

# *The Northwestern Lutheran*

*"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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## COVER DESIGN

Photo by Mel Scherbarth

**DO YOU KNOW** that in the first 50 years of its existence our Synod grew to 510 congregations; in the next 25 years to 623, and in the last 25 years to 828 congregations.

† Twice within a month's time the cold hand of death reached out to take from this life two men who were active as members of the theological faculty of our sister Seminary in St. Louis, Missouri. On December 16, 1949, Dr. Martin S. Sommer was called home at the age of 80 years and on January 11, 1950, Dr. Walter A. Maier left this house of bondage for his eternal home. Dr. Martin S. Sommer who held the chair of Homiletics at the Seminary for 27 years retired in 1947, but remained active as a staff-member of the "Lutheran Witness" until shortly before his death. Perhaps the outstanding work of Dr. Sommer was his effort in behalf of a more general use of the English language in the church work of his synod. He had much to do with the organization of the English District of the Missouri Synod. His

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remains were laid to rest in St. Louis where funeral services were held in Bethel Lutheran Church.

† Dr. Walter A. Maier was called home at the age of 56 years, almost at the prime of a very active life. Few if any suspected that he was suffering from the dreaded malady of heart disease. The attack came suddenly and almost as suddenly death took him. He held the chair of Semitic languages and Old Testament Interpretation for twenty years, besides his radio work. Funeral services for Dr. Maier were conducted in the auditorium of Concordia Seminary on January 14. God in His wisdom and grace called him home to his eternal rest. That ought to satisfy and comfort all who mourn his untimely death, for "What God does is done well indeed."

## Siftings

BY THE EDITOR

"No part of the community is more important than the church," said the Governor of North Carolina, W. Kerr Scott, to the people of his state. "Wherever you find an active church you also find a well-ordered community," he said. We hope that the good governor means that the preaching of the Word of God alone has this effect.

\* \* \* \*

Pastor J. A. Dell writing in the *Lutheran Standard* has some pertinent words to say in regard to a proponent of "Mercy" killing. It is well to quote the little article since much has been said for and against this procedure in the case of hopeless invalids. The Christian should be ready to meet the specious arguments of those favoring "mercy deaths." We quote: "The cause of Dr. Sander, New Hampshire physician who ended a cancer patient's life by injecting air into her veins, has attracted much attention. A Congregationalist minister in the community said: 'If this man is guilty then I am guilty, for I have prayed for those who have suffered hopelessly — prayed that they be eased into the experience of death. . . . I have wanted this for

those whom I have loved as a pastor and as a friend.' There is a difference, however, between praying that God may take someone out of his suffering and playing God oneself. I do not think that we can give to any individual or group of individuals, however high-minded they may be as a group, the power of life and death."

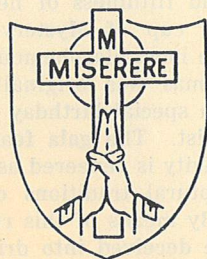
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Here is another. "Union's Herald, Methodist weekly published in Boston, had an editorial which held that mercy killing is 'consistent with our Christian reverence for life.' The editor said: 'One wonders why it is that we are kinder to suffering animals than we are to suffering people. If a person is already dying of cancer, it is inhuman to prolong his suffering. Is death to be treated as a kind of untouchable superstition or is it to be regarded as a normal element in the life span? If it is wrong to ease suffering at death, then it is wrong to ease suffering at birth, but we have demanded, that science ease suffering at birth.' — The question is not whether it is wrong to ease suffering, but whether it is wrong to take life."

## Let Us Go To Jerusalem To Witness The Savior's Passion

Luke 18, 31-34

**J**ESUS Himself lead His twelve disciples up to Jerusalem that they might become witnesses of His passion. In just that way we, of course, cannot be witnesses with them. Yet the disciples were given to see and hear for all future generations what transpired before their bodily eyes and ears. Under the infallible guidance of the Holy Spirit they were



moved to record it all in Holy Writ for us that by means of their inspired testimony we, too, can ever and again in spirit go up with Jesus to Jerusalem and witness His blessed passion. Just this the Lenten season again invites us to do.

### May the Savior's Announcement Make Us Eager to Go

When the Passover drew nigh Jesus was active on the east side of the Jordan. Festival pilgrims began to fill the roads to Jerusalem. Finally also Jesus took His disciples across the Jordan and turned upon the road which led to Jerusalem over Jericho. The disciples perceived a solemn determination in their Master as He led the way. St. Mark tells us, however, that they themselves followed with fearful hearts, mindful undoubtedly of how the Jewish leaders at Jerusalem had decided to put Jesus to death when several weeks before He had raised Lazarus from the dead. Yet Jesus did not want His disciples to make this journey to Jerusalem with fearful and unwilling hearts. Thus He stopped on the way, called the twelve about Him, and began to speak of the journey which lay before them. In this way He sought to make them eager witnesses of His passion.

*A Course Of Saving Love* "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished." Jesus let His disciples know that this journey, though leading Him into suffering and death, would be a course which His Savior's love prompted Him to follow willingly. The Father's infinite love had mapped out this course for His incarnate Son as the one and only way in which a lost world might be redeemed. In His great love the Father had also made this course known through His prophets, so that even under the old Covenant sinners could rest their faith upon it, finding peace and salvation. Now that the appointed hour for completing this great redemptive work was drawing nigh Jesus wanted His disciples to know that not malice and hatred of men, not the sinister counsels of Jewish leaders, but solely His own Savior's will would be leading Him into suffering and death. Often enough Jesus had let His disciples see that no one could touch Him as long as He made use of His divine power. Now He meant to withhold from Himself the further use of this power and to humble Himself even unto death. Willingly would He do it, because His own will coincided perfectly with the saving will of the Father revealed through the prophets. His heart embraced the world of sin and condemnation with a love as deep and intense as that of the Father who had sent Him. This light shed upon Christ's suffering and death can also make us eager to follow our Savior anew in spirit to Jerusalem to witness His passion.

*A Vicarious Course* Most vividly did Jesus describe His passion as a course of great shame and pain. "For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit on: and they shall scourge him, and put him to death." This is what the disciples actually came to witness

in going up to Jerusalem with the Savior. Yet how could the prospect of witnessing such things make them eager to accompany Jesus? In itself shame and pain is certainly not something pleasant to witness and ponder. We do, however, find pleasure in dwelling upon hardships, suffering, and sacrifices which someone freely and willingly endures for the benefit of others. Such in the highest sense was the pain and shame of Christ's passion. Thus the disciples could indeed have found blessed comfort in witnessing it, if upon the Savior's instruction they had now looked upon it as the suffering which the prophets had foretold concerning the promised Redeemer, suffering which He would endure in their stead. For it was their shame and pain which Jesus would be bearing. He would be freely taking it upon Himself that they and all sinners, who had fully merited it, would no longer need to bear it. Jesus now meant to carry out what Isaiah had prophesied of the Savior: "Surely he hath borne our griefs and carried our sorrows . . . he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

It is this truth which can also make us eager to meditate anew upon the Savior's shame and pain in the inspired passion account. For we will find renewed comfort for our sin-laden hearts as we again behold how willingly, how patiently, how perfectly Jesus bore all the curses which we have merited with our sins. As we embrace this comfort in joyful faith also a new measure of thankful love will fill our hearts, giving us power and willingness to wage our daily battle against sin and temptation.

*A Victorious Course* This comfort and strength Jesus sealed unto His disciples with His final word concerning His impending passion: "And the third day he shall rise again." He let them know that His passion would be a course of final victory, accomplishing its blessed purpose. He summoned them to become witnesses of a bitter battle that would finally end in a glorious victory in their behalf over Satan, sin, and death. Thus, we, too, are bidden by the Savior's word to make all of our meditations upon  
(Continued on page 69)

# Editorials

**We Doff Our Hat** We doff our hat to the brother who wrote the following letter. We were asked not to print it, but felt that it breathed a spirit that is worthy of emulation. Here it is, "I have read several times in the *Northwestern Lutheran* that your attention has been called to the fact that this or that congregation boasts a 100% subscription to the *Northwestern Lutheran* and *Gemeindeblatt*. What I am going to say about this is not done in pride; and please do not print my name nor the place from which this is written. I am writing this that some others might be encouraged to work for 100% subscription to our synodical publications because I feel that more Scriptural knowledge should be disseminated among our people, especially in our mission fields.

I have tried to increase the Christian knowledge of my people, besides the regular preaching and instructions, by printing my own parish paper, but I found out that it takes too much of my time which I should spend on my sermons, instructions, and visiting the people and prospects. Taking everything into consideration I finally decided that the best and cheapest way to do this is by giving my people the synodical papers to read. Since it was hard to convince some people to subscribe to one of our church papers I determined to do it myself and trust that the money will come some way. It did. At Christmas one of my congregations gave me a gift of money. I did not wish to accept it because I am still a missionary and subsidized by Synod. But they insisted that this was something special and that they wanted very much that I take this gift. Here was the answer to my prayer. I would use it to pay for subscriptions to our church papers for my people. Of course the money would not reach to pay for all the needed subscriptions so the rest was taken out of my pocket. Now my three congregations are 100% subscribers. Yes, even more than that since I also subscribed for such who are not yet members but who may eventually become members. I hope that the reading of the *Northwestern Lutheran* will induce them to make their decision much sooner. I wish there were a way in which every family in our missions, as soon as they have been won or even before, could have the *Northwestern Lutheran* or *Gemeindeblatt* in their home and that it would be read."

