Rev. Venus Winter, our Spanish missionary in Tucson, Arizona, and the Rev. F. G. Knoll, pastor of St. John's Church in Tarzana, California. A special service marking Pastor Knoll's anniversary was held by his congregation on November 13, with District President Sitz as the principal speaker.

### Regarding Day Schools

The Arizona-California Lutheran Teachers' Conference was held November 10-11 in Gethsemane Church, Los Angeles. Mr. Adolph Fehlauer, Assistant Executive Secretary of the Board of Education, delivered a paper at the sessions.

The ten schools of the District now have an enrollment of approximately 1050 pupils, taught by 37 teachers. New teachers in the District this year include Miss Joan Odegard at Good Shepherd, Tucson; Miss Doretta Engel at Gethsemane, Los Angeles; Miss

Victoria Kannenberg at San Pablo, Tucson; Richard Krueger at Cibecue; Miss Lynette Johannpeter at Good Shepherd, Phoenix; and Mr. and Mrs. Theodore Nommensen, James Behmer, and Miss Marlene Tietz at East Fork. This list may not be complete since not all the schools reported to your correspondent.

A new classroom and principal's office was completed at Grace Lutheran School, Glendale, Arizona, in time for the opening of school in September. The addition also includes a pastor's study, small Sunday-school room, and storage room.

### Joint Reformation Service

On October 30 the congregations of the Phoenix area joined together for their annual joint Reformation service. President Sitz preached the sermon, and a mass choir from the participating churches sang two anthems under the direction of the Rev. Robert Schaller. This year's service was held in Glendale.

### Summer Camp

The Arizona Lutheran Retreat Association, comprised of the young people of our Wisconsin Synod churches in Arizona, held their fall rally on November 20 in Grace Church, Tucson. Preliminary plans were made for next summer's camp. Newly elected officers are Paul Berttram, president, Good Shepherd, Phoenix; Suzanne Found, vice-president, Redeemer, Phoenix; Genevieve Thomas, secretary, Good Shepherd, Phoenix; Sharon Rovey, treasurer, Grace, Glendale. The Rev. Charles Found is the pastoral adviser of the organization.

I. G. FREY

## Dakota-Montana

### Sunday-School Teachers' Institute

The Sunday-school teachers of the Eastern Conference met for their annual conference at Peace Lutheran Church, Clark, South Dakota, on September 25. The guest speaker for the afternoon was Prof. Erich Sievert of Dr. Martin Luther College. He presented a class demonstration and showed filmstrips. In the presenta-

tions and the discussions that followed, teachers were given appreciated and valuable tips on effective teaching. A lunch was served by the ladies of Peace Congregation after the sessions.

#### N. W. L. A. Auxiliary

The annual meeting of the Academy Auxiliary was held on Friday, October 7. One hundred thirty-eight ladies from the District (37 of them from Roscoe, South Dakota!) and their pastors gathered in the gymnasium. Opening devotions were held by Pastor L. Dobberstein. Vice-President Pope spoke briefly on Christian education on the secondary level and led a discussion on how those principles were being applied at the Academy. The greater portion of the business meeting was taken up by a discussion of the proposed constitution. After minor revisions the constitution was adopted. New projects adopted include providing textbooks for needy and deserving students and providing utensils and other tools for the kitchenette in the administration building. Report on the number one project of last year: the laundromat facilities for the boys' dormitory should be installed and in use by the time this appears in print.

#### Transfers, Vacancies, and Realignments

Pastor R. Zimmermann, formerly of Willow Lake, South Dakota, was installed as the first pastor of Our Savior's Lutheran Church, Bismarck, North Dakota, on Sunday, October 16. Pastor Zimmermann reports that the average Sunday attendance of this six-month-old mission now stands at 55.

Two parishes in the District are to be added to the vacancy list: Willow Lake—Hague, South Dakota, and Isabel—Timber Lake—Trail City, South Dakota.

A commendable step has been taken by the members of the Bison, Faith, and Dupree congregations in doing their part to help alleviate the pastoral shortage. Pastor R. Wendland has moved from Bison to Faith and will serve all three congregations from there on a one-year trial basis. Also praiseworthy, in view of the ever increasing demands on the Synodical budget, is the hope of the members that this move may be the thing that will enable them to become

*(Continued on page 408)*

## MEMORABLE MOMENTS

### In My Parish Ministry

*(This feature is the fourth in this series)*

#### "TOO SINFUL TO BE SAVED"

We were about to sit down for our evening meal when the phone rang. The voice, deep and full and one I had never heard before, asked, "Could we enroll our boy Tom in your school?"

The answer was, "Yes." Our congregation was located in a promising mission area, and we had founded our school in the hope that we would be able to serve children of unchurched families as well as our own.

"I would, however, like to have the opportunity to explain to you what we will try to do for your boy in our school," I added. "We are organizing a new Adult Membership Class in two weeks. There is no finer way of learning to know our church and our school than by attending this class. I hope you will be able to come."

Both Mr. Rogers and his wife accepted the invitation. The following Palm Sunday both were confirmed and became faithful and devoted members of the congregation, and though we did not know it then, Mr. Rogers was later on to serve the congregation very ably as its president.

Several years later Mrs. Rogers and her neighbor decided to attend the Adult Membership Class for a second time. The high point in this series of class discussions is without question the evening on which we study the Second Article of our faith with its comforting assurance that "He was wounded for our transgressions, He was bruised for our iniquities; . . . and with His stripes we are healed."

That evening Mrs. Rogers waited until the others had left. "Pastor," she began, "you will never know what it meant to my husband and to me when we first learned that Christ died for us also. When Dan called you that evening to enroll Tom in school, he did so because we thought that Tom was still young enough to be saved, that he still had a chance. As for ourselves, we thought that we had committed so many sins in our lifetime that there no longer was any possibility of forgiveness for us. What a joy it was for us to know that our sins too have been completely forgiven in Christ's death on the cross!"

A wonderful joy for them — and another occasion for me to thank God for the privilege of being able to bring the assurance of forgiveness in Christ to those who feel they are "too sinful to be saved."

#### GOD'S AGENT IN A MIRACLE OF GRACE

The family had never shown much interest in Christianity. In fact, its members, in a mildly jeering way, used to ask their Christian neighbors why they spent the time and energy to attend church services.

Then tragedy struck. The family numbered five — the parents and three sons. On a hunting excursion, the oldest son accidentally shot and killed the youngest. We can well imagine the grief which gripped these people. Yet, in their grief, they lacked the one message able to give them comfort and support.

