

THE NORTHWESTERN
Lutheran

December 7, 1958

Volume 45, Number 25



BRIEFS

by the Editor

NEW WRITERS for "Studies in God's Word" are announced on page 392. There you will also find a word of appreciation for the man who wrote "Studies" for the past year.

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A CHRISTMAS GIFT SUGGESTION is made on the back page of this issue. If you act at once, you can have the attractive gift card in the hands of the recipient (a son or daughter away from home, a close relative, a good friend) before Christmas.

* * * *

WOULD YOU LIKE to send a gift subscription for

MEDITATIONS? Or:

THE GEMEINDEBLATT? Or:

THE JUNIOR NORTHWESTERN?

The attractive gift card (facsimile on the back page) can be obtained for any one of these. It is the same card with the imprinted words changed to fit your desire.

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HOW DO YOU SPELL THE WORD? Connected with that question is a little tale. One of our pastors told us that in working with his instruction class, he noticed that

a word was being misspelled quite regularly. So he drilled the correct spelling: C-h-r-i-s-t-e-n-d-o-m. He was congratulating himself on putting it across when members of his class showed him a copy of The Northwestern Lutheran, just arrived. Gloatingly they pointed to the troublesome word spelled like this: C-h-r-i-s-t-i-a-n-d-o-m. We herewith authorize the pastor to tell his class: Your pastor is right, and your editor and his assistant feel ashamed that they missed that terrible misspelling (Honestly, we know better!). At the same time they want to tell you that they are happy because you are such close readers of your church paper.

* * * *

WHILE WE ARE ON THE SUBJECT OF READERS who are a source of satisfaction to us — and at once increase our sense of responsibility — we will share with you what another pastor wrote. First he told of using various organizations among his young people to canvass the congregation for Northwestern Lutheran subscriptions (not a bad idea, is it?), then he spoke of the need for appreciative, intelligent readers, as well as many of them.

Then he cited an instance of an appreciative subscriber. A certain Henry Sayonara (not his real name) is a man of Japanese ancestry, a native of Hawaii and formerly an adherent of the Buddhist faith who became a member of his church in —.

He recently stated in a public meeting how much he appreciated The Northwestern Lutheran. "By nature he is of the timid type, but he was ready to put in a plug for our church paper."

* * * *

OUR EDITORIALS receive favorable comment quite regularly, both in remarks made to us directly and in letters. No doubt, many others feel the same way. But why not take the trouble to say so with a few lines, either addressing them directly to the writers or sending the note to us, to pass on to the writers? You know, it is hard for our editorial men to write "in a vacuum."

* * * *

PEOPLE SOMETIMES NEGLECT TO TELL THEIR PASTOR when they move out of town. Or they forget to notify him of their new address. But some member of the family, friends, or neighbors have the information. Why not pass it along to the pastor? If there are missions in the area to which people we know have moved, our mission-mindedness should be another motive for being helpful. See the request regarding our Florida missions on page 397.

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

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THE COVER — St. John's Ev. Lutheran Church, Hay Creek (Town Bridge Creek), Eau Claire County, Wisconsin; Alfred Schewe, pastor.

Editorials

Witnessing to the "Witnesses" Jehovah's Witnesses, 250,000 strong, have just ended another

of their amazing conventions in New York city," reports *The Christian Century* (Aug. 20, 1958). The editorial comments on "the frothing travesty which their witness made of biblical religion" and concludes: "Let those who will laugh off the whole phenomenon. For others the thought of 719,000 sectaries [their reported membership] turning the Bible into a crystal ball, putting God on a schedule, trapping the Eternal in a timetable, is impious scandal. Ridiculing men's pathetic best efforts to make order in the earth is not faithful judgment but callous inhumanity. Being eager to leave 'this worry-filled, problem-racked, loveless old world' is not humble piety but blasphemy, the back of men's hand in the teeth of the Almighty, who is not only the hope of the next world but the Creator of this one."

Trenchant as this judgment is, it omits the basic error of this fanatical and heretical sect, which denies that Christ is the Son of God, whom the Father sent to be the Savior of the world. The deluded "Witnesses" need this witness to save their souls.

That is now being done in a systematic and determined way by a man who by the grace of God has been converted from the soul-destroying errors of Russellism. *The Missionary Broadcaster* (July, 1958) reports: "Printed copies of the American edition of 'Thirty Years a Watchtower Slave' have reached the 50,000 mark. In addition, four foreign editions are now ready or in preparation in England, Sweden, The Netherlands, and Latin America. William J. Schnell [now a Lutheran], author of the book exposing Jehovah's Witnesses, has received letters from 663 former members of the sect who became free after reading his book. Schnell also publishes a magazine, 'The Converted Jehovah's Witness Expositor,' which is sent free to all who seek counsel in dealing with members of the sect." H. C. NITZ.

* * * *

Remembering and Discussing the Sermon

We were reminded of this matter by the following quotation from a letter to a preacher group: "One should be able to take home the meat of the sermon, mull over it, discuss it with one's family over the dinner table." This was in the nature of a complaint against preachers who philosophize in the sermon and express themselves in such lofty and grandiose terms that it goes over the head of the average hearer. There is something in this for the preacher to remember, but it hints at something that would be good practice also for the hearer.

How many remember what the sermon was about or what the text was after the postlude has been played? Many immediately forget the sermon even if it was couched in simple language and offered solid spiritual food for the soul. Churchgoing easily becomes just a form and a habit. It is the thing to be done on Sunday, but no permanent benefit is derived because the hearer takes nothing home with him. Sometimes the preacher is given the blame for it, and at times it may be his fault, but the fault often lies with the hearer. The hearer must cooperate with the preacher by giving him his full attention. Some hearers just sit there with

blank faces, so that the preacher cannot reach their hearts.

And good hearing technique should be developed. There should be a real willingness to hear and to understand. When the sermon is done, they should mull over it and discuss the truths which were proclaimed with one another. The family which discusses the Sunday sermon over the Sunday dinner table is doing something worthwhile. Such a family will be spiritually enriched. If no real effort is made to remember, the truth proclaimed will quickly be forgotten.

Some teachers in our parochial schools question the children on Monday morning about the Sunday sermon, and so do some pastors in the catechetical class. Regardless of whether that is done, children need training in hearing techniques. For adult Christians that should not be necessary. A realization that the Scriptural truth is preached, should put them into a receptive mood. Pray for the preacher, but also pray that you may not be a forgetful hearer.

IM. P. FREY.

* * * *

Guide to the Prelude

To many a Sunday worshiper the organ prelude is merely something to sit through. It is only when the churchgoer hears the organist play the melody of the first hymn that he clears his throat, positions his hymnal, and considers taking part in the service.

During the playing of the prelude the idle listener may notice no more than whether the prelude is lively or slow, or whether it is ornamented or plain; he may, at best, catch occasional snatches of a melody he recognizes. In general, he views the prelude as just a time-honored musical flourish before the actual service begins.

A prelude which the organist has carefully chosen and on which he has spent time and effort deserves a better response. To the audience it should represent more than an unintelligible concert that must be sat through before the music arranges itself in a melody that can be recognized and followed.

If the average communicant understood the purpose and the message of the prelude, he would follow it more intelligently and listen to it more appreciatively.

The Sunday bulletin provides a solution to the problem of the neglected prelude. If the organist were to supply the Sunday bulletin with program notes on the prelude for the day, the audience would be less inclined to daydream through the opening musical selection. If the organist were to explain that, e.g., in a Walcha prelude to "Lord Jesus Christ, With Us Abide" the walking movement in the bass suggests the disciples on the way to Emmaus; or that the constant bass movement and the repetition of the melody in his prelude to "In Bethlehem's Low Stable" suggest a mother cradling her child; or that the powerful bass movement in his prelude to "Lift Up Your Heads, Ye Mighty Gates" tells

(Continued on page 388)

Studies in God's Word: O Lord, How Shall I Meet Thee?

