


THE NORTHWESTERN

# LUTHERAN

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"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



# BRIEFS by the Editor

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Managing Editor  
The Northwestern Lutheran  
3616-32 West North Avenue  
Milwaukee 8, Wisconsin

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S. Kugler, pastor

"There is nothing new under the sun," Solomon said. But there seems to be something new under the Wisconsin Synod sun. Hymn festivals are something new, at least to our knowledge. Several of these hymn festivals have been held. Pastor Kurt Eggert, of Gethsemane Congregation, Milwaukee, has had a leading role in them. We have, therefore, asked him to tell you what has been done so far, what the aim is in such festivals, and what is being planned for the future. You will find his contribution in this issue.

The Rev. Richard W. Mueller, Jr., with his wife and two children, sailed for Africa on March 23. The departure was delayed for a week in New York, because the children came down with chicken pox. On their way to Rhodesia they will stop over in Nigeria. This will be in the nature of an orientation visit for Pastor Mueller.

In Rhodesia Pastor Mueller will replace Missionary J. H. Kohl. He will work in Lusaka and Matero. This will free Missionary Richard Essmann for the work of supervising the system of mission schools.

Missionary Mueller had been commissioned for the work in a service at Crivitz, Wis., on Jan. 6, 1957. Pastor Arthur Wacker, of the Executive Committee for the Rhodesia Mission, preached the sermon, while the missionary's father, the Rev. Richard Mueller, Sr., performed the commissioning rite.

No doubt you have read about the latest development in the controversy over the action of WGN-TV in canceling the showing of "Martin Luther." The papers have reported that another Chicago channel, WBKB-TV, will televise the film on April 23. As a result, the Action Committee for Freedom of Religious Expression has withdrawn its request for a hearing by the Federal Communications Commission in connection with WGN-TV's application for

a license to operate a new and more powerful transmitter. The committee said: "The immediate goal of the Action Committee, which was to make this important film available to the people of Chicago, therefore, will have been achieved."

The 1956 General Assembly (Convention) of the Presbyterian Church, U. S. (Southern), has approved a proposal to ordain women as ruling elders and deacons by a bare majority. But the action of the delegates had to be approved by a majority of the presbyteries (districts). Here, however, the proposal was rejected, again by a bare majority. We hope that the motive of the majority was that indicated in I Tim. 2:12: "But I suffer not a woman to teach, nor to usurp authority over the man," and I Cor. 14:34: "Let your women keep silence in the churches."

Pastor Paul Heyn will leave Tucson, Ariz., shortly after Easter to become our third man working in the Los Angeles area. The two pastors whom he will join in the work there are Frederick Knoll and Armin Keibel.

Are the Communists becoming more kindly disposed toward religion? On the one hand, we have a report that Russia may admit Christian missionaries. Two Churches of Christ clergymen reported that Ambassador Georgi Zaroubin had told them he knew of no reason why they could not receive visas to go to Russia as missionaries. On the other hand, church authorities in East Germany assert that the Red rulers have not kept their promise made a year ago to relax pressure on the churches, and they cite evidences of anti-religious action and obstruction. To expect anything more than a temporary easing of opposition here and there would be to expect Communism to renounce its basic view of things.

# Editorials

**Good Friday and Easter Assurance** As we approach Holy Week, our thoughts are more than ever fixed upon the cross of Calvary and the empty tomb. We wonder whether we can stake our souls on the messages which they proclaim. St. Peter in the first chapter of his First Epistle, verses 18 and 19, writes: "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot," and in verse 21 he adds: "God . . . raised him up from the dead, and gave him glory; that your faith and hope might be in God."

The assurance of full reconciliation with God, what a precious thing that is! Men are always hoping and longing for it. Some try to gain it by silver and gold. It is said that money talks. Some make generous donations to churches and charities and include them in their wills in the hope that that will make them right with God and atone for their wrongdoings. Hermits deny themselves the comforts which money can buy and live a life of self-denial in the desert, while others take the vow of poverty and bury themselves behind the cold walls of a monastery in the hope of laying up a credit balance in heaven. But these and other things that men can do constitute a vain endeavor.

Our only hope lies in what God has done for us in sacrificing His own Son for the sins of the world on Calvary's cross. That is the only thing that can make us right with God because it begets the full and free forgiveness of our sins for Jesus' sake. That is not man's but God's doing. It is the heart of the plan of salvation which God worked out already in eternity, which He carried out in time and which was declared to be a completed project when Jesus cried out from the cross: "It is finished."

But it did not end with that. God backed up this declaration in an unmistakable way when He "raised him from the dead, and gave him glory." That was God's public endorsement that "redemption is purchased, salvation is free." That He did, that our hope might no longer be placed in our own hopeless endeavors but that, as Peter writes, "your faith and hope might be in God." That gives us a solid faith and hope.

I. P. F.

**Postponement of Religious Training** An argument which we frequently run up against is that children should not be influenced in a religious way until they are old enough to choose and decide for themselves. Parents who argue like that have no real religious convictions of their own. If they were thoroughly convinced of the truth of their own religion, they would not talk and act like that.

Christian parents have no choice but to teach their children the Word of God. Scripture leaves them no latitude in that respect. It says: "Bring up your children in the nurture and admonition of the Lord." Solomon writes: "Train up a child in the way he should go; and when he is old, he will not depart from it." Evidently he was not yet acquainted with the theory of permissive education so popular in our day. Moses,

by God's command, instructed the parents in Israel continually to impress upon their children the holy laws of God. He instructed the parents to talk to their children about them when they sat down and when they walked by the way, to write them upon the walls and to keep them ever before their eyes. There was to be no postponement of the matter until the children were old enough to judge for themselves.

How foolish such a policy of postponement would be is illustrated by an excerpt from the writings of W. R. Niblett. He says: "In a well-known passage in his Table Talk, Coleridge recounts that his friend Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to the years of discretion, and be able to choose for itself. 'I showed him my garden and told him it was a botanical garden.' 'How so?' said he, 'it is covered with weeds.' 'Oh,' I replied, 'that is only because it has not yet come of its age of discretion and choice. The weeds you see have taken the liberty to grow, and I thought it unfair of me to prejudice the soil towards roses and strawberries.'"

If you do not sow the seed of God's Word in your child's heart, the devil will sow the weeds of lies and errors, for which it is fertile ground because that is its natural and native condition. "For the imagination of man's heart is evil from his youth." Are you going to let the devil's weeds grow unmolested, or will you strive to grub them out and strive to replace them with the holy plants of God?

I. P. F.

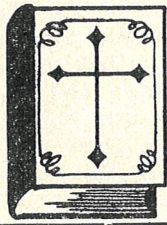
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**The Great Certainty Afforded by the Resurrection** Through it the seal of divine certainty was placed on the whole Bible . . . , even though so many a thing in the Bible may appear inconceivable. Now everything is certain. You see that centuries upon centuries could not prevent its fulfillment. Finally everything else will come about as it is written. Christ has the power to make His Word come true. He has demonstrated it through His resurrection, for He said: "I have power to leave it (my life) and to take it again." Oh, how precious the holy Bible should, therefore, be to you, since to seal it One has returned from the dead! . . .

But the resurrection of Christ also gives assurance to our faith in the divinity of Christ. Consider, beloved Christians, that at the point where all the power of men is at an end, at the point where the rich as well as the poor decay into dust and corruption, at the point where a limit is set for all the cunning of men and death binds the strongest along with the weak in unbreakable fetters of impotence, in the grave — there Christ alone demonstrates glorious, divine power. There, too, He is strong enough to think of His pledged Word and to keep it. He rises from the dead by His own power and proves that He has eternal life in Himself. . . . So we can without hesitation fall down before Jesus Christ and address to Him the prayer of faith: "My Lord and my God."

— Dr. C. F. W. Walther, *Festklänge*.

(Translated from the German by the Editor.)



# Studies in God's Word

## Thanks Be To God For The Easter Victory

I Cor. 15: 54-57

**I**N lofty words, drawn in part from the Old Testament, St. Paul expresses his own jubilant thankfulness for the great Easter victory and at the same time bids us all join him, saying: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

*Death Reigns* What greater victory could there be than victory over death? The whole world longs to be freed from the rule of death. Even those who choose to give thought only to this life cannot ignore the stark reality of death. They realize that all the things that they strive for and cling to, all the things on which they build their hopes and dreams come to an end with death. They know that every breath that they take decreases the sum-total which death will grant them. Nor is there an escape from death through the inventive genius of men. Under God's blessing, medical skill and research may prolong human life and somewhat ease the burden of physical pain, but it cannot put anyone beyond the final summons of death.

*Through The Sting Of Sin* The grim dominion of death is felt all the more keenly as man faces the real import and meaning of death. Death has a poisonous sting at its command whereby it wields its power over all men. St. Paul points to it when he says, "The sting of death is sin." What is meant he clearly explains in other passages of his inspired epistles. In Romans he reminds us that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Instead of becoming like God when they gave way to sin, our first parents lost Paradise here on earth, lost the image of God in which they were

created, lost their blessed fellowship with God. Through sin they became subject to death, spiritual, temporal, and eternal death. Death, which already reigns over all men in consequence of this first transgression, is also the wages of their own sins. For the Apostle writes likewise in Romans, "The wages of sin is death." And "there is not a just man upon earth that doeth good and sinneth not."