Well said, brother, is all that we care to add to this letter. Such unselfish work will bear its own fruit in the days to come.

W. J. S.

\* \* \* \*

**Are Lutherans Like Roman Catholics?** That is what a lot of people think. Many sectarians, especially those of the Puritan type, like to say: You are just like the Roman Catholics. You have a liturgy, your ministers wear a gown, you observe most of the same church festivals as the Catholics, etc. That in itself makes such people look with suspicion upon the Lutheran Church and makes them regard it as something to be shunned.

One of the most extreme views in this regard we found in an anonymous tract sent us shortly after Christmas. The gist of it is that the very fact that a church observes Christmas or other church festivals that the

Catholic Church observes stamps it as being caught in the maze of Catholic errors.

After stating that the Catholic mass with its repeated unbloody sacrifice of Christ is unscriptural and amounts to a blasphemous denial of the all-sufficiency of the one sacrifice of Christ, which is correct, it is asserted that the mere observance of Christmas makes one a partaker of the monstrous mass. It is asserted that Christmas is actually the Christ MASS.

We quote: "What are the devices of the false church by means of which she makes the worship of her false Christ a pleasure to the carnal nature of fallen man? Are they not the feasts which she has mothered? None of the so-called church feasts has the slightest foundation in the Word of God concerning His Son Jesus Christ the Lord! In the sight of holy God, these feasts are among the 'abominations and filthiness of her fornication' which fill the golden cup of Mystery Babylon. Christmas and Easter are the most blasphemous of these fleshly celebrations. Christmas was originally spelled *Christmass*. It referred to a special birthday mass held in honor of the Romish christ. The gala feast connected with the Mass of the nativity is venerated as Christian by associating with it scriptural traditions concerning the birth of Jesus Christ. By means of this ruse of the Romish church, millions are deceived into drinking the 'wine of her fornication'."

The writer makes out, what appears to be a plausible case, and a lot of superficial people are impressed by it. But does it follow that if you do anything outward that the Catholics do, specifically observe the same church festivals and seasons, you are a Catholic? That reveals woeful misunderstanding of the Scriptural doctrine of Christian liberty. St. Paul said: "All things are yours." Forms, ceremonies, church festivals, and the like, are neither wrong nor right in themselves. They lie within the sphere of Christian liberty, which we may take or leave as we please, just as long as we do not forsake the divine truth. The argument quoted above is much like that of Seventh Day Adventists, who assert that the mere fact that we observe Sunday stamps us as wearing the mark of the Beast referred to in the Book of Revelation.

Luther in his work of Reformation did not get very excited about religious forms and ceremonies or church festivals. He let them stay as they were unless they denied the Gospel. He was not like the fanatical Karlstadt and his ilk, who were determined to throw out anything that had been in the Catholic Church. He understood the liberty wherewith Christ hath made us free. He had more important things to do than to waste his time and effort on things which do not matter in the sight of God.

Nor are we in sympathy with the so-called high church people of our day, even within the Lutheran Church, who seem to devote their major effort and energy to restoring all the forms and ceremonies which once had a place in the church, as though the welfare of the Church depended on that. There are more important things that claim our attention. The Church can survive and fulfill its high mission regardless of what its forms or ceremonies may be.

I. P. F.

## Parsonage At Varel

FIVE years ago great numbers of refugees from Eastern Europe crowded into Germany. Among them, as we heard later, were the pastors and people of our Poland Mission.

For five years now, our former Poland Mission has continued its work in Germany as the Refugee Mission, Wisconsin Synod. In spite of greatest difficulties this work — as mission work ever must — has prospered. Today more than 30,000 souls are served by fourteen pastors. Eight pastors were added to the ranks of our missionaries during the course of the past three years. Congregations and preaching stations have been founded



throughout Germany. A scattered, homeless flock is being served with Word and Sacrament in a new home, in newly organized congregations, at an ever increasing number of preaching stations. Congregations and preaching stations are enjoying an almost unbelievable growth.

Many of our pastors live at great distances from their preaching stations. Their strength and time are therefore dissipated in arduous travel. Efforts to remedy this deplorable condition in a devastated land of ruined cities and crowded homes seemed doomed to failure. It is therefore with heartfelt gratitude to God that we report to you the purchase of a parsonage at Varel/Oldenburger. Pastor Leopold Zielke moved into this home in December. The cost of purchase and reconditioning will be under \$5,000.00.

This parsonage is the first property acquired for a mission having fourteen pastors, serving more than 30,000 souls. We have the fond hope of acquiring a chapel at Memmingen, Bavaria, a chapel-parsonage at Blomberg, Westphalia, and a parsonage at Bremen in the near future. May God grant the fruition of our plans and hopes.

Since the fruition of our plans and hopes calls for considerable sums from our current budget, we sincerely hope that this information on the needs of our Refugee Mission will be an inspiration to special effort. Current building requirements, meeting only a mere fraction of the actual need, call for more than \$30,000.00 from the present current budget of our Synod. What a golden opportunity to do good unto destitute members of the household of faith!

Permit, too, an appeal for continued contributions to the relief efforts of our Synod. The need is still great. All reports speak of ever increasing unemployment and want in Germany. On our latest visit to our Refugee Mission in the summer of 1949, we found 95% of the refugees unemployed. This situation has not improved. Need we say more?

ALFRED F. MAAS.

### Let Us Go To Jerusalem To Witness The Savior's Passion

(Continued from page 67)

His holy passion in the light of the Easter message, which assures us that His suffering and death was successful in atoning for our sins and in delivering us from the curse of death and hell.

#### May the Disciples Be a Warning Against Blind Witnessing

The disciples indeed followed Jesus to Jerusalem. Yet they followed Him as blind witnesses. Later on, of course, all but Judas learned to understand and treasure Christ's suffering and death. Then they were moved to retrace in spirit, not only once but many times, the passion course upon which they had accompanied Jesus without understanding.

For the present, however, His announcement failed to warm their hearts with eagerness to witness His passion. We are told: "And they understood none of these things and this saying was hid from them, neither knew they the things which were spoken."

They understood not because a deliverance from sin, its guilt, curse, and bondage, was not yet uppermost in their minds. Their hearts were still taken up with earthly-minded hopes. They still expected their master, in whom they trusted, to establish a kingdom which would bring them earthly honor, power, wealth, comfort. Upon this very journey James and John still asked the Lord for the favor of sitting on thrones to His right and left in His kingdom. In such a picture of the Savior's work suffering, shame, and death could have no proper place. It will still be the same today. Those whose interests, desires, and hopes are principally in things earthly will find little understanding for the Lenten message of Christ's passion. May God's word therefore keep us mindful of our true plight of sin that we may rejoice richly in the Savior's gracious deliverance.

C. J. L.

#### IMPETUOUS PETER

How could you fail Him Peter  
Who sat there at His feet,  
And drank in heavenly wisdom  
And walked Judea's street?  
You saw Him cleanse the lepers;  
Did you not with Him dine,  
When at the Canaan wedding  
Of water He made wine?  
Oh, you were there beside Him  
When fear your hearts did fill  
Because the storms were raging  
You heard His, "Peace, Be Still!"  
You saw the calm that followed —  
No ripple stirred the lake,  
And yet — how could you leave Him  
This Jesus — how forsake?

Twas thus I often pondered,  
I had no knowledge then  
That sin had such a power  
To claim the hearts of men.  
But oh, the years have taught me  
That we are frail and weak,  
Though knowing good from evil  
The evil still we seek.  
I, too, so oft like Peter  
Will trust my strength, to find  
That I am weak and helpless  
Without Thee Lord — and blind.

Oh, turn on me like Peter  
And let me see Thy face,  
Then let me weep such bitter tears  
And plead once more Thy grace.  
Like Peter make confession,  
No longer fearful be,  
From fetters that may bind my heart  
Dear Master set me free.  
For this is Life Eternal  
To know Thee as my king,  
And as a loyal subject  
My tribute to Thee bring.  
And this is Peace and Pardon  
To know and do Thy will,  
Then o'er life's greatest tempests  
Shall come Thy, "Peace, Be Still!"

ESTHER SCHUMANN.

## From A Wider Field

“WE have prayed twenty years for this to come to pass. Now God has brought it about.” So saying, a San Francisco business man prepares to leave his wife, his home and his position on the California State Board of Equalization as well as a thriving business to enter a Minnesota monastery and become a Benedictine monk. So the press reports tell us, adding that he has been married twenty-five years, but had long been discussing with his spouse “the spiritual joys of religious seclusion.” The wife intends to enter a convent, where she no doubt will find the same restful refuge from life’s realities.

Thus a marriage is broken, holy vows of matrimony made before the Lord are sacrificed, for a new set of vows that have no validity in the sight of God. What was it that Jesus said to the Pharisees of His day? “Full well ye reject the commandment of God, that ye may keep your own traditions” (Mk. 7. 9).

\* \* \* \*

Our Lutheran Confessions are over 400 years old, but they are as modern as today’s newspaper and have a way of startling us with their crisp comment on current events. The Augsburg Confession, Article 27, says:

“There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they call fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given, and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things!”

