

The Northwestern Lutheran

"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

Vol. 39 November 30, 1952 No. 24

The Northwestern Lutheran

Official Publication
The Ev. Luth. Joint Synod of
Wisconsin and Other States
Issued Bi-weekly

Vol. 39 November 30, 1952 No. 24

Entered as second class matter December 30, 1915, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 5578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

O Lord, whose bounteous hand again
Hath poured Thy gifts in plenty
down,
Who all creation dost sustain
And all the earth with goodness
crown,
Lord of the harvest, here we own
Our joy to be Thy gift alone.

Siftings

It is time to think of the renewal of your subscription to the "Northwestern Lutheran." For the information of our readers and subscribers it may be well to state that the subscription prices have been changed. The subscription price by mail is \$1.50 per year (Milwaukee \$1.75). Blanket subscription in congregations sent by mail to the various families \$1.25. Blanket subscriptions sent in a bundle to one address \$1.10. We hope this will answer many questions that we receive in regard to this matter.

* * * *

Here is a little history on our National Thanksgiving Day which may be of interest to you. According to the Encyclopaedia Britannica the first of these Thanksgiving Days was inaugurated by the Pilgrims in 1621 immediately following their first harvest. In 1630 the Massachusetts Bay Colony proclaimed a general Thanksgiving Day and frequently thereafter until about 1680, when it became an annual festival in that colony. The Dutch in New Netherland appointed a day for giving thanks in 1644 and occasionally thereafter. During the Revolutionary War the Continental Congress appointed a day for giving thanks each year except in 1777. President Washington appointed a day of thanksgiving (Thursday, Nov. 26) in 1789, and appointed another in 1795. President Madison, in response to resolutions of Congress, set apart a day for thanksgiving at the close of the War of 1812. By 1858 proclamations appointing a day of thanksgiving were issued by the governors of 25 states and 2 Territories. President Lincoln appointed the last Thursday of November, 1864 and each president has followed his example.

* * * *

Polls are so many and so frequent that they almost cease to interest the general public. Here, however, is a

BY THE EDITOR

poll that is different. In Atlanta a newspaper instituted a poll on the question: "What is your community's most valuable asset?" The poll was carried on in the streets of the city. The people asked left no doubt as to their opinion. Quite generally they agreed that the church is the top asset in their community. Here are some of the answers: "The church is the foundation of civilization. Everything stems from the church." "The church and the homes are the foundation, not only in my community, but in every community throughout the country. The two work together in training the children, our citizens of tomorrow." "My church is the most valuable asset in my neighborhood."

"The most valuable asset? My church. It stands for the better things of life." We hope that the opinion these people gave does not reflect their innermost conviction of the purpose of the church. While they all agree that it is a valuable institution yet their answers reveal that to them it means no more than a moral and social institution.

* * * *

A most unusual bequest came to a Church of the Brethren congregation in Myersville, Maryland. We quote the *Lutheran Standard*: A Church of the Brethren congregation in Myersville, Maryland, has been willed a new church site, but with the provision that no musical instrument can ever be used in any part of a religious service in a church built on that site. Under the terms of the will the church has ten years in which to build on the lot. If it does not meet the conditions, the property will go to the testator's niece, provided that she is "in the estimation of my executors a temperate, industrious, deserving woman." What are these people who object to musical instruments in church going to do when they get to heaven? See Revelation 14:12 and 15:2.

Abraham's Faith-Born Thankfulness

Genesis 14

True thankfulness is this that we realize our own sinfulness and helplessness and acknowledge God as the gracious giver who fills all of our needs of soul and body, who supplies the strength and blessing for all of our successful endeavors. God's Word and the humble faith that it inspires makes such thankfulness possible. It moves us to say with St. Paul: "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things." A special Day of Thanksgiving can serve to give us renewed guidance in thankfulness. But our thankfulness itself is not something that we can satisfy on one day a year. Our entire life as children of God, insofar as it is a life of faith, is an expression of thankfulness. That was also true of Abraham's life of faith, though he still lived in the light of God's grace before it was fully unfolded in the saving work of His dear Son. In our text we get an instructive glimpse of his faith-born thankfulness.

The Setting In our last meditation we heard of Lot's earthly minded choice of the fertile Jordan valley. Here were the wicked cities of Sodom, Gomorrah, Admah, Zeboiim, and Zoar. Each of these cities had a king of its own but for twelve years they had served Chedorlaomer, the king of Elam, near the Persian Gulf. In the thirteenth year they rebelled, undoubtedly assuming that this distant king, who presumed to be their overlord, would hardly undertake a punitive expedition against them. They were mistaken. In the following year Chedorlaomer set out with an army fortified by the forces of three allied kings. Upon his arrival he first conquered all the tribes to the north, east, south and west of the rebellious cities that they might be cut off from the help of any possible allies. When the kings of the Jordan valley finally went out to battle against Chedorlaomer's victorious forces they met with utter defeat. As a result not only the goods of Sodom and Gomorrah but also many of its people were carried away by the victorious

enemy as booty of war. Included was also Lot with all of his possessions.

A Wonderful Victory In this great distress a fugitive sought out the grove of Mamre to inform Abraham of what had happened. Was this appeal for help probably a fruit of Abraham's public testimony to the name of the Lord? When Abraham heard that Lot had been taken captive he immediately armed his trained servants, 315 in number. With these and three Amorite confederates he set out in courageous pursuit of the Eastern kings. When he overtook their camp at Dan, Abraham divided his forces and made a sudden, unexpected night attack. It ended in complete victory. In their headlong flight the Eastern kings left all their loot behind. As he returned home Abraham "brought all the goods, and also brought again his brother Lot, and his goods, and the women also and the people." When he came to the King's Vale near Jerusalem the defeated king of Sodom went out to greet him as his deliverer. Even more significant, however, was the welcome accorded to Abraham by Melchizedek, king of Salem and a priest of God Most High. He brought forth thankful gifts of bread and wine for the refreshment of the deliverers. Yet he did more. He spoke a very significant benediction upon Abraham: "Blessed be Abraham of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hands." Our interest is focused on these words because they gave occasion for Abraham's expressions of true thankfulness.

Abraham Gave All Glory To God We are told of Abraham that he gave Melchizedek tithes of all, a tenth of all the goods which he had recovered from the enemy. With this act he fully acknowledged all that Melchizedek had stated in his benediction, set it forth as his own heartfelt confession. Let us note what

Melchizedek had stated. He spoke of Abraham who had just won a glorious victory as standing in need of the blessing of the Most High God and invoked that blessing upon him from the hands of the Lord of Heaven and earth. Then he went on to ascribe full glory to God for the great deliverance which had been effected, stating that it was the Most High God who had delivered the enemies into Abraham's hands. Abraham himself had merely been the instrument whom God had deigned to use. Abraham let it be known that he fully shared these thoughts in his thankfulness. He was ready to acknowledge that he lived wholly by God's blessings and stood in constant need of them for body and soul. God's supreme blessing, the revelation of His saving grace, accounted for Abraham's very presence in this land whose deliverer he had come to be. Only because God had freely chosen him and his seed to have a part in carrying out His plan of salvation was Abraham at hand to rescue inhabitants of Canaan from the heavy hand of a foreign oppressor. Abraham was ready to give all glory to God for his singular victory. God's grace had instilled the compassion which had prompted him to act and also given him the courage to act. Even the wisdom with which Abraham had made his attack was a gift of God. And it was effective only because God in His omnipotent reign over all things had so directed and guided all the circumstances that a complete victory over vastly superior forces became possible.

In the benediction of Melchizedek we have the thoughts which mark the faith-born thankfulness of every child of God. As thankful believers we acknowledge that we stand in constant need of God's blessings and that we confidently look to His grace to supply all of our spiritual and temporal wants. In our successful endeavors we gladly give all glory to God. We acknowledge that His grace has supplied the motive if it really was a worthy one, that whatever personal talents and abilities were employed in our undertakings were likewise divine gifts, that only through His blessing and His omnipotent guidance over the circumstances of our lives were we enabled to accomplish anything.

Abraham Promoted The Praise of God's Grace There was another thought underlying the tithes which Abraham gave to Melchizedek. We are only told a few brief things about this king of Salem. He was a priest of the Most High God. In his words to the king of Sodom Abraham identified this Most High God whom Melchizedek served with the Lord, the true God who had revealed Himself in his saving grace to the patriarch. This leads us to look upon Melchizedek as a true priest who fostered the true worship of God. This is also indicated by the references which are made to him in the 110th Psalm and in the Letter to the Hebrews. In both instances he is spoken of as a type of Christ, in whom the dual offices of king and priest are combined in their highest functions. We think of Melchizedek as one who still had the true knowledge and worship of God as it had been handed down from Noah through his descendants. Abraham's testimony in the land may have had its part in confirming his understanding of the truth. With his tithes Abraham publicly acknowledged this true servant of God, fostered and encouraged the true worship of God in which he was leading the people of Salem. It was a free expression of his thankfulness, for

the tithes, as an ordinance of the Mosaic Law still lay far in the future. The faith-born thankfulness of God's children will still express itself in this manner. With liberal gifts we will want to foster, support and encourage the proclamation of the Gospel, the true worship of God, and its public ministers.