*Drawing Strength From The Law* What is it that gives sin such power to make man subject to death? This, too, the Apostle points out to us, saying, "The strength of sin is the law." Sin is such a cursed thing, delivering man to death, to spiritual, temporal, and eternal death, because it is the transgression of the Law, of God's Law, of His holy and righteous will. It is God who in the majesty of His spotless holiness and righteousness says: "The soul that sinneth, it shall die." "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." To become free of death by ourselves, we would have to keep the Law of God, keep it, not partially, not as well as we can, but perfectly, every moment, and in its full demand of a perfect love, in all of our deeds, words, thoughts, and desires. To escape death of ourselves we would have to furnish evidence of a spotless purity in our nature as well as in our lives at the bar of God's holy Law. No man is able to do this. That is why death reigns through the sting of sin, which draws its strength from the Law.

*Christ Conquered Death* Yet a victory over death has been won for us. That is the glorious Easter message. The Apostle bids us to embrace it with thankful hearts. It is God's gift. That is why St. Paul exclaims: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Through our Lord Jesus

Christ we triumph over death and over all that it implies as a curse. He is the divine Agent of our victory, our heroic Deliverer. Christ, who as true God and sinless man was able to do so, met and conquered death for us. By atoning for all sin He robbed death of its poisonous sting. He deprived sin of its strength to be such a deadly sting in that He fulfilled every demand of God's holy Law for us and bore the full curse in our stead which the Law pronounces upon all sin.

To win this victory He fought a bitter battle. It led Him through the agony of Gethsemane, through condemnation, stripes, scourging, mockery, to the shame and pain of Calvary's cross, through God-forsakenness, and finally into death. Yet all this He bore willingly, by a free decision of His saving love. We observe Lent and Holy Week in the Church that we may be fully reminded of the great price at which Christ won our victory and thus be led to embrace it with truly thankful hearts.

After the battle, however, came Easter morning and the angel's message from the empty tomb in Joseph's garden: The Lord is risen, He is risen indeed; Jesus lives. What does this mean? It means that God has acknowledged and accepted the willing sacrifice of His dear Son, that the demands and threats of His Law are satisfied, that our sins are forgiven, and that death has thus lost its power over us. This victory God now extends and imparts to us through the Gospel, moving our hearts to accept it in faith, to rejoice over it, to find comfort in it, to thank and praise God for it with our lips and in our lives.

*Death Is Swallowed Up In Victory* You may probably ask: Will not also we who cling to Christ's victory in joyful faith still die? Jesus Himself gives us the answer: "Whosoever liveth and believeth in me shall never die." "Verily, verily, I say

unto you, If a man keep my saying, he shall never see death." That is also Paul's answer when he tells us that death is swallowed up in victory. Those who believe in Christ as their Savior will never taste death in its real sense and significance as a curse of sin. Faith in Christ is the very annulment of spiritual death; it is spiritual life. Being God's children through faith, we are delivered from eternal death, and eternal life in heaven is held in store for us.

Physical, temporal death in its outward form, involving the termination of our earthly life and a separation of our body and soul, still remains for the Christian. But it, too, will

not come to us as the curse that it would be without Christ's victory; it does not bring us into God's presence for eternal condemnation. Also temporal death is swallowed up in Christ's victory, the victory that is ours by faith. It has actually become a part of that victory and must now serve it. A new function and purpose has been assigned to it. As we pass through temporal death, we are cleansed of our Old Adam that we may enjoy the bliss and glory of God's heavenly fellowship. Our bodies will be committed to the grave and sink into dust and decay, yet for a blessed purpose. For as St. Paul asserts: "Flesh and blood cannot

inherit the kingdom of God. . . . This corruptible must put on incorruption, and this mortal must put on immortality." Just that, however, lies in store for all believers by virtue of Christ's victory and will come to pass when on the last day the Lord shall raise up our bodies in glory. Then we will fully experience the meaning of Paul's words: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Anticipating that bliss in faith, we want to say even now with hearts full of Easter joy: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." C. J. L.

## From A Wider Field

Dear Editor:

WE are at the mercy of a calendar that shuffles the date of Easter around to suit the moon, but gives the groundhog a hard and fast appointment for February 2, rain or shine. Why that should be, I don't know. Last year the discarded Christmas tree was still perched on a snowbank in the backyard when Easter Day came upon us out of a wintry sky; this year the dandelions will probably be blooming.

Such an arbitrary arrangement affects us more than some people realize. It means, for instance, that as I write to you in this last week of March, Palm Sunday is on my mind rather than Easter, even though it will be the middle of April before you get to reading this letter out loud. It means also that in congregations where Palm Sunday is still the traditional Day of Confirmation, the catechumens in one year may enjoy as much as four weeks more of instruction than a similar class in some other year when the moon decided to get up a little earlier.

Confirmation Day is a significant time of reflection for every pastor who takes seriously his assignment of declaring to the children entrusted to him all the counsel of God. No matter what he tries afterward, the period of time during which he had the early teen-agers under his direct influence in a course of catechetical instruction was the golden age of

his opportunity to bestow upon their tender faith the knowledge of Christian doctrine and to mark for them the path of sanctified Christian living. It is a period all too short, at best; and confirmation brings it to a conclusion all too final in most cases.

I have come to regard the arrival of Confirmation Sunday with a twinge of melancholy. Not because the seed of the Word has failed to grow. The harvest stands laden with the promise of blessed fruits, and it is a joy to hear the faith confessed with the conviction of knowledge and trust. But more than ever, it seems to me, a confirmation class in our day leaves the altar to become engulfed in a stream of modern life so turbulent, so pagan, so corrupting that the pastor's efforts come to seem very feeble and insufficient. No longer is our newly confirmed youth promptly remanded to the quiet, insulated care of the Christian home for another three or four years during which the plant of faith is nurtured in a sheltered place. It is transferred abruptly from the hot-bed into the extreme moral temperature of the world. "Immoral" is perhaps the word I should have used.

The Child Study Association of America was recently told by Dr. Rioch of the White Institute of Psychiatry that "the long established pattern of family life in which father was the boss has largely disappeared." That is putting it mildly.

Fact is that family life as a cultural and spiritual sanctuary for teen-agers is becoming almost as scarce as the Ford with the brass radiator and lantern headlights is on the road. Forces that are truly hostile, not only to Christian spiritual values but to the divine order of the home, are dominating the social structure. By their interference with the natural activities of home life and by their Christless philosophy they have created a youth problem which they now seek to remedy by pushing parents farther into the background and absorbing the young people almost entirely into the system of the State and modern society which dispenses education after its own image, sets moral standards, overpowers common sense with psychiatry, and distorts truth with scientific clap-trap.

So, of course, we have what a Roman priest has called a "teen-age rebellion." The Rev. Dennis Geany of Rockford, Ill., told the 25th annual National Catholic Family Life convention that "youngsters begin to lose their confidence in parental authority during the first year of high school. During their sophomore and junior years they 'question the position of authority of parents,' he said, and by the time the senior year rolls around 'these young people we view as lovable mixed-up kids will have their way after all we do for them.'"

The same Catholic group heard Monsignor Deblanc of Washington

warn of a teen-age "cult of pleasure." And it was the same Monsignor who really put the finger on the basic trouble by pointing out that Christian home life breaks down as children "are born in hospitals, educated in colleges, court in automobiles, live in apartments, eat in cafeterias, play golf in the forenoon and bridge in the afternoon, and go to movies at night."

This situation is as deadly as a nest of rattlesnakes for our newly-confirmed youth. They hardly make an exit from the church door before they are diverted from their home and church environment into a wider association where more often than not the very truths upon which they have been taught to establish their lives are denied and ridiculed.

Confirmation Day ought to be Parents' Day also. As our youth dedicates itself to the Lord, fathers and

mothers should breathe their own solemn vow to make their home a place in which they shall often gather with their children, so that they can build up a resistance to the world and prepare to meet its perverse ways with faith victorious.

But after we have done all that we can and have repented for all we have failed to do, our children will still walk in the strength of that which Dr. Gaebelein has well summed up in the following words:

"After all, Christian education is more than a human enterprise. Like every other work for God, if done in faith and in obedience to the principles set down in Scripture, the approval of heaven will rest upon it. Whether that approval is always apparent and results come quickly is irrelevant. What if the realization of the goal is delayed? After the parable of the vine and the branches,

our Lord said to the Eleven: 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.' Not always do Christian teachers see immediate results, and it is not necessary that they should. It is enough that the Lord promised that there will be fruit and that it will remain. Christian education is nothing unless rooted and grounded in the Word of God. And God Himself has said of that Word: 'It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'" (Frank Gaebelein, *Christian Education in a Democracy*, page 279.)

In witness whereof, God did set His seal upon the empty tomb. May you visit it with jubilation on this Easter Day.

