

# *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*

WISCONSIN SYNOD

Milwaukee, Wisconsin

June 4, 1950

Volume 37 — Number 12



# The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of  
Wisconsin and Other States

Issued Bi-weekly

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

## EDITORIAL BOARD

W. J. SCHAEFER  
Managing Editor  
4521 North 42nd Street

PROF. JOHN MEYER  
PROF. C. LAWRENZ  
Church News and Mission News  
Theological Seminary, Thiensville, Wisconsin

## ASSOCIATE EDITORS

President John Brenner  
Im. P. Frey  
E. Schaller

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

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

## COVER DESIGN

Bethesda Lutheran Home, Watertown, Wis.  
Photo by Mel Scherbarth

**DO YOU KNOW that**  
the new building at Northwestern College and Dr. Martin Luther College are in the course of construction and that a new building at Michigan Lutheran Seminary may soon get under all way?

# Siftings

BY THE EDITOR

Sex books, especially the "pocket-size," are in for a lashing if the Roman Catholic editor of the *Catholic Review* will have his way. He has unleashed an attack and started a crusade against the "pocket-size quarter-priced capsules of sex information and sex experience" to be had at most any news-stand or corner drug store. The *Augustana Lutheran* reports, "In a front-page editorial in the *Catholic Review*, official publication of the archdioceses of Baltimore and Washington, the Rev. John Sinnott Martin declares that some pocket books are 'concentrated doses of filth.'

"The quality of the literature in drug stores, he writes, includes items that are like 'a distillate of hell' and 'some of it ought to be strained, sifted, and fumigated.'

"Available for purchase by 'anyone with the price' are periodicals black-listed by the National Organization for Decent Literature as 'unfit for the general reader and certainly contributive to moral delinquency'."

\* \* \* \*

"Roman Catholic priests in Birmingham, Alabama," so reports the *Lutheran Standard*, "have protested publicly against a series of newspaper advertisements published by the local Churches of Christ. The advertisements went so far as to say that Catholicism was 'Satanic in origin.' The priests said: 'Granting their right to freedom of opinion and expression in religious matters, we do not see how the tenor of such articles serves the cause of religion and public well-being. . . . We are appalled at the thought that any Christian group could so stigmatize their Catholic neighbors as to say that they are allied with Satan and engaged in a work essentially evil.' I do not condone the bitterness of the Christian Churches' statements. But it must be admitted that the Roman Catholics probably brought it on themselves by the misleading character of many of the advertisements which the Knights of Columbus have been put-

ting into newspapers and magazines." We fully agree with what the "Standard" says. With Roman Catholics it seems to depend entirely in whose cabbage patch the goat is eating. If it is in their patch it is wrong; if it is in the neighbor's patch it is right. We fear that the cry of the Roman priests will find few ears.

\* \* \* \*

Not all ministers in those Lutheran bodies that are pushing UNION with might and remain utterly oblivious to consequences and the Word of God are favorably impressed with the movement. A pastor of the Evangelical Lutheran Church (Norwegian Church), Pastor Daniel Borgen raises a warning voice. He calls attention to the grave mistake that was made in the union of the Norwegian Church in 1917. He calls it a man-made union and is not at all identical with the "Church of Christ." He considered the union of 1917 a grave mistake and said that the passage John 17:21 was sorely misused as though it refers to external organizations rather than to the communion of saints. He also warns against the mistake of thinking that a large and powerful organization, created by men, is necessary over against the enemies of Christ. He expressed the hope that the Evangelical Lutheran Church (Norwegian Synod) will take a stern stand in regard to the "communion of saints" (the universal, invisible Church), in regard to unionism and lodge membership. We hope with Pastor Daniel Borgen but see little likelihood that our hope will ever materialize.

\* \* \* \*

A letter from a subscriber in the *Lutheran Witness* complains that the lay people in the Missouri Synod are being misled in that they are not being informed about the lodge question. "What a sad disappointment it will someday be," says the writer, "to have to break the news to them that all is not settled, as they had been told it was."

## Our Salvation Is Involved In Our Confession Of The Triune God

Acts 2, 37-40

UNLIKE Christmas, Easter, and Pentecost, each of which invite us to dwell upon a great saving act of our God, the feast of the Holy Trinity which closes the festival half of the church year emphasizes a truth, the truth that the God of our salvation is the Triune God, Father, Son, and Holy Ghost. Yet our interest in this truth is not, and cannot be, a speculative one; for our human mind is quite unable to understand and grasp this mystery of God's being that, as we express it in the Athanasian Creed, "the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God." While we are therefore content to let this truth remain an unfathomable mystery of God's being, we, nonetheless, cling to it as a precious truth on the basis of God's word, knowing that God has revealed it to us for the one great purpose that we might come to a blessed knowledge of what He has done and still does for our salvation. Not to know God as the Triune God is not to know His gift of salvation. To give up our faith in God as the Triune God were to lose all saving knowledge of God and all certainty of salvation. This is true even though the terms "Triune" and "Holy Trinity" do not themselves occur in Holy Scriptures but have been coined by the Christian church to express what Scripture clearly teaches that God who has saved us is one God but that in this one divine being and essence there are three distinct persons, Father, Son, and Holy Ghost. For throughout Scripture, as in great length or in brief summary it reveals God's gift of salvation to us there is ever bound up with this revelation also the truth of God as the Triune God. To deny the truth of the Holy Trinity would thus mean to pervert and destroy the blessed message of our salvation.

*We See It In Peter's Pentecost Exhortation* In the name of all the apostles Peter had preached his great Pentecost sermon to the multitude in Jerusalem. Inasmuch as it

rebuked them for their sin of unbelief in rejecting Jesus their God-sent Savior, they were pricked in their hearts, so that they cried out: "Men and brethren, what shall we do?" "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." With this answer the apostle clearly pointed out to his conscience-stricken hearers the true way of salvation from their burden of guilt and sin. Yet bound up with this answer and its full understanding was the truth of the Holy Trinity.