{ "Behold, thy King cometh unto thee." Matthew 21:5. }

By God's grace we have again been permitted to enter the joyous Advent season, a period of spiritual preparation for a blessed Christmas. The ancient church chose the story of Christ's triumphant entry into Jerusalem on Palm Sunday as the Gospel to usher in the Advent season. It is written in Matthew 21:1-9. This event was the fulfillment of the Advent promise spoken by the Prophet Zechariah, "Behold, thy King cometh unto thee" (Zech. 9:9).

Our King still comes to us today, not as He did then, but invisibly in His Word and Sacraments. He comes to us anew this Advent season, this new year of grace. As we again hear the announcement, "Behold, thy King cometh unto thee," our hearts respond with the question asked by Paul Gerhardt in his well-known Advent hymn, "O LORD, HOW SHALL I MEET THEE?"

I Will Joyfully Embrace Thee in Faith

When Jesus arrived in Jerusalem that day, a great multitude of people was on hand to greet Him. With united voice they cheered Him and welcomed Him to their city. The cheers of many, however, were soon turned to jeers. Only a few days later they crucified Him. They had given Him a king's welcome, but they had not received Him as the kind of king that He really is. They had not embraced Him in faith as their Lord and Savior.

His disciples, however, had accepted Him as their Messiah foretold by the prophets of old. Hence they did not withdraw their allegiance when He didn't look much like a king a few days later. They had embraced Him in faith as their Lord and Savior. So what if He had no earthly crown or throne! What if He appeared in servant's form, despised and rejected of men!

Jesus, our King, still comes to us every time His Gospel is preached among us, every time the Sacraments are administered, every time we read

our Bible or our daily "Meditations" in private, every time that we gather about His Word in family worship. And how shall we meet Him? Let us implore a rich measure of His Holy Spirit so that we may embrace Him anew with a firm and sure faith as the King of Glory, our Savior and our Lord.

I Will Boldly Confess Thy Name

Such a faith will move us to confess His name boldly. It is possible, of course, to worship Him with our lips while our heart is far from Him. Many of those who welcomed Him that day must have been guilty of mere lip service.

But in verse 15 of this chapter Jesus tells us how the little children sang hymns of praise to Him in the Temple. When the chief priests and scribes voiced their disapproval, Jesus reminded them of the statement in the Old Testament that babes and sucklings would sing the praises of the Messiah. Jesus was well pleased with the confession of these children, a confession that came from a heart of faith.

Will not the faith in our hearts prompt us to make a God-pleasing confession of His name? Will we not attend the services in our church regularly to make our public confession? Will we not join wholeheartedly in the singing of our beautiful hymns? Will we not be reverent and attentive while the Word is preached and the prayers are spoken? Will we not also confess His name with our lives and show by our conduct that Christ controls and directs us?

I Will Willingly Serve Thee

Willing service follows quite naturally. When we have given

Christ our heart, we won't keep anything else from Him, either. This Advent Gospel records a number of things that Jesus' disciples did to serve their King. Jesus needed a beast to ride into Jerusalem. So He commanded two of the disciples to go into a nearby village to borrow a colt. They obeyed without a murmur. Some of them put clothing on the beast to serve as a saddle. Some helped Him to mount. Others spread their garments across the road. Still others cut palm branches from the trees and scattered them before Him. Everyone was eager to serve his King.

Are we ready to serve Him with that same willing obedience? We can't serve Him in quite the same way that these disciples did, for our Lord is now in glory. But He has told us what He still expects of us. To us He says, "I need you to preach and teach and spread My Gospel. I could do it without you, but I want you to be my coworkers in this blessed task. I need your time and talents, your prayers and offerings." When our Lord puts it that way, would any of us want to turn Him away?

Behold, our King cometh. How shall we meet Him?

Fling wide the portals of your heart;

Make it a temple set apart
From earthly use for Heaven's employ,

Adorned with prayer and love
and joy.

So shall you Sovereign enter in
And new and nobler life begin.

To Thee, O God, be praise
For word and deed and grace.

C. MISCHKE.

EDITORIALS

(Continued from page 387)

of the coming Victor, the prelude would become more meaningful to the Sunday worshiper.

The composer of the prelude has something to say to the people in the pews. A few simple program notes in the Sunday bulletin will tell them what to listen for and what to appreciate.

C. TOPPE.

Smalcald Articles

Part III. Art. III. Of Repentance

II

"The letter killeth." The Law condemns and drives to despair. Such is the chief purpose for which God uses His Law since the time that sin entered the world. Does God kill because He has pleasure in a sinner's death? God forbid. But that is the only way in which a sinner can be saved. For what is sin? It is this that a man wants to be like God, knowing good and evil. Man sets himself up as a little god in his own rights. Even in his best efforts at leading a clean and respectable life he asserts his independence of God and tries to deal with God on a commercial basis. He offers God his "good deeds" and demands a reward in return. He does not let God be God alone, whom he is to fear, to love, and to trust above all things. As long as he takes this attitude, he is a rebel, and God must treat him as such.

This pride and self-confidence must be shattered, if God is to help the sinner. For that purpose God applies the killing letter of the Law. This is very painful; but it has no spiritual value in itself. It is, however, a necessary preparation, so that God then can begin His real, His saving work.

- 4) *But to this office the New Testament immediately adds the consolatory promise of grace through the Gospel, which must be believed, as Christ declares, Mark 1:15: "Repent and believe the Gospel" that is, become different and do otherwise, and believe My promise.*

Notes

The word "office" is here not used in the sense in which we commonly use the word today, when, for instance, we say that a man holds an office. The word, rather, denotes a service or a function.

The word "immediately" is of some importance. We sometimes feel that we should not be too hasty in proclaiming the grace of forgiveness to a terrified heart. We think that, in order to prove the genuineness of his remorse, the sinner should be made to "sizzle" for a while; that might deepen his remorse. — To insist thus on a certain degree or duration of the remorse proceeds from the false assumption that the remorse as such has some spiritual value, either atoning for the sin or making a person more worthy of forgiveness. — God acts differently. When the Law has led a man to the knowledge of his sin, then God does not hesitate, He announces His grace.

The word "must" in the clause that the Gospel "must be believed," is not to be understood as a commandment of the Law. It means that the Gospel does not make any demands on us: it is offered to us as a ready blessing, which we are invited to accept and enjoy in faith. Faith, thus, is the only proper way for receiving grace.

The words "become different and do otherwise" do not speak of some slight alterations and improvements, but refer to a radical change of the heart, a

change which St. Paul describes in II Corinthians 5:17: "Old things are passed away; behold, all things are become new." Jesus said to Nicodemus: "Ye must be born again" (John 3:5-8).

This change, this new birth, is achieved through faith in Jesus' promise.

Luther adduces as a further witness John the Baptist and his mission.

John the Baptist's Call to Repentance

- 5) *And John, preceding Him, is called a preacher of repentance, however, for the remission of sins, that is, John was to accuse all and convict them of being sinners, that they might know what they were before God, and might acknowledge that they were lost men, and might thus be prepared for the Lord, to receive grace and to expect and accept Him for the remission of sins.*

Notes

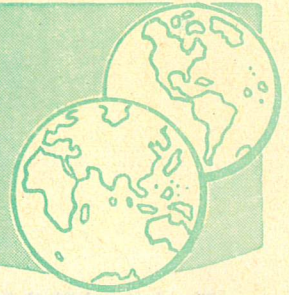
John "preceded" our Lord in a special sense. The last Prophet of the Old Testament had written about him: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple" (Mal. 3:1). John himself applied to his work a word of the Prophet Isaiah (40:3): "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." When the Jews sent priests and Levites to him from Jerusalem to ask him, Who art thou? he said, "I am the voice of one crying in the wilderness" (John 1:19, 23). John preceded Jesus as His herald and forerunner.