Cordially Yours,

E. S.

## ETERNITY

### Heaven

(Conclusion)

THE joys of heaven, which we have been studying now for some time, which are so rich that we can never hope to appreciate them properly in this life, will last forever and ever without interruption. Here on earth all things come to an end sooner or later. Especially when we enjoy some pleasant experience, the end usually comes much too soon to suit us. No matter how much we would like to continue in some joy just for a little longer, it simply breaks off. In heaven, however, there will be no fear that suddenly the whole celebration might come to an end. The joys will continue forever and ever.

When Jesus at the last judgment will invite His believers to come unto Him in heaven, then they will enter into "life eternal" (Matt. 25: 46). We shall be "caught up . . . in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:17). The mansions into which we shall then be received are "everlasting habitations" (Luke 16:9). "For our light

affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). Jesus spoke about "everlasting habitations"; St. Paul calls it "a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). The Epistle to the Hebrews calls Jesus "the author of eternal salvation unto all them that obey him" (Heb. 5:9). Yes, all they that believe in Jesus Christ have the "promise of eternal inheritance" (Heb. 9:15).

The thought that some pleasant experience will have an end, always puts a damper on the joy. It will greatly heighten our joy in heaven to know that our salvation will never come to an end.

Neither will the heavenly joys ever be interrupted. Here on earth clouds and sunshine, joy and pain, keep constantly changing. No joy is ever steady. Especially do we here at all times stand in the shadow of death. In heaven there will be no more death. Those who shall attain to the resurrection of life will be like the angels, and they cannot die

anymore (Luke 20:36). Particularly: "He that overcometh shall not be hurt of the second death" (Rev. 2: 11). The joys of the saints go on without interruption: "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8). Their inheritance "fadeth not away" (I Pet. 1:4). The promise of Jesus will be carried out to the letter: "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22).

How can that be? Here on earth we cannot even imagine such conditions. Here our life is in a constant flux. Changes, and more changes seem to be the very heart of our existence. It is not deemed good when things become "static." We have heard already that after this life there will follow a new heaven and a new earth. "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17). Some one might object, What of it? The heaven and the earth may be

new; yet how do I know that conditions will be different from what they are now? They will be different, as St. Peter explains. "We, according to his promise, look for new heavens and a new earth, *wherein dwelleth righteousness*" (II Pet. 3:13). That makes the difference. The new world will be filled with righteousness. There will be no trace of sin. John in his revelations saw this new world, this heavenly "Jerusalem," coming down from God "prepared as a *bride adorned* for her husband" (Rev. 21:2).

**How Do We Secure This Eternal Bliss?**

The only question which now remains—it is a momentous question—is this: How do I get to heaven? What must I do to secure this happiness for myself?

The answer is given us by Jesus Himself: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). There is

nothing left for us to do. The work is finished. Jesus has done it all. By His sacrifice of Himself on the cross, by His suffering and death, He has closed the gates of hell for us; we shall never perish. And He has won and secured eternal life for us in heaven. It is ours. It is kept safe for us, till we shall be called to enter our inheritance. It is offered to us as a free gift of the grace of God. Just take God at His Word. Believe and enjoy the hope which it holds out. Rejoice with Paul: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

It would be a grave mistake if we tried to do something ourselves to secure the blessings of heaven. Such an attempt would heap shame on our Savior, as if His work were not sufficient. And by thinking that we ourselves could do something for which we could demand a reward we would place ourselves under the curse which St. Paul records in Gal. 3:10: "As many as are of the works of the law are under the curse: for

it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Let us rejoice that God has appointed us to His glorious inheritance. Let us conduct ourselves in this world in such a way as may be expected of rich heirs. And let us diligently do good works to the glory and honor of our heavenly Father, thanking Him for His wonderful gift.

Since our faith is still weak, let us carefully nourish it by meditating the promises of our Lord. That is the purpose for which God is keeping us in this world, that we ourselves constantly grow in faith and that we invite others to join us, so that they also attain the inheritance.

We conclude our studies on eternity with the prayer which the sainted Dr. Hoenecke placed at the close of his presentation of this doctrine: "May Christ Jesus, the Author of our faith, lead us to the happiness of eternal life, blessed for ever and ever. Amen."

J. P. M.



"Lo, I am with you always, even unto the end of the world."

MATTHEW 28 20

**FIFTY YEARS OF DIFFICULT BUT REWARDING MISSION WORK IN ARIZONA  
GLOBE — SAFFORD — MORENCI**

**The Field**

MEASURED by miles, the Gila Valley Conference of the Arizona-California District is large. It covers an area roughly the size of all Wisconsin south of a line through Fond du Lac. Measured, however, by communicant members of our Synod, it is small. Exclusive of our Apache missions at San Carlos, Peridot, and Bylas, there are only three mission congregations to serve the remainder of this extensive territory. Only one other Lutheran synod is doing any work in all this area, and they have just one small mission.

**The People**

In spite of the great area involved, however, at least 80% of the people live within a few minutes driving time of one of our three missions. These people, numbering perhaps 50,000, are divided into four groups as far as religious background is concerned: Apache, Mormon, Catholic (most of the Spanish-speaking people), and all others — Protestants. These groups are fairly evenly divided as far as numbers are concerned, but the Mormons dominate the valley around Safford, the Spanish-speaking peoples the mining

cities, the Apaches have their own areas, and all others the trade centers. It is from this last group that our three missions here presented draw most of their prospects and members; however, there are at least twenty Apache families being served by these three missions — some Spanish-speaking children attend these Sunday schools, some with Mormon background attend our worship services.

**Servant of the Word**

One pastor, resident in Globe, serves all three missions with preaching services every Sunday.

He stays over to work in Morenci on Monday, and in Safford on Tuesday, returning to Globe Tuesday night. At one time there have been as many as 27 children and adults enrolled in adult and confirmation classes in the three areas in eight separate classes. The Lord has graciously given the missionary work to do in His glorious kingdom.

#### Globe

Our mission work in this area, in fact in all the world outside of Wisconsin and neighboring states, started in the closing years of the last century when the Synod sent two men to work among the Apache Indians along the Gila River, thirty miles east of Globe. Right after the turn of the century, Pastor Gustav Harders came to Globe to start his own little mission, at first without Synod support. This was in 1907. He bought a house on North Devereaux. On one side he pieced together a chapel; on the other side, a small school. When the congregation organized in 1909, it chose the rather imposing name of The New Jerusalem Evangelical Lutheran Apache Indian Congregation at Globe, Ariz. This no doubt took longer to say than it did to call the roll of the charter members.

The present St. Peter's Mission in Globe is an offspring of Pastor Harders' mission and the mission for "white" Lutherans which the Synod later started in the Globe-Miami area; for these eventually became one. Their sole offspring still shows its mixed parentage. On some Sundays there are almost as many

Apaches in church as "whites," and Pastor Harders' original "homestead" is the site of the present mission — though slightly enlarged.

#### Those Who Have Served During the Years

A roster of those who have served at this mission in one capacity or another may be of interest to you. Pastors: Gustav Harders, Alfred Uppleger, Henry Rosin, H. C. Nitz, E. A. Sitz, Roy B. Gose, M. A. Zimmermann, A. A. Arndt, Marvin Volkmann, Norman Berg, Marcus Baumann, and H. E. Hartzell have all served the

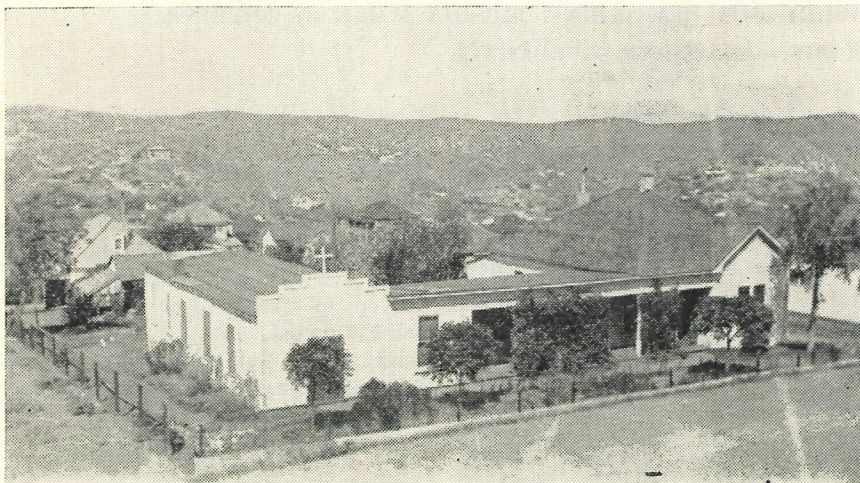


**St. Peter's Ev. Lutheran Church and  
New Sunday School Wing Just  
Nearing Completion**

**Globe, Arizona — Pinal Mountains  
in Background**

mission. The teachers were: Miss Irmgard Harders (Mrs. George Abel), Miss Clara Hinderer (Mrs. Clara Baur), Mr. Herman Gurgel, Miss Hilde Harders (Mrs. Gust Fischer). Some of the pastors also taught in the school.

