



THE NORTHWESTERN Lutheran

November 22, 1959
Volume 46, Number 24



BRIEFS

by the Editor

THIS AT LEAST IS CONSISTENT. This was our thought when we read recently that the Unitarians and the Universalists decided to omit all reference to Jesus as a teacher of truth superior to all others. They did this in drawing up a statement of purpose on the basis of which they were merging the two associations of churches. They wavered for a while, almost deciding to use words that would have given Jesus a priority over other teachers of religious truth. But they finally did the honest thing. It is no secret that these churches have long regarded the teachings of Mohammed, Buddha, or Socrates (the Greek philosopher) as being just as valid as those of Jesus. Now they have come right out and said so.

THIS INCIDENT PROMPTS THE REPORTING OF A RELATED ONE. The Unitarian Universalist Church of the Reconciliation in Utica, New York, had been asked by the Council of Churches of Utica and Oneida County to conform to the bylaws of the council by acknowledging "Jesus Christ as divine Lord and Savior." The Church of the Reconciliation refused to do so. Its pastor stated:

"We profess individual freedom of religion and consider religious belief to be a matter of individual conscience. *We apply no tests other than goodwill and good character.*" (Emphasis ours — Ed.)

Such a statement at least is honest. In the past, Unitarian churches have often laid claim to the title of Christian. But does the action of the Utica-Oneida County Council of Churches prove that it is earnestly contending for the full Scriptural confession concerning Jesus Christ? It would be fine if we could be assured of that. We know, however, that in most of such councils of churches there are ministers and congregations which reject the truth that Jesus is divine in the sense of the Scriptures. Oh, yes, they are willing to join in acknowledging Jesus as "divine Lord and Savior," but only in the sense that He was a man who was "more godlike" in His life and teaching than any other and that He can be our leader and Pathfinder in achieving a noble life that meets God's approval if we only follow the pattern of His life and His moral teachings. It is important to know this. Almost all local councils of

churches, as well as the National Council of Churches, ask its members to acknowledge that "Jesus is divine Lord and Savior." On the face of it, one would take this requirement as evidence that these associations of churches are becoming more conservative, more concerned for the saving truth. But when one knows the facts, one is saved from drawing such a wrong conclusion.

On Sunday, November 8, Bethany Lutheran College dedicated its new auditorium-gymnasium. The Rev. M. E. Tweit, president of the Evangelical Lutheran Synod, preached the dedicatory sermon. B. W. Teigen, president of Bethany College, performed the rite of dedication.

Quite inadvertently, we failed to take note in an earlier issue of the death of Dr. Arnold H. Grumm. A vice-president of The Lutheran Church—Missouri Synod since 1950 and its first vice-president since 1956, Dr. Grumm died of lung cancer on September 24, 1959.

Here are some enlightening figures. They were published by the Church of England. This Church counts 26,771,000 who have been baptized in the church. But of these only 9,691,000 have been confirmed. This clearly reveals that baptism for many has become merely a traditional formality.

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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Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
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THE COVER — North Trinity Ev. Lutheran Church, Milwaukee, Wisconsin; M. F. Liesener, pastor.

Editorials

The Congregational Meeting

It is the general experience that the voters' meeting is seldom attended by more than one fourth of the eligible voters. Most of them do no bother to attend. It should be remembered that the meeting is called to carry on an important work, the work of the kingdom, to hear about and decide upon the work of the Lord at home and abroad. Those assembled are functioning as kings and priests to God. Should anyone abdicate this privilege? How would you like it if you were given no voice in the affairs of the church and had to take orders from a bishop or priest?

The meeting deals with things which fall into two categories: things in regard to which God has spoken and which even a unanimous vote dare not change, and things which fall into the sphere of Christian liberty where each one may express and vote his own judgment and in regard to which the majority rules. Most of the constitutions of our congregations have a provision expressing that.

Some stay away because oftentimes there are clashes of opinion and quarreling. Such things, of course, should not happen in a Christian assembly, but they do because we all still have the Old Adam. But does that give us a right to shun the meetings? If we feel that way about it, we are fair-weather Christians who are not willing to bear the cross. In the Lord's work we ought to be willing to take that into the bargain.

Some say: They will do what they please anyway and disregard what I say. So I may as well stay home. Others attend but are determined to have their own way in matters which the Word of God leaves to our Christian judgment. They criticize and "gripe" about practically everything which they themselves have not proposed. If the vote goes against them, they threaten to leave the congregation and go elsewhere where their own superior opinions will be more appreciated.

It is too bad that there are clashes at some meetings, and each one ought to watch himself that he is not the cause. There is such a thing as giving offense even in congregational meetings. Here applies what Jesus once said: "It must needs be that offenses come; but woe to that man by whom the offense cometh." Often when the meeting is adjourned, there is a general depression, while actually it ought to be so that we leave the meeting more zealous for the Lord's work than when we came to the meeting. Let us all be careful that such is the outcome.

IM. P. FREY

Church Bells — Passing From the Scene?

Are church bells on the way out? Many new churches are being put into service without a church bell. There are at least two reasons why some congregations do not include a bell in their building plans.

One reason is the cost of the bell itself, plus the very considerable cost of a bell tower, either as part of the church building or as a separate housing for the bell.

Another reason for dispensing with a bell is that it is no longer the practical necessity that it once was.

The electric clock that is found in nearly every living room and kitchen, and even on the dashboard of the automobile, has taken its place as a teller of the time. There was a time when we all listened for the 9:30 bell and knew that now it was time to start off for church. Now there are two or three services each Sunday morning in many of our churches, and we need something more exact than the church bell to tell us the time.

It would be a great pity if the pealing of church bells ceased to be a part of our Sunday morning. The sound of the church bells means something more than just that it is now 9:30 or 10 o'clock. It means that we still have the freedom to go to church without interference and that we and other people do still go. It is a notice too to those who do not go, that the church is calling and that they are being called.

Whether new churches have bells or not, bells will continue to ring. They are the most indestructible part of the church building. If the building burns to the ground, the bell can be salvaged and will ring out as happily as ever. Bells have been found in Scotland and Ireland that date back to about 550 after Christ, about the time that church bells were first manufactured. Those might be the original church bells, and they have long outlasted the buildings they hung in.

It is ironical that the largest church bells in the world are located, of all places, in Communistic Russia. Moscow is the home of the "King of Bells," a monster weighing 180 tons, 19 feet high, and 24 inches thick at the thickest part. The bell has never been rung and certainly never will be, because a huge chunk of metal has been broken out of it.

But the "King of Bells" still stands not far from the Kremlin, and there are other huge bells in atheistic Russia, the largest bells in the world. May they not stand there as symbols to the Russian people that as the bells have not been destroyed, so the sound of God's Word, like a still small voice, is still there and may again be heard loud and clear?

Bells used to bear, cast into their sides, Latin verses, like this short one: *Vivos voco, Mortuos plango*, I call the living, I mourn the dead. They may yet do that even in Russia. May they never cease to do it in our land!

E. E. KOWALKE

* * * *

Remembered Gospels

Today a great deal of emphasis is being laid on the liturgy. Increasing attention is being paid to the various parts of our order of service to make them more meaningful for the worshiper. Much is being written and spoken to educate the members of our congregations for intelligent and satisfying participation in the service.

This should include the Scripture lessons. If any part of the service ought to be made more significant for the worshiper, certainly the reading of the Epistle and the Gospel for the day should be.

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Studies in God's Word: You and the Last Day

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:1-13).