Yes, indeed, it is necessary — even after 400 years of the open Bible.

\* \* \* \*

Is it because of the use to which some put the open Bible?

In our optimistic way we are inclined to take for granted that even the most benighted minds free to operate in a civilized society are obliged to work on a reasonable level

of intelligence in order to get by. But this comfortable belief suffers severe shocks now and then.

According to *Religious News Service*, there was a Bible-reading marathon in Covington, Indiana, sponsored by a “ministerial group.” The New Testament and the Psalms were read through in 22 hours and 23 minutes; one hundred and fifty people, including “members of all faiths,” were willing to lend their eyes and voices to this cause. No, not quite all of them lent their eyes. One blind man used a Braille Bible to do his part.

The “ministerial group” explained that the purpose of the endurance reading was “to unite all faiths under the one Book which can create ‘one world’.”

A good grade of glue also has the power to unite even the most unrelated materials, like hair and feathers. But it won’t turn a man into a bird. Why or how a group of mixed religious convictions should suddenly be united by a relay race through the pages of Scripture is one of those riddles that cause even moderately intelligent folk to groan in anguish under the burden of their dullness.

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If we pick and choose carefully, we can find enough public comment made also by non-Lutheran Church leaders on the subject of “mercy killings,” stirred up by the recent incident involving Dr. Sanders and his cancer patient in New Hampshire, to

offer our readers a report on some sensible Christian thinking.

The Evangelical Ministers’ Association of Rochester, Dover and Portsmouth, New Hampshire, declares that putting the “incurably” sick to death is “contrary to God’s revealed Law,” and would have “spiritual effects upon the public which will hasten and augment the terror and horror of the calamitous times which come to those who forget God.”

The Boston Roman Catholic Archdiocese weekly, *The Pilot*, as quoted by *Religious News Service* which brings us this information, is even more direct: “It is a frightening sign that the proponents of this utter indecency should find such ready cohorts, and worst of all, find them in the ranks of supposedly Christian preachers.”

No doubt *The Pilot* was also thinking of last year, when more than 380 Protestant and Jewish clergymen of New York State petitioned for a law to legalize “mercy killings.”

Concerning the misleading use of the term “mercy” in this connection, *The Pilot* aptly remarks: “It is a rank perversion of the meaning of the words to couple with this killing the adjective ‘mercy.’ Mercy is the divine quality most highly extolled in all the Scriptures. It is said to be above all the other works of God. If He who allots to each life its span is reluctant to call a soul home, it ill befits a mere creature to presume to be more merciful than He is.”

E. S.

## In The Footsteps Of Saint Paul

### The Twofold Effect Of Paul’s Preaching In Antioch

BY DR. HENRY KOCH, MORRISON, WISCONSIN

WHEREVER the Word of God, the Gospel of Christ, is preached, it is to some a savour of life unto life and to others a savour of death unto death. Paul’s preaching in Antioch had this effect. Paul had warned his hearers, the Jews, not to harden their hearts against the message of Christ. He knew his kinsmen and what had happened in Jerusalem to Jesus of

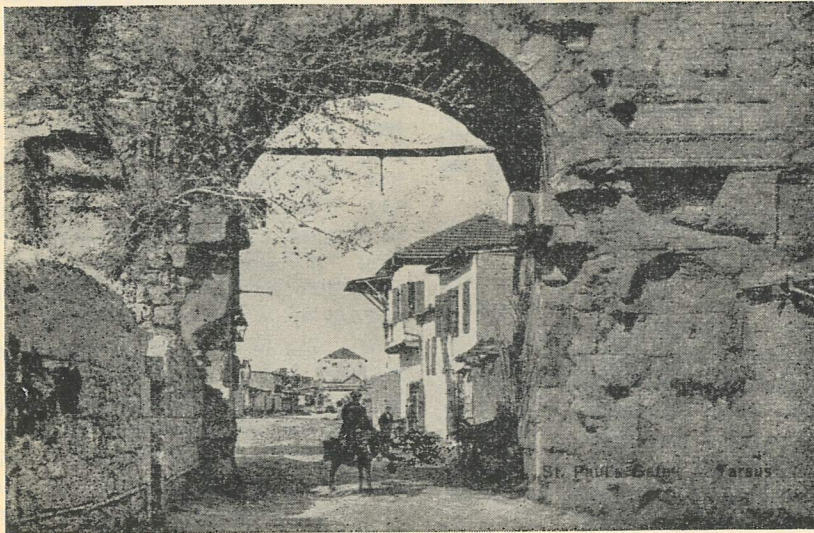
Nazareth, their promised and rejected Messiah. What Paul wanted to prevent happened. At the end of the service the Jews went their way and the Gentiles besought Paul and Barnabas to preach the same saving truth to them on the next sabbath day.

Paul and Barnabas rejoiced that their message had taken root in the hearts of some of the hearers at

least and that they wanted to hear and know more of Jesus, their Savior. During the week many of the Jews and proselytes sought the two missionaries in their quarters. While Paul was weaving at his loom, he could tell his visitors more about the way of salvation through faith in Christ alone. All of them were persuaded to continue in the grace of God. They in turn spread the glad tidings among their fellow men that Christ was a Savior for Jew and Gentile alike.

#### The Power of the Gospel

The news of Paul's preaching spread throughout the city. On the next sabbath day almost the whole



city came together to hear the Word of God. When the Jews who had not been won for Christ saw the multitudes, their hearts were filled with envy. Here they had been holding their services on so many a sabbath endeavoring to make proselytes and had met with but comparatively little success. and now this new rabbi from Jerusalem preached Jesus of Nazareth as the Savior of both Jew and Gentile and almost the whole city turned out to hear him. It was not the synagogue that attracted them, not the person and eloquence of Paul. The cynical Frenchman Renan tries to explain the stir in the populace thus: the Jews demanded circumcision. Paul did not. Thus Paul got the larger following. Only a rationalist like Renan could invent such a reason to circumvent the truth. Far from it! It was Paul's message of Christ that stirred the populace in Antioch and nothing else.

#### Opposition

Paul had not spoken very long, when the envious Jews began to heckle and to contradict him. They were not able to refute him, for he knew his Old Testament Scriptures. Lacking real arguments they began to interrupt him with questions, to ridicule and even to slander. It must have been very trying for Paul to continue his sermon and for the faithful listeners to witness the hostility of the Jews against the truth of the Word of God as found in their own Old Testament. They surely thought that they ought to be very happy that the Messiah had come and that salvation was a free gift of God to all through faith alone. These

Jews in Antioch were not a whit different from the ones, of whom Christ spoke in His parable of the pounds (Luke 19:14): "We will not have this man (Christ) reign over us." To this very day the Orthodox and Reformed Jews contradict the truth of Scriptures, but they are not the only ones. The number of those, who have joined them among the Gentiles, is legion.

#### The Jews Spurn the Gospel

When Paul noticed that his kinsmen were even blaspheming God by denying that Jesus of Nazareth is the Son of God and the only Savior of Jew and Gentile alike, he waxed bold, Barnabas joining him, and said to the obstinate Jew: "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we

turn to the Gentiles." This was a momentous decision. Hitherto the Gentiles had been reached in the main only through the portals of Judaism. Now God Himself had opened the door to the Gentiles directly. These words pierced the hearts of the Jews and let the Gentiles rejoice. Paul and Barnabas had granted the Jews the first opportunity to hear the Gospel, had offered them everlasting life through Christ. What was a grave loss to the Jews became a great gain to the Gentiles.

#### Paul Quotes Isaiah

Paul did not only claim that he was justified in turning to the Gentiles, he proved it from Scriptures, which the Jews also knew and could not refute. He called the attention of the Jews to a Messianic prophecy of Isaiah (49:6): "I have set thee (Christ) to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." The Jews knew that this prophecy referred to the Messiah. They could not deny or contradict it. Nevertheless they chafed at the idea that the entry into the kingdom of God should be free to all without becoming either a Jew or a proselyte of righteousness or of the gate. Perish the thought! How could this Saul of Tarsus, this apostate rabbi make such a blasphemous statement! In reality they were the blasphemers. Does this same overbearing exclusiveness not prevail today, when the claim is made that salvation is only possible within the portals of a certain church or sect? Times may change, but history still repeats itself.

#### Paul Forced to Leave the City

The envious Jews did not let the matter rest. They stirred up some of the women of their synagogue. Luke calls them "devout and honorable." They were proselytes. Many pagan women had joined the synagogue. They must have been prominent women of the city. Perhaps they were married to influential men of the city, who were in government positions and who, had not joined the synagogue in order not to endanger their own official position. They tolerated the propaganda of the Jews, for the Roman government had granted the Jews the sole right of propagandizing the populace for new members. The Jews, cowards as they

were, stirred up the women of their synagogue and they in turn instigated the chief men of the city to brand Paul and Barnabas as dangerous men, who were attempting to create and to spread a new religion. It was not difficult for them to arouse the lower instincts of the gullible rabble. A persecution set in and as a result Paul and Barnabas were expelled from their territory. This was their first expulsion. Many others were to follow and the instigators were always the Jews. Paul and Barnabas shook the dust from their feet in obedience to the word of their heavenly Master (Matt. 10:14): "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." That dust remained behind as a witness. It will serve as a witness against the unbelievers on Judgment Day.