Abraham Showed Zeal for God's Grace Also the king of Sodom who had come forth to welcome Abraham had something to say to him. He offered him a reward for the deliverance which he had effected: "Give me the persons, and take the goods to thyself." Who would want to say that Abraham did not have a right to accept this offer? He himself clearly showed that he considered it to lie within his liberty to do so. After the victory he had permitted his servants to nourish themselves from the goods which had been reclaimed; and he said of his confederates: "Let them take their portion." But in his thankfulness to the Lord he did not merely consider what was lawful for him; he rather asked: "What is expedient under the circumstances? What will be in the interest of God's glory, in the interest of magnifying His grace before men?" These considerations prompted him to the answer: "I have lift up mine

hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich."

A godless worldling like this king of Sodom could see courageous action only in the light of earthly gain and reward. Abraham wanted him to know that he had not risked his life or that of his servants for money and goods. He had desired to do what was pleasing in God's sight and had trusted in His gracious help. In such a life of faith God was freely blessing him also in earthly things, and he did not want to see this glory taken away from God by giving the king of Sodom an opportunity to attribute Abraham's prosperity to his own generosity. He wanted others to see him as one who prospered through God's blessing that they, too, might be led to look humbly to His grace. Abraham's action gives us much food for thought. True thankfulness will make us very careful and circumspect even in matters which in themselves are neither right nor wrong. It will prompt us to ask: What is expedient under the circumstances? What is in the interest of God's glory, what will magnify His grace before others?

C. J. L.

Editorials

Thanksgiving It is not true that thanksgiving is a matter of the mouth and the lips. If this were the case the Lord, Jesus would not have told the Jews of his day, "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." The Lord is not interested in the lips and the mouth alone and what they say. What the Lord wants is the heart. "Man looketh upon the outward appearance but the Lord looketh upon the heart." Nor does He leave us in doubt as to the kind of heart He loves. He tells us in Psalm 51:16.17: "For thou desireth not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." This is the first requisite if our thanksgiving should please God — "a broken and contrite heart," a heart that fully realizes its natural sinfulness and corruption, a heart that knows itself to be

far short of "the glory of God," a heart that is willing to confess its daily sins and unthankfulness, and is "broken" and grieved because of its condition. A heart which at the same time does not despair but relies for healing and comfort upon the promises of God to forgive all sins to them that "are in Christ Jesus," who find in the blood of Christ full healing for all their sins and sinfulness. This is the prerequisite to a God-pleasing thanksgiving. People who are so minded and who are ever conscious of God's great gift to them in Christ will surely not forget His other goodnesses that He has daily provided them with "all that they need to keep their body and life."

Gratitude is not the result of a sudden resolve; nor is it the result of momentary, superficial reflection on the temporal blessings so plainly stretched out before us in a long line consisting of an abundance of food, drink, labor opportunities, health, peace, property and

manifold advantages we may have above other peoples of the earth. Gratitude is the work of the Holy Spirit upon our heart through the Word. It has nothing to do with the presidential proclamation to observe a certain day of the year as a National Thanksgiving Day. It has, however, everything to do with a penitent sinner's realization of all that God has done for us in Christ Jesus, that He has forgiven us all our trespasses and adopted us as His children. It is here that thanksgiving starts. Beginning here we will understand God's goodness toward us in giving us with Christ freely all things. Let our thanksgiving be celebrated in that spirit and it will please God. Let us be mindful of the apostle's injunction Eph. 5:20: "Give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

W. J. S.

* * * *

The New Church Year It may not mean a thing to many people that another church year has come to a close and that a new church has begun. Thoughtlessly they pass from one year into another, without even so much as mentally marking the transition and reflecting for a moment upon the days that have passed and what they have meant for their own spiritual life. Surely no church year can pass on without having left some mark or trace upon the soul of a Christian. There certainly were some experiences, some new manifestations of the goodness and the grace of God, perhaps, of the judgments of God upon the wicked and the unbelieving world which a Christian cannot permit to pass by unnoticed without taking them to heart. Above all, the very fact that the Lord did not take from him the Word of His mouth nor the Sacraments but extended his time of grace on earth for another three hundred and sixty-five days, ought to speak volumes to him of the enduring faithfulness of God. Sunday for Sunday God spoke to him through His word — of sin and guilt, lest he forget and become haughty and vain in the imagination of his heart; Sunday for Sunday he was permitted to hear the word of the forgiveness of sin through the atoning blood of Christ,

the Son of God. In hours of trial and sorrow and disappointment that word was his stay and staff; in hours of joy that word sanctified the joys and kept him from abusing them.

With this graven deep in his memory the Christian enters the new church year. His past experience bids him to leave all sorrows and disappointments behind and look forward to the faithfulness of God with renewed hope and trust for the new year. The past gives him confidence to do this. Whatever his earthly lot will be in the new church year — whether his cup will be filled with mingled joys and sorrows — he knows the Lord will not leave him nor forsake him. The Lord will compass him about with the Word of Life and the Sacraments and feed him with the only food that is able to sustain the soul. Take the Word of God out of our plans for the new church year, the Gospel of reconciliation, and substitute for it whatever you will — the future holds forth neither hope nor comfort for us poor sinners. Oh that men, good men, well-meaning men, church-men were alive to the fact that all else will avail them nothing, that all else will fail them in the end — and that the eternal verities of God alone, the Word of faith which we preach, the Gospel of Jesus Christ, will never fail them.

It is about this Word of the everliving God about which the church year revolves. It is so arranged that during the year the whole counsel of God for our salvation is rehearsed. The sermon texts are not chosen in a hit and miss way but with the one purpose in mind to present to the hearers all the wisdom of God, beginning with Christ coming into the flesh and ending with His second coming to judge the world at the end of time. The two great themes of the church year are, God's work *for* us and God's work *in* us. The first speaks of the great salvation wrought for us by Christ, and the second of the preparation of the saved sinner, formed again by the Gospel, to live a consecrated life to the glory of God the Father. Yes, glorious things are heard and spoken in Zion. We, the believers, are God's Zion. May the Lord bless His Zion in the new church year.

W. J. S.

From A Wider Field

WHEN the Roman Catholic hierarchy sponsors a new translation of the Bible and then presents one of the first copies off the press to a man named Luther, we have what might be called an historical curiosity. It happened a month or so ago.

It may appear that the Roman Church, not to be outdone by the Protestants who unveiled the new Revised Standard Version with such fanfare in September, had decided to meet this competition by bringing

out a Bible of its own. And as a matter of fact it is the first English translation ever produced by Catholics from the original Hebrew and Greek texts for public use. But officially it is said that this work was recommended by Pope Pius XII in an encyclical issued in 1943.

In his encyclical, Pius stated that versions of the Bible published "in the language of the people" would be "for the profitable use of the faithful and for the better understanding of the Word of God." Such

an opinion represents quite a change from the bitterly voiced condemnation of the Bible translations for the people heard from the Papacy in Luther's day.

In 1945, supported by the Confraternity of Christian Doctrine and under the direction of scholars of the Catholic Biblical Association, the project was begun. The first volume, containing the Old Testament from Genesis to Ruth, is now on the market, and additional volumes will appear at intervals of half

a year until the completed Bible has been published.

One of the first copies of the new volume was presented to Dr. Luther Evans. He is librarian of the Library of Congress.

* * * *

After the Federal Communications Commission had announced that it was prepared to receive applications from church bodies for authority to erect non-commercial Television Stations which would operate on the new high-frequency range, the Commission did not find itself flooded with requests. Indeed, there were none forthcoming. The explanation appears to be that such undertakings are fantastically expensive.

It is now reported that The Lutheran Church — Missouri Synod has filed the first application for such a station, which is to operate on channel 30. The T-V station is planned as another unit of Radio KFUE at St. Louis, which has been broadcasting since 1924. The combined facilities propose to operate ten hours per day. 43% of this time would be occupied by programs of recorded music. Thus only about 5½ hours per day would, as we understand it, be devoted to televising.

The price of this is staggering. According to a reliable report, the cost of building the station is estimated at \$590,000, and the cost of operation for the first year is set at \$421,219.

Since the station, despite an antenna tower almost as high as the Washington Monument, will give reception only to an area of eastern Missouri and central Illinois, one cannot but wonder how such a use of precious church funds meets the requirements of Christian stewardship. Surely the geographical area to be served by the new station is well covered by hundreds of Pastors and Churches which can minister the Gospel to all who seek and desire it. Meanwhile one thinks of the great missionary needs in other parts of the world, where a million dollars might serve to bring light to many who live in darkness and in the shadow of death. Perhaps a television station promises spiritual returns which justify its cost; if so, the ordinary observer is hard put to discern them.

While we are speaking of television, it may be of interest to reprint a report of the *Religious News Service* from Louisville, Ky., pertaining to telecasting in general.