At Pearl Harbor the United States Navy suffered a great catastrophe. Without trying to place individual responsibility, we can safely say that our fleet suffered because it was caught off guard; it was not prepared; it was not watchful. For some people the Second Coming of Christ will be an even greater catastrophe, for it will bring a condition from which there can be no recovery. To save us, Jesus tells us the Parable of the Ten Virgins. Five were wise. Since they were prepared for the wedding celebration, they went in to enjoy the feast. The other five were foolish. They were caught off

guard; they were not prepared; they were not watchful. As a result, they were not permitted to enjoy the feast.

Foolish?

There are many foolish ways to plan for the Last Day. Some persons foolishly decide that death and judgment are so horrible that they will not plan for them at all. They act against their better judgment by ignoring the fact that death and judgment must come to all. They shut their eyes to that which they know to be true, living and acting as though there would never be a day of death and judgment.

Just as foolish are those who hope to find safety in numbers. They know that death must come, but decide that since others are making no preparations, they will go along with them, taking their chances on what death may bring.

Foolish, also, are those who decide that they will be able to face the judgment of Jesus on the basis of their own character and life. They have heard of the Golden Rule and have a passing acquaintance with the Ten Commandments. Because they have never been involved with the police for anything more serious than an overparking violation, they are convinced that a righteous Judge must judge them to be righteous, or at least righteous enough to enter heaven.

Perhaps most foolish, because they are so near yet so far from the kingdom of God, are those who are affiliated with Christian congregations but who refuse to take seriously Jesus' offer of salvation. They hear the Word of God only rarely; they read it almost never. They do not make a serious effort to pattern their lives after the teachings of Jesus.

All such persons are foolish in that which is greatest, no matter how intelligent they may be in other matters. For all such the Last Day will indeed be a Doomsday. It will be a day on which Jesus will consign them to eternal torment. Will you

be so foolish as to cast your lot with these and to share that eternal torment with them?

Wise?

Or will you be wise? Wisdom in facing the last day has nothing to do with intelligence quotient tests. Wisdom here means that we accept instruction from Jesus. It means that we accept His statement that He will return. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Jesus says He will return. Wisdom demands that we recognize this fact and act on it.

Prepare for the Last Day by recognizing the need for preparation. If you are quite satisfied with your personal character, go back and study the Ten Commandments again. Recognize that you have not kept the Fifth Commandment, for example, even though you have never taken a gun and murdered someone. Recognize that this commandment says you have sinned if you have brought physical harm or mental anguish to someone deliberately or by negligence. Recognize that this commandment not only forbids certain things, it also demands from us positive acts and words and thoughts of kindness. Failure to help our neighbor in his bodily need is also a sin. Such a study of all Ten Commandments will cause you to look for help.

Prepare for the Last Day by accepting help from Jesus through a genuine Christian faith. Faith in Jesus is generated and maintained only through the Word of God and the Sacraments. Expose yourself to the Gospel so that its faith-creating powers can work in you. Continue to expose yourself to the Gospel so that its power can sustain the faith that has been created. Concentrate on keeping a faith which is active in deeds of love. Then Jesus' return will not find you numbered with the foolish who go into everlasting punishment but with the wise who enter into life eternal.

JOHN SCHAADT

Smalcald Articles

Part III. Art. VI.

Of the Sacrament of the Altar

II

In the quotation from Luther with which we closed our previous study, he said that whatever is done to the bread in the Supper is done to the body of Christ. He mentioned to be "carried, given, received, eaten." His purpose was to emphasize the real presence of the true body of Christ. — Today frequently some improper and impertinent questions are asked about the real presence, for instance, Is the body of Christ lying on the altar? Is it picked up by the ministrant? etc. Such questions all converge in this one, When, that is, at what precise moment, does the sacramental union take place? Is it produced by the Consecration? At what part of the Consecration? etc.

These are impertinent questions. We are not to divide the Sacrament into a number of separate acts, but are to observe it as a whole. And when we eat the bread and drink the wine in remembrance of Him according to His institution, we can be sure that He will fulfill the promise He gave us, that we shall then and there with the bread receive His body to eat, and with the wine receive His blood to drink in an undivided act. Paul, in speaking about the Sacrament, says that the cup which we bless is the communion of the blood of Christ, and the bread which we break is the communion of the body of Christ. And again he says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

That is the matter with which we should concern ourselves, namely, that our Lord gave His body and shed His blood for the remission of our sins, and to impress this saving truth more deeply on our fickle hearts, He gives us that very body to eat and His blood to drink. Let us be careful that our attention is not diverted from this grand truth by curious and impertinent questions about the precise moment when the sacramental union takes place.

Other curious questions have been asked with reference to the Sacrament and have led to blasphemous errors. In the following paragraph Luther treats of one such improper question.

Text

2) *And that not only one form is to be given.*

The Council of Trent on July 16, 1562, discussed the question of Communion under the species of bread alone. We reproduce Canons I to III, which they adopted on this point.

I. "If any one saith, that, by the precept of God, or by necessity of salvation, all and each of the faithful of Christ ought to receive both species of the most holy sacrament of the Eucharist, let him be anathema."

II. "If any one saith, that the holy Catholic Church was not induced, by just causes and reasons, to communicate, under the species of bread only, laymen, and

also clerics who are not consecrating, let him be anathema."

III. "If any one denieth, that Christ whole and entire — the fountain and author of all grace — is received under the one species of bread, because that, as some falsely assert, he is not received, according to the institution of Christ himself, under both species, let him be anathema."

It was the Council of Constance which on June 15, 1415, made it a law that laymen were to receive Communion under the one species of the bread, and pronounced an anathema on such as would act contrary to this decree, or would dare to defend the contrary view.

Why Withhold the Cup?

The withholding of the cup from the laity was excused particularly on the basis of one error. Jesus, indeed, instituted His Supper under both species; but people asked the impertinent question, Is there any body, or any flesh, without blood? Is, therefore, not the whole Christ according to both body and blood present already in the form of the bread? Do not then the communicants actually receive also the blood of Christ when they eat the bread?

In reply Luther continues.

2) . . . *(For) we do not need that high art (specious wisdom) which is to teach us that under the one form there is as much as under both, as the sophists and the Council of Constance teach.*

We add a Canon from the Council of Trent, adopted on October 11, 1551.

III. "If any one denieth, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species and under every part of each species, when separated, let him be anathema." — In the first Canon they had stated that "truly, really, and substantially the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ" are "contained" in the Sacrament.

3) *For even if it were true that there is as much under one as under both, yet the one form only is not the entire ordinance and institution (made) ordained and commanded by Christ.*

Usurping Authority

The custom of communing under the form of the bread only developed gradually in the Catholic Church. The beginnings seem to go back to the third century, when traces appear in northern Africa. Curiously, the Fourth Petition of the Lord's Prayer was understood as speaking of the Lord's Supper — and people took leftovers from Communion home from their Sunday service

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News FROM OUR Missions



Third California Mission Dedicates Church

The hopes and prayers of one of our young missions were fulfilled on August 30, when Our Savior Congregation of Pomona, California, was permitted to dedicate its church to the glory of the Living God on its second anniversary.

In a morning service the missionary, Pastor Paul Heyn, read the dedicatory service and Pastor Walter Diehl of Tempe, Arizona, chairman of the Arizona-California Board, delivered the sermon.

At the afternoon service, which also commemorated the second anniversary of the church, the Rev. Grant Quill, our Norwegian brother from Granda Hills, delivered the sermon, and Pastor Fred. G. Knoll of Tarzana acted as liturgist. The junior and senior choirs of the church, under the direction of Mrs. E. J. Berg, sang appropriate hymns of praise.

History

Our Savior Congregation came into existence in 1957 after the undersigned surveyed the cities east of Los Angeles and the Mission Board decided on Pomona. A large house was leased for two years at 180 East Central and dedicated as a church and parsonage on August 25, 1957. Soon thereafter Synod's Board of Trustees purchased land at 250 East Grove, near the intersection of US 66 and State 71, Garey, as the future site of the new church.