This was the first real encounter Paul and Barnabas had with their own rabid kinsmen. Little did they know, how they would hound them from city to city, from country to country henceforth, thinking that they could thereby destroy the Church of Christ. In reality they only aided the two undaunted missionaries by focusing the attention of all on their message of Christ.

#### Paul's Success

We have observed the twofold effect of the preaching of the Gospel. It was a savour of death unto the envious Jews. On the other hand almost the whole city had the opportunity to hear the Gospel. Furthermore "the word of the Lord was published throughout all the region." This could hardly be accomplished in a few days and thus we can assume that it took the Jews a longer time to stir up a persecution against Paul and Barnabas and that our two missionaries used their time well, aided by the Jews and Gentiles who had been won for the Gospel. A live Christian is a missionary. Great had been the success of Paul and Barnabas even though they were expelled from Antioch for the time being. The Gentiles were overjoyed to hear and to know that Jesus Christ had also suffered and died for them, and that they had no further need of human mediation, Jewish or otherwise, to enter the kingdom of God.

Luke adds a significant statement (verse 48): "as many as were or-

daind to eternal life believed." This is a very disagreeable passage for those who believe in an election in view of faith (*intuitu fidei*), for here faith is clearly the result of the election and not the cause. Lenski and others go to great length to find

an interpretation of this passage so as to retain their pet illusion and false teaching on this article of faith. They simply deny that this passage speaks of eternal election even though Luke clearly states: "as many as were ordained to eternal life."

## The Devil

### I

THE Sunday which falls on the date of the present issue of the *Northwestern Lutheran* is the first Sunday in Lent, known also by the name of Invocavit. The Gospel for this Sunday contains an account of the temptation of Jesus by the Devil in the wilderness. This temptation was a part of Jesus' work of redemption. He came to bruise the serpent's head, to destroy the works of the devil.

When Jesus prepared to go up to Jerusalem for His final and great suffering He referred to the devil several times. He said, "The prince of this world cometh, and hath nothing in me" (John 14, 30). He was confident that "now shall the prince of this world be cast out" (John 12, 31), and He promised to send the Comforter, who would assure people of the judgment "because the prince of this world is judged" (John 16, 11).

Thus from beginning to end the work of Jesus was a battle against the devil.

We are now not going to study this battle in detail with its blessed results for poor sinners. We are rather, God granting us His grace, going to take a look at the devil himself, to see what the Scriptures reveal to us about him and his kingdom. Three issues of the *Northwestern Lutheran* will appear during Lent. Each one will contain a study of God's warning against the devil.

#### Who Is the Devil?

*There is a devil.* — There are people who assume that the devil is merely a word, a name, but that there is no person corresponding to that name. They will say that one man is the other man's devil, or that a reference to the devil is merely a disguise for our own evil thoughts.

Evil lusts arise in our hearts, they lead us to bad words and deeds; and then we conveniently blame the devil, while the wickedness was really our own.

If there were no devil, what would that do to the Gospel of this Sunday? Jesus was certainly troubled by some very sinful thoughts. Where did they come from? Jesus was in the wilderness. There was no one with Him, but, as St. Marcus informs us, He was "with the wild beasts" (chap. 1, 14). There was no man with Jesus to suggest those sinful thoughts to Him. If there was no devil to tempt Him, then those evil lusts must have sprung up within His own heart.

We sinners have been shapen in iniquity, and in sin did our mothers conceive us. Out of our hearts naturally proceed evil thoughts. If out of Jesus' heart also had proceeded evil thoughts, then He was a sinner like us. Then He could not be our Savior, but Himself stood in need of a Savior. If there is no devil, then the story of our Savior falls to pieces at the very beginning of His public career.

But the Scriptures richly testify that there is a devil.

*A fallen angel.* — The devil did not exist from eternity. There is only One who inhabits eternity, who is from everlasting to everlasting, without beginning or end. That One is God. All other beings, including the devil, had their beginning in time. They were created by God out of nothing.

Some time during the creation of the world, the Scriptures do not tell us on which day, God made a great host of angels. God willing, we shall devote some studies to them in the *Northwestern Lutheran* in the three issues between Easter and Pentecost. Among these angels there were also those who now are the devils. Some passages give us the impression that several of the devils were even



angels of high rank. They were among the princes of the heavenly hosts.

Before we say more about the fall of the evil angels we mention two passages which inform us in so many words that the devils originally were holy angels. St. Peter says in his second epistle: "God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment" (chap. 2, 4). And St. Jude writes: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains unto the judgment of the great day" (v. 6). The word which is here translated with "first estate" means "first rank" or "principality."

*The sin of the devils.* — The Scriptures tell us the story of the fall of Adam and Eve, but they are silent on the fall of the evil angels. We know nothing about the occasion, the time and manner of their first sin. About the time only so much can be said that it must have been somewhere between the end of creation and the temptation of Adam and Eve. During the time of creation the fall had not yet taken place, because when at the end of the sixth day God reviewed His entire work, "behold, it was very good." The next thing we hear is that the devil in the guise of a serpent seduced Adam and Eve. His own fall then had taken place already.

Was the fall of the devil also caused by a temptation? Evidently not. There was no one to tempt him, since all things which God had created were very good. St. John writes about the devil: "He who committeth sin is of the devil, for the devil sinneth from the beginning" (1 John 3, 8). The devil started sin. Jesus mentioned particularly the lie as the devil's invention, when He said to the obstinate Jews: "Ye are of your father the devil. . . . He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8, 44).

Just as the devil suggested to Adam and Eve that they could not trust God for His goodness, that He is envious and is trying to keep us down, that we must take matters into our own hands and become like God: so it is

likely that he himself would not acknowledge the rich blessings which God in His love had bestowed on him, and strove to become like God. That was his ruin.

*No salvation for devils.* — Some people like to toy with the idea that ultimately also the devil will be brought to his senses and will be saved. They believe in a restoration of all things. Can the devil be converted? The answer of the Scriptures is No. The passage from Jude, which we quoted above, mentions "everlasting chains" with which the devils are bound. In many passages the devil is simply called "*the wicked one*" who "catcheth away that which was sown in the heart" (Matth. 13, 19); who shoots "his fiery darts" at the Christians (Eph. 6, 16); who must be "overcome" by us (1 John 2, 13, 14). It is now his nature to be wicked. He is also called "*the enemy*" who "sowed tares among the wheat" (Matth. 13, 25, 39); who "as a roaring lion walketh about, seeking whom he may devour" (1 Pet. 5, 8). There is an everlasting fire prepared for him and his angels, into which also those people will be cast on Judgment Day who yielded themselves over to the devil (Matth. 25, 41).

#### The Kingdom of the Devils

*Demons.* — The evil angels are called by different names in the Scriptures. One is the word "demon." This occurs in two forms in the Greek. One is the masculine, which is used only in Matth. 8, 31, and is here translated with "devils." "So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine." St. Marcus, who relates the same story and who informs us that the devils in the poor man numbered a "legion," uses the word "unclean spirit" (chap. 5, 2, 8). St. Luke in the same story uses the neuter form of demon, which is really a diminutive, thus meaning "little demon" (chap. 8, 27), and then says that Jesus commanded the "unclean spirit" to come out of the man (v. 29). The diminutive form occurs in very many passages, particularly in the four Gospels, but also in other books of the New Testament. It seems to have lost its diminutive force.

*Evil spirits.* — This name is found several times. Luke 7, 21, tells us that when John sent his two disciples

to Jesus to ask Him if He were the One that should come, that "in that same hour Jesus cured many of their infirmities and plagues, and of *evil spirits*." In the next chapter Luke speaks of certain women, Mary Magdalene among them, "which had been healed of *evil spirits* and infirmities." About Mary he says in particular that seven demons went out of her. — About Paul's activity in Ephesus we read that through his ministrations "evil spirits" went out of people (Acts 19, 12). But when certain vagabond Jewish exorcists tried to duplicate Paul's miracles by using the name of Jesus as a charm in their incantations, the "evil spirit" ridiculed them, "the men in whom the evil spirit was leaped on them," and they had to flee for their life (v. 13, 15, 16).

*Unclean spirits.* — This name occurs much more frequently than the one just discussed. Matth. 10, 1: Jesus gave His twelve disciples "power against unclean spirits to cast them out." Marcus 1, 23, tells about a man in the synagogue "with an unclean spirit." St. Luke, in telling the same story, uses a very strong combination of terms, saying that the man "had a spirit of an unclean demon" (chap. 4, 33). The fact is noteworthy, which both Marcus and Luke mention, that this man was present in the divine service conducted in the Jewish synagogue. — Although the name "unclean spirit" occurs more often than "evil spirit" it is not found nearly as often as "demon." — Sometimes, when the context assures the proper identification, demons are simply called "spirits," without a qualifying word (for example, Matth. 8, 16; Luke 10, 20).

*The leader.* — He is most frequently called "the devil" — in the Greek *diabolos* (from which we have the English word *diabolic*). This name occurs in the Gospel for today. Jesus uses the same name when He says that the everlasting fire was prepared for the devil and his angels. In the Gospel for today the tempter is also called *Satan* (v. 10). This name occurs quite frequently throughout the New Testament.