John was a "preacher of repentance." When he preached in the wilderness, he said, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Jesus came to save His people from their sins. But what if they did not acknowledge their sins? What if they boasted of a good righteousness of their own, as did the Pharisee in the Temple? What if they were not concerned about their spiritual welfare, and were interested only in "purple and fine linen" and in "faring sumptuously every day," as were the Sadducees like the rich man in the parable? They were not ready to receive their Savior. John preached repentance to them in no uncertain words. When he saw the Pharisees and Sadducees coming to him he said: "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7). Nor did he mince words even before the king. He told Herod to his face that he was living in sin because he had lured his brother Philip's wife, Herodias, away from him and married her (Matt. 14:3, 4).

All this, however, was to prepare men "for the remission of sins" that they might be ready "for the Lord, to receive grace, and to expect and accept from Him the remission of sins."

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News FROM OUR Missions



From the Minutes of the Meeting

AT every Synodical Committee Meeting, held at our Publishing House in Milwaukee in May and October, reports are brought in from our Foreign and Home Missions, as well as our Synod's Schools and Institutions. Next to a personal tour in our mission fields, these meetings afford the best opportunity to see our Synod at work.

Before the first reports were heard at the fall meeting, President Oscar Naumann reminded us of the grace of God which has made us and kept us His people. He pointed out that this ought to be an incentive to greater faithfulness in the work the Lord has set before us. Gratitude for this blessing ought to move us to place both our personal and our material gifts into His service. After this opening devotion, reports on the various departments of our work were presented. We shall give you the highlights of those that speak of our Synod's Missions and Institutions.

OUR FOREIGN AND HEATHEN MISSIONS

Pastor Edgar Hoenecke, chairman of the Foreign Board, told about the study his Board is making in the matter of establishing an indigenous church through the work in our foreign mission fields. The basis of this study is Dr. Soltau's book, "Missions at the Crossroads." Since two of our foreign fields are relatively new, it is the hope of the Board to establish an indigenous church in these fields.

Synodical Conference Missions: Missionary William Schweppe has accepted a call to begin work in the new mission field of Ghana. . . . Our Nigerian Lutheran Church reports good progress in their Ogoja Province mission endeavor. . . . A 60-acre plot of ground has been purchased in Selma, Alabama, for the relocation of the Selma Lutheran Academy and College.

Rhodesian Missions: We have three men in this field and are calling the fourth, hoping he arrives before furlough time next March. Missionary Habben serves 14 preaching stations . . . total weekly attendance 1500 . . . has 193 in instruction classes. Missionary Essman is supervising our school program with 800 enrolled . . . also serves six preaching stations . . . average weekly attendance 300. Missionary Mueller serves the white congregation at Lusaka . . . a native congregation in Matero and three native preaching stations. Serves also the Lilanda Leper Colony and teaches classes at four schools. . . . A total attendance of 200 each week and 80 in instruction classes.

Germany: Many problems arise here because we have no resident director for our work among the German refugees. More frequent field trips and of longer duration may solve the difficulty. Arrangements will be worked out with our Lutheran Spiritual Welfare Commission to provide contact pastors to serve our servicemen and their families especially in Germany.

Apache Missions: Two Apache congregations are now organized and have joined the Synod. Here, too, the growth of an indigenous church will be encouraged. Our East Fork Indian High School shows a 10% increase. Major project was a new water system and water storage facility for better fire protection.

East Fork Nursery: From \$12,000 to \$18,000 will be needed annually to continue this work . . . support will now come from various organizations in our congregations as well as the Apaches themselves. Ladies' Aids, Men's Clubs, Youth Groups and Sunday Schools are urged to underwrite this life-and-soul-saving nursery for the Apache children.

Japan: We now have two men in the field. Missionary Seeger is con-

tinuing his language studies. Missionary Richard Poetter arrived on August 15. Mr. Igarashi is serving as his helper. Here also the work is being planned with an indigenous church in mind.

OUR HOME MISSIONS

Pastor Karl Gurgel, chairman of the Home Mission Board, reported on the status of the Church Extension Fund. Only seven additional projects amounting to \$207,500.00 could be placed on the priority list at this time. The list included the following projects: **Bangor, Michigan** — \$6,000, lots; **Pomona, California** — \$34,500, chapel; **Palos Heights, Illinois** — \$32,000, chapel; **Omaha, Nebraska** — \$35,000, chapel and school; **Beloit, Wisconsin** — \$35,000, chapel; **Milwaukee, Capitol Drive**, \$35,000, chapel; **North Monroe, Michigan** — \$30,000, chapel. These seven projects were the most urgent among many more requests which amounted to over one-half million dollars. It is apparent that our two-million-dollar Church Extension Fund is not adequate to meet the demands of our expanding home mission endeavor. . . . To bring uniformity of procedure in our mission fields, the Home Board has just published a Mission Handbook which has been distributed to all District Mission Boards.

Lutheran Spiritual Welfare Commission: 3,500 servicemen and women are now on the mailing list, this includes the names of 400 students at various state schools. The need of sending the L.S.W.C. complete addresses was emphasized! Six printed sermons are sent out each year to every address, also a copy of MEDITATIONS.

Madison Student Mission: 1,500 Synodical Conference students are enrolled at the University of Wisconsin. About 45% are from our Synod.

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What shall I say?

Topic: "Your Church is too much like the Catholic Church."

The old adage, "Don't judge a book by its cover," is a fine beginning toward answering the above statement.

Outward Appearances Mislead

People who claim a similarity between our Lutheran Church and the "Catholic Church" (Roman Catholic, more properly called the Roman Church) are basing their opinion on outward appearances. They may have attended one of our services and found that we are a liturgical church, that is, that we have a formal prescribed order of service. They know that we conduct our own Christian day schools, baptize infants, and speak of Sacraments. They may know that we take a position against lodges and secret societies, that generally we do not bury people who were not members of our church, and that we do not worship with those not of our faith. All these things they associate with the Roman Church. Not knowing our reason for such practices, but knowing that many Protestant churches take a different position on these points, they come to the conclusion that our Church is "too much like the Catholic Church."

The Basis for Our Position

We regret that such a conclusion is formed. It is both false and shallow. However, in matters of doctrine and practice, our Lutheran Church does not, and dare not, adopt a policy simply because it is anti-Roman. We base our beliefs and practices upon Scripture, regardless of what anyone else does or teaches. Thus, if we are convinced that conducting Christian day schools helps us obey God's command: "Bring them (children) up in the nurture and admonition of the Lord" (Eph. 6:4), we are not going to discontinue those simply because the Roman Church also has them, even though our instruction there will vary greatly from Roman instruction. If we are convinced that Christ's command to baptize "all nations" includes infants, we will baptize infants, whether Rome does or not, even though we reject Rome's teaching on the limited value of that baptism. And if we feel that our liturgical order of service aids and dignifies our worship, and is in the spirit of God's Word: "Let all things be done decently and in order" (I Cor. 14:40), we will not discard it because Rome also employs liturgy, even though we reject that part of Roman liturgy which is non-Scriptural.

Compare the Teachings

However, when the teachings of the Roman Church are compared to ours, the great difference between us immediately becomes apparent. And this, we might add, is the only proper basis for comparison.