The congregation was organized early in 1958 with 48 communicants. Permission was granted by the Mission Boards to engage W. E. Foster of Los Angeles to draw up plans for a suitable building to house the new mission. That fall the project was placed high on the priority list for Church Extension funds, and in February 1959 Pietz Construction Company of Pomona was granted the contract. Ground-breaking took place on March 1; the cornerstone laying, on May 10, 1959.

Semi-Modern Building

In order to get a larger building for the amount available to them, the members of the congregation undertook many tasks which they were able to do themselves, such as lathing, painting, masonry, some electrical, carpenter and tile work. They also laid the cement walks and porches. They built a 340-foot masonry wall and will pay for a

60x70 foot parking lot, which was required by the city code.

Thus, with a loan of \$35,400.00 from C.E.F. for the building, the congregation was able to erect a modified colonial type of building large enough to seat over 200 in the sanctuary and another 100 in the attached hall, which is separated from the sanctuary by a folding door. This side room now serves the Sun-

(Continued on page 379)



Our Savior Lutheran Congregation, Pomona, California.
Pastor Paul Heyn at bulletin board.

Direct from the Districts

ARIZONA-CALIFORNIA

About Our Day Schools

A recent report by Chairman Wagner of our District Board of Education reveals that there are nearly 1050 children enrolled in the Christian day schools in the District. We have ten day schools, four of them serving the Indian children at our Apache mission stations, and one providing Christian education for our Spanish mission in Tucson. Of the remaining five schools, one is in California and the other four are in the Phoenix and Tucson areas.

New teachers in the District, not previously reported in this column, are Mr. Norbert Sprengeler and Mrs. Helen Boye at Redeemer School, Tucson; Miss Judy Hassig at East Fork; and Miss Marilyn Weiss at Peridot.

Students at Synodical Schools

A survey made at our recent District Pastoral Conference in Grace Church, Tucson, indicated that 25 students from our District are enrolled in Synod's preparatory schools and colleges. This represents approximately one student for each 140 communicants in the District. All of them must travel from 1500 to 2500 miles to study at our synodical institutions. It is noteworthy that the largest number of students from any one of our congregations comes from one of the newest of our missions — Our Savior's in Pomona, California. This mission congregation sends five students to three different educational institutions of Synod.

St. Paul's Church, Douglas, Arizona, has begun construction of its new church. The present church building, built of adobe brick during the depression, will be converted to use as a parish hall. Good Shepherd Church, Tucson, is building a teacher-age.

Joint Reformation Services

A joint Reformation service, sponsored by our seven congregations in the Phoenix area, was held on Sunday evening, November 1, at Zion Church, the oldest of our churches in the Salt River Valley. The Rev. Edgar Hoenecke, chairman of the Board for

World Missions, preached the festival sermon. A mass choir of members from the participating churches sang two anthems under the direction of the Rev. R. W. Schaller. Redeemer and Good Shepherd Churches, Tucson, also held a joint Reformation service on the same evening, with sermonettes by their respective pastors and music by a joint choir.

Pastors' Anniversaries

Two of our pastors are this year celebrating the 25th anniversary of their ordination. They are the Rev. Walter Diehl of Tempe and the Rev. Paul Heyn of Pomona. Notice is also being taken this year of Dr. F. U. Uplegger's 70th anniversary in the service of the Church. He observed his 92nd birthday in October.

A Report from Frisco

Regular services are now being conducted in the San Francisco Bay area by the Rev. Robert Hochmuth, our first resident pastor in this sprawling metropolitan area. The present place of worship is a rented hall, which serves as a Yugoslav social club and Elks meeting place, on the border between Santa Clara and Sunnyvale. He writes, "We have to enter past the barroom and dance hall." This mission is on the priority list for a Church Extension loan. Your offerings to the Church Extension Fund will hasten the day when the Word of God can be preached here in a worshipful atmosphere.

I. G. FREY

DAKOTA-MONTANA

We are very happy to be able to report a pair of "firsts" in the District. The first cornerstone for a Christian day-school building in the Eastern Conference has been laid, and the first meeting of a District-wide Ladies Auxiliary to the N. W. L. Academy at Mobridge has been held and was termed by many a "definite success."

Unique School Plant

The new school being erected by St. Martin's Congregation of Watertown, South Dakota, is a plant that

is "different." Actually it is a series of plants, for it provides separate units for the different age levels. Each unit is self-contained, having its own lavatories, cloakrooms, heating plant and faculty room. The units are of a one-story, slab-type of construction. The two units under construction will together provide four classrooms, a large general purpose room that can be used as a play area in bad weather, a principal's office, a faculty office, and the other facilities that make each unit "self-contained." The plant is said to be the latest word in elementary school planning and is the only one of its kind — parochial or public — in the entire state.

At the writing of this report, construction is being begun on the roof. The most optimistic estimates are that the plant will be ready for use around the first of the year. In the meantime, teachers Howard Maertz and Donna Miller are holding classes in the parish house (former parsonage) and church basement respectively.

In special services held on the afternoon of September 13, the congregation gathered to hear the Rev. A. P. C. Kell deliver a sermon, and to participate in the cornerstone-laying ceremonies, with their pastor, the Rev. W. A. Schumann, officiating. Their prayer was that the buildings under construction might be "devoted to the instruction and training of the young in the nurture and admonition of the Lord."

N.W.L.A. Ladies Auxiliary

Pastors and 185 ladies of the District met on the campus of the Academy on October 22 for the first meeting of the institution's Ladies Auxiliary, as authorized by the District in its last biennial convention. The program for the day included a class demonstration, a tour of the buildings, and student skit, quartette and chorus presentations.

In the business meeting the Rev. R. E. Pope, Mandan, North Dakota, served as acting chairman. Mrs. R. Redlin, Rauville, South Dakota, and Mrs. Roehl, Morrystown, South Dakota, were elected secretary and treasurer. The following committee was

appointed to work on a constitution: the Rev. R. E. Pope, Prof. W. Ten Broek, Mrs. Edwin Knittel of Mobridge, Mrs. Dale Streyle of Hazelton, North Dakota, Mrs. Albert Tesch of St. Martin's, Watertown, South Dakota, Mrs. Marvin Rossow of Mound City, South Dakota, and Mrs. Al. Lau of Mazepa, South Dakota.

Projects adopted, for the present: Laundromat facilities for the boys' dormitory. For the future: student financial aid, drapes for the dormitories, and kitchen facilities for the administration building.

The success of the meeting can perhaps best be seen in the widespread participation. Present were delegates from as far away as Circle and Presserville, Montana. The largest delegation consisted of 18 ladies from Hazelton, North Dakota; the runners-up were Roscoe, South Dakota, with 17, and St. Martin's, Watertown, with 14. In all, approximately 30 congregations were represented.

Eastern Conference S.S. Teachers Institute

The fourth annual meeting of this organization was held at Gary, South Dakota, on Sunday, September 27. The value of the Institute was again recognized by all who heard the practical helps and suggestions offered by Prof. M. J. Ingebritson of Bethany College and Prof. A. J. Schulz of Dr. Martin Luther College.

Joint Choir

The joint choir of the Eastern Conference will again present their concert of sacred music this fall. The following is the schedule of concerts (all at 8:00 P.M.):

- Nov. 15: Hendricks, Minnesota
- Nov. 22: South Shore, South Dakota
- Nov. 29: Grover, South Dakota
- Dec. 6: Dempster, South Dakota

V. W. THERFELDER

MICHIGAN

The Mission Board Reports

The Michigan District Missionaries Conference was held on November 9 in Memorial Lutheran Church, Williamston, Michigan, with not only the local Mission Board, but also with members of the Synod's Board of Trustees in attendance.