*Two special names.* — In the New Testament we find the name *Belial* only once, 2 Cor. 6, 15. But the best Greek manuscripts here read *Beliar*. *Belial* is a Hebrew word indicating worthlessness and wickedness. The

two sons of Eli were "sons of Belial" (1 Sam. 2, 12); and Hanna pleaded with Eli that he should not consider her a "daughter of Belial" (chap. 1, 16).

When Jesus cast out devils, some of the Jews said that He did so "by Beelzebub, the prince of the devils" (Matth. 12, 24. — See also Mark 1, 22). This name harks back to the idolatry of the Philistines. They served a god whom they called Baalzebub, that is, the protector against flies. King Ahaziah of Israel, when he was sick, sent to this idol for help. He was reproved by the prophet Elijah, and was told that he would die. And he did die (2 Kings 1, 1-17). The Jews applied the name of this idol to the prince of devils.

*Other names.* — Names like "tempter" and the "wicked one" were mentioned already, so was also the name Jesus used: the "prince of this world." Similar is the name which occurs in Eph. 2, 2 "the prince of the power of the air." In 2 Cor. 4, 4, Paul even calls him the *god* of this world." The name "serpent" (2 Cor. 11, 3; Rev. 12, 9) needs no explanation. It reminds us of the devil's first appearance on earth.

*The kingdom.* — That Satan exercises a powerful kingdom is clear from Matth. 12, 26; the nature of which we shall, God granting, consider in the next studies.

J. P. M.

(To be continued)

to accept. That is a point entirely in its favor, a definite improvement over the former situation when in 1938 and the following years the attempt was made to build a doctrinal basis for union upon *two* documents, the "Brief Statement" of the Missouri Synod, and the "Declaration" of the American Lutheran Church. This led to immediate confusion, since Missouri insisted that by its "Declaration" the American Lutheran Church had accepted the "Brief Statement," while the American Lutheran Church just as vigorously declared that its acceptance was to be viewed only "in the light of" its "Declaration." The question was, Which is the governing document? Each side had a case.

While the present method is therefore a distinct improvement over the former, it does mean that this new document will have to be submitted to an even more exacting scrutiny than was the case before. Since everything depends on the soundness of this one Confession, anyone who is interested in preserving the doctrinal stand of the Synodical Conference must ask, Does this new Confession measure up to the high standards of the "Brief Statement," or does it indicate a recession from that former level? The "Brief Statement" was accepted in 1932 as a definition of the doctrinal position of the Missouri Synod on those questions that had been under discussion with the very Synods which now constitute the American Lutheran Church. It was the work of Dr. Franz Pieper and Dr. Theo. Engelder, two outstanding theologians of the Missouri Synod of that day. Because of its soundness and clarity it met with instant acceptance by the other synods of the Synodical Conference. We believe that not only we of Wisconsin, but every true Missourian will insist that the new Confession must be a worthy companion of the old Statement, supporting its stand at every point. Anything less will be a surrender, — unless it can be shown that the old position was wrong.

#### Is the New Document Scripturally Sound?

The foregoing question becomes quite pointed as soon as one remembers that previous attempts to make one document out of the "Brief Statement" and the "Declaration" met with complete failure. The first of

## As We See It

### This "Common Confession Of Faith"--I

BY E. REIM

IN the last issue of the *Northwestern Lutheran* we stated that the public press was reporting the formulation of a new document of agreement to unite the two groups, Missouri and the American Lutheran Church. While most of these news reports were quite careful to state, somewhere along the line, that the conventions of the two bodies involved must still pass judgment on the work of their respective committees, the general effect of the headlines was to create the impression that a Lutheran merger is just around the corner. As clippings drift in from various parts of the country and one notes the points at which they are alike, sometimes even to the very words, it becomes increasingly clear that we are witnessing the workings of a well planned and well managed publicity campaign, directed by a group of men who have made up their minds as to what they want and are determined to get it. And so great is the power of publicity that in spite of the fact that the whole matter must first be submitted to the vote of the coming conventions, this Lutheran merger may well be just around the corner.

#### Avoid Hasty Judgment

It is self-evident that a question of such importance needs to be studied

carefully from every side — without haste, without prejudice, in a calm and sober attempt to judge the issue according to its merits, on the basis of the Word of God, and with an earnest prayer for His help and guidance. Not only the new document of agreement, this "Common Confession of Faith," but also the situation to which it applies, the problems which it is meant to solve, — all these things need to be considered with the greatest care. And these last items are by no means least in importance. For they will determine whether the new document is adequate to the situation, whether it measures up to the need of the times.

As this is written this new confession is just beginning to make its appearance. There has been no time for the study which it will require. Nor do we wish to pass a snap judgment upon it. Therefore we shall confine this discussion to the preliminaries, the externals and the background of the document, reserving our study of the content for a later day.

#### Only One Document

This new "Confession" is a single document, and obviously is meant to be the only document which shall define the doctrinal agreement which these two church bodies will be asked

these appeared about in 1944, the "Doctrinal Affirmation." When this failed to meet with the necessary approval, a Revised Version was submitted in 1946. Both fell by the wayside when, still in 1946, the American Lutheran Church officially declared the Affirmation to be "not . . . generally acceptable," at the same time stating that it despaired "of attaining Lutheran unity by way of additional doctrinal formulations and reformulations." Missouri followed in 1947 by deciding "that the 1938 resolutions shall no longer be considered as a basis for the purpose of establishing fellowship with the American Lutheran Church." The attempts to iron out the differences had only demonstrated that the differences still existed and constituted some very real obstacles. The question — and it is a fair question — now is: Has the new document solved these difficulties by the application of God's Word, or has it merely avoided them?

#### Will the Document Breathe the A. L. C. Spirit?

A final matter which needs to be studied is whether the new document meets the attitude which is so characteristic of the theology of the American Lutheran Church, namely that full doctrinal agreement is not necessary for church fellowship. It was last mentioned in the "Friendly Invitation" in which the American Lutheran Church Committee spoke approvingly of "areas where there exists an allowable and wholesome latitude of theological opinion." It was stated quite bluntly by the 1938 Convention of the American Lutheran Church ("It is neither necessary nor possible to agree in all non-fundamental doctrines"). It appeared in the "Declaration" when in spite of admitted differences it spoke of doctrines which it considers "not divisive of Church-fellowship." It really goes back to the old Iowa Synod idea about "Open Questions," a position which is very emphatically refuted by the "Brief Statement." We trust that in view of this history it will not be considered impertinent, but a pertinent question, to ask whether also this issue has been faced in the writing of this "Common Confession of Faith."

We consider these questions essential and indispensable for a sound evaluation of the new document. We shall undertake to answer them in our next issue.

#### DEDICATION

##### Bethany Ev. Lutheran Church Appleton, Wisconsin

On Sunday, November 6, 1949, Bethany Congregation of Appleton, Wisconsin, dedicated its new basement-church unto the Lord. Three services were held, in which Pastor F. Brandt of Appleton, Pastor Paul Bergmann of Menasha, a member of the Northern Wisconsin District Mission Board, and Pastor R. Zieseemer of Appleton were the guest speakers.



Unusually good weather prevailed on that day and friends of the congregation from Appleton and vicinity helped swell the number of worshippers so that the total attendance at the services was about 1,200.

Bethany Congregation's history dates back to the fall of 1940 when our Synod's missionary to Africa, Pastor W. Schweppe, who was at that time in the States and was unable to return because of the unsettled conditions caused by the outbreak of

On September 19, 1941, the congregation was organized with 8 voting members and 27 souls. Already in the following month it was realized that the church quarters, which consisted of a basement recreation room in a private home, were too small. Since the mission was located in a residential district with no halls or larger buildings available, it was decided to take definite steps toward purchasing lots and erecting a building where services could be held.

Since the congregation had only 8 families at the time, and since the Synod's Church Extension Fund was not functioning because of lack of funds, the congregation could not expect any loans from Synod for building purposes. Therefore it had no other choice than to build a chapel-parsonage. The rent money received by the congregation from Synod for its pastor was used to insure meeting the interest payments on the \$9,000.00 which this small congrega-



war in Europe, made an exploratory canvass of the North Side of Appleton. After receiving a favorable report regarding the territory he had canvassed, the Northern Wisconsin District Mission Board extended a call to the present pastor, who at that time was a candidate of theology. He accepted the call and began missionary work in Appleton on April 15, 1941.

tion found necessary to borrow from an Appleton business concern.

Under God's blessings the congregation has ever enjoyed a steady and healthy growth. Since May 7, 1944, two services were held each Sunday in the chapel, which had a seating capacity of 84, in order to provide sufficient room for the membership and at the same time to allow for further growth. As early as Decem-

ber, 1947, it became apparent to the Church Council that their church quarters would soon again be inadequate for future growth. Thus they began at once to make plans for meeting this problem.

In October, 1948, the congregation had approved the Council's tentative plans of building a basement for church purposes whereby the first unit of the future church would be erected. Permission had also been obtained from our Synod District Mission Board to contact an architect. The Church Council and appointed building committee therefore procured preliminary plans for the erection of a basement structure which would seat about 300 persons at a cost not to exceed \$30,000.00.

On Sunday, May 15, 1949, the ground-breaking ceremony was held and the excavation work began on May 24. A valedictory service was held in the chapel-parsonage on Reformation Sunday, October 30, at which time the congregation marched in a body to its new building and formally opened it in the name of the Triune God. The following Sunday the dedication services were held.