By 1941 both the old chapel and the school which Pastor Harders had



**New Jerusalem Ev. Lutheran Mission  
Globe, Arizona — August, 1929**

## The Northwestern Lutheran

built were gone and services were held in a rented church building. For a time the congregation was practically non-existent before Pastor Volkmann came in 1941. In 1950 the present chapel was dedicated during the pastorate of Norman Berg. In the spring of 1954 the old parsonage which had served since the very beginning was sold and moved to an adjoining lot, where it may still be seen. That fall a new parsonage was dedicated, having been built with a grant from the Parsonage-Teacherage Fund. At present the congregation, which numbers 48 communicants, is bringing to completion a new Sunday school wing, 20 feet by 50 feet. This was made possible by a loan of \$2,500 from the C. E. F. and by the gifts of the members. The total labor cost will be about \$300.00, all the rest of the labor being performed by the members and the pastor. This new addition will be dedicated this spring to the service of our heavenly Father, who so wonderfully blessed this little mission in its 50th anniversary year.



**New Parsonage at Globe — Exact  
Site of Pastor Harder's Original  
Home. Dedicated 1954**

#### Safford

Some 80 miles southeast of Globe lies the Mormon town of Safford, and in it our Grace Ev. Lutheran Church. Geographically, the two towns are strikingly different—one is a bustling, hilly, copper-mining town; the other is flat, green, and pastoral. In another way they have one thing in common with every place in the world—many of their people do not know the Lord Jesus as their Savior.

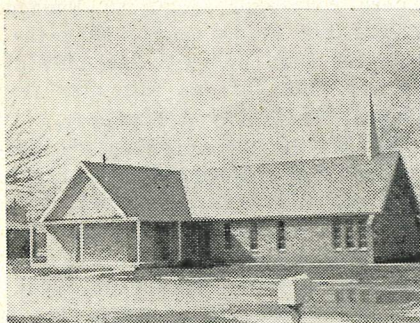
The first Lutheran services held in Safford were those which the Rev. F. E. Stern, then missionary-at-large in Arizona, conducted in the Dettmann home in 1938. Later, Pastor E.



H. Sprengeler, then missionary at the Bylas Apache Mission, made the trip to Safford every other Sunday evening for services. In 1942 the Rev. G. P. Eckert came to serve both Safford and Morenci. Subsequent pastors have been: A. A. Guenther, Francis Machina, and presently, H. E. Hartzell.

**Dedication April 7**

Grace Mission in Safford, though numbering but 20 communicants, has recently completed a new house of worship. The building is of pink cinder block. The interior is finished a soft grey, while the exterior trim is white. The roof is covered with light gray shingles. A slender white spire rises from the ridge of the roof. The cross is 40 feet above the ground. The chapel consists of two units 20 feet by 40 feet, arranged in an "L" shape. One unit is nave, sanctuary, vestry and sacristy. The other unit contains Sunday school space, restrooms, a small kitchen, and provides overflow seating for the nave. The nave will seat about 80 in the pews, overflow seating will bring the total to at least 140. The church is ideally situated within sight of highways U.S. 70 and 666 on two large corner lots, just a block from these highways, and in a new residential area. The dedication was held on the 7th of April.



**Grace Ev. Lutheran Church —  
Safford, Arizona  
Dedicated April 7, 1957**

**\$400.00 per Communicant**

Many outside of our church in Safford have been amazed that so few members have been able to accomplish so much. Besides a \$5,000 loan from the C. E. F., the members of Grace have contributed, in addition to many hours of labor, nearly \$8,000.00 for the building of this new chapel. This includes the pews, organ, carpeting, chairs, and other nec-

essary furnishings. In money alone the average contribution was \$400.00 for each communicant, all given without high pressure promotion schemes, given so that they might have a house in which to worship their Savior.

**Morenci**

The third mission in our field, Trinity Lutheran of Morenci, had its beginning in the fall of 1941 when seven adults and two children met in a "borrowed" church in Clifton, Ariz. The Rev. E. H. Sprengeler of Bylas conducted the services. At that time, people had begun to move into the area as a result of greatly increased activity at the Morenci open-pit mine, which at present is one of the largest open-pit copper mines in the world.

**A Mission with Every Obstacle**

Following Pastor Sprengeler, the Rev. G. Eckert served the congregation, and for a time lived in Morenci. The congregation then widened its circle of friends. There were, however, many handicaps. They worshiped in the Legion Hall, in schoolrooms, in civic clubrooms, in company owned recreation halls, in pri-



**Trinity Lutheran Sunday School  
Stargo Recreation Hall  
Morenci, Arizona**

vate homes, and in about every place in general and none in particular. Still, a nucleus of three or four families refused to give up and do as so many others did — drift into

the more populous and popular churches in the area. It is a tribute to the love these people had for the Gospel of their Savior that, in spite of having no church home of their own and services once or twice a month, with longer or shorter vacancies and odd church hours, Trinity Lutheran has endured for 16 years.

**They Still Need Your Helping Hand**

At the present time, attendance at divine worship is about 20 each Sunday evening at 5:00. Five children are in the confirmation class. Eight to ten adults are at Bible discussion class on Monday evenings. A building fund has been started and is growing nicely. A Sunday school run by the ladies of the congregation has continued to function every Sunday, even in the absence of the pastor. The faithful few at Morenci know how to carry on alone and against disappointment. But they are a small mission and they still need the helping hand you are reaching out to them through your support of our Synod's mission program.

**Ye Have Done It Unto Me!**

Do you who support the mission endeavors of our Wisconsin Synod know how much you have shared in the ministry of the Word in eastern Arizona's vast Gila Valley? Not even counting the work among the Apaches on the San Carlos Reservation, you have shared the burden of an accumulation of 85 years of preaching at Globe-Safford-Morenci and have paid a great part of the living expenses of the 20 pastors and teachers who have labored to bring the Gospel to the people in these remote and widely separated towns. Christ alone knows the worth of what each of us has done. To Christ alone, who was delivered for our offences and raised again for our justification, be all the glory!

*As told by our missionary in the Gila Valley, Pastor H. E. Hartzell.*

**In the Footsteps of St. Paul**

**The Mob In Uproar**

**T**HE Book of Acts reveals to us one of the first labor movements, and not a praiseworthy one at that. Luke pictures to us the meeting of

the ancient guild of the silversmiths in Ephesus. The technique of management may have changed in modern times, but human nature does

not change. We find the silversmiths being led on by the insinuations of the demagogical leader Demetrius. Shrewdly had he covered up the endangered trade and the love of money with a religious cloak. The response was soon forthcoming. Suddenly one member cried: "Great is Artemis of the Ephesians," and soon others took up the shouting. The Greek original gives us the Greek name of the goddess; the Authorized Version uses her Latin name Diana.

In a mad frenzy the mob rushed into the streets in search of its desired victim, Paul. They expected to find him in the Jewish ghetto, most probably in the home of Aquila and Priscilla, with whom he was lodging and engaged in the making of tents. They failed to find their prey there. Whether Paul was on duty elsewhere at the time or whether Aquila and Priscilla, sensing the grave danger, had brought their beloved Apostle into safety, we are not told. The latter reason is the more plausible one. Paul apparently alludes to this, when he writes to the Romans (16:3, 4): "Greet Priscilla and Aquila my helpers in Christ Jesus; who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." They had evidently risked death to shield Paul and save him from death.

Aquila and Priscilla evidently left Ephesus soon after Paul had departed from the city and had returned to Rome. During the reign of Emperor Claudius they had been expelled from that city with other Jews (Acts 18:2). After their expulsion they had come to Corinth. There Paul lodged with them and they were converted by him. It is significant that Paul always mentions Priscilla first, and then Aquila (II Tim. 4:19; Acts 18:18, 26). In the latter passage the Greek original also mentions Priscilla first, while the Authorized Version mentions Aquila first. Most exegetes agree that Paul would thus want to emphasize the superiority and greater ability of Priscilla. In both of them he sees valuable and faithful co-workers in Christ.

In the Jewish quarters the mob failed to find their intended victim, Paul, but they seized Gaius and Aristarchus, whom they dragged into the theater. According to reliable calculations, this theater was able to

seat about 30,000 spectators. Here in Ephesus, as formerly in Thessalonica, Paul had escaped the fury of a maddened mob. In Thessalonica, Paul had been lodging in the home of Jason, plying his trade there at the same time. Jason was seized and Paul was able to escape to Berea. In both places the Lord held His protecting hand over His faithful servant. In Lystra he had once been seized and stoned. Apparently dead, he was restored to life.

Luke informs us that some of the Asiarchs had sent warnings to Paul not to risk entering the theater in order to come to the defense of his faithful co-workers. It would have endangered his own life. What could have induced the Asiarchs to send this friendly warning to Paul? We cannot say. Some are inclined to think that a number of Asiarchs were more friendly disposed toward Paul and his message when they observed that he did not antagonize the worshipers of Artemis. Others rather opine that the Asiarchs were fearful of possible violence on the part of the unpredictable mob, which might imperil the peace and the liberties of the city granted to the Ephesians by the Roman authorities. The latter reason has much in its favor. The Asiarchs could find no fault with Paul. His preaching proved to be no menace to the worship of Artemis on the part of the populace. Here, too, the Lord of the Church made use of influential men to protect His Church and His children. "All things work together for good to them that love God."