The Florida missionaries meet as often as time permits to canvass their fields and to survey new fields. Recently they met to canvass various areas in Tampa, where the Rev. Ed. Renz is the new missionary. Bradenton and Bay Pines Lutheran of St. Petersburg are in dire need of places of worship. Present temporary facilities are inadequate, and the tourist season is just beginning. Our Mission Board would urge our people to consult with their pastors as to the location of our churches in Florida before they leave for the Sunny South and to worship with their fellow Lutherans of our Wisconsin Synod while they are on their winter vacations.

The Missionary Society of Emanuel Lutheran Church, Lansing, Michigan, has made \$700.00 available for missions in the Michigan District and \$300.00 for missions in California. This is certainly a fine example for others to follow. The chairman of the Michigan District Mission Board, Pastor H. L. Engel, says: "God bless both gift and givers."

Building Programs

Grace Lutheran, at 2651 East Shettler Road, Muskegon, Michigan, where Rev. D. E. Habeck is pastor, has recently dedicated a new church building. Redeemer Lutheran, of Scottville, Michigan, R. F. Freier, pastor, and also St. Paul's Lutheran, of Livonia, Michigan, W. A. Koelpin, pastor, have recently dedicated new office and activities buildings. For St. Paul's, of Livonia, this was the third major building program in the past nine years. Trinity Lutheran of Saline, Michigan, H. L. Engel, pastor, has broken ground for a new Christian education building, which is to serve also for additional seating space for Sunday worship. The new building will be attached to the church. St. Paul's Lutheran, Saginaw, Michigan, R. Gensmer, pastor, is completing a new school building. St. Luke's Lutheran, Vassar, Michigan, which has a pastoral vacancy at present, is in the process of building a new parsonage. Further details on these projects will be given when the usual dedication articles are printed in *The Northwestern Lutheran*.

The Need for Laborers

The Rev. Raymond Frey has been installed as pastor of the Northfield-

South Lyon Parish. His former congregation, St. Luke's, Vassar, has joined the ranks of those congregations in process of calling new pastors. So has St. Peter's, Plymouth, whose pastor, Rev. Ed. Hoenecke has accepted the call as chairman of the Board of World Missions. St. Andrew's in North Toledo, Ohio, is also vacant. Its pastor, Rev. T. Kraus, has accepted a call to the Wisconsin Lutheran High School. Arlington Lutheran, Toledo, Ohio, is also still vacant at this writing.

The District officials and the Mission Board members sadly observe that shepherdless congregations can be supplied with a shepherd only by creating the same condition elsewhere, and pray that the Lord of the harvest might send forth laborers into the harvest. Won't you help hold up their arms by your own identical prayers?

PTR

Many of our congregations were active in their own preaching-teaching-reaching programs. A report from one will serve as an illustration. Thirty-seven lay visitors made 142 calls from a Sunday through a Thursday, contacting 30 people. They found 11 who sought affiliation through transfer or reaffirmation of faith. Thirty people were listed as prospects for adult membership class. Twenty-five children were enrolled in the Sunday school, and 20 children desired baptism. The congregation decided to continue this program on a regular basis. Blessed is that congregation where the members have learned to carry out such a program quietly throughout the entire year. It will have a continuous and sound growth.

Conference Reporters

The Conferences of the Michigan District have each appointed a reporter for their area to funnel news to the District Reporter. In the Northern Conference Pastor Wm. Krueger, Kawkawlin, is the reporter. In the Southeastern Conference it is Pastor L. Rasch, Warren. In the Southwestern Conference it is Pastor E. Tacke, Eau Claire. We do not at this writing have the name of the man chosen for the Florida area. However, to these men we owe thanks for the news that appears this column. H. A. SCHULTZ



A Lantern to Our Footsteps

God's Reply to Our Questions

Topic: Why address questions to children in Baptism?

When little Peter David (or whatever his name may have been) was baptized, the pastor directed some questions to him, and his sponsors answered for him. The pastor said: Peter David, dost thou renounce the devil and all his works and all his ways? Dost thou believe in God the Father? in Jesus Christ? in the Holy Ghost? Wilt thou be baptized into this Christian faith? Each time his sponsors answered for him: I do, or I believe, or I will. This may have puzzled you. Why address such questions to a little child that cannot understand, that cannot speak or answer? How can the sponsors answer for him? Why address these questions to him before his baptism? Perhaps you were one of the sponsors and were wondering about the question addressed to the child, which you, however, were expected to answer.

These Questions Go 'Way Back

Such questions have, as a rule, been included in the baptism service for a long time. We find them in the baptism forms that were used at the time of the Reformation. But they go back much farther in history. They had their beginning in the earliest Christian times. Quite naturally, in the early Christian Church very many of the baptisms were those of adults, for as the people turned from heathenism to Christianity, they were instructed and baptized. At their baptism they were questioned concerning their faith. The eighth chapter of Acts tells us of the baptism of the Ethiopian eunuch. The Evangelist Philip joined the Ethiopian in his chariot and taught him that Christ had fulfilled the prophecy of Isaiah, which the eunuch had been reading. Then the eunuch desired baptism. And in v. 37 we read: "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." And so he was baptized, having confessed his faith. This was the procedure used with adults; they were questioned concerning their faith and then baptized.

When children were baptized in the ancient Church, the same form of baptism was used, including the questions calling for a renunciation of the devil and the confession of faith, but the sponsors who brought the child to the font answered the questions for the child.

Now you may say: This explains the history of those questions, but it still does not explain their proper use. Let us then see why they were and are used also with children. What is their purpose?

Confessing Baptism to Be a Means of Grace

Note the words which introduce the questions in our baptism formula: "Dear Christian sponsors, I now ask you to answer, in the name and in the stead of this child, the questions which I shall now address to him, to signify thereby what God in and through baptism

works in him." The questioning is not intended to give expression to faith that is in the heart of the child at that moment before the baptism, but it is to signify something, namely "what God in and through baptism works in him." And what is that? Faith, faith in the Lord Jesus Christ, in the Triune God, in whose name the baptism is being performed. So by answering these questions we show that we firmly believe that the Sacrament of Baptism is a means of grace through which faith is worked in the heart of the child. We firmly believe that it is the "washing of regeneration" of which Paul writes (Titus 3:5). We believe that when the child has been "baptized into Christ," he has "put on Christ" (Gal. 3:27). So when a sponsor answers, I believe, in the name of the child, that is to signify that the Holy Spirit through baptism works faith in the child's heart so that he too, although he cannot do so consciously and with his lips, yet in his little heart by virtue of God's promise connected with baptism will say, I believe.

Assuming a Weighty Obligation

Another purpose these questions may serve is pointed out by Hoefling, who wrote a lengthy work on *The Sacrament of Baptism* about a century ago. We translate rather freely what he writes: "Whoever brought a child to baptism and answered for him assumed thereby a weighty obligation toward God, the Church, and the baptized infant. He gave security thereby for the future Christian training and education of the child. What was promised and confessed in the name of the child involved the sponsor also on his part in the promise to do everything within human power that the renunciation (Dost thou renounce the devil, etc.) and the confession of faith might truly become the act of the child itself." So the fact that the sponsor has confessed the child's faith for him should lead the sponsor to take most seriously the promise that this child may be brought up in the truth of God's Word. The sponsor will desire that when the child reaches the age of understanding he may personally confess that same faith which the sponsor confessed for him, having learned it through instruction in the Word of God. To that end the sponsor will show deep concern for the Christian training of the child. A. SCHUETZE

DO YOU HAVE A QUESTION?