In true love, their neighbors — members of our congregation — visited them at this time and spoke to them of spiritual values. They also informed their pastor, who then called at the home of the bereaved people. The result was that the four remaining members of the family were enrolled in an adult membership class.

After instructions were completed, all four were either baptized or confirmed, according to their individual need, and became members of the church. Later, in the course of his regular calls, the pastor again visited their home. There, where Christ had once been rejected and ridiculed, he saw a motto prominently displayed which read: "Christ is the Head of this house." What joy this brought to his heart as he recognized both the blessing which had come to this home and the privilege he had been granted in serving as God's agent in effecting such a miracle of grace.

# This I Remember

## FROM MY TEACHING MINISTRY

*(This is the second in this series)*

### TRUE CHRISTMAS JOY

As I walk down the corridor of my school, I hear again the singing of the beautiful Christmas songs and carols. Possibly nowhere is there greater and more evidence of the true spirit, joy, and purpose of Christmas than in the Christian day school. Many profitable and happy hours are spent preparing for the Christmas Eve service. On that evening the children appear in church as Gospel messengers, telling again in song and verse the joyful news of the Savior's birth. Many happy and memorable classroom experiences are associated with the beautiful Christmas season. One event stands out as especially memorable and heart-warming.

It is a beautiful Christmas afternoon. The snow is falling softly as the children assemble in front of the school. Their happy faces reflect the anticipation which occupies their minds. They are about to share their Christmas joy with others — with the homeless old people in The Home For the Aged. Christmas Day is family day in most homes; but these old people have no family, no home, and no young children to tell them about the Christ-Child. These Christian day-school children consider it a privilege to be able to spend a part of their Christmas Day in bringing the message of peace and good will to these lonely old people. Willing parents provide transportation to the Home.

After singing several carols in the entrance, we walk into the chapel. Friendly smiles from the assembly greet the children as they gather in front of the lighted Christmas tree. The chaplain opens the services and introduces the children to his congregation. The service that follows is a repetition of the Christmas Eve service in which the children had participated the night before. Yet, one has a feeling that this is a service of special importance. The singing and reciting have warmth and conviction. It seems as though the children are trying to reach the hearts of their listeners with their message of the Beautiful Savior. The children also seem to sense the silent response of the aged. The messages and melodies of the old familiar carols and songs are bringing back the memories of Christmases long ago. They also assure them again that the Savior of their youth is still with them to bring them Christmas joy and comfort. The children see the devotion, the folded hands, the happy smiles, and the tears of joy as they face these old fathers and mothers. With Simeon these old people seem to say: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

With reluctance we take our leave. As the children pass out of the chapel door, we hear such words of appreciation as: "Thank you. God bless you. Merry Christmas." And, many a hand reaches out to touch or grasp the hands of the children. As we drive home, the children seem quiet and thoughtful. They have had an experience they will never forget, but one they will cherish throughout their life. They have experienced in a very real way what real Christmas joy is and how we can bring this joy to others.

The above incident has been a memorable moment in my teaching experience, and I know it also was a memorable moment in the lives of the children who were with me on that Christmas Day.

### Direct from the Districts

*(Continued from page 407)*

a self-supporting parish. A salute to these congregations for their Christian and charitable concern!

### Twenty-fifth Anniversary

Relatives, friends, brethren in the ministry, and members of Emmanuel (Grover, South Dakota) and Bethlehem (Watertown, South Dakota) gathered in Bethlehem Lutheran Church on the evening of November 6 for a surprise commemoration of Pastor A. P. C. Kell's ordination into the holy ministry. At a special service, the jubilarian's classmate, the Rev. R. Schoeneck of New Ulm, Minnesota, preached the sermon, and President W. A. Schumann served as liturgist, to assist all who were present in giving thanks to God for the gift of this devoted servant.

### Illness

Miss Kathleen Woodley of Tacoma, Washington (whose services have been secured in our Christian day school at Morrissetown, South Dakota, to fill the vacancy caused by Mr. R. Kurth's transfer to another District), is at present unable to teach because of illness. Pastor J. C. Hillmer is filling in until the time of her return.

V. W. THIERFELDER

### Northern Wisconsin

#### Twenty-fifth Anniversary

On the last Sunday evening in September, Pastor Harold Warnke was maneuvered to the Fox Valley Lutheran High School gymnasium. There he was greeted by a large number of friends, gathered to celebrate his twenty-fifth anniversary of ordination. Pastor Warnke is the principal of Fox Valley Lutheran High, which serves the congregations of the area surrounding Appleton, Wisconsin. Among those present were his parents, Mr. and Mrs. William Warnke of Kingston, Wisconsin, and a number of former classmates, President Oscar Naumann, Pastor J. Dahlke, E. Krueger and A. Schewe. Pastor Warnke served congregations at Platte, South Dakota, Princeton, Wisconsin, and Dale before his call to F.V.L. in 1954. High point in Pastor Warnke's anniversary year is the acquisition of the Master of Education degree.

*(Continued on page 411)*



## The Apostle Peter's Warning to Us Against the False Teaching Concerning Christ that is Common in Our Day

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction (II Peter 2:1).

### Soul-Destroying Errors Now As Then

We surely need make no apologies for the attitude that the word which the Apostle Peter here spoke to the Christians of the first century is also a word of prophecy that applies directly to our own time and is one that we must take most seriously to heart. Peter had just mentioned the spokesmen for God in the days of old. These spokesmen he described as "holy men of God," who spoke "as they were moved by the Holy Ghost." But in their days, too, there had been false prophets among the people, teachers whose words did not build up the children of God in their faith, but who by their manmade teachings undermined and ultimately destroyed that faith. Now Peter sees that the same spirit of error is alive in the world which he knows and in which the Christians to whom he addresses this epistle are living. The teachings of the false prophets of his own day, the Apostle knows, are just as soul-destroying as were the false prophecies uttered by the preachers of error in the days when the Old Testament prophets were sent to do their God-given work in the Church of the Lord.

### Always the Same Focal Point of Attack

Furthermore, the error that Peter finds and so strenuously objects to in his own time, is the very same error that presents such a dire threat to the souls of men in our own generation. It is not that Satan has devised a new attack upon the Church and the faith which this Church preaches. The attacks of the Evil One have always been directed against the most fundamental of all articles of faith, against that teaching by which the Church of God either stands or falls, the truth that we human beings, sinners that we are, are able to stand in the presence of

# Prophecy And Fulfillment

the Holy God only because His only-begotten Son, whom men called Jesus of Nazareth, was the Messiah promised from of old by the Lord, and as such paid for the sins of the whole world by His suffering and dying on the Cross, where He, the Holy One, shed His blood for us sinners, "purchased and won us from all sins, from death and from the power of the devil."