*Revealing The Father And The Son* Mark what Peter told these anxious sinners weighed down by their burden of sin and guilt. Heretofore their attitude toward Jesus had been one of indifference or open hostility, in either case one of sinful opposition. For their salvation Peter now urged them to turn in repentance, in a complete change of heart, from such enmity toward Jesus to Him as their Lord and Savior, urged them to embrace Him in penitent faith as the One who had borne their burden of guilt for them and blotted it out. He exhorted each one of them to be baptized in the name of Jesus Christ for the remission of sins. The name of Jesus is the revelation and message of His redemptive work, that He has reconciled us sinners to God. In and through this message baptism extends and imparts forgiveness of sins and with it life and salvation. Yet only because he had proclaimed Jesus as the Son of God whom the Father had sent into the world to redeem all men could Peter thus exhort his anxious hearers to turn to Him in penitent faith from their crushing weight of guilt. If Christ were not true God it would have been folly to exhort them to believe in Him, to be baptized in His name, to trust that He had saved them. No mere man could bear the sins of the world, no

mere man could free sinful men from the merited curse of death and hell. Only God's eternal Son could do this by entering our flesh and humbling Himself as our substitute in perfect obedience unto the death of the cross. To perform this salutary work God the Father sent His Son into the world; and after His incarnate Son had finished this blessed work He raised Him from the dead and exalted Him to His right hand to proclaim our justification. Just this also Peter had clearly proclaimed to his hearers, saying: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." Thus we see that for the knowledge and certainty of our salvation it is clearly revealed to us that though our God is one God there are yet two distinct persons, the Father and the Son.

*And The Holy Ghost* For the same blessed purpose also the third person of the Godhead, the Holy Spirit, has been revealed to us. Peter continued his exhortation, saying: "... and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." In his great Pentecost sermon Peter had pointed out to the multitude that the miraculous outpouring of the Holy Spirit upon the apostles which they had witnessed was a fulfillment of Joel's prophecy that God would pour out His Spirit upon all flesh. Now Peter told his anxious hearers that this promise of the gift of the Holy Spirit was meant also to them. He assured them that in repenting and being baptized in the name of Jesus they would be receiving the gift of the Holy Spirit. Not as though they were first to repent and believe in Jesus by their own power and thus prepare their hearts for the entrance and indwelling of the Holy Spirit. No, that would have been quite impossible. Peter's assurance was rather to this effect that through the message of Christ crucified and risen which he was proclaiming to them the Holy Spirit was working upon their hearts, leading them to penitent faith in their Savior, and that through baptism in Jesus' name he would be confirming them in such faith and thus in the

(Continued on page 182)

# Editorials

**Missouri's Troubles** The Missouri Synod is having its troubles answering the questions of the United Lutheran Church propounded by the *Lutheran*. The *Lutheran* has on its pages ironically called the "Doctrinal Agreement" between the Missouri Synod's Committee and that of the Committee of the American Lutheran Church the "Missouri Compromise." The *Lutheran* called attention particularly to the "old" Missouri stand in the *Brief Statement* on "verbal inspiration," that is, that the Bible is *word for word* given by God, inspired by God. The United Lutheran church publication makes a point of it that the new "Doctrinal Agreement" does not differ from their own "Pittsburgh Agreement" in the doctrine of the Bible which was officially declared *not* to mean acceptance of the "Verbal Inspiration" doctrine. In defense of the "new" "Doctrinal Agreement" with the American Lutheran Church the *Lutheran Witness* runs into trouble. We quote: "It must be remembered, however, that the new confession numbers only 2,000 words, whereas the *Brief Statement* numbers about 16,000 words." Inadvertently the serious inquirer asks, Well, what was the matter with the much lengthier *Brief Statement* which was written by Dr. Francis Pieper, one of the greatest theologians of the Missouri Synod, recognized as such throughout the Lutheran world? This *Brief Statement*, which was also adopted by the other synods comprising the Synodical Conference, was since its origin considered *the* confession in the Missouri Synod. Suddenly this confession has been sidetracked as basis of common confession and a new one is to take its place. Why? We know that the American Lutheran Church refused to accept it and subscribe to it. What was in that confession that was so repulsive to the American Lutheran Church? Were the statements and articles of faith in it too clearly put, too clear to be able to evade the meaning? And, if the new "Doctrinal Agreement" is in agreement with the *Brief Statement*, why a "new" agreement? It seems to us that the doctrinal statement of 16,000 words ought to be welcomed because it excludes all possibility of misunderstanding, surely a thing worth striving for in so sacred a matter. The *Lutheran Witness* admits this when it says, "It seems that no document can be worded so clearly that its intended meaning cannot be misinterpreted." What the Christian wants in matters of confession is absolute fidelity to the Bible. Any confession that clearly defines what he believes (no matter how long or how many words) is the confession that will appeal, whether it consists of 2,000 or 16,000 words. A confession of faith is of such importance to him that he will use as many words as is necessary that it may admit of no misunderstanding. He has nothing behind which he wishes to hide whether few words or many words. He strives for clarity, that's all. Dr. F. Pieper's *Brief Statement* was clear, concise and to the point and could not have been said in fewer words. Why shunt it? Why a *new* confession? Surely, the serious inquirer will want to know.

W. J. S.

**The Princeton Issue** This case has received much adverse publicity in this region about Wisconsin and the report may have penetrated farther than we suspect. For this reason we decided to state the case in very few words and reprint an editorial taken from the *Milwaukee Sentinel* of May 20, written by the editor of Religious News, Mr. Paul Gustafson. It is so logical, so clear and to the point, even though he does not understand us entirely, that we feel our readers will appreciate what he has to say.