If you have a question that you would like to see treated on this page, send it to Prof. Armin Schuetze. It can be either a question of doctrine or one of practice. But you should take care that the question is not one which you should discuss with your pastor. Please give your name and address when you write. The address is:
PROF. ARMIN SCHUETZE, Box 84, Thiensville, Wis.

ILLITERATE CHRISTIANS

A preacher in California, pastor of "quite a proper congregation in a boulevard church located in a college section of a rather large city," recently did what perhaps many a pastor has been tempted to do but lacked the courage. He submitted 300 adults of an average Sunday congregation to a Biblical literacy test. The results were anything but encouraging.

The average score was only 30 per cent; 15 per cent failed to give a single correct answer. One of the "gems" discovered in the quiz was the identification of Amos the Prophet as "the husband of Mary whom he brought back to life." Another identified Gethsemane as a city of Egypt.

Of the 300, 63 were Biblically illiterate, 20 had only a sketchy knowledge, 12 could be rated as good, while only five earned the rating of excellent.

"In evaluating the results," writes the pastor in *The Christian Century*, "it must be borne in mind that, while most of the 300 adults who took the test were members of the congregation, a substantial number were non-member visitors. Even so, it seems plain that Biblical ignorance is the rule among members of one particular congregation. If other Protestant congregations are like ours, Christian education still has a long way to go."

In a congregation with a good Christian day school, thorough confirmation instruction, weekly Bible class, perhaps also Lutheran high-school facilities, sound doctrinal preaching, a similar quiz would likely turn out better. But even in such an ideal setup we might be surprised to find that "there remaineth yet very much land to be possessed" (Deut. 13:1).

CHURCH ORGANIZATIONS

In the days of gas rationing, automobile drivers were asked to put a sticker on the inside of their windshield on which was the question: "Is this trip really necessary?" When one reads the listing of organizations in some church bulletins, one is inclined to ask, "Are these societies really necessary?"

In the centennial booklet of a Lutheran congregation the pastor writes: "All organizations of T. use this building [a parish hall costing \$140,000.00] to advantage. *Organizations are the lifeblood of a church.* T. has them on every level." (Emphasis added.)

Such high praise of church organizations seems somewhat extravagant. It is understandable that a pastor will concentrate on young people in the postconfirmation group, the high-school pupils. A parent-teacher organization would also seem in place. And there are other groupings that can be justified. But a grouping that provides a society for almost every category between prenatal and post mortem is surely overdone. A wag has well said that some congregations are being "clubbed to death."

The most beneficial arrangement would seem to be one which provides edification, fellowship, and even wholesome entertainment to parishioners *as families*. Groupings according to age or sex or some other special interest tend to split families, a curse from which America is suffering seriously.

If the pastor does not lead and direct the various groups, there is danger that they neglect or even lose their spiritual objective and develop into a merely social group, or even clique.

If, on the other hand, there is a large number of societies in a congregation, the pastor's time may be taken up to such an extent that he has little time for study and meditation, a danger especially serious in the case of a young pastor.

Societies within a congregation tend to weaken the feeling of solidarity in a congregation, each group being likely to become interested in pet projects, or only in the weal and woe of those who "belong." And the people "on the fringe," the lonely, poor, shut-ins, unable or disinclined to "join," remain — on the fringe.

A society in a congregation that does not first of all seek the edification, the spiritual advancement, of its members, would seem to have a questionable right to existence. Its charter should be: "For the perfecting of the saints, for the work of

the ministry, for the edifying of the body of Christ" (Eph. 4:12).

RECALCITRANCE

Opponents to the truth become amusing when they search the dictionary for words to vent their spleen. *The British Weekly* (Sept. 24, 1959), published in Edinburgh, Scotland, learned of some of the resolutions of the recent convention of the Missouri Synod, and did not relish them, especially those that indicated conservatism in doctrine and practice. The paper remarks that the Missouri Synod has "a reputation for recalcitrance." The word reminds one of a bucking bronco that kicks back. To kick back is the literal meaning of the word. The dictionary defines it as being "stubbornly rebellious, obstinate in defying constituted authority." As an example of Missourian recalcitrance the British reporter mentions the conservative position reaffirmed by the Synod that "granting women the right to vote, to preach or publicly to teach men in the congregation would be contrary to the Will of God." Is it recalcitrant to confess Scripture-based truth or to scorn those who do?

THIS IS A CHURCH

It is true that God does not dwell in a temple made with hands. He has promised, "In all places where I record my name I will come unto thee, and I will bless thee." Where even two or three are gathered in Christ's name, there is Christ, and there is the Church, be it a magnificent cathedral or in a shabby chapel, in a lodge hall, vacant shop, Apache "squaw cooler," or an African mud hut. Yet most of us are sensitive to a certain dignity in connection with formal places of worship.

Modern architects vie with one another to produce something original and unique in church architecture. Some succeed. Others produce structures which in a few years will be "dated." Some houses of worship strike us as so "unchurchly" that they need a sign to tell us, "This is a church, not a 'Dairy Queen' or a supermarket."

Tastes differ, which is both fortunate and unfortunate. But since a place of worship — at least one built for that purpose — does, or ought to, in some manner express the faith of those who worship in it, even a modest chapel can be so designed that it evokes in the passerby something of the sentiment felt by J. L. Hurlbut in his description of the cathedral in Cologne, Germany.

He writes: "The Cologne Cathedral is an embodiment in stone of the idea of 'united prayer.' It is a series of points and pinnacles from the ground to the top of the great spire. Every window is a pointed arch; every buttress goes up to a point; every roof ridge is guided off into little uplifting spires; the great roof points up; the whole building unites in the great spire, which pierces away into the sky and seems to carry the united cry of the whole building to God."

H. C. NITZ

CORRECTION: In the October 25 installment of "By the Way," the source of a quotation was inadvertently omitted. The quotation in the first paragraph (page 346) should be credited to *The Spokesman* (August, 1959). — Ed.

NEWS FROM OUR MISSIONS

(Continued from page 374)

day school and can become a school-room in the future. The building also contains a study, mothers' room, choir room, and a kitchen, which also double as Sunday-school rooms. There are a work-sacristy and heater rooms. The outside walls are of stucco. The insulated wood roof is supported by laminated beams. The entire structure is reinforced to meet the rigid California earthquake codes.

The large window, which faces the street, is of colored glass with three large crosses worked into the frame. A lighted star circles the central cross and is illuminated at night. The used pews and altar furnishings have been painted beige to match the decor of the building, which is painted rose-beige and gray. The pew ends are painted ebony to give a striking contrast. The chancel floor is covered with red carpeting. Attention is focused on the altar, with its spotlighted cross against a red dorsal curtain.

Acknowledgments

The anniversary-dedication program expressed the appreciation of the congregation to the Lord of the Church, the members of Synod, the Board of Trustees and the Mission Boards of Synod and to the Christian brethren and congregations who have assisted Our Savior Church. It is only by God's grace that this congregation came into existence. May His grace continue to bless Our Savior Congregation!

P. HEYN

DEDICATION OF REDEEMER'S THREE-ROOM SCHOOL ADDITION

August 16, 1959, was a red-letter day in the history of Redeemer Lutheran Congregation at Tucson, Arizona. It was on this day that the congregation was privileged to dedicate its new three-classroom addition.

The undersigned conducted the service and preached the sermon, using as his text Isaiah 65:21: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." It was pointed out that God's grace has

abounded and the Redeemer Congregation has flourished, since its organization in 1944. During these 15 years our gracious Lord has enlarged a vineyard of a one-classroom school (organized by Carl Metz) to the present plant of nine classrooms. The fruit of the vineyard is evident from its present enrollment of 235. Over 80 percent of the congregation's children attend the school.