For example, if there is any one teaching which is stable and fundamental in the Roman Church it is the claim that the Pope is absolutely supreme and infallible. Our Lutheran Church rejects this most emphatically. Indeed, we believe and teach that the Pope is the very Antichrist revealed in the Bible (II Thess. 2). It is doubtful whether any other church body has spoken so

plainly on this subject. But this is only the beginning: Rome teaches that saints serve as mediators between God and men. We teach that Christ is our only Mediator (I Tim. 2:5). Rome advocates prayer through Mary, the mother of Jesus. We reject this as idolatry. Rome teaches the sinlessness and physical ascension of Mary. We condemn this as human tradition and contrary to the Scriptures (Rom. 3:23; Luke 1:46, 47). Rome teaches that the Church should have power over the State. We teach separation of Church and State (Matt. 22:21). Rome uses tradition as well as the Bible as a source of doctrine. In fact, she states that the Bible alone is not sufficient. We accept the Bible as the only source of doctrine. Rome teaches that most men must go to purgatory after death where they must pay for part of the guilt of sin before entering heaven. We reject the teaching of purgatory as a human invention and a denial of the full atonement of Christ. Rome demands celibacy for its clergy. We teach that "marriage is honorable in all" (Heb. 13:4). Above all, on the central teaching of the Bible (justification), Rome teaches that man must help earn his salvation by his own efforts. We teach that man is saved solely by grace, solely for Christ's sake, solely through faith (Rom. 3:28; Eph. 2:8, 9). This, by no means, exhausts the list of differences.

Point Out the Differences

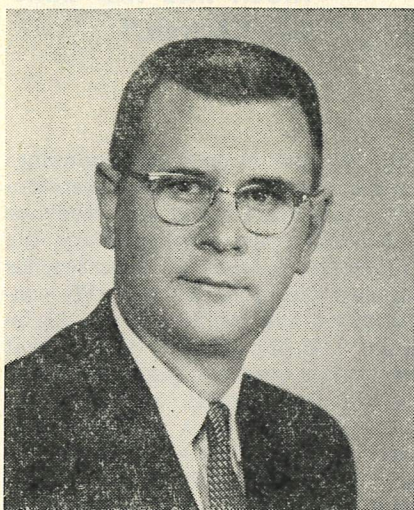
In dealing with those who claim that our Church is "too much like the Catholic Church," it is vital that we be sufficiently acquainted with these important doctrinal differences to point them out clearly and unhesitatingly. We might mention to such people, also, that it was through the *Lutheran* Reformation of the sixteenth century that the errors of Romanism were exposed. Our Church has always stood in the forefront in the battle against those errors.

It is vital, also, that we recognize the *need* of answering the statement contained in our topic. Because it seems so utterly fantastic to a well indoctrinated Lutheran, we may be tempted to lose patience. That would be a grave mistake. People who make this statement usually are sincere even though they are misinformed. For many, it is the greatest single obstacle to gaining them for Lutheranism. Let us not lose patience with them, therefore, because their conclusion is so obviously false. Rather, after clearly pointing out differences in doctrine, let us invite them to investigate our teachings further. Point out that this is the only fair basis for judging our Church or comparing it with Romanism. If we approach them in this manner with love and patience, we often are blessed with success.

Our Church like the Roman Church? God forbid. Ours is a Gospel Church clinging solely to the grace of God in Christ. Rome is a legal Church, built upon human tradition and human effort. The difference is like that between day and night. Those who will investigate honestly will share this conviction with us.

C. S. LEYERER.

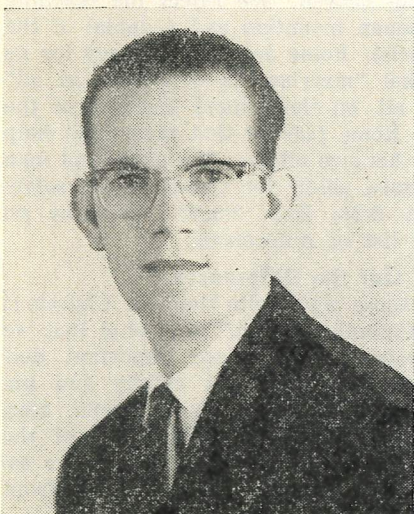
Two Men Who Will Write For You



PASTOR CARL H. MISCHKE will be one of two new writers of "Studies in God's Word." Pastor Mischke graduated from the high school department of Doctor Martin Luther College in 1940 and from

Pastor Carl H. Mischke,
one of the new writers for
"Studies in God's Word."

Northwestern College in 1944. He completed his studies for the ministry at our Lutheran Seminary at Thiensville, Wisconsin, in 1947. After serving as assistant pastor at First Lutheran Church, La Crosse, Wisconsin, for two years, he was pastor, from 1949 to 1954, of two parishes in Minnesota, St. Peter's of Goodhue, and St. John's, Minneola Township. Since November of 1954 he has been pastor of St. John's Lutheran Church of Juneau, Wisconsin.



PASTOR JOHN SCHAADT will alternate with Pastor Mischke in writing the sermonettes for "Studies in God's Word." Thus Pastor Mischke's contribution will appear in one issue, while Pastor Schaadt's work will appear in the next, and so on. Pastor Schaadt first attended

Pastor John Schaadt,
one of the new writers for
"Studies in God's Word."

public high school in Flint, Michigan, and spent a year in Flint Junior College, studying accounting. But then, the desire to become a pastor in our Church took him to Northwestern College. He graduated in 1945 and concluded his ministerial training at Thiensville in 1948. He has served the following Wisconsin parishes: St. Peter's, Elmwood, and Zion, Eau Galle, 1948-1951; St. Peter's, Prairie Farm, and St. Paul's, Dallas, 1951-1956; St. Paul's, Tomahawk, since June of 1956.

We Thank You!



We are sure that our readers join us in thanking Pastor Ernest Wendland for the able service he has rendered during the past year. He supplied the devotional material under "Studies in God's Word" for all issues of the past church year,

Pastor Ernest Wendland,
former writer for
"Studies in God's Word."

except one, when he was ill. It was with reluctance that he asked to be relieved of his assignment, but the work in his large parish (St. Matthew's, Benton Harbor, Michigan) and his duties in District and synodical offices have constrained him to take this step. The Conference of Presidents accepted his resignation, and Pastors Mischke and Schaadt were appointed in his place. The Editorial Board says a reluctant farewell and a hearty "Thank you!"

In The Footsteps Of Saint Paul

The Winter at Corinth Offers A Respite to Paul

THOSE winter months spent in Corinth must have been very happy ones indeed for Paul before his voyages to Jerusalem and to Rome. His Second Epistle to the Corinthians paved the way and his personal exhortations completed the task of setting the house in Corinth in order. Peace and brotherly love reigned again. Parties and divisions had disappeared and true Christian discipline prevailed. We can visualize Paul preaching the Gospel of salvation to Jew and Gentile alike on the Lord's Day and whenever opportunity presented itself. Thanks to the hospitality of Gaius, the convert to Christendom, Paul was relieved of the necessity of having to provide for his material sustenance by working at the weaver's loom. He could devote all of his time to labors in the spiritual counsel he could advise. The home of Gaius also served as a practical seminary for the education and proper training of Paul's coworkers for their work after his departure. He had planted the seed of the Gospel. They were to continue such planting and nurturing of the tender plants. In the Near East the territory had been covered by the great missionary, but the onslaughts of the great adversary of the truth, the devil, had to be offset. In his daily discourses Paul could also point out both to his coworkers and to the members dropping in for consultation and encouragement the wondrous, providential ways of God with His Church and His children everywhere.