The Princeton case developed when some members of the local Lutheran church of our Synod differed with the pastor and the majority of the members of the church on the Boy Scout issue. In their opposition these few members aired their grievance publicly and it grew into a near public scandal. In such cases the Scriptures provide the correct procedure. 1 Corinthians 6:1 the Lord says, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" And in Matthew 18, 15-17 the Lord instructs the Christians how to deal with one another. If these people in Princeton had followed this course they would have appealed first to the local congregation, then to the West Wisconsin District, and finally to the Joint Synod if necessary. Instead the case found its way into the public press which did not hesitate to express its judgment in the matter, thereby assuming a prerogative denied the courts of our land and the Congress of the United States. Even these institutions would refuse to pass judgment on matters of doctrine and practice of a church so long as they do not conflict with established laws of the land.

Mr. Gustafson, remember, spoke as a newspaper man but in an honest and impartial way. On this basis we must judge his remarks. Let us hear what he has to say.

"Let us dispose of this Princeton incident — church versus Scouts — without further ado. This is more than some have allowed up to date. They do not care to see it disposed of. For to them it is a sensation in Sensationville.

"Why should a church be held up to the light simply because it takes a stand against what most of us consider to be a fine and worthwhile project — the Scouts?

"Of all of our possessions, religion is the one that is the most answerable to a man's pride and conscience. There absolutely is no place in religion for professionals — or amateurs for that matter — who scheme to beat the rules.

"And this, I am informed, is what happened at Princeton. Logic bears this out since it has long been an established fact that the Wisconsin Synod of the Lutheran Church — one of the smaller bodies — has a definite stand against the scouting movement.

"Maybe the preacher, the Rev. Walter Strohschein, is to blame. I don't know. But I happen to like these men of the cloth who are interested enough in their work and the oaths they take to defend the doctrines of their church.

"Another thought: What are the dissenters doing in the church, anyway? Are they there just to create an ugly situation? If so, they've accomplished their mission in circus fashion.

"What price dignity did you say?" W. J. S.

## The Holy Spirit Creator

### IX

#### REGENERATION

NOTE. During the festival half of the church year our studies of the work of the Holy Ghost were necessarily interrupted to make room for studies more directly suggested by the great festivals. We now resume where we left off.

\* \* \* \*

THE beginning of faith in the heart of a sinner is literally called: repentance, that is, a complete change of heart. This change is called in the Scriptures by several figurative, metaphorical, names; one of which is regeneration.

#### Preliminary Remarks

In a metaphor we always look for the point of comparison. When, for instance, we call a man a lion, we ask, In what respect does he resemble a lion? In this case the answer would be: He is brave like a lion. That is all the metaphor wants to say; and to look for other information in it would be doing violence to it.

So also, when repentance is called regeneration, a new birth, we ask: In what respect is this change of heart like a new birth? We discover two points of similarity, both stressed in the Scriptures. In regard to repentance we are called out of sin. When we use the metaphor of regeneration, then the state of sin is looked at as a state of lifelessness, of spiritual death. And the state of faith, into which we are called, is considered as spiritual life. — A second point is this that, just as in our natural birth we ourselves contributed nothing, we were entirely passive, we were not even asked, we were simply born: so in regeneration we contribute nothing ourselves. The new spiritual life is purely a gift of God.

There is another metaphor which stresses the same points as regeneration does. It is vivification, making alive spiritually. — We shall not treat this term in a special article, but use the passages which contain the concept in our general discussion of regeneration.

#### THE NATURE OF REGENERATION

##### The Beginning of Faith

It will be sufficient for our purpose to list a few Scripture passages which show that regeneration leads to faith, or marks the beginning of faith.

In John 3, 3 and 5, Jesus speaks of the new birth to Nicodemus and tells him that only through a new birth a man may enter into the kingdom of heaven: "Verily, verily, I say unto thee, Except a man *be born again*, he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Then, in vv. 16-18, He speaks about the same matter in direct words, describing faith as the way by which we obtain the blessings of God's kingdom: "For God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

1 Pet. 1, 3, mentions a special form of faith, namely hope, as the result of a new birth: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

1 John 5, 1: "Whosoever believeth that Jesus is the Christ is born of

God." A more concise statement could hardly be made.

#### Vivification

Again we quote only a few passages which speak about the giving of life.

Gal. 3, 21, 22: "If there had been a law given which *could have given life*, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Eph. 2, 5, 8: God "even when we were *dead* in sins, hath *quickened* us together with Christ. . . . For by grace are ye saved *through faith*."

Col. 2, 12: "Buried with him in baptism, wherein also ye *are risen* with him through the *faith* of the operation of God."

#### Regeneration Takes Place in a Moment

Since in regeneration we are through the faith which it kindles transferred from a state of sin and guilt into a state of forgiveness, or, in other words, out of a state of death into a state of life, regeneration is not a long drawn-out process, in which we gradually, step by step, get rid of our guilt, being made partly alive, and so on. A person either has forgiveness of his sins, or he has not; he is either alive, or he is not. Jesus said: "He that is washed . . . is clean every whit" (John 13, 10). God may be working on a sinner for a long time in His endeavor to raise him to spiritual life, before life actually begins, and the new life may be very weak and in need of tender nursing to increase and develop, but it is there. Hence, regeneration itself takes place in a moment. Our Formula of Concord stresses it in these words: "Also the word vivification, that is, making alive, has sometimes been used in the like sense. For when a man is justified through faith, this is truly a regeneration, because from a child of wrath he becomes a child of God, and thus is transferred from death to life."

## GOD WORKS REGENERATION

### Scripture Statements

It was shown above that the very word, a new birth, points to the fact that the sinner himself has nothing whatsoever to do with bringing it about, just as little as we have to do with our natural birth. We are passive in the whole procedure. We are simply born into this world. So in the new birth. It is the Holy Spirit alone who creates the new life. We may stubbornly resist Him, so that no new birth takes place, but we cannot assist Him, cannot prepare for it, cannot meet the Spirit half-way, cannot even decide to be neutral and give the Holy Spirit a chance.