The new church building is 100 feet long and 39 feet wide in the nave. The east and west wings which provide the entrances, chancel, sacristy, wash rooms, boiler room, and future kitchen are each 60 by 24 feet. The above-surface walls are of concrete tile with red brick facing. The outside cement walls below ground level are lined with three-inch furring tile and two coats of plaster. The building is equipped with a hot water oil-fired heating system. The new church provides a seating capacity of about 400.

The cement floor was poured and finished by members of the congregation at a saving of \$1,200.00. All the interior finishing carpenter work as well as the painting and varnishing was done by the members. More than 1,200 man-hours of labor were thus donated by the members, making it possible to keep the cost of the building at the original estimate. Various furnishings were donated by individual organizations of the congregation. These gifts include also a Wurlitzer Organ which was dedicated in the evening service.

Bethany Congregation is still partly supported by the mission contributions of our Synod. Its members are sincerely appreciative of the help they have received and they have

humbly sought to express their gratitude by regularly reducing the amount of subsidy from Synod as the Lord has from time to time prospered them as a congregation. Each year they have exceeded their per communicant quota for Synod's budgetary expenses and last May completed their quota for the Synod's Centennial Building Fund Collection. It is our earnest prayer that God would continue to bless our work so that we can soon become a self-supporting congregation, making it possible that the financial support now given us by our Synod might be used for the extension of God's Kingdom elsewhere. Our present membership is 321 souls, 211 communicants, and 86 voting members.

D. E. HALLEMEYER.

#### FIFTIETH ANNIVERSARY

##### St. Paul's Ev. Lutheran Church Wisconsin Rapids, Wisconsin

On January 8, 1950, St. Paul's Ev. Lutheran Congregation of Wisconsin Rapids, Wisconsin, celebrated the fiftieth anniversary of the dedication of its church building. Prof. A. P. Sitz, a former pastor of the church, was the guest speaker in the two English services. His text was 1 Kings 8, 26-30.

During the fifty years the following five pastors have served as resident pastors of St. Paul's Church: G. Baum, Wm. Nommensen, G. M. Thuro, A. P. Sitz, and E. H. Walther. Almost since its organization this congregation has maintained a Christian Day School. Three young pastors of our synod are in a sense sons of the congregation. Five young women formerly of this church have at one time or another been teaching in our Lutheran parochial schools.

E. H. WALTHER.

#### FORTIETH ANNIVERSARY

##### Pastor E. H. Walther

On October 23, 1949, the members of St. Paul's Congregation at Wisconsin Rapids, Wisconsin, gathered to celebrate the fortieth anniversary of Pastor E. H. Walther's ordination into the holy ministry. Members of the Wisconsin River Valley Conference, several families from parishes formerly served by the jubilarian, and a goodly number of relatives and friends were present to add their felicitations to those expressed by the congregation to their pastor. Pastor G. O. Krause, Marathon, Wis-

consin, who served on the Western Wisconsin District Mission Board with the jubilarian for several years, preached the sermon basing his message on Is. 52, 7; the conference chairman, Pastor E. H. Kionka, Wausau, Wisconsin, R. 1, served as liturgist; the choir under the direction of Mr. W. O. Johnson rendered an appropriate anthem.

At the close of the jubilee service the chairman of the congregation expressed the appreciation of the members to Pastor Walther for his conscientious service in their midst and presented a gift to the jubilarian. Pastor O. Lemke conveyed the congratulations and a gift of the conference; various societies also remembered the jubilarian with a special gift on this occasion.

Following the service a reception had been arranged by the women of the congregation in honor of their pastor and his family. Pastor J. F. Henning, Wausau, Wisconsin, serving as toastmaster, called upon the conference brethren and members of former parishes served by the jubilarian for short addresses. Pastor Walther's responses on the occasion may well be summed up in the words of the Apostle: "I can do all things through Christ which strengtheneth me" and "by the grace of God I am that I am." May the Lord in His grace grant the jubilarian many more years of service in His kingdom!

G. O. KRAUSE.

#### ANNIVERSARY

##### Pastor F. W. Raetz

Trinity Congregation of Wabeno, Wisconsin, and St. John's Congregation of Laona gathered in joint service at Wabeno on the evening of December 11, 1949, to celebrate the twenty-fifth anniversary of Pastor F. W. Raetz's ministry in their midst. Pastor F. Weyland, the senior member of the Rhinelander Conference, preached the anniversary sermon. The undersigned served as liturgist and as toastmaster for a fellowship gathering of the two congregations held after the service. The choirs and the Sunday School children of both congregations took part in the service and in the program presented for the fellowship gathering. Pastor Raetz was remembered with a cash gift as a token of the congregations' greetings on the occasion of their pastors' anniversary.

ERWIN SCHARF.

### GOLDEN WEDDING ANNIVERSARY

#### Mr. and Mrs. Peter Ferden

Mr. and Mrs. Peter Ferden of Che-saning, Michigan, were privileged by God's grace to observe their fiftieth wedding anniversary on Sunday, January 15. In the Sunday morning service and as the closing part of that service, a thanksgiving service was held for them. That afternoon the jubilarians observed open house for friends and neighbors. On Tuesday, January 17, the actual anniversary date, a quiet family gathering was held. May God continue to be with them in the evening of life.

HANS A. SCHULTZ.

### FIFTY YEARS A DEACON

#### Paul F. W. Smith

On Epiphany Sunday the First Evangelical Lutheran Church at Lake Geneva observed the fiftieth anniversary of Paul F. W. Smith as trustee and deacon of the congregation. For forty-eight of these years he has been chairman. Letters of congratulations from Presidents John Brenner and J. C. Dahlke were read; a check was presented and the Ladies' Aid furnished dinner for Mr. Smith and his relatives and the relatives of Carl West, whose twenty-four years as treasurer were terminated by a stroke which deprived him of his speech and the ability to write. Well done, ye good and faithful servants!

H. J. DIEHL.

#### † PASTOR MARTIN F. SAUER †

On Monday, December 12, 1949, the Lord of life and death called to eternal rest His faithful servant, Pastor Martin F. Sauer, at the age of 80 years, 2 months, and 1 day.

The deceased, son of Pastor J. Jacob Elias Sauer and his wife Fredericka, nee Lau, was born in the town of Wheatland near Slades Corners, Wisconsin, on October 11, 1869. In 1873 the Sauer family moved to North Leeds and in 1880 to East Bloomfield. The deceased received his elementary education in the Christian Day School conducted by his father and was confirmed by him in St. John's Lutheran Church, East Bloomfield, Wisconsin, on Palm Sunday, April 6, 1884.

After completing his elementary schooling, he entered Northwestern College at Watertown, Wisconsin, but he had to interrupt his studies for a whole year in 1885 because of illness. He was graduated from Northwestern College in 1892 and from our Theological Seminary in 1895. He was ordained and installed on July 7, 1895, in Immanuel Lutheran Church, Waukegan, Illinois. While pastor of this congregation, he founded St.



John's Lutheran Church in Libertyville, Illinois. On September 25, 1900, he was installed as pastor of Trinity Lutheran Church, Brillion, Wisconsin, and also of St. Bartholomew's Lutheran Church, Kasson, Wisconsin. He served the latter congregation for 28 years and the former 14 additional years until his resignation in August, 1942.

Pastor Martin Sauer likewise rendered service to the Church at large with his gifts. He served as secretary of the Manitowoc Pastoral Conference for 17 years, as member and chairman of the North Wisconsin District Mission Board for 6 years, and as second vice-president of that District for 6 years.

On August 25, 1896, Pastor Martin Sauer was united in the bonds of wedlock with Miss Elsa Krienitz of West Allis, Wisconsin. This union was blessed with three sons and two daughters. One son preceded his parents in death in 1925. The wife and mother preceded the deceased in death during the 53rd year of their

married life, on September 27, 1948.

In August of 1942 the deceased was forced to resign from the active ministry because of failing health. He thereupon took up residence in Milwaukee in 1943. During 4 of the 7 years of his retirement from the active ministry he served as secretary of the local branch of the Aid Association for Lutherans.

On Sunday, December 11, 1949, the deceased partook of the Lord's Supper in the church of which he was a member during his residence in Milwaukee. On the following day it pleased the Lord to summon His servant to his eternal rest during the morning. He was found at noon asleep by his daughter SeVera, with every indication that the Lord had called him home most gently.

Funeral services were conducted in St. Lucas Lutheran Church, Milwaukee, Wisconsin, on December 15. Dr. Henry Koch of Morrison, Wisconsin, preached, basing his sermon on Luke 2, 29-32. Pastor Paul Behn of Fairview Lutheran Church, West Allis, Wisconsin, conducted the altar service and read the obituary, and the undersigned, the deceased's pastor, committed the mortal remains to the grave at Woodlawn Cemetery, Milwaukee, Wisconsin.

The survivors in the immediate family are the two sons, Pastor Waldemar of West Bend, Wisconsin, and Orlando of Detroit, Michigan; the two daughters, SeVera, teacher in the St. Lucas Christian Day School, and Naomi, Mrs. Edward Sutherland, of Milwaukee. Pastor Martin Sauer is survived also by six grandchildren, by three brothers, Pastor Timothy of Appleton, Wisconsin, Gottlob of Kenosha, Wisconsin, and Pastor Alfred of Winona, Minnesota, and by one sister, Emma, Mrs. Frank Schmidt of Kenosha, Wisconsin.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them" (Rev. 14, 13).