### Denying the Atonement Made by Christ

In the words quoted at the head of this article, Peter warns against the teachings of those who would destroy faith in this comforting truth by "even denying the Lord that bought them." From Peter's words we can see where the emphasis was put by the false teachers against whom he warns. They did not deny that Jesus had once lived. They apparently were very ready to say that His had been a "noble" death. No doubt they would have been willing to speak, however vaguely, of a "resurrection" of some kind or other.

But Peter's point is that the false prophets whom he sees as threatening the Church of Christ in the days that lay ahead of him would deny that the suffering and dying of Jesus of Nazareth on that Good Friday was a sufficient atonement for the sins of the entire world. They denied the Lord that bought them!

### Not the Christ of the Gospels

The theology that has captured the minds of so many teachers and hearers in our world is only another expression of that same denial against the consequences of which Peter so forcefully warns in this his Second Epistle. In so much of the printed material that is pouring from the theological presses of today we find a carefully thought-out and often artistically expressed Christology, that is, teaching concerning the meaning of Christ. When we read or hear these words for the first time, we may get the impression that the great "name" theologians, known and acclaimed by all the world, have now, at long last, come around to accepting those same blessed truths that we

as children learned from Luther's Small Catechism, especially in his masterful explanation of the Second Article of the Creed. But as soon as we have read a little farther in the works of these "learned" men, we come to realize that their words are not at all what they seem to be. They may eloquently repeat with various degrees of emphasis that Jesus is indeed "the Lord." They may stress the words that Paul uses, that "in Christ all things are gathered in one" (Eph. 1:10). But the Christ they mean is not the one of whom our confession speaks. The Christ for whom they profess such respect and reverence is not the Lord whom you and I see portrayed in the words of the Gospels. He is not the Jesus of Nazareth who, in answer to the words of prophecy spoken by holy men of God in the olden time, lived and walked and worked among men. The people of our time to whom the words of warning uttered by Peter must be applied speak of a "Christ" who is not at all the historical person portrayed for us in the Gospels. He is not the God-Man crucified under Pontius Pilate. Rather, he is to them a grand and glorious idea and ideal, something purely contemporary with themselves. Being such, the "Christ" whom these leaders profess is no more than a philosophical idea; he is something that they in the supposed profundity of their own thought have created for themselves; he is no more than a figment of their own imaginings.

But you, dear reader, may well ask: "But how will I be able to recognize that the words and phrases which sound so good and pious are really fundamentally wrong? I am no trained theologian. How can I know what to accept and what to reject?"

### Judge Them By the Concrete Results

Our Lord Himself has here, too, shown us the way. In Matthew 7:16, He says: "Ye shall know them by their fruits." Here He asks us not to master and analyze in scholarly fashion the teaching we may be called upon to examine. He rather directs us to consider the direct, concrete,

(Continued on page 415)

# The Religious Press and Our Problem

In our intersynodical relations we have not attempted to sound out public opinion in order to determine our course, but have humbly sought to be guided only by the Word of our God. But it can be both of interest and of benefit to notice what is being said elsewhere.

## An Admission

In the October 26 issue of *The Lutheran Companion* (Augustana Synod) there appears a release by the Department of Public Relations, Missouri Synod, reporting on the 47th annual meeting of the National Lutheran Editors' and Managers' Association, which was held at Concordia Publishing House September 20 and 21. The report mentions remarks made by Dr. Philip A. Johnson, executive secretary, Public Relations, National Lutheran Council:

"Dr. Johnson noted that in the near future most of the Lutherans in America will hold membership in three church bodies — The American Lutheran Church of 2,250,000 members, the Lutheran Church in America of 3,300,000 members, and The Lutheran Church—Missouri Synod of 2,400,000 members."

And then it continues without dissenting comment: "Pointing out that these groups have cooperated on the national level in many areas of activity, the speaker charged that 'we have been practicing a unionism of the elite, but the man in the pew and the pastor in the pulpit don't realize it.

"If it's not wrong for leaders to meet, pray and work together then it's not wrong for followers, and it's not wrong for editors to recognize the fact," he said. He suggested further that it was 'time for forms and structures to catch up with our practice.'"

Now we do hold that it is "wrong for leaders to meet, pray and work together" and that it would be just as wrong for "followers." But we are pleased to notice that there is the admission that unionism is involved in the activities of the Lutheran Editors' and Managers' Association and, by implication, in other meetings between representatives of the Missouri Synod and of other Lutheran bodies with which they are not in doctrinal agreement. We have called attention to that fact time without number in our meetings with representatives of the Missouri Synod and all too often have met with denials of the charge or an unsatisfactory defense of the practice. Frankness in admitting the true state of affairs would at least help to show that there is a difference between our synods and open eyes to the fact that it goes back to a difference in the doctrine of the church as far as the matter of church fellowship is concerned.

## A Lament

In the November 21 issue of *Christianity Today*, a periodical which wants to uphold the conservative Christian position, there appears an article entitled "A Letter to Missouri" written by a Missouri Synod pastor. His purpose is to appeal for a return to the old ways. In listing the troubles which are besetting his synod, he says among other things: "Others (pastors) clamor for church union with those who do not hold our historic confessional position." He recalls how "doctrinal indifference" was one of the great weaknesses of the early

Lutheran church in America and how the Missouri Synod was used by the Lord to bring about an improvement, not only being confessionally sound itself, but making other Lutherans conscious of their responsibility as well. He quotes with favor a General Council writer of the 1880's who said that Missouri would not have been what it was "if it had not with such iron tenacity held to its confession of the pure doctrine; if it had not offered such trenchant testimony and had not opposed each and every deviation from the path it had recognized as the only true way; if it had shown itself more pliant in its practice than in its teaching."

And then he asks: "Now what of the future? Are we forfeiting the Spirit of God by mesalliance with the Timnath of syncretistic theological latitudinarianism?" (The reference is to Samson's loss of strength. Syncretism is the mixing of religions. Latitudinarianism is being broad-minded about doctrine, taking no stand for the truth against error, but letting people believe what they want.) His solution is this: "Doctrinally, we must stand as alone as Luther at Worms, for we may clearly perceive the peril of standing otherwise. In terms of people, union is addition, but for the sounder church it is doctrinal subtraction." "In our precious heritage of separated confessional loyalty to Holy Scripture lies the secret of our influence."