Paul at the Crossroads

In Corinth Paul had arrived at the crossroads of the East and West for the Church at large. Two things were weighing heavily on the soul of the Apostle: the collection had to be brought to Jerusalem and the Church had to be extended toward the West. The work in the East had practically been completed as far as Paul was concerned. Paul was determined to bring the collection for the needy to Jerusalem in person. To the pillars of the Church in Jerusalem he wanted to prove that he had carried out the agreement reached at the Council in Jerusalem that he should preach to the Gentiles and they to the Jews. He had also fulfilled their

request that he remember the poor (Gal. 2:10). To his kinsmen, the Jewish Christians, he wanted to demonstrate the great love and esteem of the Gentile Christians for those of the Jewish race and that the bonds of faith were stronger by far than any bonds of race or blood. It would also be his last opportunity to revisit the scenes of his former labors and to discuss his future plans with the leaders of the Church in Jerusalem. Small indeed had been the beginnings, yet the Lord had blessed the planting of the Church on heathen soil. From the land in which the Savior of the world had died for all the Gospel had been carried to the far ends of the eastern Mediterranean world by intrepid missionaries, foremost among them Paul himself. Truthfully could he write from Corinth to the Romans: "I have no more place in these parts (to preach the Gospel)."

On to Rome — And Points West

Now Paul was determined to carry the torch of the Gospel toward the end of the world in the West, to Spain, if possible. In Rome a small congregation had already been formed, in the main by former members of the Church of the East. Here, too, that noble couple Aquilas and Priscilla had played an important role. Paul had met them in Corinth, where they had opened their home to him after the doors of the synagogue had been closed. They had followed him to Ephesus and played a similar role there, serving as his right hand, and now they were continuing their noble work in Rome. The Roman capital no longer was virgin soil for the Apostle, but he did want to meet the brethren there, strengthen them in their faith, and encourage them in their work for the Lord's kingdom. For Paul, Rome would serve but as a steppingstone into further fields in the far West.

These and related thoughts filled the heart of the Apostle in Corinth. With great joy the coworkers and members must have listened to their leader. His message inspired them, his undying zeal incited them to continue in this noblest work of saving souls.

Paul Strengthened for Future Ordeals

The stay in Corinth not only served as a respite from past hard labors. The Lord also wanted to strengthen His faithful servant for the ordeals lying ahead of him. Corinth also became the crossroads for his own life. Death might await him at any time in Jerusalem. Was he not preparing to enter the city that had murdered its prophets and had not shrunk from murdering its own Messiah, the very Son of God? If they hesitated not to murder Jesus, what should induce them to refrain from laying their bloodstained hands on him? Paul had ominous premonitions. We now know what awaited him: how the fanatical fury of his enemies would drive him into the hands of Caesar and ultimate martyrdom. From now on it would be a continued taking leave of fields of labor, of friends, and of faithful coworkers until that final walk to the executioner's block. Surely, this was not an easy road lying ahead of Paul, yet the Lord hid it from him for the time being by a dark veil. He was permitted to enjoy days of sunshine and of bliss in the midst of faithful collaborators and lay Christians. These days were necessary for the upbuilding of Paul. In the life of Paul we have a wonderful opportunity to observe the ways of God with His children and servants. May they serve as a rich source of comfort to faithful servants amidst their own severe trials of faith and our Christian laity in like manner, when seemingly insurmountable obstacles have to be met! The Lord of the Church can and does provide periods of rest and respite for His faithful servants and children.

Paul's Coworkers at Corinth

We have already mentioned some of the friends and coworkers of Paul, who listened attentively to their spiritual leader here in Corinth, when he spoke of past blessings from on high and of his plans to unfurl the banner of the Gospel in the western Roman world. Among those who were won for the Gospel in Corinth we have already mentioned Gaius, in whose home these discussions took place. We should also like to mention Erastus, to whom Paul refers in

Romans 16:23. He was the manager and treasurer of the city of Corinth, in charge of the financial affairs of the municipality, a man of rank and consequence also in public life. Because of his position he cannot be identical with the Erastus mentioned in Acts 19:22, where we hear of an Erastus who supplied the needs

of Paul in Ephesus. A treasurer of Corinth could not at the same time serve Paul in Ephesus indefinitely. The Dutch scholar and statesman Grotius, who aimed at uniting all Christian denominations, has this to say in his Notes on the New Testament: "You see that already from the very beginning men of rank have

been Christians, even though they were but few in number." These words underscore what Paul wrote to the Corinthians in his First Epistle (1:26): "Ye see your calling, brethren, how that . . . not many mighty, not many noble, are called." Thus an interesting sidelight is shed on Paul's labors in Corinth. H. A. Koch.

News and Notes

Christmas Celebrations in the Public Schools?

This question is agitating minds in quite a few communities. Last year the school board of Valley Stream, Long Island, banned a play titled "The Birth of Christ" in deference to the large Jewish population. A group of residents then raised the charge of "discrimination against Christians." This strikes one as a rather strange argument. If they believe that it was discrimination, they must also be of the opinion that they have a basic right to have the facts and truths of the Christian faith presented and taught in their public school. But if freedom of religion means anything, it means also that Christians have no right to impose their teaching on others who hold differing beliefs. The school board of the community was on sounder ground. It formulated a policy in which it listed non-religious Christmas songs, plays, and stories that might be used. It stated that while it acknowledged the "inherently religious significance of the occasion, . . . it is not the function of the school to teach religion."

* * * *

In East Islip, New York, the school board expressed its policy like this: "This is a religious nation and we believe that holidays such as Christmas demand recognition in public schools." Clergymen of all faiths endorsed this statement. We are surprised that they would underwrite such shallow reasoning. For the sake of argument we will admit that "this is a religious nation." But do all profess one religion? Of course not. Then how can there be a religious "recognition" of Christmas which will not run counter to the beliefs of various religions represented by the children?

* * * *

The school board of Norwalk, Connecticut, solved the problem, they thought, by adopting a compromise. The school superintendent stated: "The board and the administration have always unanimously favored the Nativity and the Hannukah (the Jewish festival of dedication or feast of light, the observance of which coincides with our Christmas — Ed.) observances in the schools." A fact overlooked here is that either a Christian or a Jewish observance is contrary to religious freedom and the principle of separation of Church and State.

The State of Public Conscience

One could not help wondering about the state of public conscience when he was reading about the death

and burial of James Curley, onetime mayor of Boston and governor of Massachusetts. His death was the occasion for many a review of his life and career. Such articles on the life and times of this man did not paint a pretty picture. The dishonesty, graft, and corruption that pocked his public career were all there. *Newsweek* used these lead-off statements in its first three paragraphs: "He was a scoundrel. . . . He was a rogue. . . . He was a mountebank (Webster: a boastful and unscrupulous pretender)." Yet, the article went on, he was also a hero to many. That was evident. When Curley's body lay in state, thousands filed past the bier, many weeping openly. An estimated 500,000 lined the route of the funeral procession. And why was he regarded a hero, worthy of one's tears? Because he had taken the part of the poor Irish immigrants against the discrimination and exploitation which they were accorded by the leading citizens and wealthy employers of Boston. He did help many of them in various ways, often dishonest. What then? Do two wrongs make a right? To judge by the honor shown James Curley in death, one would think so.

* * * *

This failure in moral judgment is not restricted to the people of Boston, in whose case sentimental memories of help received blocked out every other consideration. Some time ago a novel called "The Last Hurrah" appeared. The politician in the book was a thinly-disguised Curley, though he bore the name of Skeffington. The Curley type of fraud and corruption were pictured in detail. But the author told about his sharp wit and ready tongue, his cleverness and trickiness, and his successes in such a way as to leave the impression: Here is a man whom we must admire after all! The author underscores it with his account of the deathbed scene. Skeffington (alias Curley) is asked to confess that there were many things in his life he would change, if he had to do it over again. With an oath the politician denies that he would change a thing. (Later Curley wrote his life story in the same vein. He called his book "I'd Do It Again.") This book enjoyed an amazing popularity. It will soon be made into a movie. Why? What is the appeal of such a story? It must be that there is a rather general attitude which ignores wholesale dishonesty and betrayal of public trust in a man and feels a strong fascination and admiration for him, as long as he is witty, "sharp," and "successful."