"Television has cut attendance at evening church services in this area by 10 per cent, according to a survey conducted by the Rev. J. Dan Williams, pastor of a Baptist church at nearby Shepherdsville.

Questionnaires were sent to 476 Protestant clergymen by Mr. Williams in an effort to find out what was happening in their parishes, and 190 filled-out replies were received.

Five pastors suggested scheduling evening services at an earlier hour. One minister who had tried this plan for a month said it was a failure and resumed the old schedule.

Some ministers said television had greatly complicated their evening visitation programs. One said 'the devil found his best instrument in the discovery of TV,' but a few thought it tended to bring the family together in the home more often. Others declared that the family group around a TV set was 'hardly an ideal pattern'.

The ministers evaluated the effect of TV programs on viewers as follows: Harmless — 8; Morally poor — 75; Too sexy — 19; Irreligious — 36; Satisfactory — 8."

Along with flying saucers and similar messengers arriving from the mysterious worlds in outer space, as Buck Rogers would call them, there comes an Associated Press dispatch dated Nov. 13, indicating that Rome would not be too surprised or shocked if it turned out that there are rational Beings living on other planets. The dispatch says:

"An authoritative Catholic publication said there could be reasoning beings on other planets subject neither to illness nor death.

"Such beings, said Civiltà Cattolica fortnightly review of the Jesuit order, would not be part of the human family, which has its head in Adam.

"Thus, they would not have the stigma of original sin, at least that of Adam.' But, added Civiltà Cattolica, there also could be reasoning beings who, like Adam and Eve, failed in a test set them by the Creator. 'They would not have been redeemed, at least directly, by Jesus Christ.'"

There is vastly more in the dispatch than the brief sections we have quoted; but our space is limited.

We confess ourselves unable, because of a woeful lack of research, to offer any really helpful information of our own about the creatures that Moses evidently forgot to mention. E. S.

The Doctrine of God's Election in American Lutheran Controversy

(Concluded)

WE ended our previous study on this point by quoting the first part of the text of our Synod's New Ulm resolution covering Art. IV of the COMMON CONFESSIO on Election. We now take a little closer view at this part of our resolution.

In an introductory sentence we express our joy that God has revealed His eternal election to us in the Bible in order "to comfort the believer with the assurance that his faith is secured unto him by God's eternal decree." God did not reveal this doctrine to satisfy our curiosity. Our curiosity often concerns itself with the question, Why the ones, and not the others? The disciples once asked the Lord: "Are there few that be

saved?" And He warned them against such curiosity: "Strive to enter in at the strait gate" (Luke 13, 23, 24). The doctrine of election serves the glorious purpose of cheering us when we feel our faith to be slipping, because we are unable to cope with our mighty adversaries.

Our resolution points to Matth. 24, 24: False Christ and false prophets will work havoc with the Church in the last days by their signs and wonders so "that, if it were possible, they shall deceive the very elect." But, thank God, that is not possible. God's election stands.

In Eph. 1, 3-5, Paul leads the Ephesians to thank the Father of our Lord Jesus Christ for the rich spiritual blessings which we have received from Him "according as he

hath chosen us in him before the foundation of the world . . . having predestinated us unto the adoption of children . . . according to the good pleasure of his will."

Over against such as "concerning the truth have erred . . . and overthrow the faith of some" Paul rejoices in the fact that "the foundation of God standeth sure, having this seal: The Lord knoweth" and lovingly and firmly embraces "them that are his." (2 Tim. 2,18,19). And over against the "deceivableness" and "strong delusion" of Antichrist plus our own weakness in receiving the "love of the truth" Paul thanks God "because God hath from the beginning chosen you to salvation" (2 Thess. 2,10-13).

We cherish the doctrine of Election because of the comfort it holds out to us.

Three Indispensable Points of Confession

1. Since by this doctrine God takes the matter of our salvation entirely out of our feeble hands, and assures us that it rests securely in His own mighty hand, we are bound to confess, not that our faith may explain God's act of choosing us, but rather, that our faith is a fruit of His eternal act. Faith is the way in which He in time carries out His eternal decree. God elected us *unto* faith.

Our New Ulm resolutions refer to three Scripture passages, one being the Thessalonians text cited above. We now complete the verse: "God hath . . . chosen you . . . through sanctification of the Spirit and belief of the truth." That is the way in which God determined to carry out His decree.

The other two passages are: of the Gentiles in Antioch of Pisidia "*as many as were ordained to eternal life believed*" (that is, came to faith; Acts 13, 48). This text has always been a stumbling block to many, and countless attempts have been made to get around its meaning; but the words are too clear. — Eph. 1, 5, is just as positive when the apostle says that God "predestinated us *unto* the adoption of children."

2. Our New Ulm resolutions, in the second place, point to a paragraph in the Formula of Concord which states that God's election is a *cause* of our salvation. Salvation means

coming to faith and being preserved in faith to the end. We reprint the entire paragraph.

"The eternal election of God, however, not only foresees and foreknows the salvation of the elect, but is also, from the gracious will and pleasure of God in Christ Jesus, a cause which procures, works, helps, and promotes our salvation and what pertains thereto; and upon this our salvation is so founded *that the gates of hell cannot prevail against it*, Matth. 16,18, as it is written, John 10,28: *Neither shall any man pluck My sheep out of My hand*. And again, Acts 13,48: *And as many as were ordained to eternal life, believed*."

Besides the Scripture passages quoted in the Confession itself our resolution refers to Rom. 8,28-30, a passage which we studied previously. It adds v.29 of John 10: "My Father, which gave me them, is greater than all; and no man is able to pluck them out of my Father's hand." It finally calls attention to John 6,65: Jesus said: "Therefore said I unto you that no man come unto me, except it were given unto him of my Father."

We are greatly comforted to know that from beginning to end the Father of our Lord Jesus Christ took the matter of our salvation into His own hands. There it is safe.

3. This *certainty* of our election is stressed especially in a third point of our New Ulm resolutions. Our Formula of Concord says that it "cannot fail or be overthrown."

To the Scripture passages already quoted before we here add the song of triumph intoned by Paul in Rom. 8, 38, 39: "I am persuaded that neither death nor life; nor angels, nor principalities, nor powers; nor things present, nor things to come; nor height, nor depth, nor any other creature — shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Concluding Remarks

Since the Common Confession presents something as the doctrine of Election which falls far short of the glorious presentation contained in the Scriptures, and because of other shortcomings, which make it *inade-*

quate as a settlement of past controversies between us and the American Lutheran Church — it simply ignores the main issues — our Synod in New Ulm, rightly, declared the Common Confession unacceptable. We now print the section omitted in our last study.

"The article also falls short of confessional clarity by failing to state that God's eternal decree of election did not merely set up a description of those who will be saved, but means that He has chosen 'each and every person,' a specific number, unto faith and eternal life. (*Personenwahl* — Form. Conc. S.D. XI, 23; Brief Statement, Art. 39).

"Since the Common Confession in this article of predestination — by which doctrine the Scriptures take the matter of our faith and salvation entirely out of our hands and places it completely into the hands of our loving God and Father — neglected to assign clearly and unmistakably to faith its place in God's act of election, this confession thereby failed in the supreme test concerning the *sola gratia*, and has opened the gates wide for the synergistic error."

Our New Ulm resolutions were reviewed by a committee of the Synodical Conference. This committee, consisting of two Missouri Synod pastors, reported to the convention of the Synodical Conference held in St. Paul last August. This committee censured our resolutions as being to an "extent unscriptural, and out of harmony with truly evangelical procedure," adding: "It is one thing to cite clear Scripture texts in support of the charge of false doctrine. It is quite another thing to base charges of so serious a nature on personal opinion." — No "Scripture passages," they say, only "personal opinion" — and this in the face of the many beautiful passages on Election cited by our Synod!

We thank God that He has given us in a rich measure a solid foundation in the Scriptures for our faith in His Election. By the grace of God we hold fast to our faith though some would brand it as purely "personal opinion." J.P.M.

Guidance in Godliness

THE ADVENT "NOW"

"Behold, now is the accepted time; behold, now is the day of salvation." II. Cor. 6:2.

Advent season is the time of welcome. The coming of our Lord into this world, which it commemorates, and welcomes all mankind to the glorious blessings of the new dispensation which it has ushered in, Advent season — a joyful season, for it proclaims anew that He who has long been promised is come.

"Joy to the world! the Lord is come!
Let earth receive her King:
Let every heart prepare Him room,
And heaven and nature sing."

Yes; let every heart prepare Him room. As Advent season is a season of joy, it also is a season of opportunity and preparation. "Behold, now is the accepted time; behold, now is the day of salvation." A powerful and timely appeal which deserves the immediate attention of us all and of every individual whom the message of this season reaches.

As a co-worker with God and an ambassador with Christ, St. Paul used both authority and persuasion in urging his readers and hearers to take advantage of the opportunity offered them of the salvation which God has provided for them through Jesus Christ. "We, then, as workers together with Him, beseech you also that ye receive not the grace of God in vain," he says in the preceding verse.