Nicodemus, who was a master in Israel and was steeped in Pharisaism, thought that he could do something himself toward his own salvation. He was shocked when Jesus told him emphatically that he must be born again, else he could not see the kingdom of God. On his surprised question how such a thing could be, Jesus answered: "That which is born of the flesh is flesh; and that — only that — which is born of the Spirit is spirit." A new man must be "born of water and the Spirit." (John 3, 1ff.)

In 1 John 5, 1, St. John says in plain words: "Whosoever believeth that Jesus is the Christ is born of God. And he adds in vv. 4 and 5, that our faith spells the victory over the world and all worldliness. "Whosoever is born of God — only he, but he definitely — overcometh the world."

### God's Means

God produces all spiritual effects in us through the means which He has appointed for that purpose. In His interview with Nicodemus Jesus mentioned the *water* of Baptism. St. Paul therefore speaks of the "washing of regeneration" (Tit. 3, 5).

Besides Baptism, the Word is mentioned: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever" (1 Pet. 1, 23). Also Jas. 1, 18: "Of his own will begat he us with the word of truth." — Hence

those that preach the Word of God to us may be considered as our spiritual fathers, as Paul called himself the father of the Corinthians and of the Galatians (1 Cor. 4, 15; Gal. 4, 19).

### God's Motive

Before we leave this point we ask the question, what may move God to spend so much effort on us to win us as His children. We have done nothing to merit His favor, and, filthy sinners as we are by nature, there is nothing attractive about us that God might wish to become our Father. No, God is motivated purely by His mercy. It was the love of God that moved Him to send His only begotten Son into the world to be our Redeemer; so also it is the same love of God which in connection with the work of Jesus moves Him to grant us a new birth. 1 Pet. 1, 3: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope." Eph. 2, 4, 5: "God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

### REGENERATION MAY BE LOST

Paul warned the Philippians to work out their own salvation "with fear and trembling" (chap. 2, 12) because of the ever present danger of losing it again.

### Spiritual Death

To the Christians in Rome Paul wrote: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (chap. 8, 13). With this agree the general warnings. Christians still have the Old Adam with them, who constantly endeavors to regain his lost control. And the temptations coming from the devil and the world are very powerful. "Thou standest by faith," Paul says, "be not highminded, but fear" (Rom. 11, 20). "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10, 12). Compare also Gal. 5, 4; 1 Tim. 1, 19.

### New Birth Restored

Christians are sometimes troubled with the fear that once they lose their

spiritual life they are doomed; a new birth, they think, will never be granted them a second time. Now, it is true, if we are careless about our faith, if we do not nourish it by hearing the Word of God and by taking Communion frequently, or do not exercise it by practicing works of love, God may say: Since you do not appreciate my grace, I will withdraw it. I will leave you to your indifference and to your fate. Hence all the warnings, of which we mentioned some above. But God is so rich in mercy that, in spite of our ungratefulness, He will try to bring us back to life although we had lost it. Listen to Paul in Gal. 4, 19: "My little children, of whom I travail in birth again until Christ be formed in you." Hear also God's plea to the church at Ephesus: "Remember therefore from whence thou art fallen, and repent, and do the first works. Or else I will come unto thee quickly, and will remove thy candle stick out of his place, except thou repent" (Rev. 2, 5).

The story of stiffnecked, backsliding Israel is a story of God's wonderful long-suffering patience.

J. P. M.

(To be continued)

## Our Salvation Is Involved In Our Confession Of The Triune God

(Continued from page 179)

blessed certainty of forgiveness and salvation. Yes, it is ever through God's Gospel call in Word and Sacrament that the Holy Spirit brings us sinners to faith and preserves us in faith; and through such faith He dwells in our hearts making us truly rich and blessed in all the treasures of our Savior's grace. Through this very work and function the Holy Spirit is, however, revealed as true God together with the Father and the Son. For faith and salvation are gifts of God. None other can bestow them.

Never can it therefore be a matter of indifference to us when we hear people merely speaking of God, though we know they do not mean the Triune God. Our salvation is involved in our confession of the Triune God.

C. J. L.

## Exploratory Mission In Africa

### Our Synod's Decision

IN 1947, our Synod meeting in Watertown, decided to send an exploration committee to Africa to investigate possibilities of mission work there. This committee was to be selected by the General Committee. On the motion by the General Mission Board the General Committee chose Pastor A. G. Wacker of Ann Arbor, Michigan, and Pastor Edgar Hoenecke of Plymouth, Michigan, who together with Missionary William Schweppe, our veteran missionary in our Nigeria field, were to make the exploration in Africa.

### Making Preparations

Preparations for this unusual and hazardous trip were made by the two pastors in the United States. The preparations were extensive. Quoting from the report of Pastors Wacker and Hoenecke (which we shall do hereafter without so stating) they have this to say: "The purchase of a suitable vehicle and its outfitting for exploratory purposes required much thought and more time. It was quite difficult to obtain reliable information on travel conditions in any part of Africa and next to impossible to acquire a composite picture of all expectable conditions over a wide and constantly varying area. No one mode of travel seemed to satisfy all conditions. While a combination of air and hired car transportation appeared to be the answer in one area it was unsuited to another. The concerted advice of the Export Departments of Nash-Kelvinator (Mr. J. Bennet) and of the Dodge Division of the Chrysler Corporation (Mr. Hesenbuehler) seemed to offer the only over-all solution: a light, powerful truck, fitted with living quarters. There are no vehicles of this kind on the market and one had to be custom-built. A four-wheel drive Dodge Power Wagon, equipped with power winch, was selected and fitted-out. To read about it here sounds simple enough, but headaches and irksome delays were the order of the day. Not until the day before our departure was the Gospel-wagon finally ready. In the meantime the assembling of photographic equipment, medicines, camping equipment, emer-

gency survival gear and food had to be sandwiched in. It would have been extremely difficult to subsist on their type of food. Since we had to expect both winter and summer conditions, suitable clothing had to be provided for both.