There are other voices from within the Missouri Synod who admit that unionism is raising its head in the Missouri Synod. What is noteworthy is that the above article appeared in a magazine which is not Lutheran, but which does seek to uphold conservative Christian truths. The Missouri Synod has long been respected far beyond its own borders for its conservative position. The fact that a conservative publication would print the article from which we quoted would seem to indicate that its editors share the fears expressed by the writer.

## Official Complacency

Still in the November 15 issue of *The Lutheran Witness* the official spokesman of the Missouri Synod gives the impression to his constituents that nothing has changed in Missouri's position and that only slight ripples are disturbing the waters of the Synodical Conference. He is quoted as making this summary statement: "We agree with our Wisconsin Synod brethren on all doctrines — even on the *doctrine* of fellowship. Our differences arise in the field of *application* of the doctrine of fellowship." And still he was present when we set forth our position, drawn from Scripture, that when Christians on the basis of their confession recognize one another as Christians and then together, by common consent, do what is spiritual in essence or has spiritual implications, they are practicing church fellowship; and that God's Word forbids us to have fellowship with those who in spite of admonition persist in error. He heard his men disagree with us, claiming that not all joint expressions of faith between those who are not one in doctrine, certainly not all praying together, is objectionable; and that there are times when circumstances warrant doing what we include under fellowship activity also with at least some kinds of errorists. He heard them putting pulpit and altar fellowship into a more restricted

area than other forms of fellowship. In fact, in the item referred to above the official spokesman is quoted as saying that it has been the policy of the Missouri Synod to cooperate with the National Lutheran Council in matters which "do not involve us in pulpit and altar fellowship." We contend that the "avoid them" of *Scripture* forbids fellowship in prayer with persistent errorists, those who insist that their doctrine is not "in a state of flux" even though, according to our conviction, it contains error. But the official spokesman of the Missouri Synod says of praying with them at meetings to discuss doctrine: "this is certainly in accord with the Scriptures." And still he said: "We agree with our Wisconsin Synod brethren on all doctrines."

He also says: "We definitely owe it to others to bear witness. Isolation is not the answer. Every opportunity to bear witness must be embraced." We recognize the duty to bear witness, too. But if for doctrinal discussions the condition is made that they will be held only if the meetings are opened with joint prayer, then the "must" which we recognize is the Lord's command to avoid fellowship. "To obey is better than sacrifice."

#### Our Course

Impatient or troubled souls in our own midst ask, "Why not call a synodical convention and get this matter over

with?" For one thing, the statement on fellowship of the Missouri Synod Committee for Doctrinal Unity, on the basis of which we declared an impasse last May, has not yet been published, and our members ought to see it to determine whether our Commission on Doctrinal Matters sized up the situation correctly. For another, our brethren in various conservative Lutheran bodies overseas have pleaded with us to be heard by them before we reach a final decision, and we dare not ignore the reasonable plea of brethren. Unless the Lord produces a change in the basic position of our sister synod, no doubt our Synod in its convention this summer will have to take decisive action.

We know that to some it seems as though matters have been dragged out far too long. But if we remain firm in our stand and do not become indifferent, we can bear with human limitations and with the apparent slowness to which concern for good order sometimes seems to lead. We dare not fasten our attention only upon the intersynodical problem. We have work to do in our own congregations and much work to do as a synod, for the fields are white unto the harvest and the time cometh when no man can work. May the Lord keep us steadfast in the faith and let His truth prevail!

IRWIN J. HABECK, Member  
Commission on Doctrinal Matters

### Direct from the Districts

(Continued from page 408)

#### Centenary

Two congregations, whose origin goes back to the labors of the same missionary, celebrated anniversaries this autumn. A century ago, Pastor Carl Woldt was active in the area to the west of the Fox cities; many of our congregations claim him as founder, and his deeds will be rehearsed in quite a few churches during the coming years.

Immanuel, Town of Greenville, observed the occasion with thanksgiving and with festivities extended over a period of three Sundays: September 25, the Centennial Communion service; October 2, the Centennial Festival service; October 9, the Centennial Mission Festival. During the week of September 25 three Confirmation reunion services were held. The earliest class represented was the class of 1890. Guest speakers included Prof. C. Lawrenz, Pastors Reinhold Koch, R. Ziesemer, E. Habermann, and Walter Pankow. Former pastors still gratefully remembered by members of Immanuel are Pastor Emeritus Henry Koch, who served here from 1901 to 1907 and who addressed the gathering on the evening of September 26; Dr. F. Uplegger of San Carlos, Arizona, who served from 1907 to 1912; Pastor

Leonard Kaspar, 1913 to 1945; and Pastor W. Gieschen, of Albuquerque, New Mexico, 1946 to 1952.

St. Peter's Congregation, Town of Winchester, chose the Reformation Festival as the time for celebrating their 100th anniversary. The morning service was conducted by Pastor E. Stelter, who has served this church since June 12 of this year. During this service the congregation joyfully dedicated a new organ. That evening a special service was held, in which a former pastor, F. C. Weyland of Pelican Lake, Wisconsin, was guest speaker and Pastor A. Engel, of Kendall, Wisconsin, liturgist. The congregation gathered again on Monday evening for the showing of the motion picture "Martin Luther."

#### School Dedication — Neenah, Wisconsin

On November 13, Martin Luther Congregation and its pastor, the Rev. Paul Hartwig, dedicated the first unit of its permanent school building to the service of God. Guest speakers were the Rev. Oscar Naumann and the Rev. Walter Strohschein.

Martin Luther Congregation was begun in 1947 and remained a mission only until 1951. The first church was a frame building designed to serve one day as a school building. For the time being the children attended Trinity Christian Day School. After

the new church was built in 1956, Martin Luther Congregation opened its own school. The original building was converted to a two-room school at a nominal cost of \$450. The new unit provides two additional classrooms. It is designed as part of an eight-room building which the congregation prays it may one day build.

ORVIN SOMMER

#### Golden Wedding Anniversary

Mr. and Mrs. Edward Lemke, charter members of St. Andrew's Ev. Lutheran Church of Goodrich, Wisconsin, were privileged by the grace of God to celebrate their golden wedding anniversary on November 5, 1960, in a church service conducted by the undersigned, who based his address on Luke 24:29. A wedding dinner followed the service. On the following day an open house was held in the Lemke home for members of the congregation and neighbors.