The day of salvation is indeed at hand; the Savior of the world who has long been waited for is come. The redemption of sinners is accomplished; its work is complete. God and man are reconciled. "The grace of God that bringeth salvation hath appeared to all men." Sinful mankind is redeemed, paradise, lost through sin, is regained, the portals of heaven hitherto closed through the guilt of man are now open to all. And this once and for all. No other help for the world's needs is to be looked for; neither dare any man crave for another salvation.

"Now! Now!"

And therefore the apostle emphasizes: "Now is the accepted time."

The "accepted" time here not only is the time of grace, "the acceptable year of the Lord," covering the entire New Testament dispensation till the second coming of Christ, but it evidently means the well-accepted opportunity. "Now! — Now!" The opportunity for securing the salvation wrought through Christ and offered in the time of grace is limited to the present age. Now it is the world's great opportunity.

But that opportunity may pass by unheeded. Nations, peoples, have in the course of history missed their opportunities of accepting the Gospel of salvation, which may never return. Even Christian congregations, like the apostolic churches at Ephesus, Corinth, Philippi, Rome, have a bright season, a time of visitation, which may come to a lamentable end. The Lord may withdraw His favor; may even fight against an unfaithful church with the sword of His mouth.

Shorter still is the day of salvation for the individual. In him the opportunity for securing salvation is limited to his brief life on earth. And even in the brief period of his life such opportunity may be thwarted. Life may be cut short speedily and suddenly. Painful sickness prior to death may render attention to spiritual concerns practically impossible. Yes; even the desire for salvation may pass away.

What perils lost opportunities incur! The wasted day of grace can never be recalled. Lost property may be recovered; lost friendships regained; but the lost year of salvation never comes back. It was a sign of wisdom in the young Roman Emperor that he grieved when a day had been wasted. "Perdidi diem!" he cried; "I have squandered a day!" But such tasks as he had in mind might still be accomplished by redoubled diligence on the morrow. Not so with him who wastes the day of salvation. "Perdidi vitam! I have forfeited eternal life!" The day of grace neglected is followed by the night of doom.

There is only one round of seasons in each life. Springtime never comes but once, with its encouraging assurance: "They that seek Me early shall find Me!" Summertime and autumn come but once, and by and by we may have to wail and say: "The harvest is past, the summer is ended, and the autumn of a lost past stares us in the face." Oh, that we would consider the "Now!" in our brief life on earth with the gravest of attention!

May the Advent season press home upon all of us the urgent appeal: "Behold, NOW is the accepted time; behold, NOW is the day of salvation!"

K. F. K.

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

The Most Important Question Answered

AND now let us hear, what Luke has to tell us about the jailor or keeper of the prison at Philippi (Acts 16:27-31): "And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice saying: Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

The Jailor's Panic

While Luke passes over many scenes, of which we should like to

have a more detailed report, he surely does go into detail concerning the conversion of the jailor, whom we should like to call the first man from Macedonia. Awakened out of his sleep by the violent earthquake that had shaken the walls of the prison, loosened the fetters of the prisoners and opened the doors of the seemingly impregnable prison, the heart of the jailor is filled with fear that the prisoners, whom he was to "keep safely," had all escaped. He knew that Roman law expected of him to answer for their life. The only answer known to him out of this catastrophe was suicide. It was the common refuge known in that day in the hour of despair. Some were even asked to commit suicide in those days by their pagan masters as a mode of execution. Seneca, the philosopher and brother of Gallio, the proconsul of Corinth, opened his veins at the behest of his cruel and bloodthirsty Caesar Nero. That was the only "remedy for the soul" found by the man, who wrote a famous treatise on it. Here at Philippi panic seized the jailor and suicide seemed to be the only way out.

"We Are All Here."

When Paul saw the keeper of the prison draw his sword, he at once sensed the reason and the motive of the frightened jailor. He proved himself a master of the situation as later on in the shipwreck near the Island of Melitta (Malta) (Acts 27). With a loud voice he cried to the jailor: "Do thyself no harm: for we are all here." The pagans saw no wrong and harm in committing suicide in a trying situation. Paul knew that suicide not only meant the end of life in this world, but also eternal death without Christ in the next. Other prisoners surely would have sought their own safety and freedom in such a situation, not these prisoners. Deeply impressed by what they had seen and heard they could but feel that this earthquake was the answer of God who is much more powerful than any of the Olympian gods. Immediately the jailor called for a light. Quickly did he recognize that Paul had spoken the truth. None of the prisoners has sought freedom by escape and he too would not have to sacrifice his own life to escape death at the hand of the Roman authorities.

Saved

Immediately the jailor brought Paul and Silas out of prison, fell down before them and said: "Sirs, what must I do to be saved?" The tables were turned. He, who was the master of the prison, now recognized in our two prisoners his lords or masters. He may have remembered the words which had been spoken by the slavegirl about them: "These men are the servants of the most high God, which show unto us the way of salvation." His conscience had been aroused. Here was divine intervention and a miraculous escape from death also for himself. The members of his own family also might have lost him as the head of their own household. Now suicide no longer seemed necessary.

It is impossible for us to fathom or explain the real depth of the meaning of the jailor's question, but in itself it is surely the most important question he could ask and which was ever asked by a man in immediate peril of death and anguish of his soul. There also can be no more important question for any of us. It is for this most important question and the answer of Paul that the inspired Luke recorded this scene so fully.

The Real Lord

It was the Holy Spirit who put this question into the mouth of the jailor. He too let Paul give the most important answer, an answer of truth and life: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." He was to put his whole trust in the Lord Jesus Christ. The jailor had addressed Paul and Silas as lords. Paul tells him, who his real Lord is, no one else than Jesus Christ, the very Son of God, the Lord of heaven and earth and king over all as well as Savior of mankind. There is no thought of synergism in the heart of the jailor, when he asks: "What must I do to be saved?" He can do nothing to appease God, no one else can believe for him. He must put his whole trust in Him, who is "the Way, the Truth, and the Life. No man cometh to the Father but by Him." Such faith and salvation were the glorious gifts of God to the keeper of the prison. Some have tried to identify the Clement mentioned by Paul in his Epistle to the Philippians with our jailor (4:3). We do not know. We prefer to leave his name unknown, knowing that it is written in the Book of Life.

Prison, A House of Worship

Now the prison at Philippi is changed into a house of worship: "And they spake unto him the Word of the Lord, and to all that were in the house." After the preaching of the Word we behold the blessed fruits of faith in Christ. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." The jailor washed the stripes of Paul and Silas and no longer viewed it as a humiliating task, rather deemed it an honor and duty of love for the comforting Word of the Gospel he and his family had heard. After thorough instruction in the Word, the jailor and his household were baptized. Whether they went down to the river Gangas or not we cannot say. Some exegetes have even tried to conjure a large tank and also a little pond into or near the jail for the sake of immersion. Again it is idle surmising. It would seem practically impossible to go to the banks of the Gangas river and also rather strange to expect a tank or pond in or near the prison. What of it? The form of baptism is not essential, the element of the water and the Word of institution are. Even though children are not expressly mentioned, they certainly cannot be excluded by mere deduction.

Heavenly Joy

After the Gospel of salvation had been heard, and the whole household of the jailor had been baptized, Paul and Silas rejoiced with them over what the Lord had done. A truly Christian love feast or agape was celebrated. There was much rejoicing in heaven over these sinners who had repented and had been won for Christ, Lydia, a woman, and the jailor, a man from Macedonia, henceforth became the pivotal centers of the exemplary congregation in Philippi that did so much to gladden the hearts of Paul and his companions. Very trying indeed had been their experiences in this first city of Macedonia and the end was not yet. The jubilant tone of the Epistle to the Philippians certainly gives fine expression of this joy of Paul over the power and fruit of the Gospel in the hearts of the Philippian congregation.

ADVENT**Make Straight the Path!**

(Isaiah 40)

Make straight the path! The King
is drawing nigh.
Prepare the way, and hold His banner
high!
Let every valley be exalted, every
hill made low,
Rough places plain — that all the
world may know
The glory of our Lord; all flesh shall
see
His beauty and the Love that set us
free.
Lift up your voice, be not afraid to
cry:
"All flesh, like grass, shall wither,
fade and die."
Then shout the gospel, "But our God
shall stand
Forever and forever, and His hand
is strong. His arm shall rule. He'll
lead
With gentleness the Ones who are
His lambs indeed."
The time is short! Oh Zion, use the
rod,
God's law to humble, then proclaim:
"Behold YOUR God!"

Esther A. Schumann

TWENTY-FIFTH ANNIVERSARY**The Rev. W. J. Schmidt**

The Reverend W. J. Schmidt, pastor of St. Paul's Ev. Lutheran Church, New Ulm, Minnesota, was honored September 14, 1952, when the congregation celebrated the 25th anniversary of his work in the ministry.

The Reverend Irwin J. Habeck, Milwaukee, Wisconsin, spoke to the jubilarian and the congregation in a divine service held at 7:30 in the evening. Professor Martin Albrecht of Dr. Martin Luther College was the liturgist, and Mr. Theo. J. Pelzl was the organist. The children of St. Paul's Ev. Lutheran School sang "Holy God, We Praise Thy Name." Mr. Pelzl directed a mass choir when it sang "How Lovely Are Thy Messengers." Mrs. Emil D. Backer accompanied the choir.