### Leaving and Arriving

"With a few loose ends still dangling we left home April 25, for New York and sailed on the freighter 'African Crescent' April 30, bound for Capetown. We arrived there three weeks later, May 20. We intended to explore mission opportunities in two areas especially: one in *Northern Rhodesia*, the other in the *Upper Volta* region of French West Africa. Missionary William Schweppe was to accompany us. Conditions in Nigeria at that time, however made it impossible for him to visit Northern Rhodesia with us; but he did plan a month's leave to accompany us to the *Upper Volta field*. It was our intention to motor from Capetown to Northern Rhodesia, and after completing our work there to head northwest to Nigeria to visit our mission stations and then have Missionary Schweppe accompany us to the Volta field. But journeys, such as ours, seldom go according to plan. En route to Capetown we made the acquaintance of Mr. Kurt Stern, a prominent business man from Windhoek, S. W. Africa, who showed a deep interest in our mission. He informed us that the Lutheran Church of S. W. Africa, which serves the white Lutheran population, as well as the 'Rheinische Mission' serving natives (both of which were staffed and subsidized from Germany) were sadly neglected and in imminent danger of dissolution because of the inability of the home church to supply men and money." This mission was in dire need.

### A Change of Plans

"Our preliminary study of African missions had caused us to ignore S. W. Africa entirely because statistics showed that some work was being done there by a Lutheran Church. This new information, possibly an indication from the Lord of the Church, prompted us to reconsider

our itinerary. We were aware that digressing into S. W. Africa might easily upset our plans to go north of the equator — but it did not eliminate the possibility. Due to the rainy season we would most likely not be able to penetrate into French West Africa before late September or October. This factor together with Mr. Stern's plea persuaded us to try to do a thorough job of *exploring south of the equator* during the dry season rather than fail in half of our assignment because of impassable roads north of the equator. This seemed also wise because Schweppe and a companion could visit the Volta field from Nigeria at a propitious season and with less expense and risk than we could from Rhodesia, if the General Mission Board should desire information from there for the sake of comparison.

"The distance from Capetown to Windhoek led us over almost indescribable roads. We covered 1,000 miles vertically and detoured 500 miles horizontally. Our truck needed 8 days to recuperate and our bodies seven. During that time we met with Probst Hoeflich, head of the Lutheran Church in S. W. Africa, and Reverend Diehl, head of the Rheinische Mission; also Reverend Werner, pastor for natives at Windhoek, and found opportunity to interview some of the leading lay men of the Windhoek congregation. All this convinced us that conditions were quite as described. . . . The overall picture is not one of life but of death.

### An Interview With Dr. Vetter

"Before leaving S. W. Africa we arranged for a meeting with Dr. Vetter, a grand old man and for many years the head of the 'Rheinische Mission'. Having spent his entire adult life in mission work here he is recognized by all as the absolute authority on native affairs in the entire territory. Living in retirement in Okahanya, he lends wise counsel to the church and respected advise to the government on native problems. Knowing this vast territory like a farmer knows his 'north forty' he might, we felt, direct us to some neglected area that still needed to be evangelized. He directed our attention to the tribe of Bushmen living principally along the western fringe of the Kalihari desert. This tribe numbers about 5,000. It is

practically virgin in so far as the Gospel is concerned. Then, too, he pointed to Kaokoveld, west of Ovamboland, where work remains to be done. . . . In both instances the number of natives is small, not more than 5,000. The territory is isolated and uncharted, the land arid and semi-desert.

#### On To Rhodesia

*"Our destination was Northern Rhodesia.* Maps showed a prominent road stretching from Windhoek to Livingstone. The distance was only 900 miles; but the maps of that area are an optimist's conception of what might be. Actually no map was available. We traveled with benefit of them in S. W. Africa, Angola and the Congo. Our greatest pride is derived from the fact that only twice did we choose the wrong fork. We had hope to travel the direct Windhoek-Livingstone road not only to gain time but also to visit the area occupied by the Bushmen tribe. But desert conditions at the western end and the treacherous Okowango swamps at the eastern end of this road seemed forbidding. The best available advice indicated the alternate route — north and east through Angola. That meant driving 2,500 miles to reach Livingstone, 900 miles away. This route would have the redeeming feature, though, of taking us through much country offering mission possibilities, as well as to Ovamboland and the work of the Finnish Lutheran Mission.

#### Car Trouble Aid Blessings

"From Ovamboland we pushed northward into Angola, or Portuguese West Africa, probing into mission possibilities as we proceeded — and I mean *pushed*. On one particularly bad stretch between Namutoni and Ondongua we drove from 9:00 A. M. to 7:00 P. M. and covered 120 miles. Angola is primitive and undeveloped; distances between settlements are long, and access to mechanical help remote. With no map to guide us the humor of taking directions from people who could not understand us, we not them, lost some of its force. Of course this would be the spot for our truck to develop trouble. I mention this because, strangely, it was this mechanical difficulty that led us to the first important find in virgin

mission fields. A fire had burned out the ignition wiring and left us stranded 250 miles from the nearest garage. There is little comfort in the roar of a lion; and we could think of more welcome sounds than Mopani branches breaking to betray the presence of feeding elephants. It must have been under similar conditions that the proverb 'necessity is the mother of invention' was coined. The roar of the revived motor was music to our ears. Limping along toward Nova Lisbona with make-shift repairs we discovered that a short detour would bring us to an American mission station where we might find a mechanic, or at least a haven in the event of a complete breakdown. We found no repairs; but we did find a mission field. When we asked a negro to take us to Reverend Coles, the superintendent, he quietly answered: "I am Sam Coles."