Gaius and Aristarchus had been dragged into the arena of the vast theater, but the mob soon discovered that they were but scapegoats, while their real victim had escaped their vengeance. There was no telling to what extremes of violence the mob might resort. Luke offers us a fine definition of mob psychology and mass suggestion when he writes (19:32): "Some therefore cried one thing, and some another: for the assembly was confused; and the more part (most of them) knew not wherefore they were come together."

Soon the Jews began to sense danger for their own people. They might be blamed for the doings of Paul and his associates. To avert this, they quickly thrust Alexander, a prominent Jew, forward into the arena to come to their defense and

to inform the mob that they had nothing in common with Paul and could not be held responsible for him. They miscalculated, for the mob simply would not let Alexander speak when they noticed that he was a Jew. His apparent Jewish features had betrayed him. Pandemonium broke loose, and for two full hours the shouting of: "Great is Artemis of the Ephesians" would not cease. Alexander was drowned out completely.

It has been conjectured that this Alexander is identical with the coppersmith mentioned by Paul in his Second Epistle to Timothy (4:14): "Alexander the coppersmith did me much evil: the Lord reward him according to his work." This is rather unlikely. In Acts, Alexander figures as a prominent Jew who was to come to the defense of the Jews. Demetrius was the head of the silversmiths. Why was not he sent forward, if Alexander merely was the head of another guild of smiths? Paul wrote his Second Epistle to Timothy from his prison cell in Rome. Timothy was supervising the churches in Asia at the time. It is rather probable that Alexander, the coppersmith, headed a Jewish delegation sent to Rome to press their accusation against Paul, the renegade Jew, before the imperial court. Paul states that he stood alone in Rome. There Alexander sought to damage Paul's case before court. Nevertheless, the Lord was with His faithful servant. We fail to recognize the identity of the two Alexanders.

Finally the mob grew weary and hoarse from much idle shouting. The Ephesian officials bided their time. When the fury of the mob had been spent, the chief official of Ephesus stepped forward to speak. In the Authorized Version he is called the town clerk; Farrar calls him the recorder. Both translations are influenced by the literal meaning of the Greek *grammateus*. Luther speaks of him as being the chancellor of the city. With this title he does more justice to the high office of the speaker. We might compare him with the Lord Mayor of London or of any other capital city. Ephesus was a free city, enjoying special privileges not granted to other municipalities. It was in grave danger of losing these privileges, if irresponsible violence and even bloodshed would result.

It was not difficult for the chancellor of the illustrious city of Ephesus to obtain prompt silence as soon as he appeared on the stage. Adroitly he flattered the ego of the masses by extolling their loyal worship and their coming to the defense of the goddess Artemis, but then he went on to warn them of any rash action that might deprive the city of any of its many franchises. The fame of Artemis, he told them, was insured throughout the whole world. The men whom they had dragged into the theater were neither guilty

of robbing the temple of anything nor had they blasphemed the gods in any way. If any court action would have to be taken, it would be up to Demetrius and his guild of artisans. The way before court was open to all citizens at any time, and proper redress could be made.

If they would become guilty of any rash action, they might be accused of rioting. They, the officials, would have no part in such a guilt. Demetrius and his guild in like manner should give no cause for such a condemnation. They would

gain nothing, if this matter were brought to the attention of the Roman proconsul. When the chancellor had spoken, he dismissed the masses and they departed in silence. Wildly had the riot begun; quietly and tamely had it ended. The Lord of the Church had shielded His Apostle and the youthful Church in Ephesus and Asia Minor. For a time it was to flourish. Later on, bloody persecutions set in and ultimately the candlestick was removed from Ephesus.

H. A. Koch.

## Hymn Festival

by Kurt Eggert

A hymn festival is a wonderful way to celebrate the mighty events of salvation! That was the feeling of the 14 choirs, organists, trumpeters and congregation who gathered at Siloah Lutheran Church in Milwaukee on March 17 and 31 to celebrate *The Church Year in Song*.

Previously, somewhat similar festivals had been held in Columbus and Jefferson, Wis.

The choirs, numbering about 500 voices, were divided into four groups and seated in various sections of the church. Choosing music mainly from the hymn heritage of the Church, the choir groups sang individually, with each other, and also together with the whole congregation in antiphonal singing of such hymns as "All Glory, Laud and Honor," "I Know that My Redeemer Lives," and "A Hymn of Glory Let Us Sing."

The service began with a choral prelude by the choirs and the responsive reading of Psalm 98 by the congregation and pastor. Then followed the singing of the events of the Church year, beginning with the Advent-Christmas season and continuing through Lent, Easter, Ascension, Pentecost and Trinity. Following the benediction, "A Mighty Fortress" was sung antiphonally by choirs and congregation, the whole group joining together with full organ and trumpets in the final stanza.

A hymn festival provides an opportunity for expression of our Christian fellowship on the highest level: in worship. We have all too few situations where we of various con-

gregations may gather and sing our common faith. The best hymns of our heritage, which should be chosen for such a festival (such as "Lamb of God," "Christ Is Arisen," "A Hymn of Glory Let Us Sing"), are themselves a preaching of the Gospel. It is natural that a whole-hearted participation in such a service will be a faith-stimulating experience that helps to draw us to the Lord and each other. Not to be overlooked either in this connection is the wholesome effect of the individual groups of choirs coming together for rehearsals in the weeks preceding the festival.

From practical and musical points of view also, a hymn festival has unique advantages. Practically speaking, it involves far less work for the individual choir than the preparing of an entire concert or song service by itself. The music learned can also be used for the services in the individual congregation, and can remain a usable part of the choir's library. Musically speaking, a hymn festival service assures interest because of the great variety it offers. The various groups may sing alone, with each other in various combinations, and with the congregation. Music may be sung a cappella and also with accompaniment. Organ and also other instrumental numbers in keeping with the theme of the service may be interspersed. Such a service, set in a simple liturgical framework, makes for a truly inspiring and joyous worship experience for choirs and congregation.

We would like to encourage groups of congregations and choirs throughout the length and breadth of our Synod to plan and gather for such sacred song festivals.

(An offering of \$823.00 from the hymn festival at Siloah was forwarded to the Music Department of the Wisconsin Lutheran High School.

Long-play records of the festival are available through the Northwestern Publishing House at a cost of \$5.00.)

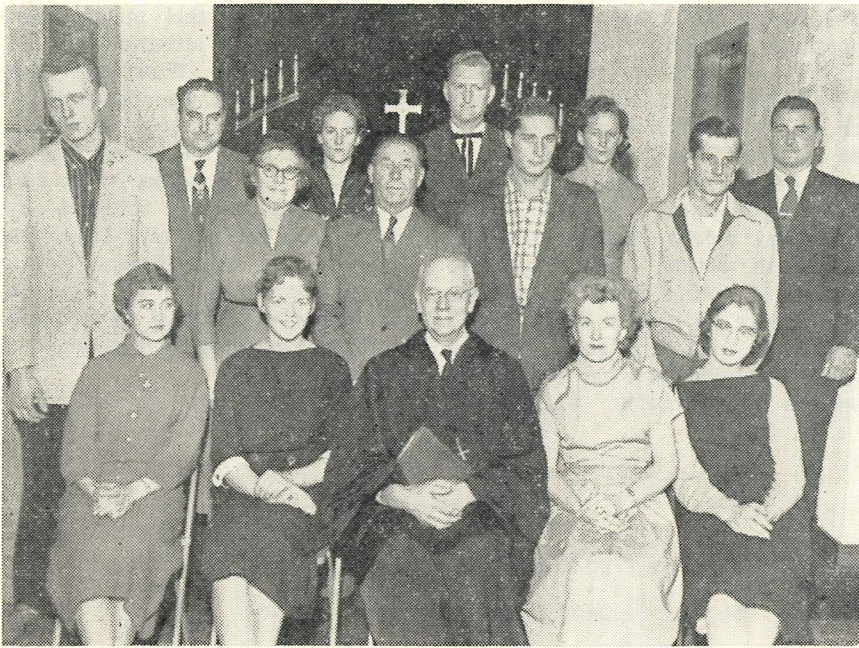
### HARVEST BLESSINGS

#### God Continues to Bless the Harvest

To carry out the Lord's great mission command: "Go ye into all the world, and preach the gospel to every creature," is the most important business of the Church, to bring the blood-bought souls to Christ in these last evil days. And that our good Lord is always ready to bless our humble, earnest mission activities, even under the most difficult conditions, we can readily see from the above picture of 14 confirmands.

Mosinee, Wis., is a small paper mill city with a population of 1500, where 70 to 75 percent are Catholics; in all, we have in this little city eight different denominations.

Some 20 years ago, about 12 of our families left the "Protestant" congregation. Having lost their church and parsonage, the little flock was privileged to build a new church to the glory of the Triune God. It



**Adult Membership Class, Immanuel Ev. Lutheran Church,  
Mosinee, Wisconsin — January 13, 1957.**

was dedicated in May of 1947, with the help of Synod's Church Extension Fund. The loan from this fund is now practically paid off.