After the service, a social hour was held in the auditorium of the school. President Carl Schweppe of Dr. Martin Luther College was toastmaster. Speakers included in the program were: the Reverend W. Frank of Morgan, visiting elder of the New Ulm Conference; the Reverend E. Schaller of Nicollet, chairman of the KNUJ Lutheran Hour radio committee; Mr. Henry Herrian, president of the church council; the Reverend R. Gurgel, pastor of St.

John's Ev. Lutheran Church, New Ulm; and the principal of St. Paul's Ev. Lutheran School, Morton A. Schroeder.

Congratulatory messages from classmates, neighboring pastors and teachers, and friends were read by President Schweppe. Gifts were presented to the jubilarian by Pastor Frank, Pastor Schaller, and Mr. Herrian.

The Reverend W. J. Schmidt was ordained and installed at Flasher, North Dakota, in September, 1927. He was called to Faulkton, South Dakota, in 1934. Seven years later he left there to accept a call to Danube, Minnesota. St. Paul's called him as co-pastor to the now sainted Pastor Gerhard Hinnenthal in 1946.

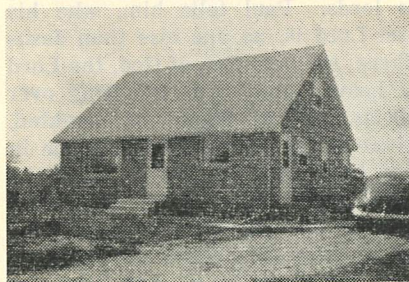
Pastor Schmidt has been helped no little in his ministry by his wife, the former Miss Margaret Mayer, whom he married September 19, 1931, at Watertown, Wisconsin. The Schmidts have two daughters, Margaret, 14 and Dorothy, 12.

The members of St. Paul's congregation pray that their gracious Lord bless the work of their pastor so that he may continue to preach the blessed Gospel of Jesus Christ in all its truth and purity.

M. A. S.

DEDICATION OF TEACHERS' DWELLING**St. John's Lutheran Church
Newburg, Wisconsin**

The need for a teacher's dwelling had been felt for many years by the members of St. John's Congregation,



but they had never been in a position to fill that need. This year a new house was erected on a lot joining the church's property and was offered for sale to the congregation at a price of \$12,600. Seeing in this offer an opportunity to supply the need for a teacherage the congregation purchased the home. On Sunday, August 17, 1952, the home was dedi-

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cated to the service of the congregation.

The house is a one and one-half story frame building with a stone front. It has a kitchen, living room, study and one bed-room on the first floor and two unfinished rooms on the second floor.

May the Lord's protecting hand be over this home and its occupants.

W. J. ZARLING.

TWENTY-FIFTH ANNIVERSARY**The Rev. Harold Grunwald**

Christians at all times have reason to rejoice in the Lord. Besides such reasons for holy joy which are common to all Christians, our God bestows upon the individual many special hours of joy. He is at times refreshed by a feeling of God's grace and mercy, especially when an unexpected earthly blessing falls into his lap. Real jubilee joy comes at times when his earthly calling is crowned with success beyond all expectations. When this joy can be shared with the mistress of the parsonage, the apt words of Luther apply: "For me it has turned out well, thank God, for I have a devout, faithful, wife."

August 20, 1952 marked the twenty-fifth wedding anniversary of Pastor and Mrs. Harold Grunwald of Winneconne, Wisconsin. This being the twenty-fifth anniversary year of their pastor's ordination and installation into the holy ministry, St. Paul's congregation of Winneconne was happy to celebrate two major events in the life of their pastor and his wife. They welcomed relatives and friends of the Grunwald family to a festival service in their midst, on Wednesday evening August 20. A goodly number of brethren representing the Winnebago, the Manitowoc, and the Fox River Valley Conferences attended.

Pastor Marcus Schwartz of East Bloomfield was the liturgist for this service and also gave the marital blessing. The anniversary sermon was delivered by Pastor Armin Engel, who based his remarks on Philippians 2:17,18, the theme being: The mutual joy of pastor and people on this day of jubilee.

Pastor Grunwald had the distinction of being ordained on July 3, 1927 at Fond du Lac, Wisconsin, by his senior pastor who had also con-

firmed and baptized him, the Reverend G. E. Bergemann. On the following Sunday, July 10, he was installed in the Fontenoy-Eaton parish, Denmark, Wisconsin. He served this field for two years and then followed a call to the Louis Corners-Kiel parish, where he labored in the Manitowoc Pastoral Confer-

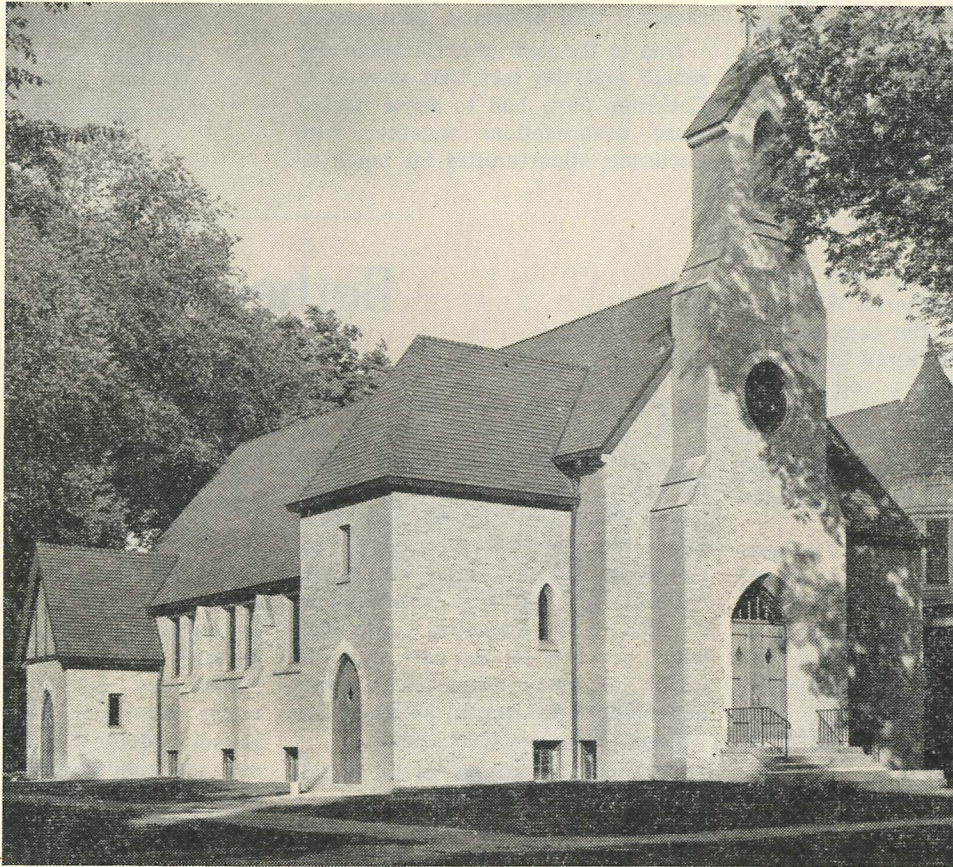
ence for eighteen years more. In 1947 he was called into the Winnebago Pastoral Conference to shepherd St. Paul's Ev. Lutheran congregation at Winneconne.

In recognition of his faithful services to the church at large, congratulations and good wishes as well as monetary gifts were tendered the jubilant and his wife by the con-

gregation, the Winnebago Pastoral Conference, and numerous former members, relatives, and friends.

May the God and Father of our Lord Jesus Christ continue to bless His servants and keep them ever with His grace. "For the same cause also do ye joy, and rejoice with me."

ARMIN L. ENGEL.



DEDICATION

St. Peter's Ev. Lutheran Church Savanna, Illinois

On Sunday, June 29, 1952, by the grace of God, St. Peter's Ev. Lutheran congregation of Savanna, Ill., was able to dedicate its new house of worship.

The building is of English Gothic architecture, constructed of brick and stone. The architect was the late Hugo C. Haeuser of Milwaukee, Wisconsin. In the interior of the building there are solid roof trusses and girders. Masonry interior walls are laid up to form a finished exposure.

The overall dimensions of the church are 53 feet by 100 feet. On the main floor, in addition to the chancel and nave, are found a

mother's room and a church office. A balcony for the choir and the organ chambers are placed over the narthex, which can, on occasion, be used for overflow space. The total seating capacity of the church is 300. On the ground floor there is a large fellowship hall with a stage and a spacious kitchen.

This beautiful building was made possible by the liberal gifts of the members of St. Peter's congregation over all the years in which funds were gathered.