#### Rev. Sam Coles

This American negro, in charge of this extensive mission for the last twenty-five years, laid a finger on a large, virgin territory adjoining their work on the south and southeast. It lies between the Kuenene and the Kubanga rivers forming a triangle that begins roughly at Villa de Ponte and spreads south to the border of S. W. Africa. Beginning at the Kubanga river and stretching east lies the marsh and river country that go to make up the Zambezi river system. We know of no missions working in this entire region — a vast field. If and when Reverend Coles' mission is able to expand its work it will be to the west and north of the Kuenene river to take in the Ovambos living north of the border of S. W. Africa.

"It was impossible to penetrate the area under consideration except on the road running through the middle — because of the absence of roads and the condition of our truck. Nor was it especially necessary, since one square mile of this country looks like the other. The natives are there! The need is admitted, the command to preach also. When Mr. Coles told the assembled native converts that there was a possibility that our church might preach to their cousins, a cheer of spontaneous joy arose, which, with the jubilant clapping of hands, we shall never forget. . . . The area within the triangle, exclusive of the marsh country to the east meas-

ures about 70,000 square miles and harbors roughly 175,000 to 200,000 natives. The area to the east of the Kubanga river is at least three times as large. There are difficulties, of course. Angola is Roman Catholic country. Then, too, the government demands that those working there be conversant with the Portuguese language. The area is quite isolated. While the climate is favorable, malaria does prevail. But all such and more obstacles have been met and conquered by others; they would be no greater for us. We have the promise that when God sends He also enables. A Mr. Lazaro, who employs 30,000 natives in the production of castor beans, and Henrique Martins, an influential merchant, both of Villa General Machado, have pledged with the government to obtain permission for us to begin work there. *This field is recommended for your prayerful consideration.*

#### North Rhodesia

"We entered North Rhodesia via Elizabethville. Here is a mining town with a white population of 8,000 and a negro population of 85,000. So far as we could ascertain only one mission does work among these natives. We mention this because this condition is general in the southern half of the continent. It had been our intention to investigate the north-east corner of North Rhodesia, but we turned south instead. Scouting about for reliable information on North Rhodesia missions we were directed to a Reverend Douglas Grey at Broken Hill, a missionary of many year's experience in this area, who might tell us where missions were most needed. We found him to be a gentleman and a Christian.

#### Reverend Grey

"The Reverend Grey laid the finger on a region which is between Broken Hill and Lusaka, the capital of Rhodesia and to the west. The Kafui river from the north makes a large bend to the west before flowing east into the Zambezi. Within this Hook of the Kafui the Wesleyan Methodist mission of Reverend Temple lies. The region he would commend to us lies north and northwest of this Hook of the Kafui. There is a punt (ferry) on which the river can be crossed. An old road leading to an



abandoned gold mine takes one into the territory. The described territory has plenty of elbow room. We went to Lusaka to obtain further details and, if possible, the attitude of the government toward opening work there. We were not only received but welcomed, and asked to sit in on the Assembly. The Minister of Native Affairs, Mr. Price, supplied us with the following figures: The area within the Hook of the Kafui measures about 40,000 square miles and the number of natives was estimated at about 100,000 at present. Mr. Price stressed this that no church body was active in the field and that none intended working in the Hook of the Kafui in the near future. While the Hook of the Kafui numbers only 100,000 natives (2½ per sq. mile) immigration from the west (Angola) and the proposed agricultural development planned for this area will attract many thousands more.

#### The Hook of the Kafui

This field of the Hook of the Kafui offers advantages above any other. The land is fertile and the development

planned will retain water so essential to African harvest. Development planned will concentrate population. It is, except for malaria, a healthful climate. The abundance of game here indicates its desirability also for human habitation. While it is isolated, Lusaka and Broken Hill are accessible. It is a field sufficiently large to permit many future expansion of which we are capable.

"There are several valid reasons, too, why North Rhodesia as a country is a desirable land in which to begin work. It is British territory, therefore friendly to all mission development and not partial to Roman Catholics. The English language is, and will likely remain, the medium of communication. It is the last important territory to be opened up south of the equator; and development has only well begun. We recommend the Hook of the Kafui field as one worthy of our best effort and give it priority over all others that we saw."

Quoted from the Report of  
Pastor A. Wacker to the  
General Committee.

W. J. S.

## In The Footsteps Of Saint Paul

### Paul Prevents A Sacrilege Through His Preaching

BY DR. HENRY KOCH, MORRISON, WISCONSIN

OUR kind readers, no doubt, were somewhat mystified about the 'international' branches of the trees, into which the aged couple Philemon and Baucis had been transformed. If you will read 'intertwined' for 'international,' the deep mystery will suddenly disappear.

#### "The Gods Have Come Down To Us"

When the Lystranians observed that the lame man could walk about, they were amazed. In their consternation they spoke to one another in their Lycaonian tongue: "The gods are come down to us in the likeness of men." This time they surely would not repeat the mistake of their ancient forebears by their scandalous rejection of the visiting gods. With their priest they at once set out to make the necessary preparations. Oxen and garlands are brought for

the sacrifice in true Greek fashion. Theirs was not the sophisticated superstition of Sergius Paulus, who surrounded himself with sorcerers of the type of Elymas, theirs was still the superstition of the common man, who believed in the existence of gods, who occasionally visited the haunts of men. How different is not our Christian belief! We know that God has visited us in His Son and that He is still with us in His Word and Sacrament and that He comforts and protects us, assuring us: "Lo, I am with you alway, even unto the end of the earth."