Each of the three new rooms is designed to comfortably hold 35 students. The present staff consists of Adolph Wilbrecht, principal; Norbert Sprengeler; Bertha Wilbrecht; Grace Royer; Mrs. Marie Sprengeler (temporary); Mrs. Nick Erdahl; Mrs. Emil Emde; Mrs. Allen Engbretsen.

Redeemer Congregation is grateful to Grace Lutheran, a sister congregation in Tucson, for its generous gifts and numerous donations from individuals in helping to complete these rooms.

May the gracious Lord hold His hand of protection and blessing over this new structure and keep it dedicated to the interests of Christian education and Christian fellowship!

WERNOR E. WAGNER



Redeemer Lutheran School, Tucson, Arizona

A DOUBLE ANNIVERSARY

On October 11, 1959, members of Bethel Lutheran Church, Bay City, Michigan, honored their pastor, the Rev. Martin C. Schroeder, in recognition of two anniversaries — his 40th year since ordination and his 30th year since installation at Bethel. The Rev. O. J. Eckert of Saginaw preached the sermon. Special music

was furnished by church and children's choirs and a soloist. After the service, a reception was held in the school auditorium, featuring a "This Is Your Life"-type program. Congratulatory letters were read, pastors present extended their personal felicitations, and a purse was presented to Pastor and Mrs. Schroeder by the congregation.

DEDICATION OF NEW SCHOOL

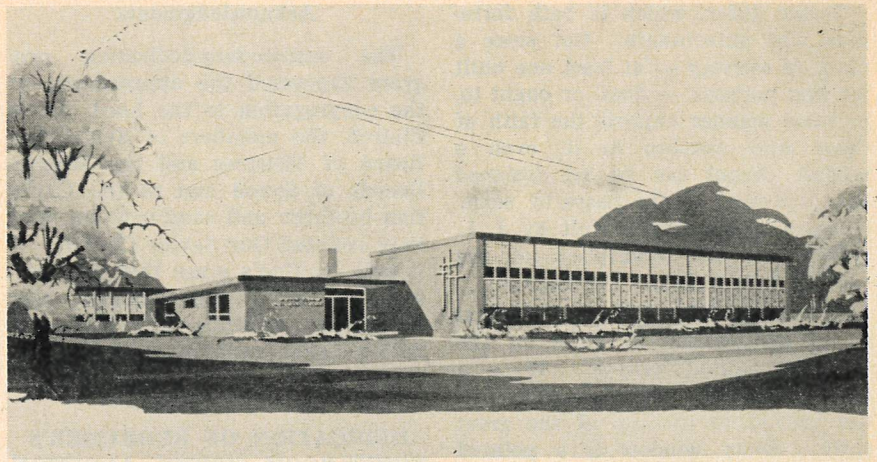
North Trinity Lutheran School Milwaukee, Wisconsin

On October 18, 1959, the congregation set its new school apart for the Triune God. It was indeed a day of joy and thanksgiving for the many members of North Trinity. The congregation was organized in 1893. (In 1897, Prof. Otto J. R. Hoenecke started to provide Christian day-school training for the children of the congregation, but when he accepted a call the following year to Bethel Congregation, the matter was again dropped.) The congregational minutes next make mention of a Christian day school in 1952. Three acres of land were purchased in 1955. In the fall of 1957 the congregation made use of a God-given opportunity by sending 56 pupils to a neighboring congregation. By the fall of 1958 enrollment had increased to 80.

Features of the School

Six classrooms, including a kindergarten room, all about 28 by 30 feet, two lobbies, principal's office, nurse's room, teachers' workroom and lounge, a basement auditorium 86 by 71 feet, with cafeteria for a noonday lunch program, and ample store-rooms make up the areas in the building.

A striking feature of the school is the hallway arrangement. Each room has its own separate area in the hallway. The staggered walls in the hallway make room for separate locker and dressing areas. The teach-



North Trinity Lutheran School, Milwaukee, Wisconsin

ing staff is well pleased with this arrangement.

The building has a trilevel arrangement, with the kindergarten room, principal's office, nurse's room, lobby, and main washrooms being on the street level. A large painting of the Guardian Angel may be viewed by the children in the main lobby as they leave the classroom area and return from the basement auditorium.

Progress

The Lord has done marvelous things in our midst. We were privileged to open school this fall with an enrollment of 131 under a staff of five teachers, of which Mr. Richard Schlavensky is principal. A new 54-passenger school bus provides transportation. The schoolground

is located in a new section of the city, about eight blocks from the church plant.

The school was built with expansion in mind. At the present time the congregation is considering buying added land to give us one and one-half city blocks of school property. The total cost of its present school property, the building, the equipment, and ground work amount to more than \$200,000.00.

Prof. Carleton Toppe of Northwestern College preached on Habakkuk 2:2 in the regular three morning services. Prof. Carl L. Schweppe of Dr. Martin Luther College delivered a sermon on St. John 4:13, 14 in the 2:30 dedicatory service, which was held in the basement auditorium.

All glory be to God on high! We thank Him for His goodness!

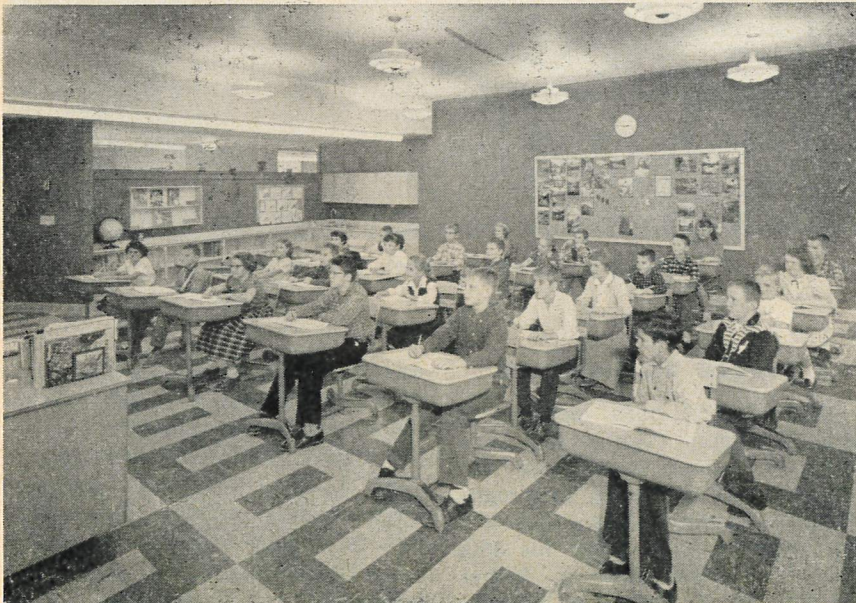
M. F. LIESENER

NEW EDUCATIONAL UNIT

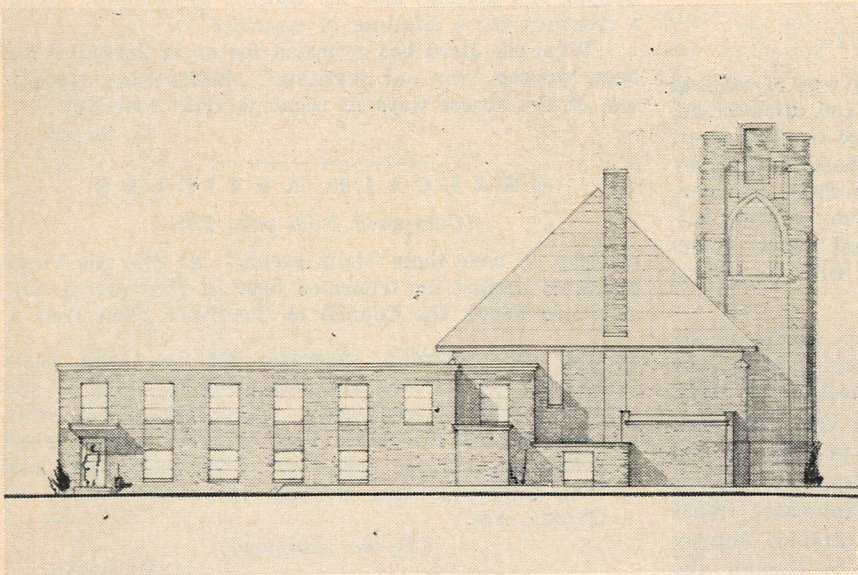
Bloomer, Wisconsin

On Sunday, June 28, 1959, St. Paul's Lutheran Congregation of Bloomer, Wisconsin, dedicated a new educational unit. The Rev. R. W. Mueller of Jefferson, president of the Western Wisconsin District of Synod, was the guest speaker for the festive occasion.