Two services were held on dedication Sunday. In the morning service, Pastor Gerhard P. Fischer of Helenville, Wisconsin, a former pastor of the congregation, preached the sermon. The message in the afternoon service was delivered by

Pastor H. C. Nitz of Waterloo, Wisconsin, president of our Western Wisconsin District. The choir of the congregation sang appropriate anthems for each service. The ladies of the congregation served dinner and lunch to the many guests, who came for the occasion. The act of dedication was performed by the local pastor, Roland C. Hillemann, who has served the congregation since 1949. Before the afternoon service, Professor Albert Beck of Concordia Teachers' College, River Forest, Illinois, gave an organ concert on the church organ, playing hymns and chorales, descriptive of the entire church-year.

May the blessings of the gracious Lord continue to be upon this House and all who worship therein.

R. C. H.

FIFTIETH ANNIVERSARY

Christ Lutheran Church Cochrane, Wisconsin

It was on February 9, 1902, that Christ Lutheran Church, Cochrane, was dedicated. On the afternoon of that day Pastor F. Wendt of Alma, Wisconsin, began work in Cochrane. The size of the church was 30 by 50 feet, 18 feet high, with a 72 foot tower, all built of brick at a cost of \$2,499.51. On May 4, 1915, Pastor G. Bradtke of Alma, Wisconsin, moved into the newly constructed brick parsonage. Its cost was \$4,569.67. By 1917 all debts were paid on church and parsonage. In 1922 a new addition was added to the church at a cost of \$4,680.28. In 1951 a new brick garage was added to the parsonage.

In 1944 after having been served by pastors of the Lutheran Wisconsin Synod for 44 years the congregation applied for membership in the Synod so that it could have a voice in the Synod with which it was always affiliated.

The first mission festival celebrated by the congregation was on September 27, 1908.

During the history of the congregation the following pastors served: F. Wendt, 1902-1905; E. C. Kielgas, 1905-1906; Arnold Schultz, 1906-1908; Carl W. Aeppler, 1908-1912; G. Bradtke, 1912-1920; C. H. Auerswald, 1921-1925; H. R. Zimmermann, 1925-1931; C. F. Kurzweg, 1932-1949; J. B. Erhart, 1949 to present.

The congregation numbers 300 souls; 240 communicants, and 71 voting members. There are 42 pupils in the Sunday School, 21 members in the Ladies' Aid, 33 members in the Dorcas Circle; 39 in the Young People's Society. Saturday School is conducted by the pastor from September to May for catechumens.

The following ministerial acts were performed by the pastors during the 50 years' history: Baptisms, 466; confirmations, 530; weddings, 163; funerals, 198; communed (no record before 1909), 8,391.

Contributions per year are over \$6,000.00 of which \$1,493.13 was its contribution to the mission budget of Synod in 1951.

It is surprising to note that during the 50 years' history no one has entered the service of the church as pastor or teacher from this congregation, but one young man has now started preparation for such service

in September, 1952, at Dr. Martin Luther College, New Ulm, Minnesota.

Two anniversary services were conducted by former pastors on September 14. Rev. H. R. Zimmermann of Beaver Dam, Wisconsin, spoke in the morning service and Rev. C. F. Kurzweg in the afternoon service.

Since 1949 Sunday Bulletins were introduced and special efforts made to acquaint the membership with our synod's church papers in an effort to create a well informed membership.

Due to the lack of a Christian day school and the fact that pastors of Cochrane have had to serve one or more congregations together with Cochrane, opportunities for much in-

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struction in the Word of God have been limited. As a result the congregation had to pass through many troublesome situations. However, God in His grace and mercy has patiently supplied the Word to Christ Church for 50 years and permitted much fruit to come from it, so that now at the church's golden jubilee, the church can enjoy a golden age of purity of doctrine and faithful practice according to it.

Abide, O dear Redeemer,
Among us with Thy Word,
And thus now and hereafter
True peace and joy afford.

J. B. ERHART.

Bethesda

A House of Mercy

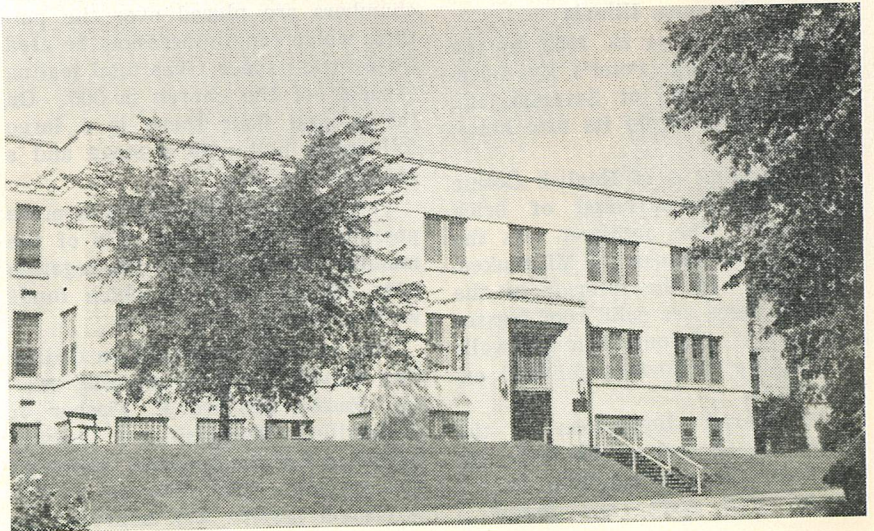
"TRULY a house of mercy which is too little known" aptly applies to Bethesda Lutheran Home for the mentally retarded at Watertown, Wisconsin. Founded in 1903 under the sponsorship of various societies interested in the welfare of children, it is the only institution of its kind in the Synodical conference which provides for the care and education of feeble-minded, epileptic, and helpless or spastic persons. At present it houses 400 patients.

The primary purpose of its founding was to provide, in addition to care, a means of bringing the children to Christ. This for the average pastor or teacher is nearly an impossible task. Teachers and min-

isters must be well adapted and trained for service at Bethesda. The Christian training and environment is invaluable to parents who find it impossible to continue to care for a loved one in their own home.

The Inmates are Kept Busy

Situated in a bend of the Rock River just south of the city, Bethesda operates a 360 acre farm to assist as much as possible in its operations. Ninety per cent of the acreage is under plow, and here vegetables in season and for winter use, and fodder for the dairy cattle, are produced. To the extent that they are able, men and women inmates, and older boys and girls, assist in many of the simple tasks of field and home under capable supervision. They hoe



and harvest the crops, work in the kitchens, in the laundry, at getting meals, canning, cleaning. The men help take care of the excellent but scarcely adequate dairy herd, the herds of hogs, the flocks of poultry, and the horses. Chiefly to provide health giving activity, the farm is purposely little mechanized, although the domestic operations in the kitchen and laundry are provided with modern and time saving equipment.

Age Groups are Segregated

Within the "Home" itself, the various age groups are segregated at various mental levels, and divided into relatively small groups, each of which is under the charge of a matron or supervisor. Living room is fairly spacious, and buildings erected early in the history of the institution conform to institutional building codes established only in recent years, a tribute to the architects and the men of vision who caused the buildings to be erected.

Despite self help through the farming operations, funds are extremely limited, and it is in this realm of operations that one realizes that Bethesda is truly a home of mercy. Many of the employes are consecrated to their task and have been associated with the home for years, despite the high prevailing wages and salaries elsewhere. Because of the nature of the institution, many of the supervisors are on duty 24 hours a day.

Financial Charge

Because so many of the patients come from homes of modest means, a nominal charge of fifty dollars per month is made for the care of patients. Most clothing is received through donations, and a resident physician and nurses take care of minor physical ailments. Major items of medical service are charged against the family responsible. Unfortunately, many patients come from families who cannot afford even this charge, and there are others whose families have passed away, with no provision for continuing care. These patients are retained at Bethesda, for most of them have the minds of little children, and should they be sent to the institutions supported by the state, would soon forget the saving grace of our Lord and Savior, Jesus Christ.

They Come in Childhood

Most patients come to Bethesda as children. The home does not take in those who become insane during adult life, although mentally retarded adults supported by their families are accepted.

The life expectancy of these children is probably the same as the normal individuals, except that at all ages they are somewhat more subject to suffering from certain diseases. The Home is fortunate in not having had an epidemic of any kind during the last five years. Among the patients are two in their nineties, and one is among the first patients to be accepted in 1903.

The Need of Assistance

Can you, the reader, be of assistance to Bethesda? You certainly can. First and foremost, you may remember Bethesda in your thoughts and prayers. Financial contributions are always welcome, in any size. Some individuals and congregations provide annual offerings, and some send clothing, magazines and other items; the last three, however, are generally not recommended where shipping distances are more than a couple of hundred miles. Today the Home is particularly in need of funds, for increasing demands placed upon it require additional housing facilities. The director and the business manager, as well as the board of Directors, are insistent that the care and attention given to patients will in no way be decreased as a result of larger numbers of patients, and are devoting every effort to provide the needed facilities. To meet their needs, however, involves the help of hundreds of Synodical Conference Lutherans.