#### "We Are Also Men"

At first Paul and Barnabas were blissfully ignorant of the preparations made for the sacrifices. They knew not the Lycaonian tongue. How they found out, we are not told. As

soon, however, as they noticed what it was all about, they "ran in among the people, and rent their clothes," their tunics or inner garments, as a sign of grief and horror. In the days of Christ Caiaphas rent his clothes, when our Savior asserted with an oath that He is the Son of God, claiming that it was blasphemy. It would have been blasphemy, if Paul and Barnabas had suffered this sacrifice to have been offered in their honor by a people that thought that they were gods and were not. It was blasphemy, when Herod made an oration in Caesarea and accepted the ovations of the flattering rabble: "It is the voice of God" (Acts 12, 21f.). It was blasphemy, when the Roman Caesars demanded that the populace worship and burn incense to them as gods. Such an apotheosis or deification was the cause of the persecution of the early Christians, who rather suffered bloody martyrdom than to deny their Savior by such a sacrilege. It was blasphemy and crass idolatry, when the Japanese worshiped their emperor Hirohito as a god. How differently did not honest and modest Abe Lincoln act, when the grateful negroes knelt before him to thank him for their freedom from slavery after the fall of Richmond, by forbidding them to kneel before him, since he was but "God's humble instrument" in their behalf! How differently did not Paul and Barnabas act, when they shouted to the superstitious Lystranians: "Sirs, why do ye these things? We are also men of like passions with you."

#### Paul's Sermon

And now Paul again becomes the speaker and preacher to dissuade the people from believing that he is Hermes and Barnabas Zeus, and from offering sacrifices to them. He begs them "to turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things therein." It has been claimed by critics that Paul's sermon as recorded by Luke lacks the Pauline line of thought. He, who is willing to compare, will find that this is not true. Paul calls the gods, whom the Lystranians worshiped, vanities. Does he not write this same truth to the Corinthians (1 Cor. 8:4): "We know that an idol is nothing in the world and that there is none other god but one"? Paul wants the Lystranians to turn to the true living God.

Does he not write to the Thessalonians in the same manner (1 Thess. 1:9): "Ye turned to God from idols to serve the living and true God"?

Now Paul directs the attention of his hearers to the heart of natural theology, when he asks the Lystranians to "turn to the living God, which made heaven and earth, and the sea, and all things that are therein." With these words Paul appeals to their innate knowledge of God, the Maker of all things. The gods of the Lystranians had not made these

commandeth all men everywhere to repent."

Anew Paul appeals to his listeners by calling their attention to God, "who has not left himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Were not the regions, in which the Lycaonians lived, a veritable corn basket of Asia and did they not know, how they had to rely on divine help for rains and a fruitful season?



things, for they were vanities, but rather the true and living God, whom Paul was preaching to them and whose ambassador he was.

Luke only gives us the essence and only a portion of Paul's preaching, when he proceeds in his recording of the sermon: "God in times past suffered all nations to walk in their own ways. When Paul speaks of the nations, he means the Gentiles. The Jews were not included. In addition to the law written into their hearts they had received the additional written law on Mount Sinai. Furthermore they had received the Gospel, the revelation of God's love and mercy in the manifold prophecies. Paul makes no attempt to apologize for God, because he let the Gentiles wander their own ways. He merely records the fact. No faith is created through mere apologetics. At Athens Paul preaches in a similar vein (Acts 17:30): "As we are the offspring of God, we ought not to think that the Godhead is like unto gold, or stone, graven by art and man's device. And the times of this ignorance God winked at (overlooked), but now

#### Paul Preaches the Cross

Thus the apostle Paul makes full use of the natural knowledge of God in the hearts of his hearers and then leads them on to a knowledge and belief in the true and living God. Luke has only left us a record of Paul's remarks on natural theology. To be sure, Paul led his hearers on to God as He has revealed Himself to us in His Son, who suffered and died for the sins of all on the cross. When Paul spoke to Jews as at Antioch, he called their attention to the past history of Israel, when he addressed Gentiles, he went farther back and dwelt on the natural knowledge of God and His providence. The purpose is the same: to attract the hearers by calling their attention to well-known and commonly accepted facts and then to lead them on to the heart of Christian theology: the Cross.

From Paul we can learn, how to preach with power and effectively, for the true Word of God is never preached in vain. This was not an extemporized sermon of Paul's, but

one which carefully followed a definite pattern and line of thought. Through God's grace a sacrifice and sacrilege were averted, even though only with great difficulty. We read: "And with these sayings they scarcely restrained the people, that they had not done sacrifice unto them." God's Word had not been preached in vain in Lystra. This is our comfort in critical days, when seemingly everything is at stake and in the balance.

#### The Gospel is the Power Unto Salvation

Let us learn from Paul, the model preacher, whether we be in the pulpit or beneath it. The power and effectiveness of his preaching lay in his preaching of the Gospel, the pure Word of God, and not the vain imaginations of man. Vain preachers and hearers resort to a social gospel, with which they would make this world, which is a vale of tears because of sin, into a paradise. The true preacher of the Gospel is not primarily interested in this world and its reform, but in the souls of his hearers and their salvation. For him this world is not merely a vale of tears, but the scene of the revelation of God's grace in Christ and of the building of the kingdom of grace, the Church of Christ. To win souls for Christ and to turn them from the vanities and the idolatry of this sinful world to faith in the true and living God as revealed in Holy Writ alone is and must be the sole purpose of all preaching and of all our work for and within the visible church.

#### THE REDEEMER'S LOVE

Precious Lord, what can I render  
Thee, Thou King of kings above  
For Thy loving kindness tender  
Showered on me through Thy love?  
Thou hast, out of great compassion,  
Sought and found my sure salvation  
In Thy Father's wondrous plan.

As a Babe of virgin mother  
Born my Ransom-price to be,  
Thou hast deigned to be my brother,  
Cleansing from iniquity  
My deformed, deformed condition,  
Suffering hell my soul to save,  
Giving me complete remission,  
Even victory o'er the grave.