At the beginning of the year 1956, the "Protestant" pastor, who had served his congregation for 36 years, died. It was at this time that the

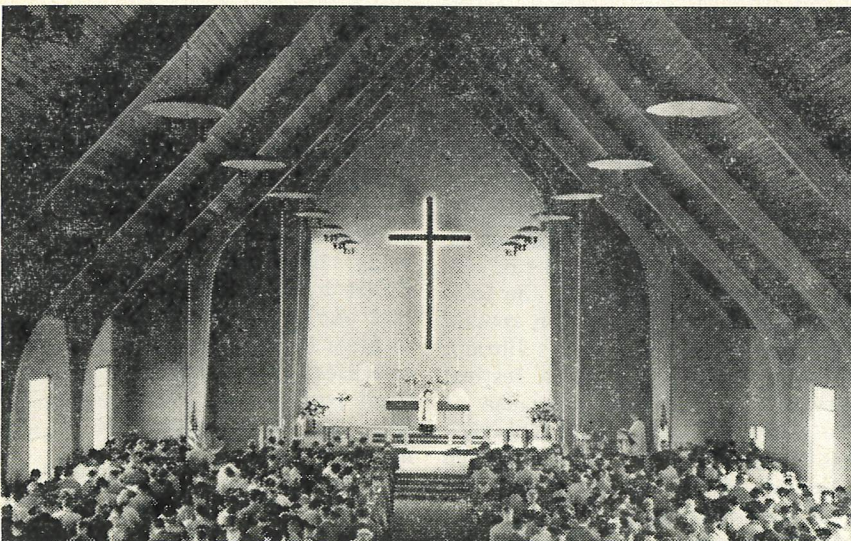
## The Northwestern Lutheran

undersigned made an earnest effort to unite the two congregations again in one parish. However, this did not materialize, for the "Protestants" joined the American Lutheran Synod. It is evident that under the prevailing condition, the true Christian relationship has suffered and still suffers considerably. But in spite of all these difficulties, the Lord has blessed our mission work wonderfully. For the undersigned was privileged to confirm 43 adults since Dec., 1954, including the above class. Besides this, 26 children have been confirmed, and many members have been received into membership through transfers from sister congregations.

May the Lord, the great Shepherd of the Church, continue to bless the mission work in this rather difficult field, so that through the preaching of the Gospel and working of the Holy Spirit many souls may be brought to Christ and thus be eternally saved.

KARL A. NOLTING.

## Church Dedication - Arlington, Minnesota



**Dedication Service — New St. Paul's Ev. Lutheran Church,  
Arlington, Minnesota**

Sunday, September 23, 1956, was an eventful day for St. Paul's Congregation of Arlington, Minn. On that day the congregation dedicated its new church, the third in its his-

tory. Between five and six thousand persons attended the services. The dedication rite was conducted by the pastor of the congregation, John G. Bradtke. Pastor O. J. Naumann,

president of the Wisconsin Synod, delivered both the English and German sermons in the morning service. Pastor M. J. Lenz, president of the Minnesota District, Wisconsin Synod, delivered the English sermon, and Pastor Alfred Streufert the German sermon in the afternoon service. Pastor H. Gamber, president of the Minnesota District, The Lutheran Church—Missouri Synod, was the preacher in the evening service.

The new church is located at a new site on the north edge of the city. The new site, a block and a half, donated by one family, provides a beautiful setting for the church and ample parking space for the growing congregation. The church, measuring 159 feet in length and 53 feet in width, is constructed of Kasota Stone, Ashlar Pattern, on the outside, and of tile insulation and brick in the interior. The interior height is 47 feet. The deck of cedar is supported by 11 laminated arches. The narthex of the church measures 53 feet by 27 feet; the nave, 105 feet by 53 feet;

and the chancel with staggered walls, 37 feet wide and 27 feet deep. The seating capacity is 900.

The cement floor beneath the pews is covered with asphalt tile. The aisles and the chancel are covered with carpeting. The large Jubal electronic organ has been installed in the balcony. The wing on the south side of the church near the chancel has two large offices and the sacristy on the main floor. The basement wing gives space for the council room, the vault, a large storage room, and some of the lavatories. The basement has a stage, which is also used as a coat check-room, a very large auditorium, a modern kitchen, and the boiler room.

Over the front entrance of the church extending to the roof are

large stone symbols of the Old and New Testament. A unique feature of the church is that the tower has been built about 25 feet from the building. This structure is to be connected to the church by a canopy which will extend out to the parking lot. The parking lot has been equipped with a number of hearing aids for the invalids who are brought to the services in automobiles. The cost of the entire building project was \$350,000.00.

Accept the work our hands have wrought;  
 Accept, O God, this earthly shrine.  
 Be Thou our Rock, our Life, our Thought,  
 And we, as living temples, Thine.  
 Amen.

JOHN G. BRADTKE.

**REDEDICATION**

**St. Peter's Ev. Lutheran Church  
 Theresa, Wisconsin**

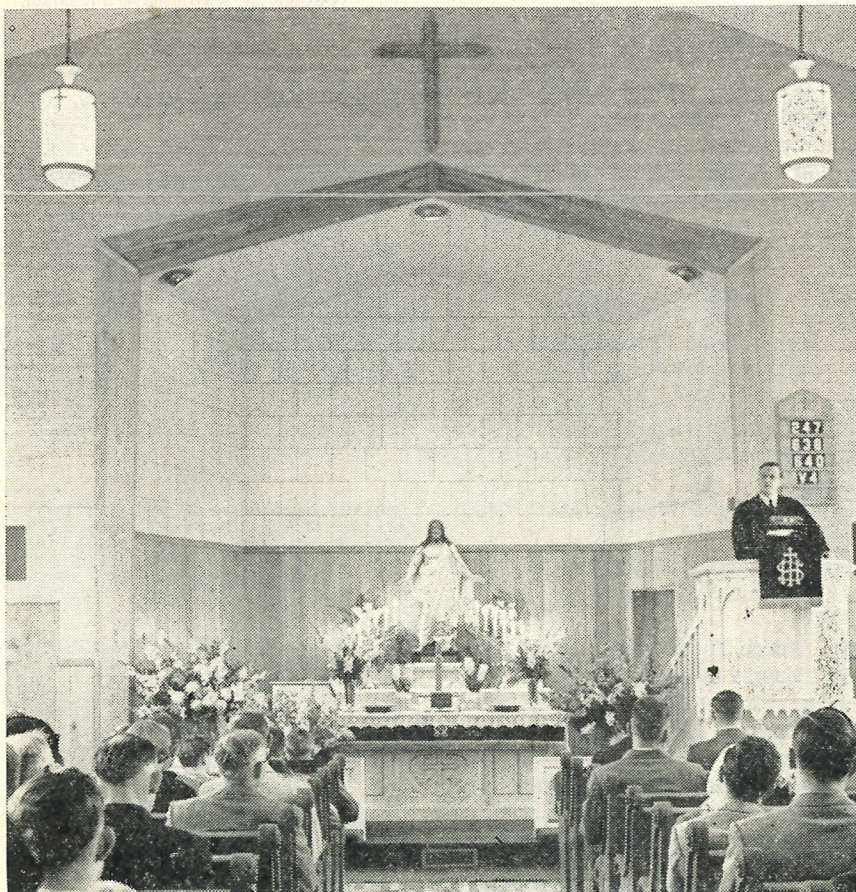
On Feb. 17, 1957, St. Peter's Ev. Lutheran Congregation of Theresa, Wis., rededicated its remodeled

church building. The undersigned preached at the German and English forenoon services on Gen. 23:10-17. Pastor George Boldt, of Morton Grove, Ill., who had served the congregation from 1948 to 1951, deliv-

ered the sermon in the evening service, basing his words upon Psalm 118:24. Appropriate choir selections enhanced the beauty of the services. Especially the evening service was attended by numerous guests from neighboring congregations. After this service Pastor Arthur Halboth, president of the Southeastern Wisconsin District, addressed the congregation in behalf of the District, and Pastor Frederic Gilbert, Slinger, Wis., spoke briefly in behalf of the Dodge-Washington Conference, of which he is the Visitor. The collection at the morning services was for the benefit of the local building fund, while the proceeds of the evening offering were divided equally between Northwestern College of Watertown, Wis., and the Winnebago Lutheran Academy of Fond du Lac, Wis.

The remodeling consisted in the reshingling of the roof, new lighting and carpeting, the refinishing of the chancel appointments and of the floor, and the entire resurfacing of ceiling and walls with acoustical tile, prefinished sheet-rock, and ash-wood paneling. A three-quarter-inch air space and aluminum foil separates the new from the old surfaces for moisture-proofing and insulation purposes. The project was given into the hands of a local carpenter on a material and labor basis to allow for any volunteer labor. The members responded with donations in time, talents, and materials to such an extent that the final cost was only about \$4,700.