FIFTIETH ANNIVERSARY

Zion Lutheran School Sanborn, Minnesota

The present school building of Zion Ev. Lutheran Church of Sanborn, Minnesota, has served the congregation for fifty years. As this anniversary was observed on September 21, 1952, Director Carl Schweppe of Doctor Martin Luther College spoke at the morning service, District President Oscar Naumann at the afternoon service.

Almost since the turn of the century Zion Congregation has conducted a Christian day school in its midst. It was established during the

pastorate of W. J. Schulze, who served the congregation from 1899 to 1905. On September 21, 1902, a two story building, one of the district schools of the village, was purchased at a cost of \$500. Both Pastor Schulze and his successor, the Rev. A. Julius Dysterheft, did the double work of pastor and teacher in the congregation. In 1913 Mr. Wm. Keller was called as the first resident teacher. During the eighteen years which his successor, Mr. Henry Luehring, labored in the field the increased enrollment was met with the calling of a second teacher. Ever since Zion congregation has had two teachers in its school.

The following men and women have served as teachers: Wilhelm Keller, 1913-1918; Henry Luehring, 1918-1936; Julius Wantoch, 1936-1941; Wm. Kuether, 1941-1945; Edward Kionka, 1945-1946; Lyle Johnston, 1946-1947; Norma Just, 1947-1949; Erwin R. Walz, 1949 to the present; Frieda Strasen, 1929-1932; Louise Kelm, 1932-1934; Bertha Wilbrecht, 1934-1936; Agnes Strege, 1936-1939; Esther Hellerman, 1939-1942; Marjorie Scharf, 1942-1943; Chloe Fenske, 1943-1945; Alila Wiechmann, 1945-1947; Marcia Goehring, 1947-1949; Marie Kapnke, 1949-1950; Anne Schaller, 1950 to the present time.

In the year 1949 the congregation purchased a teacherage, on which it has made a number of improvements in the meantime. Also the equipment of the school has been improved in recent years. The members of Zion congregation saw reason to thank their Heavenly Father for the fifty years of service which their present school had given to them. Yet in faithful Christian stewardship they also considered its inadequacies and instructed its anniversary committee to serve as a standing committee which would give thought to major repairs on the present structure or to its replacement. The anniversary offering of about \$1,200 was designated for such future needs.

Zion congregation gave thanks to God for the faithful teaching servants whom He sent into their midst during the past fifty years, for the precious Word of Truth which through them He taught to their little ones. May He bless the efforts of Zion to prepare for the future.

WALTER P. SCHEITEL

DIAMOND JUBILEE

**Emanuel Church
Tawas City, Michigan**

"75 Years of Grace" was the theme of the anniversary celebration of Emanuel Church, Tawas City, Michigan, held August 3-10. Former pastors, J. J. Roekle, A. A. Kehrberg, W. C. Voss, and O. J. Eckert, and sons of the congregation, E. Kasischke and H. Buch, preached at the anniversary services, urging the members to give thanks for blessings received.

German immigrants, who had come to Tawas City and East Tawas to farm and work in the then flourishing lumbering industry, organized the congregation on August 5, 1877, under the leadership of Pastor Wm. Reuter of Bay City. Services were held in the homes of members once



a month. Lay readers conducted the services when a pastor could not come. Pastor John Haas served Emanuel from 1879 to 1882. The following have served as resident pastors: Wm. Asall, 1882-85; Karl Mueller, 1885-86; Wm. Asall, 1887-97; John Karrer, 1897-1900; Albert Emmel, 1901-1906; Carl C. Henning, 1907-1918; August Kehrberg, 1918-1928; Otto J. Eckert, 1928-1930; Walter C. Coss, 1930-1936; John J. Roekle, 1936-1951; Paul Heyn, since February, 1951.

In 1882 the church was built in Tawas City. The building was enlarged in 1919 and still serves the congregation. Many improvements

have been made through the years. For the anniversary the balcony was enlarged, modern lighting installed, a new floor laid and other improvements made. One member also donated Maas carillon chimes.

Since 1883 the congregation has maintained a school. The present two-story school building was erected in 1893. This was enlarged in 1940. At first the pastors taught school. For a time women teachers assisted them and later full-time men were called. Now the congregation maintains an amalgamated school system with Zion Church, each congregation supplying one teacher. The present staff includes Principal Wilbert Mueller and Miss C. Witte. 73 pupils are enrolled.

All services were held in the German language until 1918, when the English language was introduced. Congregational meetings were conducted in German until 1938. Now all meetings and services are conducted in English.

Four sons of former pastors and six others became pastors in the Joint Synod. They are George Luedtke (†), Henry Wojahn, Wm. Wojahn, George Kobs, Emil Kasischke, Herbert Buch, Carl J. Henning, Walter Henning, Willard Kehrberg, and Otto W. Eckert. Paul Hippauf and Werner Roekle became teachers.

The congregation now numbers 410 souls, 306 communicants, and 111 voting members.

May the Head of the Church continue to bless His flock, that it may become a blessing to others.

PAUL HEYN.

ORDINATION AND INSTALLATION

(Authorized by the Proper Officials)
Installed

Pastors

Hallstein, E. C., in Bethlehem Church, Raymond, South Dakota, by Wayne Ten Broek; in Peace Church, South Dakota, by A. L. Wood; Nineteenth Sunday after Trinity, October 19, 1952.

Toepel, Eldor, in St. John's Church, Cold Spring, Wisconsin, by R. Jungkuntz; Nineteenth Sunday after Trinity, October 19, 1952.

Geiger, Adalbert F. W., in St. James Church, Cambridge, Wisconsin, by H. Geiger; assisted by H. C. Meyer and George Meyer; Twenty-first Sunday after Trinity, November 2, 1952.

Rasch, Lyle H., in Zoar Ev. Lutheran Church in Detroit, Sunday, October 5, by Pastor Wilmer Valleskey.

REQUEST

A request. Our colored mission in Detroit. Zoar is solely in need of communion ware, especially a chalice. Any congregation in our circles that could help us out with a used set or chalice would be doing us a big favor.

The Northwestern Lutheran

MISSION FESTIVALS

CORRECTION

The collection at St. Peter's congregation, Haven, Wisconsin, was erroneously reported at \$200.45. The amount should read \$245.00.

Sixteenth Sunday after Trinity

St. Peter's Church, Appleton, Freedom Offering: \$555.82. Rev. E. J. Zehms, pastor.

Twelfth Sunday after Trinity

Zion Church, Morrison, Wisconsin. Offering: \$2,380.00. Dr. H. A. Koch, pastor.

Zion Church, Olivia, Minnesota. Offering: \$667.83. I. Lenz, pastor.

Thirteenth Sunday after Trinity

St. John's, Eagleton, Wisconsin. Offering: \$580.00. H. Schaller, pastor.

Fifteenth Sunday after Trinity

St. Peter's Church, Balaton, Minnesota. Offering: \$868.50. H. C. Sprenger, pastor.

Christ Church, West Salem, Wisconsin. Offering: \$998.68. Walter A. Paustian, pastor.

Bethany Church, Hustiford, Wisconsin. Offering: \$779.49. E. P. Pankow, pastor.

Sixteenth Sunday after Trinity

St. Paul's Church, Austin, Minnesota. Offering: \$545.65. L. W. Schierenbeck, pastor.

Lincoln Heights Church, Des Moines, Iowa. Offering: \$137.00. Hugo Fritze, pastor.

St. Paul's Church, Hillsboro, Wisconsin. Offering: \$538.20. E. A. Mahnke, pastor.

Viroqua Engl. Luth., Viroqua, Wisconsin. Offering: \$71.18. E. A. Mahnke, pastor.

First St. John's Church, Milroy, Minn. Offering: \$125.79. Geo. W. Scheitel, pastor.

St. Batholemew's Church, Kasson, Wis. Offering: \$204.55. M. W. Croll, pastor.

Seventeenth Sunday after Trinity

St. Luke's Church, Denver, Colorado. Offering: \$232.14. Victor Tiefel, pastor.

St. Paul's Church, Sodas, Michigan. Offering: \$1,662.58. Alfred F. Maas, pastor.

St. Matthew's Church, Danube, Minn. Offering: \$1,054.70. H. C. Schnitker, pastor.

Eighteenth Sunday after Trinity

Good Shepherd Church, Presserville, Montana. Offering: \$216.40. H. Wiedmann, pastor.

St. Paul's Church, New Ulm, Minnesota. Offering: \$2,510.10. W. J. Schmidt, pastor.

Rockwood Lutheran, Rockwood, Wis. Offering: \$183.00. Ed. Zell, pastor.

Nineteenth Sunday after Trinity

St. John's Church, Riga, Michigan. Offering: \$454.56. C. H. Schmelzer, pastor.

St. Paul's Church, Greenleaf, Wisconsin. Offering: \$279.18. M. W. Croll, pastor.

Zion Church, Rhineland, Wisconsin. Offering: \$4,100. Erwin Scharf, pastor.

Twentieth Sunday after Trinity

St. Paul's Church, Tacoma, Washington. Offering: \$275.00. W. Amacher, pastor.