Last year we read the case of the movie star and her lover who was killed by the star's teen-aged daughter. Was there a general sense of shock? Did the star's popularity suffer an eclipse? Nothing of the kind. The producers of her most recent film hurried to release it ahead of schedule because there was such a public clamor to see the star who led such an "interesting" life. Several decades before "Fatty" Arbuckle was banished from the screen when his immoral act became public. Nothing like that in this case! Noting the difference, a newspaper columnist at the time wrote that the moral consciousness of the public "seems to have become calloused."

* * * *

We could enumerate many more evidences, including the parade of sex and violence, but we will not weary you. Let us not be fooled. This is the world we live in. We should know it and judge it—and pray the Savior for strength not to be contaminated.

* * * *

"Missionary" Fervor in the Pagan Religions

The Lutheran (ULC) has this interesting item:

"The pagan religions of Africa and Asia are making an astonishing comeback, a Lutheran missions professor reported in Minnesota this month after a yearlong, round-the-world trip. Dr. Andres A. Burgess of Luther Seminary, St. Paul, said non-Christian religions were adopting Christian missionary tactics in their fight for survival and expansion. Some of them had not formerly engaged in missionary work of any sort.

"Buddhist children are being taught to sing, 'Buddha loves me, this I know,' he reported. Other Christian hymns have been adopted by the Buddhists, with the name of the idol replacing that of Christ, he said. 'Old temples are being repaired and repainted and new ones built' and Buddhists 'are gaining converts,' Dr. Burgess said.

"Hinduism in India has been 'revitalized and reorganized,' the professor continued. Hindu beliefs 'have been combined with Christian ethics and made to appear both noble and divine.' Mohammedans have a highly organized missionary campaign to spread their faith throughout Africa, he added."

ZION LUTHERAN SCHOOL CENTENNIAL

Monroe, Michigan

Zion Lutheran Congregation of Monroe, Michigan, observed the hundredth anniversary of its school the week of October 26, 1958. The following special services were held in observance of a century of grace.

On Sunday afternoon, October 26, a special service was held in which Pastor William Krueger of Kawkawlin, Michigan, a member of the Michigan District Board of Education, preached the sermon. The choirs of St. Stephen's of Adrian, Zion of Toledo, and Zion of Monroe formed a mass choir to sing for this service.

On Wednesday, October 29, a centennial song service, sponsored by Zion's Senior, Junior, high-school and elementary choirs, was held at the school auditorium where services are conducted every Sunday. At this song service the new two-manual "Wurlitzer" organ was dedicated to the glory of God. It is to be used to beautify His worship at the school auditorium. Pastor R. Mueller of Faith Church, Monroe, gave the address.

Pastor Howard Russow of Iron Ridge, Wisconsin, a son of the congregation, preached for the reunion service on November 2. The Sunday school children and the Junior girls' choir sang for the services. In the evening an interesting program prepared by the Board of Education was presented.

Few details of the early history of the school are clear. However, the records of the congregation show that in 1858 the first teacher was called. It is entirely probable that some type of school existed before this date, since it was common practice that the pastors taught school. It seems that the first school was conducted in a room added to the church building. As the enrollment increased, the lower classes continued in the room which adjoined the church building, while the upper classes were conducted in a building a few blocks from the church. The congregation soon discontinued this makeshift arrangement and erected a two-room school on the site of the old church in 1884. This building served the congregation for 70 years. In 1955 the

congregation was privileged to dedicate its new contemporary five-classroom school, library, clinic, offices, auditorium, and kitchen on a five-acre plot about two miles north of the old location.

Prominent among the male teachers who served the congregation were Phillip Mann, Ernest Sperling, Carl Fuhrman, Paul Mohrhoff, and among the lady teachers Martha Eisenmann, Frances Glaeser Leppel, and Eleanor Wassmann.

Zion's present enrollment is 159 and is taught by five teachers; kindergarten by Mrs. Max Fuhrman, grades 1 and 2 by Miss Margaret Ellerman, grades 3 and 4 by Mrs. William Arras, grades 5 and 6 by Mr. Daniel Kirk, and grades 7 and 8 by Mr. William Arras, principal.

During the 100 years of the school's existence, the members of Zion had the privilege of imparting God's plan of salvation to its children. May the Lord continue to bestow His blessing upon our school as well as on all nurseries of Christian education!

G. M. CARES.

SCHOOL DEDICATION St. Bartholomew Congregation Kawkawlin, Michigan

May 25, June 22, October 12! Those were the dates on which ground was broken, the cornerstone was laid, and the dedication was held for the new

school building of St. Bartholomew Lutheran Congregation, Kawkawlin, Michigan.

Although the congregation had made efforts from the beginning of its history in 1888 to maintain a Christian day school, St. Bartholomew

Lutheran School as we know it today came to life in 1945 during the pastorate of Wm. E. Steih, who also served as the first teacher. The first home of the school was the former Baptist church building, which St. Bartholomew had purchased some

years previously for use as a parish hall. This building continued to be used for school purposes even after it was moved in 1948 to make the site on which it stood available for a new church building. It was relocated on a plot of ground of about two acres which was acquired for that purpose.

In 1955 the congregation purchased the land, with the building on it, which separated the school grounds from the other church property. The building was remodeled and became the dwelling for the male teacher, and a portion of the additional land was added to the school playground. Thus the property was rounded out as it is today, the new school building replacing the old frame building on a plot of ground that covers approximately three acres.

In addition to Pastor Steih, the following have served as former teachers of St. Bartholomew Lutheran School: Miss Betty Wagner, Miss Irene Manthe, and Wilbert Luehring. Mrs. Raymond Hartley is the present teacher of the lower grades, and Edward Rasmussen is the principal.

The new school building is of masonry construction with lightweight block and brick, 78 feet long and 70 feet wide. The general height is 10 feet.

A corridor 10 feet wide runs through the length of the building from south to north. There are two classrooms, a library, and an office on the east side, and two classrooms, two restrooms, a janitor's closet, and a kitchen on the west side. All of the classrooms are identical, measuring 30 feet by 28 feet. The northwest classroom is to be used as a dining room for the hot lunch program until such a time as it may be needed for instruction purposes.

Two Cox counterflow hot air furnaces provide the heating. One furnace supplies the east side of the building and the other supplies the west side. The transite hot air ducts under the floor slab distribute the heat to the diffusers on the outside walls and also warm the floors through radiation.

All windows have aluminum sash with 3/16 inch tinted crystal glazing. The south and north entrances are also completely of aluminum construction with aluminum doors and 1/4 inch plate glass.

While the exposed laminated wood beams are attractive and warm in appearance as well as being sturdy, they also give the illusion of lowering

the height of the ceiling. The Tectum roof decking provides a fireproof ceiling that has excellent acoustical qualities. Incandescent lighting is used throughout the building.

The total cost of the entire project, including complete furnishings and landscaping, is a little less than \$60,000.00.

Pastor Steih preached for the cornerstone-laying, and Professor Conrad Frey, president of Michigan Lutheran Seminary, also a former pastor of the congregation, preached the sermon in connection with the dedication. Both speakers emphasized the fact that a Christian day school is dedicated to the purpose of glorifying the Triune God, Father, Son, and Holy Ghost, by making known to the youth His saving will and grace in Christ Jesus. May St. Bartholomew Lutheran School ever serve this exalted and blessed purpose for many generations!

WILLIAM KRUEGER.