St. Peter's Congregation was organized in 1870. In the same year the church was built. It was dedicated in 1871. The congregation numbers 219 communicants. — Soli Deo Gloria.  
 B. R. HAHM.



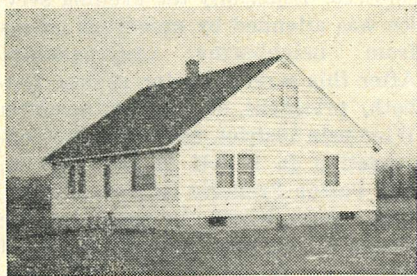
**Pastor B. R. Hahm preaching at Rededication Services,  
 St. Peter's, Theresa, Wisconsin**

**PARSONAGE DEDICATION  
 Goodview Trinity Lutheran Church  
 Winona, Minnesota**

The parsonage located at 810 37th Avenue, Winona, Minn., is another fruit of the Synod's Parsonage-Teacherage Plan.

The Goodview Mission, organized in 1949, was served by the Rev. A. L. Mennicke, St. Matthew's Lutheran Church, Winona, for four years. In June of 1953 the first resident pastor was ordained and installed in the Goodview Church. At the annual meeting of the congregation in

January 1954, a resolution was passed to take steps to obtain a parsonage under Synod's plan. After plans had been drawn and bids taken, a low



**Goodview Mission Parsonage**

bid of \$13,936.00 was approved by the Board of Trustees. Construction began on August 10, 1956. The pastor and his family moved into the new home on January 31, 1957.

A special dedicatory service was held at the Goodview Church on February 17. The prayer of dedication was spoken by the pastor of the mission. The sermon was delivered by Pastor Mennicke and was based on Col. 3:17. The children's choir, directed by Miss Marie Roekle, Christian day school teacher for the mission, sang, "From All that Dwell below the Skies." An open house was held after the service.

The house is a story and a half structure built over a full basement. The main floor has a study, dining-living room combination, kitchen, bedroom, and full bath. Two bedrooms and a half-bath are on the second floor. Considerable time and materials were donated by members of the congregation.

The pastor and members of Goodview Trinity Lutheran Church are thankful to the people throughout Synod who by their untiring support of missions make such buildings possible.

B. BEYERS.

**GOOD SHEPHERD  
CONGREGATION  
BENTON HARBOR, MICHIGAN  
Dedicates New Parsonage**

Good Shepherd Ev. Lutheran Church of Benton Harbor, Mich., dedicated its new parsonage on Sunday, March 3, 1957. The dedication service was held in a town hall, the congregation's temporary place of worship. The speaker was the Rev. A. H. Baer, chairman of the District Mission Board. His sermon text was Joshua 24:14, 15. After the service, members and guests gathered at the

new home. Here the Rev. H. Zink, also a member of the Mission Board, read the rite of dedication. The ceremony was followed by an "open house," and a light lunch was served by the ladies of the congregation.

Good Shepherd Congregation was organized in December, 1955, with a nucleus of 19 communicant members and 33 souls from St. Matthew's and Grace churches of Benton Harbor. Its membership has since increased to 53 communicants and 103 souls.

The first resident pastor was installed in February, 1956. The area to be served by this mission congregation is one of high building costs and high rent. It was impossible to rent or purchase a home. So the congregation and the Mission Board decided to build a parsonage.

Money for the building was obtained largely through a loan from the Parsonage-Teacherage Fund. This loan together with careful purchasing and much volunteer labor from the members made it possible to build a home whose value far exceeds its cost. The home has seven rooms with a bath and a half and is of modern, one-story design.

The members and pastor of Good Shepherd Congregation are thankful for the home which the Lord has permitted them to build and pray that the home will serve the congregation and the interests of the Lord's kingdom for many years to come.

W. J. ZARLING.

**NOMINATIONS**

**For a New Professorship at  
Michigan Lutheran Seminary**

Mr. Eugene Auringer, Fairfax, Minn.  
Mr. Loren Dietrich, Chesaning, Mich.  
Mr. Robert Eberhardt, Wauwatosa, Wis.

Prof. Herbert Fleischer, Ph.D., Madison, Wis.

Pastor Raymond Frey, Vassar, Mich.  
Mr. Herman Gieschen, Milwaukee, Wis.

Mr. Aldred Heyer, Ann Arbor, Mich.  
Mr. Thomas Kriewall, Bay City, Mich.  
Pastor Paul Kuske, Maumee, Ohio.  
Mr. Norbert M. Manthe, St. Paul, Minn.

Pastor Howard Russow, Iron Ridge, Wis.

Prof. Lester Seifert, Ph.D., Madison, Wis.

Mr. Alvin Spaude, New Ulm, Minn.

Any correspondence pertaining to these candidates is to be in the

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hands of the Rev. Oscar Frey, Secretary of the Board of Regents, no later than May 8, 1957.

Address: 1441 Bliss St.,  
Saginaw, Mich.

**OFFICIAL NOTICE**

This will bring to the attention of the members of our Synod that Pastor Hilbert H. Schaller has declared the withdrawal of his membership in the Wisconsin Synod and that his name has been removed from the official roster of pastors of the Nebraska District.

IM. P. FREY, *President*,  
Nebraska District.

**APPOINTMENTS**

The Rev. L. W. Schierenbeck, 106 River Dr., Austin, Minn., has been appointed to the Mission Board of the Minnesota District to replace the Rev. Arthur P. C. Kell, who has accepted a call into the Dakota-Montana District and has resigned effective May 28.

M. J. LENZ, *President*,  
Minnesota District.

\* \* \* \*

Mr. Philip A. Luetke, Toledo, Ohio, has been appointed a member of the Board for Information and Stewardship — Wisconsin Synod.

OSCAR J. NAUMANN, *President*.

**CORRECTION**

The church window on the cover of the March 31, 1957, issue was that of Trinity Ev. Lutheran Church, Jenera, Ohio; Walter Voss, pastor.

**CALENDAR OF CONFERENCES**

**SYNODICAL COMMITTEE**

The General Synodical Committee will meet, God willing, on May 22 and 23, 1957, at 9:00 a. m., in the auditorium of the Synod building, 3616-32 West North Avenue, Milwaukee 8, Wis. The preliminary meetings will again be held on Monday and Tuesday of that week. All materials to be included in the book of reports and memorials for the August convention of Joint Synod must be on my desk no later than May 10, 1957.

OSCAR J. NAUMANN, *President*.

\* \* \* \*

**SYNOD**

The Thirty-fourth Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene, God willing, from August 7 to August 14, 1957, at Dr. Martin Luther College, New Ulm, Minn.

OSCAR J. NAUMANN, *President*.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet in St. John's Church, Markesan, Wis., on April 29, 1957. The conference will begin with a communion service at 9 a. m. Pastor T. Sauer will be the preacher, with Pastor T. Mittelstaedt the alternate.

R. REIM, *Secretary*.

\* \* \* \*

**FOX RIVER VALLEY PASTORAL  
CONFERENCE**

Place: Zion Lutheran Church, West Jacksonport, W. Fuhlbrigge, host pastor.

Time: Tuesday, April 30, 9:00 a. m.

Preacher for confessional service: W. E. Pankow; alternate: E. Ploetz.

F. W. HEIDEMANN, *Secretary*.

**WESTERN WISCONSIN TEACHERS CONFERENCE**

The Western Wisconsin Teachers Conference will be held on May 2 and 3, 1957, at St. Paul's Lutheran Church, Wonevot, Wis.

**Program**

**Thursday**

- 9:00 Opening Devotion
- 9:15 The Sunday School: An Asset or a Detriment to the Christian Day School, Mr. Becker
- 10:15 Recess
- 10:30 Recent Trends in Children's Literature, Mr. Schroeder
- 12:00 Dinner
- 1:15 Devotion
- 1:25 Sectional Discussions
  - 7-8 Mr. Hopman
  - 5-6, Mr. Schwartz
  - 3-4, Miss Birkholz
  - 1-2 and Kindergarten, Miss Schuetze
- 2:25 Business Meeting
- 2:40 An Open Forum on the National Hot Lunch and Milk Program, Mr. Lehmann
- 4:00 Adjournment

**Friday**

- 9:00 Devotion
  - 9:15 Value of Audio-Visual Aids in the Field of Religion, Mr. Arndt
  - 10:15 Recess
  - 10:30 Report by Mr. Trettin, followed by Business Meeting
  - 12:00 Dinner
  - 1:15 Inspirational Address, Pastor Lau
  - 2:15 Business Meeting
  - 2:25 Excursion
- GERALDINE BOELTER, Secretary.