The jubilee couple were married October 20, 1910, in Zion Ev. Lutheran Church in the Town of Morrison, Brown County, Wisconsin, by the sainted Pastor William Henkel.

May the gracious Lord, who has helped them hitherto, continue to bless and sustain them during the remaining days of their life!

JOS. D. KRUBSACK

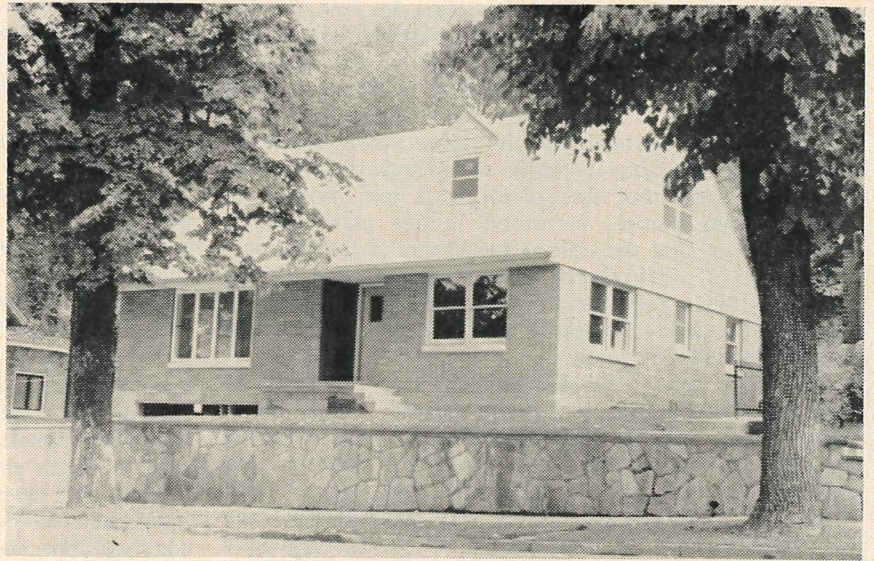
## St. Michael's, Fountain City, Wisconsin, Celebrates Centennial and Dedicates Parsonage

The week of September 25 to October 2 was set aside to commemorate the hundredth year since the establishment of St. Michael's Ev. Lutheran Congregation.

September 25, the Centennial Mission Sunday, saw the Rev. Marvin Putz, a son of the congregation, now pastor at Valley City, North Dakota, preach the morning sermon, while the Rev. Karl Neumann of the neighboring Cochrane parish delivered the afternoon address.

It was in the fall of 1860 that the Wisconsin Synod sent a young German pastor, E. Strube, to found a congregation. Pastor Strube served for 14 years. He was followed by the Pastors J. Hacker, B. P. Nommensen, A. F. Nicolaus, L. Rauch, and from 1900 to 1940, the Rev. August Vollbrecht.

The two most recent pastors preached at the anniversary services held during the week. The Rev. H. Nommensen returned to preach for the parsonage dedication. The new parsonage replaces the original one built in 1870. Of brick and wood construction, it has four bedrooms and a study, combination dining and living room and a kitchen. The ga-



*New Parsonage, Fountain City, Wisconsin*

rage is located in the basement of the structure together with a recreation room and laundry-furnace room. Total cost of the structure was about \$27,000.00.

On September 29, the Rev. R. Welch, who was resident pastor from 1954 to 1959, delivered the St. Michael's Day sermon. During the centennial year various improvements were made on the interior and exterior of the church which was constructed in 1890 and had an annex added in 1947. The congregation has

the only Home for the Aged in the Synodical Conference that is operated solely by a congregation.

The climax of the week's activities came with the centennial Sunday services held October 2, with the Rev. Oscar Naumann, president of the Wisconsin Evangelical Lutheran Synod, in the pulpit and a centennial banquet, at which the Rev. A. L. Mennicke served as master of ceremonies. The present pastor, Harold A. Essmann, served as liturgist for all services. H. A. ESSMANN

## Zion of Rhinelander, Wisconsin, Observes Diamond Jubilee

On October 16, Zion Ev. Lutheran Church of Rhinelander, Wisconsin, celebrated its diamond jubilee and gave thanks to God for 75 years of grace. In the two morning festival services Prof. Erwin Scharf of Northwestern College, Watertown, a former pastor of Zion, delivered the sermon, setting forth on the basis of II Timothy 3:14-17 the sources of Zion's anniversary joy. Prof. Bruce Backer of Dr. Martin Luther College, New Ulm, served as organist for these services. In the afternoon service the Rev. Paul Gieschen of Jackson, Wisconsin, also a former pastor of Zion, used Zechariah 2:1-5 as the text for his sermon and urged the congregation to apply the Lord's measuring line to Zion's seventy-fifth anniversary. For this service Prof.

Frederick Manthey of the Manitowoc Lutheran High School was the organist.

Through the consecrated, self-sacrificing efforts of the early pastors of Zion, Rhinelander became the center of an extensive mission field in northeastern Wisconsin and Michigan's Upper Peninsula. At times as many as 21 preaching stations were served from Rhinelander, the headquarters of the Lake Shore Mission Field, as it was then called. By the grace of God those pioneering missionaries were able to lay a solid foundation. In the territory in which they sowed the Seed of the Word in the rugged wilderness of northern Wisconsin in those early days, there are today no less than 15 congregations served by ten pastors.

Since 1949, Zion has broadcast a complete service every Sunday morning directly from the church. In a manner, therefore, Zion of today is

serving by means of the radio as a center for the preaching of the Gospel to the same area which its first pastors served on foot and by rail in the early days of its history.

The following pastors have served the congregation: W. Kistemann, C. F. Rutzen, J. Dejung, Sr., J. Dejung, Jr., H. W. Schmitt, Paul Bergmann, Paul Gieschen, Erwin Scharf, and, since 1956, Wilbert R. Gawrisch.

Twenty-six teachers have served on the faculty of Zion's Christian Day School since 1931, the year in which the school was reopened. An initial effort to establish such a school in 1898, when Pastor Dejung, Jr., for one year served as teacher, was unsuccessful. The roster of teachers follows: Louis O. Keup, Edmund Hellman, Irmgard Koch, Frederick Manthey, Leona Meyer, Marvel Fuhrmann, Ruth Uhlig, Wilbur Hatzung, Mrs. Merton Bettendorf, Mrs. Doyle Sprague, Willard Lueders, Mrs. Wil-

lard Lueders, Lois Hellermann, Bruce Backer, Doris Pankow, Rudolph Schultz, Richard Buss, Wayne Zuleger, and Beverly Rehwinkel. The present staff consists of Norman Stellick, Frederick Blauert, Gwen Gruhlke, Joyce Pautz, Beverly Gurath, Karen Murphy, and Mrs. Leo Schoeneck.