Good Hope Mission, Omaha, Nebraska. Offering: \$61.50. Ph. Martin, pastor.

Twenty-second Sunday after Trinity

Good Shepherd Congregation, Omaha, Nebraska. Offering: \$84.34. Ph. Martin, pastor.

CHANGE OF ADDRESS

Brenner, C. P., Ross Apts. No. 5, Washington, Iowa.

Gieschen, Walter A., 1218 - 8th Street, Douglas, Arizona.

Tacke, Prof. E. W., 511 College Ave. Wauertown, Wis.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy has received the following gifts: St. Paul's, Mound City, S. Dakota: \$21.00; Eastern Conference, Dakota-Montana Dist.: \$20.25; First Lutheran, Gary: \$4.00; Mrs. H. Klemm and Mrs. B. Kreger, Clear Lake, each: \$2.00; School children, St. Mark's and Trinity Lutheran, Watertown, Wis.: \$300.00. Heartiest thanks to the donors.

R. A. FENSKE.

MEMORIAL WREATHS

Southeastern Wisconsin District

October, 1952

In Memory Of	Sent in By	Synod Budgetary	Special	Other Charities
Rev. Wm. Sauer, Milw. Pastoral Conference				
Rev. E. C. Schroeder, Sec'y.		\$ 10.00		\$ 2.00
Elmer Derge, Rev. Frederic Gilbert				14.50
Mrs. Barbara Steiner, Rev. Ad. von Rohr				31.00
Wilhelm Baumann, Rev. G. Bradtke			2.00	
Mrs. H. Engelbrecht, Rev. M. Liesener				14.00
Mrs. John Neuman, Rev. M. Liesener				10.00
Charles W. Goke, Rev. M. Liesener				5.00
Gordon Kanter, Rev. M. Liesener				5.00
Herbert Schmidt, Rev. R. Schoeneck				3.00
Mrs. Antoin' Loehner, Rev. G. E. Schmeling				7.00
H. Streubing, Rev. G. E. Schmeling				2.00
Otto Roembke, Rev. Herman Cares			5.00	
Mrs. Augusta Heidtke, Rev. H. P. Koehler				3.00
Mrs. F. W. Kluhsman, Rev. H. P. Koehler				12.00
Fred W. Maass, E. Ph. Dornfeld-J. C. Jeske				10.00
Ray Wagner, E. Ph. Dornfeld-J. C. Jeske				8.00
Mrs. Anna Wolfgram, E. Ph. Dornfeld-J. C. Jeske		23.00		8.00
L. Vater, E. Ph. Dornfeld-J. C. Jeske		20.00	72.50	50.00
A. Mierrow, E. Ph. Dornfeld-J. C. Jeske				3.00
Gust. Hoppe, E. Ph. Dornfeld-J. C. Jeske				3.00
Mrs. A. Braatz, E. Ph. Dornfeld-J. C. Jeske		10.00		
Alb. Bublitz, E. Ph. Dornfeld-J. C. Jeske			1.00	
Mrs. E. Glandorf, E. Ph. Dornfeld-J. C. Jeske				8.00
Mrs. Wm. Glandorf, E. Ph. Dornfeld-J. C. Jeske				3.00
O. Metzger, E. Ph. Dornfeld-J. C. Jeske				7.50
O. Metzger, E. Ph. Dornfeld-J. C. Jeske				5.00
Richard Kelly, E. Ph. Dornfeld-J. C. Jeske				5.00
Mrs. E. Feuerstein, Rev. A. Halboth			5.00	13.00
Mrs. R. Baumann, Rev. A. F. Halboth				
H. Boritzke, Rev. A. F. Halboth				21.00
Wm. Kasulke, Rev. Paul Pieper				5.00
Ed. Preusser Rev. Paul Pieper				3.00
H. Rehberg, Rev. J. E. DeGalley				10.00
		\$ 25.00	\$123.50	\$258.00

G. W. SAMPE, Dist. Cashier.

Madison Student Mission	2,619.55
Luth. Spiritual Welfare Commission	10,659.34
Winnebago Lutheran Academy	1,000.00
General Support	25,331.78
School Supervision	3,557.78

Total Budgetary Disbursements	\$588,829.33
Cash Balance October 31, 1952	\$ 34,220.95

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For October, 1952

For Missions

Memorial Wreath in memory of Mrs. Carl Riebe, given by Mr. Carl Riebe, Marshall, Minn.	\$ 100.00
N. N. Detroit	5.00
Luth. Sunday School, St. Matthew's Church, Town Lincoln, Wis.	7.00
Irving B. Kunz, St. Louis, Mo.	10.00
	\$ 122.00

Lutheran Spiritual Welfare Commission

Memorial Wreath in memory of Mrs. Steiner, given by Mrs. F. J. Bliefernicht	\$ 5.00
Michigan Dist. Convention sent by Prof. Schultz, Convention Chairman, Saginaw, Mich.	81.86
Mrs. Roland Steinhorst, Fox Lake, Wis.	1.00
Arlington Ave. Luth. Church, Toledo, Ohio	2.00
Mrs. J. W. Robisch	1.00
Mr. Carl Schoeni, Hubertus, Wis.	1.00
Aid Association for Lutherans, Kewaunee, Wis.	10.00
	\$ 101.86

TREASURER'S STATEMENT

July 1, 1952 to October 31, 1952

Receipts

Cash Balance July 1, 1952	\$110,643.86
Budgetary Collections	\$395,177.42
Revenues	108,588.90
Reimbursement of Budget from	
Gerdt's bequest	2,425.50
Luth. S. W. C. — Prayer Book	214.60
From 'Africa Still Calls' collections	6,000.00
Total Receipts	\$512,406.42
	\$623,050.28

DISBURSEMENTS

Budgetary Disbursements:	
General Administration	\$ 29,426.32
Theological Seminary	18,679.42
Northwestern College	53,802.10
Dr. Martin Luther College	65,195.47
Michigan Lutheran Seminary	66,867.01
Northwestern Luth. Academy	13,090.48
Mobridge Building Fund	80,000.00
Home for the Aged	10,567.12
Missions — General	
Administration	54.69
Indian Missions	38,409.36
Colored Missions	16,534.91
Home Missions	142,194.30
Refugee Mission	10,839.70

Home for the Aged

Rev. August Sarembe, Warrens, Wis.	\$ 20.00
	\$ 20.00

Refugee Missions

Peter Midolla, Wauwatosa, Wis.	\$ 10.00
	\$ 10.00

General Support

Memorial wreath in memory of Rev. Wm. Webber, given by Dodge-Washington Pastoral Conference	\$ 16.00
	\$ 16.00

Church Extension Fund

Memorial Wreath in memory of Rev. Wm. Sauer, given by N. N. Watertown, S. D.	\$ 5.00
Mrs. Lydia Sarembe, Warrens, Wis.	12.00
Memorial Wreath in memory of Rev. Wm. Sauer, given by Rev. and Mrs. A. W. Fuerstenau	5.00
Memorial Wreath in memory of Mr. Fred Walth, given by St. Jacobi Luth. Church, Mobridge, So. Dakota	30.00
	\$ 52.00

Wisconsin Synod Building Fund

Memorial Wreath in memory of William Jorgensen, given by Mr. and Mrs. Alden Lange	\$ 4.00
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C. J. NIEDFELDT, Treasurer

Oct 52
38-N
Mr. Henry Henning Jr.
Route 2 Box 329 A
33 Burlington Wisconsin

SUBSCRIPTION RATES

EFFECTIVE JANUARY 1, 1953

NORTHWESTERN LUTHERAN

Individual subscriptions	\$1.50
In Milwaukee	1.75
For blanket subscriptions.....	1.25
In bundle subscriptions	1.10

GEMEINDEBLATT

Individual subscriptions	\$1.25
In Milwaukee	1.50
For blanket subscriptions.....	1.10
In bundle subscriptions	1.00

JUNIOR NORTHWESTERN

Individual subscriptions	\$.65
In Milwaukee75
For blanket subscriptions.....	.50
In bundle subscriptions45

QUARTALSCHRIFT

	\$2.00
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A promotional program for a greater circulation of our periodicals in our Synod has been sent to the presidents of the eight districts. Efforts to increase our subscription lists will be made district-wise.

Congregations which have planned a promotional program and do not desire to wait for the district-wise effort are being offered free copies for their program if they desire them. The requests for these copies should be addressed to the Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin, well in advance of the drive.

Congregations or pastors desiring special copies for other than promotional purposes are able to secure these at a cost of five cents each for the NORTHWESTERN LUTHERAN and GEMEINDEBLATT, and four cents each for the JUNIOR NORTHWESTERN. Requests for such copies, **with accompanying remittance**, should also be addressed to the Northwestern Publishing House well in advance of the time that the periodical goes to press, otherwise delivery cannot be assured.

Suggestions and ideas are welcomed by the Committee on Publications.

HAROLD H. ECKERT, Chairman
1321 West Mitchell Street
Milwaukee 4, Wisconsin

IRWIN HABECK
HENRY JUST