75TH ANNIVERSARY

**St. John's Ev. Lutheran Church
of Hay Creek (Town Bridge Creek),
Eau Claire County, Wisconsin**

This little flock consisting of 23 souls was privileged to observe its diamond jubilee on October 12, 1958. The festival day's joys, however, were tempered with sorrow, when Julius M. Zank, the aged patriarch in their midst, who had guided them through some stormy years, on the very morning of the anniversary was called home to his eternal rest at the ripe age of nearly 88 years. Although this little congregation cannot boast of large numbers, it can, unlike many a larger congregation, boast of having two of its sons in the office of the holy ministry. Both were invited as guest speakers for the occasion. In the morning service, Pastor Walter Zank of Beaver Dam, Wisconsin, warmed the hearts of the members, former members, and friends, 150 in all, with the Word of God found in Psalm 48:9-14. After the fellowship dinner Pastor Gustave Gerth of Stratford, Wisconsin, brought the members comforting assurance from the Word of God, Exodus 15:22-27. Despite their unexpected sadness of that day, the members did not hesitate to voice and demonstrate their gratitude to the Lord of the Church for His manifold grace and mercy to them during the past 75 years. Though they are few in numbers, their love for our Lord's mission work as carried on by our Wisconsin

Synod ever places them in the front ranks with those congregations willing to raise much more than their minimum share for mission work. That accounts for the fact that the day's thank-offering amounted to \$237.43, of which amount \$150.00 was dedicated to our Synod's Church Extension Fund.

St. John's was organized with 33 charter members under the leadership of Pastor H. F. Proehl of Augusta, Wisconsin, on January 20, 1883. By the end of the same year the frame church which is still in use was built and dedicated. In 1889 the parsonage was built for their first resident pastor, and their school was added to the church in 1901. Wisconsin Synod pastors have served the congregation from 1902-1913, and again from 1938 until the present time.

Eleven pastors have served the congregation during its 75-year history: H. F. Proehl, C. Bruss, J. J. Oetjen, C. J. Gutekunst, W. C. Droege-mueller, Theodore Schroeder, Julius Wagner, William Reul, F. Ficken, William A. Baumann, and A. C. Schewe during the past ten years.

True enough, St. John's history also speaks of sin and human frailties, but above all it shows the working of God's grace and longsuffering in the hearts and lives of the faithful. Eternity alone will reveal the unfading blessings the preaching of the Gospel of Christ has wrought in its midst. Strengthened anew in their faith, gratitude, and loyalty, they have pledged themselves to remain alive to the "Word of God and Luther's Doctrine pure."

ALFRED C. SCHEWE.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Herman Melchert of St. Paul's Ev. Lutheran Church, Morris, Minnesota, were privileged by the gracious will of God to celebrate their fiftieth wedding anniversary on November 16, 1958.

In the afternoon an open house was held in the church parlors for friends and relatives to offer their congratulations. In the evening the relatives gathered for a dinner.

The undersigned addressed them on Psalm 23:1, the same text used at their marriage fifty years before.

May the Good Shepherd continue to supply their every need, spiritual and temporal, as He has so richly done in the past! R. H. ROTH.

SMALCALD ARTICLES

(Continued from page 389)

The Preaching of the Church

When Jesus sent His Apostles into all the world, He instructed them to "preach the gospel to every creature" (Mark 16:15). But only sinners will appreciate the Gospel. To people who imagine that they can stand before God on their own righteousness, or people who are interested only in amusement and good times, or people who live recklessly in licentiousness and vice — to them the Gospel is foolishness. They must be made to realize the error of their way before they will even listen to the Gospel.

When Jesus met with His Apostles and others with them He mentioned two points of His message to the world. Luther adduces the text in the next paragraph.

6) *Thus also Christ Himself says, Luke 24:47: "Repentance and remission of sins must be preached in My name among all nations."*

NEWS FROM OUR MISSIONS

(Continued from page 390)

The average Sunday attendance is 850. The chapel was built in 1926 to accommodate 300. Expansion is necessary here.

OUR SYNOD'S SCHOOLS

Our Theological Seminary: Professor Lawrenz installed as president in June. Professor Schuetze installed in September. Enrollment: 23 Seniors, 20 Middlers, 27 Juniors, and 11 students are vicaring, and two studying elsewhere. The Board asks that the Seminary be given an official name and recommends "Wisconsin Lutheran Seminary."

Northwestern College: A total of 386 students enrolled in college and preparatory department . . . a new high. The Board has accepted the resignation of Professor Kowalke as president effective July 1, 1959. Professor Wendland will retire at the end of the school year. A dean of men is being called to replace Professor Horn, who accepted a call into the parish ministry. It is suggested that the preparatory department have its own dean.

Dr. Martin Luther College: 515 students enrolled, with 247 in the college department; 26 are enrolled in the Emergency course at Winnebago Academy in Fond du Lac. . . . There will be 80 teachers available next year . . . only 22 of these will be four-year graduates. The diamond jubilee of Dr. Martin Luther College is to be observed on June 7, 1959.

Michigan Lutheran Seminary: We have an all-time high enrollment in this prep school, with 314 pupils.

We here read also the introductory remarks to those instructions, v. 46: "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

That is the prophecy of the Old Testament, and that is the message of the New Testament, that Jesus by His suffering and death removed our guilt, and that His resurrection proclaims His victory. There is the forgiveness for our sins, ready to be proclaimed to the sin-lost world.

Hence, though the Law must be preached in all its severity, it must never be handled as an isolated, independent truth. It is preparatory only, paving the way for the Gospel of justification, which Christ adds immediately.

This truth is so important that Luther devotes two more paragraphs to it before taking up the matter of the false repentance as taught by the Papists.

J. P. MEYER.

(To be continued)

Northwestern Lutheran Academy:

We have 85 enrolled this year at Mobridge, South Dakota. Of these, 75% are preparing for work in the Church.

Nebraska Lutheran Academy: A site survey has been made of the property in Grand Island. The Board is awaiting permission to proceed with the drawing of plans for the new school.

The Board of Education: The six new schools since last May gives us 213 Christian day schools . . . 23,291 pupils are now enrolled . . . a gain of 1,300 over last year. We have 285 men and 444 women teachers for a total of 729. There are now eight area Lutheran high schools with a total of 1,367 enrolled . . . 71 men and 14 women teachers in these schools. Because of our ever-expanding school system an assistant secretary is urgently needed to help our executive secretary, Mr. Emil Trettin of our Board of Education.

As you read these mission facts and figures showing how the Lord is blessing our Synod's mission endeavor, another church year has drawn to a close. It reminds us of the Savior's words spoken in John 9:4, 5: "I must work the works of him that sent me, while it is day: the night cometh, when no man can

work. As long as I am in the world, I am the light of the world." As long as we follow Christ and His Word, we can so work with zeal, urgency, and blessing. W. R. HOYER.

A REQUEST FROM SOME OF OUR MISSIONS

Pastors, do you have members moving to any of the Florida communities listed below? If so, please send their names and possibly addresses to the pastor serving that community, as indicated in this listing:

Bradenton, Palmetto, Elwood Park, Oneco, or Anna Maria Island — to the Rev. James L. Vogt, 2704 Manatee West, Bradenton, Florida.

Largo, Indian Rocks, Redington Beach, Madeira Beach, Treasure Island, Tampa, Sulphur Springs — to the Rev. Howard W. Kaiser, 10555 52nd Avenue North, St. Petersburg, Florida.

St. Petersburg, Gulfport, Pasadena, Pass-A-Grill, Pinellas Park — to the Rev. William E. Steih, 4845 25th Avenue North, St. Petersburg 13, Florida.

CALL FOR CANDIDATES

Professorships at Immanuel Lutheran College

The Missionary Board in a regular meeting resolved to issue a call for candidates for two professorships at Immanuel Lutheran College, Greensboro, North Carolina, and to publish notice to this effect in the official

church papers of the constituent synods of the Synodical Conference.

Congregations, and individual members of the Wisconsin Synod, are now requested to place names of candidates in nomination for these two professorships. The professors are to assume duties as agreed upon by the members of the faculty and the

Board of Control of Immanuel Lutheran College.