Reviewing the story of God's grace toward them throughout the course of the past 75 years, the members of Zion's family were moved to give all glory to Him. In His marvelous goodness God permitted the seed of His Word to be planted and, like the mustard seed in the parable of Jesus, to flourish and grow so that the tree of Zion today shelters some 1400 baptized souls. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

W. R. G.

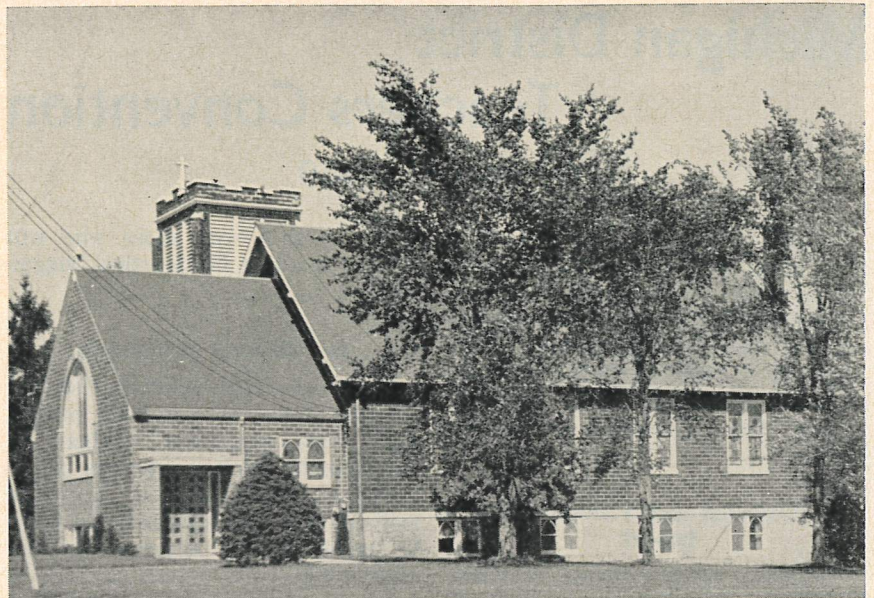
### Sixty-Fifth Anniversary Lannon, Wisconsin

St. John's Evangelical Lutheran Church, Lannon, Wisconsin, organized in the summer of 1895 with an unknown number of charter members, celebrated its sixty-fifth anniversary on Sunday, October 9, 1960.

The original house of worship was built in the center of the village of Lannon in 1895. The first parsonage was built in 1898, and the first school in 1905 — three building projects in ten years. This phase of early history was to be repeated in the last ten years of the congregation's history. Growth of the congregation demanded an addition to the church in 1910. The church also served as the school until the school building was erected. The children were taught daily by the pastors of the congregation until 1912, when the school was closed.

The congregation relocated to its present site on Forest View Avenue in 1950. The new church-school-parsonage unit was dedicated on June 24, 1951. The Christian day school was reopened in the fall of 1954. Additional classrooms had to be added in 1958. A teacherage to house the congregation's teachers was also built in 1958.

Pastors serving the congregation have been: John Karrer, who organized the congregation; Carl Henning, 1895-1902; W. G. Albrecht, 1902-1912; Emil Duerr, 1912-1918; Paul Kneiske,



Zion Ev. Lutheran Church, Osceola, Wisconsin

(Because of its late arrival, this picture did not appear with the article on the ninety-fifth anniversary of the church in the Dec. 4 issue.)

1918-1943; G. W. Boldt, 1943-1947; L. Hallauer, 1948 to the present.

Teachers serving the congregation's school since 1954: Naomi Nitz, Reuben Kramer, Loretta Schlicht, Delores Becker, Phyllis Krause, Marilyn Watchke, and Rose Petschel.

The first resident pastor, Carl Henning, is still living with a daughter in Menominee, Michigan, but because of ill health was not able to attend the celebration. The only other former living pastor, G. W. Boldt, exhorted, admonished and encouraged the congregation to remain faithful to Word and Sacrament in the two morning services. The undersigned presented a review of the congregation's history, augmented by historical slides, in the afternoon.

The congregation was also privileged to have present at this occasion, its oldest member, 90-year old Bernard Joecks, Sr., as well as the only member who served the congregation and his Lord faithfully under all seven pastors, William Weyer, whom the Lord has blessed with good health during his fourscore years.

L. HALLAUER

### Seventy-fifth Anniversary St. Paul's, Brownsville, Wisconsin

Three festival services were held when St. Paul's Ev. Lutheran Church,

Brownsville, Wisconsin, celebrated its seventy-fifth anniversary on November 6, 1960. The three sons of the congregation delivered the anniversary sermons. The Rev. Karl Otto of Wauwatosa, Wisconsin, preached in the morning service. The Rev. John Martin, Council Bluffs, Iowa, in the afternoon service, and the Rev. A. G. Eberhardt, St. Paul, Minnesota, in the evening service. Approximately 800 people attended the anniversary services. Holy Communion was celebrated in the morning service.

St. Paul's Congregation was organized in the spring of 1885. During 75 years it has been served by the following pastors: J. Kilian, N. Gottmanson, L. Rader, A. Werr, C. Otto, P. Martin, H. Schaar, and the undersigned.

In 1924, a full-time Christian day school was established with its first teacher, Miss Helen Heck (1924-1926). Her successor, our present teacher, is Mr. Arnold Wilbrecht (1926-). A new two-room school building was erected in 1958. Here 48 children are receiving a Christian day-school education.

At present the congregation numbers 511 souls, 351 communicants, 142 voters.

May the Savior, our Lord Jesus Christ, who has blessed St. Paul's during the past 75 years, continue to do so in the future also!

G. A. MAAS

# Michigan District Teachers Convention

October 5-7, 1960

Amid the autumn glow and in a new school at Tawas City, Michigan, 125 teachers, pastors, and Michigan Lutheran Seminary professors assembled for their forty-eighth conference. Although a busy schedule had been outlined, Chairman Arras presided so ably that a maximum was accomplished.

## I. Chairman and Vice-Chairman Report

Chairman Arras referred to world conditions and the fearful weapons of destruction. Surely, both moral and spiritual levels have reached an all-time low. The results of spiritual darkness are before us on every hand.