The educational unit, which is attached to both the existing church and parsonage, is 48'x55'8" with basement and one story, and a basement boiler room 23'8½"x12'9". It has poured-concrete foundation walls, concrete-block retaining walls, face-brick exterior, steel joists for first floor and roof, metal-stud partitions and plastered walls and ceilings. Asphalt-tile floors and wood windows, doors, and frames were used throughout the building.



One of the modern classrooms at North Trinity School



Architect's sketch of new educational unit, St. Paul's Ev. Lutheran Church, Bloomer, Wisconsin

The new unit provides the congregation with eight Sunday school classrooms to accommodate up to 15 children each, two classrooms for up to 50 children, and one classroom for about 20 children. The addition also contains a large overflow room for church services; a spacious meeting room, washrooms, a workroom for mimeographing, supplies and office machines, and a 12'x17' office for the pastor. The office and meeting room have been tastefully furnished with the most modern furniture. Hard maple and tubular chrome furniture has been provided for all Sunday school classrooms. The unit is so designed as to make it easily convertible for use as a Christian day school.

Along with the construction of the new unit, the existing church was extensively remodeled. Central heating is provided from the boiler room to all parts of the new unit and the church. The church kitchen was enlarged and remodeled with all new cabinets, ranges, ovens and sinks. Total cost of the project with furnishings was approximately \$95,000. Architect was E. F. Klingler and Associates of Eau Claire, Wisconsin.

Prededication services were held the week before the actual dedication. A dedicatory service of education was held on Tuesday, June 23, with the Rev. Traugott Bradtke of Marshfield preaching. The Rev. E. E. Prenzlów, Sr., of Cornell preached for the dedicatory service of stewardship held on Thursday, June 25. The undersigned resident pastor served

as liturgist for all dedication services. To God alone be glory!

E. J. C. PRENZLOW, JR.

CENTENNIAL

Farmington, Wisconsin

On August 9 and 16 of this year Immanuel Lutheran Church of Farmington, Wisconsin, thankfully and joyfully commemorated the 100th anniversary of its organization. The congregation was founded in 1859

with a small nucleus of immigrant Christians in the area. At the present time it numbers about 435 communicants, 650 souls. During these 100 years the congregation was served by 13 pastors, of whom 11 have been called to the Church Triumphant.

In 1865 Immanuel became a member of the Wisconsin Synod. Three church buildings have served this congregation: The first log church became inadequate by the year 1868; the second structure was struck by lightning and burned to the ground in 1913; the present church, built in 1914, was renovated and remodeled prior to the centennial observance.

All former confirmands of the congregation were invited to this anniversary, and many of them attended.

The guest speakers for the first Sunday were Prof. E. E. Kowalke of Northwestern College, and Pastor David Tetzlaff of Ixonia, Wisconsin.

For the reunion of the confirmands, Pastor A. Dobberstein, of Oak Grove, Wisconsin, the only son of the congregation to enter the ministry, was the morning speaker; Pastor Kurt Eggert, of Milwaukee, Wisconsin, the only living former pastor of Immanuel, was the speaker for the afternoon service.

A thank-offering amounted to \$671.49.

"Glory to God in the highest!"

F. C. DOBRATZ



Immanuel Ev. Lutheran Church, Farmington (Johnson Creek), Wisconsin

EDITORIALS

(Continued from page 371)

There is an effective and rewarding way of making these familiar, yet too little known and understood, selections from Scripture contribute more to the hearer. Let them be memorized. Learning these lessons by heart makes them our own in a way nothing else can. As the pastor reads them, verse by verse, we find ourselves following with greater ease and surer grasp. The words come to us like a memory, with its wealth of associations and experiences.

The golden time for inscribing the words of the Epistles and the Gospels in our memories is in our youth, especially in our confirmation instruction days. By that time the ability to memorize has been well developed, and it has had the benefit of training and exercise. At such a time most children can master longer passages of Scripture with relative ease. What an excellent preparation for the approaching Sunday service it is for a confirmation class to commit the

Gospel, and perhaps also the Epistle, to memory! What a treasury for a lifetime of worship!

What the Lord has recorded for us in Scripture has been written "for our learning." Memorizing remains one of the surest ways of securing this "learning."

C. TOPPE

SMALCALD ARTICLES

(Continued from page 373)

in order to have their "daily bread." At first the Popes protested against the truncated form of Communion, but, as shown above, the Council of Constance prescribed it.

- 4) *And we especially condemn and in God's name execrate those who not only omit both forms, but also quite autocratically (tyrannically) prohibit, condemn, and blaspheme them as heresy, and so exalt themselves against and above Christ, our Lord and God (opposing and placing themselves ahead of Christ), etc.*

(To be continued)

J. P. MEYER

LIST OF CANDIDATES

The following have been nominated to fill the vacancy in the education department at Dr. Martin Luther College, New Ulm, Minnesota:

- Mr. Emanuel Arndt, Winona,
Minnesota
Mr. Glenn Barnes, Newburg,
Wisconsin
Mr. Raymond Brei, Norfolk,
Nebraska
Mr. Gilbert Fischer, Oshkosh,
Wisconsin
Mr. Arthur Glende, New Ulm,
Minnesota
Rev. Ralph Goede, Lake City,
Minnesota
Mr. Richard Grunze, Princeton,
Wisconsin
Rev. Waldemar Hoyer, Sault Ste.
Marie, Michigan
Mr. Julius Ingebritson, Mankato,
Minnesota
Mr. Darrel Knippel, Minneapolis,
Minnesota
Prof. A. H. Koester, Fond du Lac,
Wisconsin
Rev. William Krueger, Kawkawlin,
Michigan
Mr. Arthur Meier, East Fork,
Arizona
Mr. Kurt Petermann, Appleton,
Wisconsin
Mr. Godfrey Schulz, Milwaukee,
Wisconsin
Mr. Francis Warner, Juneau,
Wisconsin
Rev. F. A. Werner, Omaha, Nebraska
Mr. Alfons Woldt, Milwaukee,
Wisconsin

Prof. T. W. Zuberbier, Fond du Lac,
Wisconsin

Correspondence concerning these candidates should be in the hands of the undersigned by November 30, 1959. The Board of Regents of Dr. Martin Luther College will meet on Wednesday, December 2, 1959, to call a man from the above list.

ARTHUR GLENDE, Secretary
D.M.L.C. Board of Regents
17 South Jefferson Street
New Ulm, Minnesota

CALL FOR CANDIDATES

The Board of Regents of Dr. Martin Luther College, New Ulm, Minnesota, herewith invites members of Synod to nominate candidates for professorship at the College.

The man to be called should qualify for work primarily in the field of English.

In order to aid the Board in its deliberations, kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned not later than December 20, 1959.