**DAKOTA - MONTANA DISTRICT TEACHERS CONFERENCE**

Morristown, South Dakota

April 29, 1957

- 9:00- 9:25 Opening devotion, Pastor Gerhard Birkholz
- 9:25- 9:30 Reading of minutes of previous conference
- 9:30-10:30 The Christian Kindergarten, Mr. Robert Kurth
- 10:30-10:50 Recess
- 10:50-11:50 How I Create Interest in Outside Reading, Miss Rhoda Arndt
- 11:50 Closing
- 12:00- 1:15 Noon recess
- 1:15- 1:20 Devotion — Reading of minutes of morning session
- 1:20- 2:30 Recommended Methods and Courses For The Teaching of Phonics, Mr. Emil Trettin
- 2:30- 2:50 Recess
- 2:50- 3:20 Business meeting
- 3:20- 3:50 Your Problem and Mine (round-table discussion), conducted by Mr. Robert Kurth
- 3:50- 4:00 Closing devotion

**SOUTHEASTERN MICHIGAN DISTRICT TEACHERS CONFERENCE**

May 3, 1957

St. John's Lutheran School  
Wayne, Michigan

- 9:00- 9:15 Opening Devotions
  - 9:15-10:00 Catechism Lessons — Sixth Commandment, D. Zimmerman
  - 10:00-10:30 Demonstration Lesson in Social Studies, Margaret Hoenecke
  - 10:30-10:45 Recess
  - 10:45-11:45 Discussion of Lessons
  - 11:45- 1:15 Noon Lunch
  - 1:15- 1:45 Business and Elections
  - 1:45- 2:45 Value of Parent Consultation with Report Cards, William Fuhrman
  - Discussion of Paper
  - 2:45- 3:00 Reports of Visitors, J. Birkholz and E. Bradtke
  - 3:00- 3:15 Recess
  - 3:15- 4:15 Group Discussions
    - Group Leaders — Upper Grades: R. Scharf
    - Lower Grades: Mrs. W. Arras
  - 4:15- 4:30 Final Business
  - Closing Devotion
- DOROTHY KNOLL, Secretary.

**MINNESOTA DISTRICT PASTORAL CONFERENCE**

Place: Litchfield, Minn., in St. Paul's Ev. Lutheran Church, 227 Ramsey Ave. So.; John Raabe, pastor.

Time: April 30 to May 2, 1957 (Tuesday 10:00 a.m. to Thursday noon). Service with Holy Communion Tuesday at 8:00 p.m., Prof. Theo. Hartwig, speaker; Pastor Lloyd Huebner, alternate. Essays:

1. "Is Expediency A Justifiable Premise In Determining Church Practice?" by Pastor Carl Bolle.
2. Isagogical and Exegetical Treatise of II Timothy, by Prof. Roland Hoenecke.
3. Selective Fellowship, by Pastor Paul Nolting.
4. Discussion of the Report of The Educational Survey Committee, by D.M.L.C. Faculty member.

Meals and Lodging: Meals will be served for a nominal charge by St. Paul's Congregation. Requests for meals and lodging, or excuse for absence, should be addressed to the host pastor, John Raabe, in due time, by April 20, if possible.

E. R. BERWALD, Secretary.

**NEBRASKA DISTRICT PASTORAL CONFERENCE**

Place: St. John's Lutheran Church, Ft. R., Nebr.

Date: April 30 to May 2, 1957. Opening Session at 9:30 a.m.

Assignments: Exegesis Hebrews 12, cont., W. Hoyer; Exegesis Romans 9:22-33, Wilfred Wietzke; Unionism in O. T. Times, P. Eickmann; Exegesis of one of the books of the Minor Prophets, H. Schulz; Isagogical Treatment of the Book of Ezra, R. Hoenecke.

Speaker: W. Dorn; alternate, K. Barry. Please announce to the host pastor, R. Hoenecke, by April 25.

HERBERT KRUSCHEL, Secretary.

**DAKOTA-MONTANA DISTRICT PASTORAL CONFERENCE**

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

Time: April 23 (9:00 a.m.) to April 25 (12 noon).

Essays: Historical Study of the Marriage Ceremony, R. Pope; Scriptural Classifications of Sin, H. Rutz. Preacher: W. Beckendorf; alternate: K. Biedenbender.

Remarks: Provide your own bedding. D. SELLNOW, Secretary pro tem.

**GADSDEN DELEGATE CONFERENCE**

Date: May 6 and 7, 1957. Place: Redeemer, Tucson, Ariz.

Time: 10:00 a.m. Papers: John 6, J. Gerlach; Plural Marriages, M. Putz; Layman's Critique of the Pastor's Sermon, M. Nelson; Book of Revelation, P. Heyn; The Rich Man and Lazarus, H. Hochmuth; Improving our Sunday School, A. Wilbrecht. Confessional speaker: V. Prange.

V. WINTER, Secretary.

**LAKE SUPERIOR PASTORAL CONFERENCE**

Date: May 7 and 8, 1957. Time: 9:30 a.m. C.S.T.

Place: Holy Cross Lutheran Church, Daggett, Mich.; H. A. Scherf, host pastor. Conference papers: As assigned. Holy Communion service: Tuesday, May 7, 7:45 p.m.

Preacher: K. Geyer (L. Koenig). Requests for meals and lodging must be in the hands of the host pastor not later than April 26. KURT GEYER, Chairman.

**MICHIGAN DISTRICT NORTHERN CONFERENCE**

Pastor-Teacher Conference meets at 9:00 a.m. on May 3, 1957, at Zion Lutheran Church, Broomfield Township (M. Koepsell, host pastor). Sermon: C. Frey (R. Frey). Program: Discuss report of Educational Survey Committee to General Synodical Committee in October 1956.

PAUL WILDE, Secretary.

**MANTOWOC PASTORIAL CONFERENCE**

Date: Tuesday, April 30, 1957, 9:00 a.m. Place: Reedsville, Wis.

Preacher: Ed. Zell (alternate: E. Behm). J. J. WENDLAND, Secretary.

**JOINT CONFERENCE MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCES WESTERN WISCONSIN DISTRICT**

Date: May 1, 1957, 9:30 a.m. Place: First Lutheran Church, La Crosse, Wis.

Speaker: M. Hanke, (M. Herrmann, alternate). Papers: Exegesis on Titus 1:5-9, F. Nitz; Cursory Study of the Book of Jude, H. Winkel; Foreign Mission Board Report, A. Mennicke; Home Mission Report, L. Lambert; Report by our contact men for the Board of Information and Stewardship, J. Dahlke and J. Schaller; and casual questions.

C. P. BRENNER, Secretary.

**DODGE-WASHINGTON PASTORAL CONFERENCE**

Place: Peace Lutheran Church, Hartford, Wis. (A. von Rohr, pastor).

Date: April 30 and May 1, 1957, 9:30 a.m. Preacher: Reinemann (Russow).

Papers: I Cor. 2, Henning; I Cor. 3, Mielke; Revelation, Gilbert; Gen. 3, Schink; An Examination of Unionism in Veterans' Organizations, Volkman; An Evaluation of the Revised Gausewitz Catechism, Pankow.

W. F. SCHINK, Secretary.

**SOUTHEASTERN PASTORAL CONFERENCE — MICHIGAN DISTRICT**

Date: April 29 and 30, 1957. Place: Lola Park Ev. Lutheran Church, T. Redford, Wayne Co., Mich., Edward Zell, pastor.

Opening Session: 10:00 a.m. F. ZIMMERMANN, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installed

- Pastors**
- Knief, Edgar A.**, in Trinity Church, Rice and Aurora Streets, St. Paul, Minn., by M. J. Lenz; assisted by A. C. Haase, O. J. Naumann, P. R. Kurth, Geo. Baer, Chr. Kock, and others; Second Sunday after Epiphany, January 20, 1957.
  - Weyland, Victor J.**, as professor at Northwestern Lutheran Academy, Mobridge, S. Dak., by R. A. Fenske; assisted by R. Pope; January 30, 1957.
  - Wiedmann, Harry**, in St. John's Lutheran Church, Burlington, Wis., by D. H. Kuehl; assisted by R. P. Otto and Adolph Buenger; Reminiscere Sunday, March 17, 1957.
  - Zell, William G.**, as associate pastor of Emanuel Ev. Lutheran Church, St. Paul, Minn., by George S. Baer; assisted by pastors of the St. Croix Conference; Invocavit, March 10, 1957.

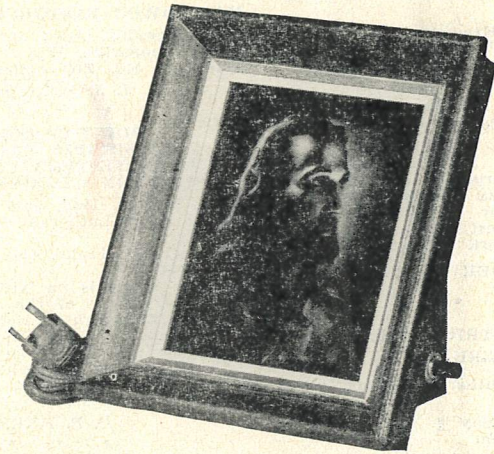
**ACKNOWLEDGMENT AND THANKS**

Northwestern Lutheran Academy has received a memorial wreath in memory of Mrs. H. Scherf, Roscoe, S. Dak., in the amount of \$8.00 from Mr. William Schmiede, Sr., Mr. and Mrs. Gerald Schmiede, and Mr. and Mrs. William Schmiede, Jr. We wish to express our heartfelt thanks.

R. A. FENSKE.

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