"For such a time as this" we must preach and teach. We must be concerned with "purity of doctrine and life." Our hearts and lives must be filled with faith in Jesus Christ as the Savior from sin and an abounding love for this Savior.

He encouraged professional growth. There must be better understanding of the life that now is and that which is to come.

There is much unrest today. We have the source of concord, peace, and truth. Forward, then, in the name of the blessed Savior!

Mr. Birkholz presented statistics that revealed God's abundant grace and blessing in maintaining Christian day schools within our District.

## II. Television In Education

Pastor Scheele emphasized that this means of education is receiving much attention. Experiments conducted have proven its effectiveness. He pointed out advantages for this system.

## III. School Building, Remodeling, Adding

Mr. Schleef suggested: Select a qualified architect; know the building laws of state and community governing construction; determine the site according to purpose of building; secure the kind of heating plant that will be more efficient over a period of time; take into account the elimination of noise; give attention to

safety; consult with those who will use the building for practical suggestions.

## IV. Reports of Officials

President Press asserted that the simplest form of duty is: preach, teach. He exclaimed: "What an assignment! What a glorious promise!" — God did not prescribe methods, but He insists that His Word be taught in its entirety. In our relationships with others we are to evidence a mutual concern, supported by fervent prayer, and motivated by love.

Seminary President Frey announced that 330 students are in attendance. Of these, 58 are preparing for the ministry, 131 for the teaching ministry, 62 are undecided. (Figures limited to Wisconsin Synod members.)

Vice-President Krauss spoke on intersynodical relationships. He reviewed actions taken at joint meetings. He stated that an impasse was reached when church fellowship was discussed. He then referred to the conclave at Thiensville.

Our Synod awaits a final statement on church fellowship by Easter, 1961. Pastor Krauss noted the differences thus: (Missouri Synod) "Formulate principles from cases"; (Wisconsin Synod) "Established principles govern cases."

Pastor Vertz spoke on the mission program in our District. He conveyed cheering news concerning our Florida missions. Necessary buildings have been acquired, attendance at church services and Sunday school is increasing, the work of our pastors there is richly blessed. In our state, too, missions are marking progress. Tennessee is an "open door" for our Synod. The use of Chapel Banks has proven worthy of continued consideration.

Mr. Trettin called attention to the new educational journal, the new edition of "Course of Study," a film-strip on "Christian day schools," a manuscript on Dr. Luther, a meeting between heads of schools at Chicago (Missouri Synod and Wisconsin Synod), to increase school attendance

and manpower in Synod's parish schools.

Pastor Brenner and Pastor Krueger reported on School Board activities. Its purpose: To encourage establishment of schools, to keep up the standards and raise them. It meets with the school visitors. Reports reveal better school plants and higher standards. It concerns itself with certification of teachers and proposed school laws in the making.

## V. The Needs of Our Present-Day High-School Group

Professor Toepel reviewed the "Progressive Method In Education" used in recent years. It was acclaimed to usher in an era that would result in increased learning and knowledge. The path would be marked by inspiration with little or no perspiration. The three R's received little attention.

The essayist quoted business men and experts in education to demonstrate that this method has failed. He therefore urged a return to methods that result in thorough knowledge of reading in all its phases. *Reading is the key to knowledge.* Other necessary subjects will be more readily acquired if the student knows how to read, write, and spell. His considered opinion is that there should be not too much fusion of subject material, but that each subject be thoroughly taught. His paper stressed academic needs, spiritual needs, moral needs, and recreational needs.

## VI. Courtesy of a Christian Teacher

Mrs. Arras postulated that courtesy is climaxed by consideration in thought, word, and action and this is motivated by faith and grows out of love.

She then considered a teacher's conduct as to personal appearance, at faculty meetings, in extra-curricular activities, in a realization of the limitations of a teacher's call, in the hobbies. She averred that, when things are right, pastor and teacher complement each other. She reminded us to praise other workers and use WE liberally and I sparingly.

Courtesy must be shown in parent-teacher, pupil-teacher, teacher-congregation, teacher-Synod relationships.

## VII. Divine Worship Service

Pastor J. Westendorf based his sermon on: "What shall it profit a

man if he gain the whole world and yet lose his soul?"

The body of man is "fearfully and wonderfully made." Mentally, physically, morally it deserves to be cared for and developed. The mind and body should be so developed that both can be used to greater use for self and our fellow men.

If these faculties, however, are used for selfish gain, honor, glory — all is vain. Add to this: If the spiritual side (soul) is neglected, then the question of the text compels man to make a clean-cut decision: "Seek ye first the kingdom of God."

In our Christian day schools "The One Thing Needful" receives paramount attention. Other teaching agencies within the Synod, too, have their objective: "Jesus, Jesus, Jesus Only."

The Conference Choir anthem was marked by these criteria: 1. The anthem had a message; 2. the anthem was rendered with understanding; 3. the congregation understood the words; 4. dynamics and expression received attention.

### VIII. Miscellaneous — Conclusion

Pastor Scheele sees a need for a thorough restudy of texts governing mission work. The population explosion indicates that although mission work has been expanded statistically it has decreased. Pastor Zell spoke

on "Humility" as it applies to Christians in general and as it applies to called church workers in particular.

Hospitality was exercised by Pastor Newman, teachers, and members. Committees worked zealously. The "Gemuetlicher Abend" was delightful.

Pastors, professors, teachers are back home. The Holy Spirit blessed the words spoken, and we are ready to serve the Lord in our respective vineyards with increased joy and faithfulness.

V. J. SCHULZ, Reporter

## Prophecy And Fulfillment

(Continued from page 409)

and practical results produced by that teaching.

And what are some of the direct and concrete and practical results of the "neo-orthodoxy" that we have been describing? When these writers and speakers declaim on the "Lordship of Jesus Christ"; when they speak of faith as an "encounter"; and when they insist that their "theology of the Word" is the only one that agrees with the facts, all of us, whether we are theologians or not, may have trouble in following them. But when we realize that they at the same time reject the words of the Gospels, the Book of Acts, and the epistles of the New Testament, which speak of this same Lord Jesus Christ, as the divinely inspired, inerrant

Word of God, then we can recognize this rejection of the true Word of God as a fruit of their basic and fundamental unbelief. They not only reject the Lord's words; they also deny the very Lord that bought them. By these fruits we must know them for what they are, as the Apostle Peter tells us that we must.