Names of candidates should be forwarded during the next six weeks to:

The Missionary Board of the Lutheran Synodical Conference
210 North Broadway
St. Louis 2, Missouri
PAUL BOECLER, Secretary.

DEDICATION

St. John's Ev. Lutheran Church
Hillpoint, Wisconsin

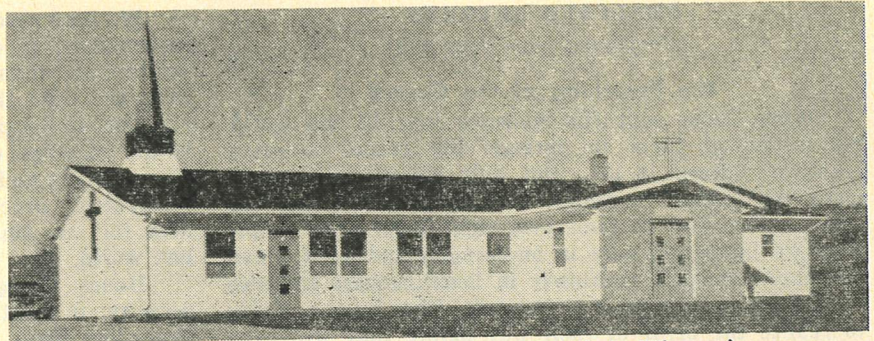
Sunday, October 12, 1958, was a day of great joy and thankfulness for the members of St. John's Ev. Lutheran Church of Town Washington, Sauk County, Wisconsin. On this day a dream of many years came true as the congregation dedicated their new church, relocated in the village of Hillpoint, Wisconsin. Two former pastors of the congregation who had worked hard to arouse interest for a new church building spoke at the occasion. Pastor Loyal Schroeder, Ridgeland, Wisconsin, who had served the congregation from 1950 to 1956, was the morning speaker. Pastor A. H. Dobberstein, Oak Grove, Wisconsin, who served the congregation from 1935 to 1946, was the afternoon speaker. About 700 people attended the two dedication services.

St. John's Congregation was founded in 1889 at what is called Tuckertown.



Interior of St. John's, Hillpoint, Wis.

The congregation was fortunate to have a permanent church home from its very beginning. A tract of land, a parsonage, and a church were purchased from another denomination which had dwindled in size. The small, white frame church at Tuckertown had been in constant use up to the present time. The congregation had realized for some time that this house was inadequate for worshipping the Lord. In 1946 a building fund was begun. The following year a member donated a tract of land in the village of Hillpoint for



St. John's Ev. Lutheran Church, Hillpoint, Wisconsin

a new church. But it wasn't until September of 1957 that the congregation felt that it was ready to proceed with building plans. It was found that a church of reasonable price could be contracted through a local lumber company. It was also decided to build the new church on the donated land in Hillpoint. Ground was leveled in November of 1957, and the sand fill was donated and hauled by members. Construction began in May, and the cornerstone was laid on July 28, 1958.

The church measures 32 feet by 84 feet, and is built upon a floating concrete slab. A small basement serves as a utility room. The exterior is of white painted siding, with the front of the entrance faced with Rock Springs stone. The interior is finished in natural oak. The church proper seats about 120, and the Sunday school room may be used for an overflow crowd. In addition to the Sunday school room there are also lavatories, a modern kitchen, and a mother's room. Most of the

work was done under contract, but the members also donated of their time and labor to lower the cost. The women removed the varnish from the old pews and refinished them. They also helped with the painting. Most of the landscaping was also done by the men.

The total cost of the entire building is approximately \$30,000. Many individual gifts were received from members and friends. A beautiful hand-carved altar, offering plates, an outside bulletin board, and furniture were among the many gifts from friends. At the time of dedication the congregation was happy to note that one half of the debt for the church was already paid. At present the congregation numbers 120 souls and 90 communicants. Together with its sister congregation at Lime Ridge it supports a pastor. May God grant that its zeal for the Word of God continue in the future, that the eternal blessings of God may be glorified among men!

NATHAN RETZLAFF.

NOTICE

The Metropolitan North Conference of the Southeastern Wisconsin District will have its organization meeting on Monday, January 5, 1959, at St. Matthew's Ev. Lutheran Church, 8444 W. Melvina St. Preacher: 1st Vice President Ad. Buenger. Essay: Prof. F. Blume. Time of Communion Service: 10:00 a.m.

Dinner will be served at noon. Please announce to the host pastor, Arthur F. Halboth, 8419 W. Melvina St., Milwaukee 16, Wisconsin.

ARTHUR F. HALBOTH
President, Southeastern Wis. District.

APPOINTMENT

Pastor John Martin of Council Bluffs, Iowa, has been appointed to serve as visitor of the Central Conference of the Nebraska District, to fill the unexpired term of Pastor L. Groth, who resigned because of other official duties.

HUGO FRITZLE, President
of the Nebraska District.

AN OFFER

A standard-size liturgical oak altar and rail to match, free to whoever will furnish transportation. Write to:
The Rev. Kenneth Vertz
616 North Park Street
Owosso, Michigan

INSTALLATIONS AND ORDINATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Beckmann, Robert, in St. John's Lutheran Church, Lewiston, Minn., by R. P. Korn; assisted by H. Backer, H. Braun, C. Brenner, A. Hanke, N. Lindloff, A. Mennicke, F. Nitz, P. Spaude; Nov. 16, 1958.

Janke, Martin, in St. Paul's Ev. Lutheran Church, Roscoe, S. Dak., by Paul Albrecht; assisted by V. Weyland, C. Spaude; Aug. 17, 1958.

Kaiser, Howard W., was commissioned as pastor in the newly established Bay Pines Lutheran Mission, St. Petersburg, and in Mt. Calvary Lutheran Church, Tampa, Fla., by William E. Steih; assisted by James Vogt, Dr. John Weidenschilling, Robert Mayer, Bruce Bartholomew; Nov. 16, 1958.

Shelkner, Richard, in S.W. Denver mission, by V. Tiefel; assisted by W. Siffring, H. Schulz; Nov. 9, 1958.

CHANGE OF ADDRESS

Pastors

Beckmann, Robert, Lewiston, Minn.
Kaiser, Howard W., 10555 52nd Avenue North, St. Petersburg 8, Fla.
Korn, Rudolph P., 1612 S. Main St., Crete, Ill.

Teacher emeritus

Schmidt, Theo. F. H., 608 S. 8th St., Norfolk, Nebr.

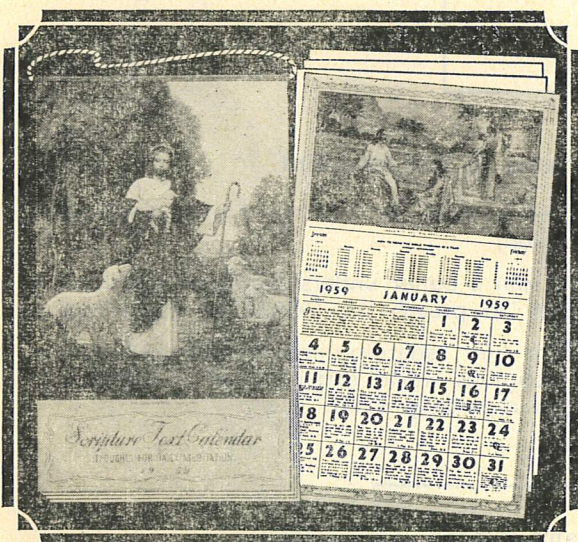
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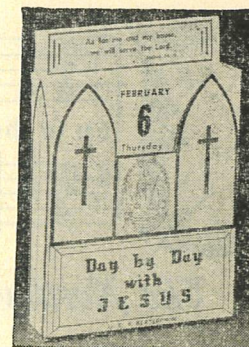
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