H. P. KOEHLER.

#### † MRS. IDA FETTINGER †

Ida Magdalene Fettinger, nee Vinups, widow of the late Pastor William Fettinger, was born on June 27, 1870, at Cincinnati, Ohio. Here she was baptized, and a few years later, together with her parents, located at Sleepy Eye, Minnesota.

When only ten years old her beloved mother was taken in death, and her grandmother, who lived at New Ulm, Minnesota, at the time, took Ida into her home. Here she received her Christian training, and later was confirmed by the sainted Pastor Chr. J. Albrecht.

On May 1, 1889, she was united in marriage to the Rev. William Fetting, who was pastor at West Albany, Minnesota. During the following years they made their home at Morgan, Minnesota, Lanesburg, Minnesota, near New Prague, Lynch, Nebraska, and finally at Witten, South Dakota. During the many years of her husband's ministry she proved herself a faithful helpmeet and a consecrated pastor's wife.

On November 12, 1927, her husband was called to his eternal rest, and within a year following his death she came to St. Paul, Minnesota, where she continued to make her home until the time of her death.

As a member of Mount Olive Congregation she set a good example in faithful church and communion attendance, and also took an active part in the work of the church at home and abroad. For fourteen years she served as a member on the Visiting Committee of the Twin City Mission Society, calling regularly upon the sick in Ancker and the Veterans Hospital. She was also active in the Lutheran Children's Friend Society.

On the morning of December 22, 1949, she quietly and peacefully departed this life, attaining the age of 79 years, 5 months, and 25 days.

She leaves to mourn seven children (four had already preceded her in death): Theodore, Adelbert, Teckla, Elsie, Tillie, Tabea, and Meta; two sisters, twenty grandchildren, twenty-six great-grandchildren, and many other relatives and friends.

The funeral service was conducted at Mount Olive Lutheran Church by the undersigned on December 31, 1949. The interment took place on the following Tuesday at Winner, South Dakota.

"Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19, 9.

C. P. KOCK.

## ANNOUNCEMENT

### GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in the week of May 7, 1950.

Reports that are to be printed for that meeting must be in my hands by noon, April 24.

JOHN BRENNER.

## ELIGIBLE FOR A CALL

In the special sessions of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States held in St. John's Ev. Lutheran Church, St. Paul, Minnesota, October 25 and 26, 1949, the cause of Pastor E. L. Mehlberg's suspension was removed and Pastor Mehlberg was again received into fellowship with the District. Thereupon by resolution the District instructed its officials to proceed with the lifting of the suspension. The suspension is herewith lifted and Pastor Mehlberg is declared eligible for a call.

OSCAR J. NAUMANN, President  
Minnesota District, Wisconsin Synod.  
C. P. KOCK, First Vice-President.  
R. A. HAASE, Second Vice-President.

## CANDIDATES

In response to the request for candidates — men especially qualified to teach music — to fill a vacancy in the faculty of Michigan Lutheran Seminary the following have been nominated:

Mr. James Albrecht, St. Paul, Minn.  
Mr. Emanuel Arndt, Winona, Minn.  
Pastor Franklin Dobratz, Powers, Mich.  
Pastor Kurt Eggert, Valley City, N. Dak.  
Pastor Karl Gurgel, Caledonia, Minn.  
Mr. John Gawrisch, Milwaukee, Wis.  
Mr. Leslie Kehl, Menomonie, Wis.  
Pastor Leonard Koeniger, Ann Arbor, Mich.  
Prof. Arnold Lehman, Fort Wayne, Ind.  
Prof. Henry Meyer, Moberg, S. Dak.  
Pastor Henry Paustian, Barre Mills, Wis.  
Mr. Theodore Pelzl, New Ulm, Minn.  
Pastor Theodore Sauer, Plymouth, Mich.  
Mr. Wayne Schmidt, New Ulm, Minn.  
Mr. V. J. Schulz, Lansing, Mich.  
Mr. A. J. Sprengeler, St. Paul, Minn.  
Mr. Carl Wacker, Kenosha, Wis.  
Mr. Meilahn Zahn, Menasha, Wis.

The Board of Regents of Michigan Lutheran Seminary will meet Monday, March 13, 1950, at 7:30 P. M., at the Seminary to call one of these men. To receive consideration all correspondence relative to this calling must be in the hands of the undersigned secretary of the Board by that date.

OSCAR FREY,  
1441 Bliss Street,  
Saginaw, Michigan.

## CALL FOR CANDIDATES

Pastor William Bodamer, who served the Synod faithfully for many years, has resigned from his office as Director of Missions for Poland and Germany with the explanation: "My age and my physical condition make it impossible to take care of this work as it should be taken care of."

Therefore the General Mission Board asks for a list of candidates from which a successor may be chosen.

Your General Mission Board and our Brethren of the Refugee Mission consider it advisable that a director be called who is willing to reside and work in our Refugee Mission in Germany.

We humbly ask that such candidates be proposed who can speak the German language fluently, are well-grounded in theology, have the ability to properly supervise and organize the work with an even temperament. An experienced and middle-aged pastor seems to be needed.

All recommendations and proposals should be in the hands of the undersigned by March 1, 1950.

WALTER E. PANKOW, Secretary,  
812 Lawrence Street,  
New London, Wisconsin.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

### Pastors

**Hahnke, Lloyd**, in Christ Church, Beatrice, Nebraska, and Emmaus Church, Beatrice, Nebraska, by Herbert Krushel; Septuagesima Sunday, February 5, 1950.

**Mohnhardt, R. W.**, in St. Paul's Church, Prairie Farm Tp., and St. Paul's Church, Dallas Tp., Barron Co., Wisconsin; by H. A. Pankow, assisted by Lloyd Lambert; Fourth Sunday after Epiphany, January 26, 1950.

**Pankow, Wm. F.**, in St. Peter's Church, Haven, Wisconsin, by M. A. Braun; assisted by E. Pankow, C. Otto, Geo. Propp, L. Voss, and Arthur Tacke; Sexagesima Sunday, February 12, 1950.

## CHANGE OF ADDRESS

### Pastor

**Hahnke, Lloyd**, 1004 Grant Street, Beatrice, Nebraska.

## ACKNOWLEDGMENT AND THANKS

Northwestern College, Watertown, Wisconsin, acknowledges with thanks the receipt of the following gifts:

A truck load of foodstuffs from the congregation at Lowell, Rev. O. Koch.  
\$10.00 from the Ladies' Aid Society of the First Ev. Lutheran Church of La Crosse.

\$25.00 from Trinity Church, Town Ellington, Rev. Henning, in memory of Rev. A. Vollbrecht.

\$20.00 from the Central Conference, West Wisconsin District, in memory of Rev. O. Kuhlow.

E. E. KOWALKE.

\* \* \* \*

From November 10, 1949, up to the present, February 10, 1950, our library at Dr. Martin Luther College, New Ulm, Minnesota, has received the following gifts:

Memorial wreaths in memory of Pastor G. Hinenthal, New Ulm, Minnesota, from friends, through Mrs. R. Hinenthal, \$40.00.

From the Rev. E. G. Hertler, South Ridge, Minnesota, through treasurer H. R. Kurth, \$10.00.

From G. A. Pape, treasurer, Wisconsin State Lutheran Teachers' Conference, in memory of departed colleagues, \$25.00.

Memorial wreath in memory of Miss Louise Steljes, New Ulm, Minnesota, from relatives, through Prof. H. R. Klatt, \$10.00.

Through Pastors A. Ackermann and G. W. Fischer, Mankato, Minnesota, memorial wreath from relatives in memory of G. Bergemann, Mankato, \$25.00.

In memory of the infant daughter of Mr. and Mrs. Vernon Gerlach, Red Wing, Minnesota (books for Education Department at Dr. Martin Luther College) from the following: Otto Wedelschaefer, \$1.00; L. S. Haney, \$1.00; Clarence Duden, \$1.00; Mrs. Gerken and Erma, \$2.00; Louise Pape, \$2.00; Naomi Gerlach, \$5.00; Lorna Gerlach, \$5.00; Mr. and Mrs. Homer Schweppe, \$5.00; Mr. and Mrs. Robert Nordby, \$5.00; Mr. and Mrs. A. E. Gerlach, \$10.00; Prof. and Mrs. C. L. Schweppe, \$10.00; Total: \$47.00.

From Treasurer Marvin E. Luther, East Side English Ev. Lutheran Church, Madison, Wisconsin, in memory of Edward R. Boldt, Madison, given by Ruth Hippe of Madison, \$5.00.

Donation from St. John's Walther League, Wood Lake, Minnesota, through its treasurer, Bernhard L. Brauer, \$5.00.

Memorial wreath in memory of Mrs. W. J. Kurth, through Treasurer Henry Beilke, St. John's Lutheran Church, Cedar Mills, Minnesota, \$10.00.

Donation from Ladies' Aid Society of First Ev. Lutheran Church, La Crosse, Wisconsin, through Mabel Hellwig, treasurer, \$10.00.