ARTHUR GLENDE, Secretary
D.M.L.C. Board of Regents
17 South Jefferson Street
New Ulm, Minnesota

CALL FOR CANDIDATES

The Board of Regents of Dr. Martin Luther College, New Ulm,

Minnesota, respectfully requests members of Synod to nominate candidates for professorship at the College. This candidate should possess qualifications necessary for work in the field of geography.

Pertinent information concerning the candidate should accompany the nomination.

All nominations must be in the hands of the undersigned not later than December 20, 1959.

ARTHUR GLENDE, Secretary
D.M.L.C. Board of Regents
17 South Jefferson Street
New Ulm, Minnesota

CALL FOR CANDIDATES

The Board of Control of Northwestern College requests the members of the Synod to submit nominations for the filling of the new professorship at the College.

The board seeks to call a man who has had special training and experience in physical education and is qualified to teach mathematics on the high-school level. He need not be an ordained minister.

Besides the listing of qualifications, the letters of nomination should include educational background, experience, and references.

Nominations will be received until December 13, 1959.

KURT A. TIMMEL, Secretary
612 5th Street
Watertown, Wisconsin

HYMNAL REVISION SURVEY

Opportunity is herewith given to all our *laymen*, including organists and choirmasters who are not teachers, to give their answers to questions contained in the following hymnal questionnaire, presently being mailed to all our pastors, teachers, professors, and officials (this is also being done in other synods of the Synodical Conference). This survey is to be an important preliminary step preparatory to a thorough revision of the hymnal planned for publication in about ten or twelve years from now.

Hymnal Questionnaire

1. What in your opinion are the weaknesses, if any, of our present hymnal?
2. What improvements, if any, would you suggest?
3. Which hymns, not now included, would you include?
4. What tunes, not now included, would you include?
5. Which hymns, now included, would you omit?
6. Which tunes, now included, would you omit?
7. Can you point to any faults in texts, translations, tunes, harmonizations that should be corrected?
8. Can you point to any hymn categories or classifications in need of expansion or reduction?
9. What changes, if any, would you suggest on pages 1-170? 837-852?
10. What specifically liturgical improvements would you suggest?
11. Can you give us the names of just a few true poets who might be of service to the committee, especially in translating well from the German?
12. Would you be interested in a *text-tune edition* of our *present hymnal now* (that is, a pocket edition containing only the words and the melodies of the hymns, omitting the four-part harmonies)?

If you are interested, mail your answers (giving your name, address, congregation, position) within 30 days to

Committee of Hymnology
Wisconsin Evangelical Lutheran Synod
c/o Prof. Martin Albrecht
43 Waldheim Drive
New Ulm, Minnesota

NOTICE OF WITHDRAWAL

First Lutheran Church of Faulkton, South Dakota, and Zion Lutheran Church of Ipswich, South Dakota, have announced their withdrawal from the Wisconsin Evangelical Lutheran Synod because of that body's stand in the Church Union matter.

W. A. SCHUMANN, President
Dakota—Montana District

NOTICE OF WITHDRAWALS

Pastors Rollin A. Reim, Roland A. Gurgel, Egbert Schaller, and Prof. Martin Galstad have declared their withdrawal from the Wisconsin Evangelical Lutheran Synod because of its position in union matters.

M. J. LENZ, President
Minnesota District

A MISSION REQUEST

Gethsemane Lutheran Church, of Mason City, Iowa, is interested in securing used church pews for its mission chapel, soon to be constructed. If a congregation wishes to dispose of used pews, either by way of sale or of a donation, please write

The Rev. J. F. Chworowsky
658 Twelfth Street, N.E.
Mason City, Iowa

AN OFFER

Green Lectern Cloth13"x25"
Green Pulpit Cloth14½"x25"
Green Altar Cloth29½"x80" or 6'8"

The altar cloth is plain except for the gold fringe. The lectern cloth has a cross on it. The pulpit cloth has a triangle with three circles in it. All three cloths have 1½" gold fringe.

For information please write to:

Janet Tuttle
R.R. 1
Campbelsport, Wis.

NOTICE

Any congregation, with or without a Christian day school, may have old-type, four-leg, screw-to-base school desks (75 in number, all sizes) for transportation. All in reasonably good condition.

Palos Lutheran School Board
12443 S. Harlem Ave.
Palos Heights, Ill.

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO PASTORAL CONFERENCE

Place: Le Sueur, Minn., Grace Ev. Lutheran Church.

Time: Dec. 1, 1959, 9:30 a.m.

Preacher: L. F. Brandes (alternate, D. Kock).

M. BIRKHOLZ, Secretary

NEBRASKA

SPECIAL NEBRASKA DISTRICT PASTORAL CONFERENCE

Date: Dec. 16 and 17.

Place: Trinity Lutheran Church, Hoskins, Nebr., G. B. Frank, host pastor.

Time: 10:00 a.m.

Agenda: Discussion of the Union Matters.

Please announce immediately to the host pastor, G. B. Frank. Lodging will be furnished, but a nominal fee will be asked for meals.

G. E. FREE, Secretary

WESTERN WISCONSIN

SOUTHWESTERN CONFERENCE

Place: Wonevot, W. Schulz, host pastor.

Date: Dec. 1, 1959.

Time: 9:30 a.m.

Communion sermon: W. Schulz (F. Senger). Exegesis: Heb. 2, N. Retzlaff (Heb. 3, H. Krause).

Practical theology: Classical Sayings of Luther in regard to Pastoral Theology, M. Nommensen (Suggestions for Sermon Series, A. Werner).

Business, Visitor's Report, Financial Report, Stewardship Report, Casuistry.

Please announce to the host pastor!

C. R. ROSENOW, Secretary

ORDINATIONS AND INSTALLATIONS

Nitz, Frederic H., in St. John's Ev. Lutheran Church, New Ulm, Minn., by Martin Albrecht; assisted by W. J. Schmidt, S. Hillmer; Nov. 1, 1959.

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Pastors

Kruschel, Herbert, N 52 W 15311
El Rio Drive, Butler, Wis.

Manteufel, Julius, R.R. 2, New London, Wis.

Vicar

Cox, Raymond G., Box 133, South Shore, S. Dak.

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MISSION FESTIVALS

September 20, 1959

St. Paul Church, Bloomer, Wis.
Offering: \$577.60. E. Prenzlow, Jr.
Zion Church, Elroy, Wis.
Offering: \$215.21. A. Werner, pastor.
Zion Church, Burt, N. Dak.
Offering: \$129.30. G. Cares, pastor.
St. Luke Church, Leith, N. Dak.
Offering: \$75.14. G. Cares, pastor.
Our Redeemer Church, Wabasha, Minn.
Offering: \$250.00. D. Hoffman, pastor.
Trinity Church, Flasher, N. Dak.
Offering: \$188.98. G. Enderle, pastor.
St. John Church, Paradise, N. Dak.
Offering: \$228.93. G. Enderle, pastor.

September 27, 1959

Immanuel Church, Elgin, N. Dak.
Offering: \$402.79. G. Cares, pastor.
Trinity Church, Carson, N. Dak.
Offering: \$277.57. G. Enderle, pastor.
Trinity Church, Saline, Mich.
Offering: \$3,132.03. H. Engel, pastor.
St. John Church, Waterloo, Wis.
Offering: \$2,626.20. H. C. Nitz, pastor.
St. Paul Church, Mound City, S. Dak.
Offering: \$1,000.00. V. J. Weyland, vacancy pastor.

October 4, 1959

Grace Church, Nelson, Wis.
Offering: \$200.00. D. Hoffman, pastor.
Trinity Church, Huilsburg, Wis.
Offering: \$528.45. W. Reinemann, pastor.

October 18, 1959

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