FREDERIC E. BLUME

### Request for Additional Names

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, herewith issues an urgent request and an earnest appeal for additional names to the call list of candidates for a professorship in the field of history and religion. Please include all pertinent information concerning the nominees since this is so very essential to the Board in the selection of a man for the position.

The Board reached the decision to request additional names because it felt that members of Synod, either through oversight or through neglect, had not supplied the Board with a sufficient number of qualified candidates from which to call.

All nominations must be in the hands of the secretary not later than December 28, 1960.

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

### CORRECTION

In the December 4 issue a most unfortunate typographical error went uncorrected. A sentence on page 386, second column, began like this: "Then the Christian, warned by the boundless love of God for him. . . ." It should read of course: "warned by the boundless love of God."

### LONG-PLAY CHRISTMAS RECORD

A new long-play Christmas record of the D.M.L.C. Choir singing numbers from the 1959 Christmas concert is now available for \$4.50 postpaid. We have also on hand records of the foregoing year; the price is the same. Kindly place your orders at your earliest convenience.

Martin Albrecht  
College Heights  
New Ulm, Minn.

### M.L.S. RECORDING AVAILABLE

A 12-inch long play recording of 16 numbers from the 1960 Anniversary Concert of the M.L.S. Choir is now available. Price: \$4.50 postpaid. Order from

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

### A MISSION REQUEST

Wanted for a small mission congregation: Used light fixtures suitable for a chapel. Please send description to Mr. Edmund Schaedig, R. 1, Cedarville, Mich.

### NOTICE OF APPOINTMENT

Pastor Wilbert Gawrisch, Rhinelander, Wis., has consented to serve as chairman of the Northern Wisconsin District Board of Education, replacing Pastor E. Breiling, who accepted a call into another District.

OSCAR SIEGLER, President  
Northern Wisconsin District

### HELP NEEDED

Single persons, married couples, to be house-parents, drivers, maintenance men, etc. Please write Bethesda Lutheran Home, Box 296, Watertown, Wis.

FRED L. NIENO, Business Manager

## CALENDAR OF CONFERENCES

### WESTERN WISCONSIN

#### MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Cochrane, Wis., K. Neumann, host pastor.

Date: Tuesday, Jan. 17, 1961.

9:30 a.m.: Communion Service (P. Spaude, speaker; G. Albrecht, alternate).

10:45 a.m.: "The Historical Background and the Comparison in Thought of Biblical Commands in Matt. 18:17; Rom. 16:17; 18; II Cor. 6:14; and II Thess. 3:14, 15," by Prof. Carl Lawrenz.

1:00 p.m.: Discussion of the paper.

2:45 p.m.: Business.

HAROLD A. ESSMANN, Secretary

## INSTALLATIONS

### Pastors

**Bradtke, Martin T.**, in Trinity Ev. Lutheran Church, Jenera, Ohio, by A. Maaske, assisted by H. Walther and Robert Mueller; Aug. 28, 1960.

**Tetzlaff, David**, in St. John's Lutheran Church, Whitewater, Wis., and Christ Lutheran Church, Richmond, Wis., in a joint service at Whitewater, Wis., by E. Scharf; assisted by O. Pagels, R. Mueller, Sr., H. Schumacher, H. Peter, and L. Huebner; Nov. 27, 1960.

### Teacher

**Kock, Robert**, as teacher in St. Mark's Lutheran School, Watertown, Wis., by H. Wicke and J. Fricke; July 31, 1960.

## CHANGE OF ADDRESS

### Pastors

**Kionka, Ed. H.**, em., 5239A N. 37th St., Milwaukee 9, Wis.

**Scheitel, Walter P.**, R. R. No. 3, Appleton, Wis.

## MISSION FESTIVALS

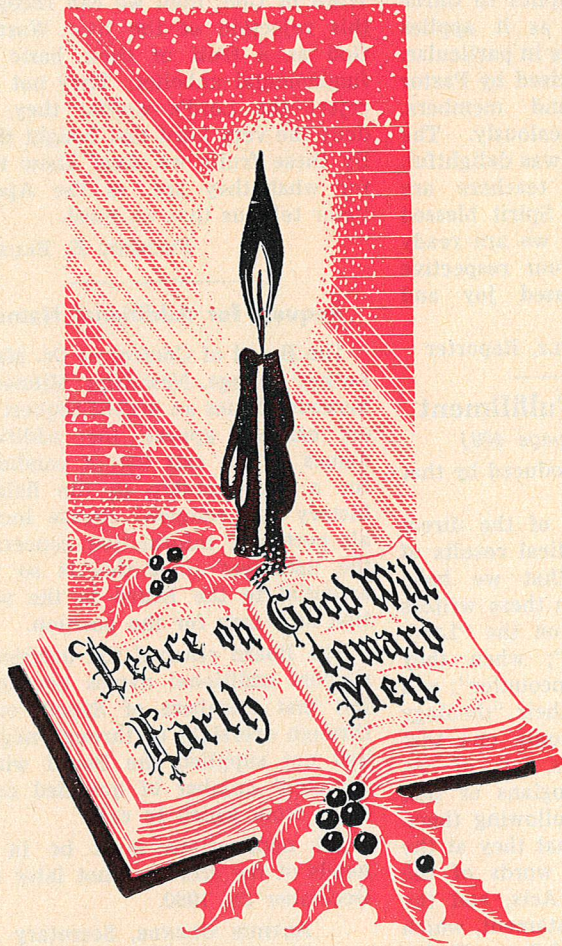
### Oct. 9, 1960

St. John Church, Fox Lake, Wis.  
Offering: \$718.13. L. Schmidt, pastor.

Grace Church, Newton, Iowa.  
Offering: \$119.62. V. C. Schultz, pastor.

St. Luke Church, Knowles, Wis.  
Offering: \$199.65. G. A. Maas, pastor.

St. Paul Church, Brownsville, Wis.  
Offering: \$734.37. G. A. Maas, pastor.



*For unto you is born this day in the city of David  
a Savior, which is Christ the Lord.*

*And suddenly there was with the angel a multitude  
of the heavenly host praising God, and saying,*

*Glory to God in the highest, and on earth,  
peace, good will toward men.*

We wish you this Christmastide,  
And implore God to give you,  
Peace and joy in the Savior  
Once born in Bethlehem,  
And for the New Year  
Confidence toward God the Father,  
Whose good will has been secured  
Through this same Christ, our Lord.

Your Editorial Staff and the Northwestern Publishing House