Memorial wreath in memory of Mr. Thomas Skopen, Valley City, North Dakota, from Pastor V. F. Larson, Hanska, Minnesota, \$10.00.

We assure you, dear friends and donors of these gifts, that we are heartily thankful for them. Without your kindest assistance our library at New Ulm could purchase but very few of the books it so sorely needs.

RICHARD J. JANKE.

## BOOK REVIEW

**Report of the Thirty-Second Regular Convention of the Norwegian Synod of the American Ev. Lutheran Church.**

Besides much other information this report contains two essays that are interesting and ought to be of interest to all pastors of our synod. The one is, "The Royal Priesthood of Believers" the other, "Cooperation in External" by Pastor George Lillegard. By all means get a copy for your files.

W. J. S.

**TREASURER'S STATEMENT**  
July 1, 1949 to January 31, 1950

Receipts	
Cash Balance July 1, 1949.....	\$ 22,385.53
Budgetary Collections .....	\$602,383.44
Revenues .....	96,796.71
<b>Total Collections and Revenues.....</b>	<b>\$699,180.15</b>
Non-Budgetary Receipts:	
U. S. Government Bonds Sold....	100,000.00
Payments on Mortgage Re- ceivable .....	1,200.00
Unused Portion of Reserve for Moving Expense of North- western Publishing House.....	885.38
Miscellaneous .....	2,300.00
<b>Total Receipts .....</b>	<b>\$803,565.53</b>
	<b>\$825,951.06</b>

Disbursements	
Budgetary Disbursements:	
General Administration .....	\$ 22,338.69
Theological Seminary .....	24,756.52
Northwestern College .....	79,014.09
Dr. Martin Luther College.....	76,821.18
Michigan Lutheran Seminary.....	38,089.59
Northwestern Luth. Academy....	23,576.87
Home for the Aged.....	11,319.54
Missions — Gen. Administration	169.62
Indian Mission .....	92,457.75
Negro Mission .....	19,006.83
Home Missions .....	213,225.95
Refugee Mission .....	37,443.80
Madison Student Mission.....	1,740.08
Spiritual Welfare Commission....	2,462.76
General Support .....	37,726.00
School Supervision .....	4,542.72
<b>Total Budgetary Disbursements.....</b>	<b>\$684,691.99</b>
Non-Budgetary Disbursements:	
U. S. Government Bonds Pur- chased .....	50,000.00
<b>Total Disbursements .....</b>	<b>\$734,691.99</b>
Cash Balance January 31, 1950.....	\$ 91,259.07

C. J. NIEDFELDT, Treasurer.

P. S. The report of collections for January from the Minnesota District was not received in time for this report. C. J. N.

**DONATIONS SENT DIRECTLY TO  
TREASURER'S OFFICE**

For January, 1950	
For Spiritual Welfare Commission	
Carl Greif .....	\$ 1.00
Emil Moegenburg .....	1.00
	\$ 2.00
For Missions	
Memorial Wreath in memory of Mrs. Bert Quehl, given by Mr. and Mrs. Martin Burk, Mr. and Mrs. Norman Burk and Tabea Quell .....	\$ 5.00

Saron Ev. Luth. Sunday School, Milwaukee, Wisconsin .....	73.16
Estate of Mrs. Augusta Sitzman, Ann Arbor, Michigan .....	25.00
	\$ 103.16

**For Church Extension Fund**

Memorial Wreath in memory of Mr. Arnold Rink, given by Rev. L. E. Pingel and family.....	\$ 5.00
Memorial Wreath in memory of Rev. Henry Lange, given by Na- thanael Luth. Sunday School and Nathanael Treble Choir and Wallace Franz .....	25.00
	\$ 30.00

C. J. NIEDFELDT, Treasurer.

**SOUTHEASTERN WISCONSIN DISTRICT**

Reverend	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Edwin Luedtke—H. Heckendorf..	\$	\$	11.00
Edgar Wegwart—W. F. Schink		3.00	
Herman Kluge—F. Zarling....			19.00
Gustave Drost—E. Ph. Ebert..	2.00	5.00	
Rev. M. Sauer—Roland Ehlke..		1.00	
Albert Bentz—Ralph Goede....			2.00
Theo. Winter—Walther Keibel..			2.00
T. Kannenberg—M. F. Rische..		27.00	57.00
George Bartel—John Brenner..	5.00		
Mrs. M. Susami—John Brenner	5.00		
Mrs. L. Gruenewald—P. Burkholz			10.00
H. F. Gedamske—P. Burkholz..	7.00		
Mrs. I. Fettinger—P. Burkholz			5.00
Mrs. F. Pautz—Herman Cares..			2.00
Mrs. Ida Miller—Herman Cares			3.00
F. F. C. Schroeder—E. Dornfeld		65.00	20.00
Adella Jaeger—E. Dornfeld....			2.00
Herbert Danrocks—E. Dornfeld		2.00	
Ida Griffith—A. F. Halboth....			2.00
Herbert Sengbusch—R. W. Huth		7.00	
George Fey—J. G. Jeske.....		5.00	5.00
Miss L. Stelljes—H. P. Koehler		3.00	
Rev. M. Sauer—H. P. Koehler..		10.00	2.00
Edward Siemast—H. P. Koehler			5.00
Mrs. G. F. Brumder—W. Sauer			20.00
Mrs. Kannenberg—W. J. Schaefer		3.00	
Miss M. Doel—Arthur P. Voss..			3.00
J. A. Karstedt—G. A. Barthels			21.00
Rev. W. Schmidt—G. A. Barthels			2.00
Mrs. C. Ensslin—G. A. Barthels			5.00
	\$ 19.00	\$ 151.00	\$ 198.00

G. W. SAMPE, District Cashier.

**PACIFIC NORTHWEST DISTRICT**  
Second Quarter, Fiscal Year 1949-1950

Reverend	Budgetary		Special
		\$	
L. G. Bernthal, St. John's, Clarkston.....	\$ 220.00	\$ 6.50	
G. Sydow, Good Hope, Ellensburg.....	268.39	40.50	
T. F. Stern, Trinity, Omak.....	300.00	70.00	
E. Kirst, Zion, Rainier.....	70.20		
F. E. Stern, Grace, Seattle.....	112.03		
E. Zimmermann, Snoqualmie Valley, Sno- qualmie .....	190.00	17.00	
Wm. Zell, Faith, Tacoma.....	145.44	47.50	
W. Amacher, St. Paul, Tacoma.....	335.80		
V. Greve, Withrow Lutheran, Withrow....	135.76	5.00	
T. R. Adascheck, Grace, Yakima.....	411.95	224.50	
G. W. Frey, Redeemer, Yakima.....	259.17	21.50	
A. Sydow, Grace, Zillah.....	37.35	3.00	
District Total .....	\$ 2,486.09	\$ 435.30	

**Memorial Wreaths**

In Memory of	Amount
Mrs. L. C. Bernthal—T. R. Adascheck, Grace, Yakima.....	\$ 5.00
Herman Degner—A. Sydow, Zillah.....	3.00
Chr. Hansen—F. E. Stern, Seattle.....	1.00
Rev. G. Hinnenthal—T. R. Adascheck, Grace, Yakima.....	6.00
Mrs. Ida Krug—T. R. Adascheck, Grace, Yakima.....	190.00
Mrs. Ida Krug—L. Bernthal, Clarkston.....	6.50
Mrs. Ida Krug—G. Frey, Redeemer, Yakima.....	9.50
Mrs. L. C. Krug—V. Greve, Withrow.....	5.00
Mrs. L. C. Krug—F. E. Stern, Seattle.....	2.00
Mrs. L. C. Krug—E. Zimmermann, Snoqualmie.....	2.00
Rudolph Spitzer—T. R. Adascheck, Grace, Yakima.....	3.00
Mrs. Peter Wagner—F. E. Stern, Seattle.....	1.00
Mrs. E. Warter—Wm. Zell, Faith, Tacoma.....	5.00
T-Sgt. Robert H. Westrom—W. Amacher, St. Paul, Tacoma..	5.00
Mrs. Carl Winter—T. R. Adascheck, Grace, Yakima.....	5.00
Total .....	\$248.80

F. E. PETERSON, District Treasurer.

51 Jan  
 Rev. Armin Engel,  
 Box 44  
 26 Larsen Rte. 1, Wis.



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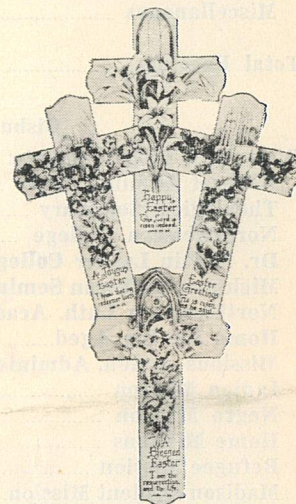
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This plaque, cast in relief in modeler's plaster, is designed to remind us of the blessing bestowed upon our Synod by our Lord during the past one hundred years, through the Means of Grace. The upper left hand shows the baptismal font and the upper right hand corner the symbolic cup and host of the Eucharist. Between these is a scroll bearing the words: "Sola Scriptura" upon which is set an adaptation of Luther's coat of arms. Entwined through all is the Vine, representing Christ through whom alone we receive life eternal. Natural wood color. **\$1.00**

## Northwestern Publishing House

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