Take my humble heart, I pray Thee,  
Though it be besmirched with sin;  
At Thy feet myself I'd lay me  
For Thou died'st my soul to win;  
Thousand, thousand thanks I'd give Thee  
Till my ransomed soul shall sing  
Where Thou wilt at last receive me,  
There, where perfect praises ring.

DOLORES SCHUMANN.

## As We See It

"Spoken . . . That Ye Should Not Be Offended"

BY E. REIM

"THIS could not have happened at a better time," said one of our young pastors on a recent Sunday afternoon. He was speaking of the hue and cry which has been raised in the public press over the issue of Scouting and over the controversy which this has created in one of our Wisconsin Synod congregations. What he meant was the fact that the Gospel for that morning (Exaudi) offers a perfect explanation for such deplorable happenings. The Savior speaks of things which men will do unto His followers, "because they have not known the Father, nor me." He speaks of persecution far beyond anything which we have been called on to endure. He tells His disciples that such a persecutor "will think that he doeth God service." And He explains: "These things have I spoken unto you, that ye should not be offended" (John 16). When these things would begin to happen, as they soon did in the lives of the Apostles, they should know nothing had gone amiss, they should not be thrown into doubt and uncertainty. They should not stumble in their faith. For this is the real meaning of "not be offended."

### It Is Hard To Bear!

Now some of these things have been happening to us. They loom large because we have tasted so little of this before. They cut deep because we have grown soft. But even so, it is certainly no light matter for our brethren to be held up to public scorn because of their conscientious application of God's Word to their problem; to read about themselves in news reports that are evidently drawn from hostile sources and obviously involve a vicious distortion of the truth; to find themselves denounced as "un-American" because in a matter touching their faith they insist on the right of free judgment instead of bowing to the pressure of an uninformed but violent public opinion; to be disavowed by other Lutherans! — and, last but not least, to endure all this in silence rather than to participate in a brawling

free-for-all of charges and counter-charges in the public press. Nor will the rest of us take it lightly to find the name of our Synod made a by-word, particularly as we are preparing to celebrate its Centennial.

### We Stand on the Word

But certainly we will not be surprised over what has occurred. We have the word of Him who said, "These things have I told you, that when the time shall come, ye may remember that I told you of them." We know that in all this we need have only one concern, namely whether, in all this turmoil, we are remaining true to the role that He has assigned to us: "Ye also shall bear witness." Let us study our stand on this issue on its merits. And then, when we find that our position is well founded in Scripture, when we find that our testimony in this matter is actually a witnessing to Christ, then surely we will not be "offended" by our lot, nor need it in any way detract from a joyful observance of the Centennial. That is

a matter strictly between us and our Lord. He who has never forsaken His disciples has assured us also of His everpresent help and consolation. That is the source of the strength and courage demonstrated in the Apostles, who had been beaten, and yet "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."

### Let Us Acquit Ourselves Bravely

This will also determine our attitude toward our brethren who are under fire for a principle which we hold with them. They are under severe reproach. As we identify ourselves with their position, we find that we begin to share that reproach. But as we think further about the matter, we come to realize that it is really neither their reproach nor ours, but the reproach of Christ. And we know why He endured that: "for us men and for our salvation." And so the entire issue becomes very clear.

*Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.*

*Let us go forth therefore unto Him, bearing His reproach.*  
Heb. 13:12-13.

## District Convention

### Special Interest — Our Centennial

DURING the month of June or soon thereafter the eight Districts of our Wisconsin Synod will meet in their biennial conventions. Special interest attaches to them this year because this is the hundredth anniversary of our Synod. According to synodical resolution, special centennial services will be held in connection with the conventions, in order to return joint thanks to the gracious Head of the Church for bestowing such undeserved spiritual blessings during the past one hundred years and in order to encourage one another to preserve the precious heritage which has come down to us from the fathers. History teaches that

when a church has had the pure Gospel for a generation or two there is usually a letdown, and a spirit of boredom and indifference begins to manifest itself. We need to be constantly reminded to contend for the faith once delivered to the saints.

### Danger of Divisions

The District conventions also take on a special significance this year because our Lutheran Church is facing critical issues in the field of doctrine and practice. A division is threatened among those who for the greater part of the past one hundred years have been as of one mind and have fought shoulder to shoulder for sound, scriptural practice as a com-

pact group in the Lutheran Church of America. The issues at stake will be under discussion at these District conventions, so that everyone present will have an opportunity to be fully informed on them. This is a matter which concerns not only the elected leaders of our Synod or a few prominent theologians or even only the pastors and teachers but also the lay members. No one dare assume the attitude that it is no concern for it before God. Sound doctrine and practice has always played a prominent role at our District conventions and certainly will do so this year in a special sense.

#### Other Business Matters

Aside from such matters the conventions will also occupy themselves with, what is usually called, "business," in this case, the Lord's and the Church's business. We who are scattered over wide areas of this country are jointly carrying on many religious enterprises, such as missions and educational institutions for the training of pastors, missionaries, and teachers. Some of this work we are carrying on as an individual synod and a portion of it jointly with sister synods in fellowship with us.

The boards and committees charged by us to supervise and conduct this work in our name will submit reports and information on the progress, difficulties, and needs connected with the work. This is our work, carried on for us and at our behest, and it ought to be natural for us to become as familiar as possible with it. We have a voice in shaping the policies of that work. We have also promised to support it with our gifts and our prayers. We shall feel the need of carrying the information back to our home congregations, so that they may not weary of the task but support it with new interest, knowing that their labor is not in vain in the Lord.

#### An Embarrassing Failure

One report will be embarrassing for nearly all of our conventions, and that will be the Building Fund Collection, on which we have fallen down. Some of us will offer excuses and alibis for our failure and perhaps tell ourselves that they are valid. Perhaps they will be recognized as such, but finally the important question is whether the Lord considers them valid. We can not look into the individual heart, but hardly anyone will be so presumptuous as

to say that it was beyond the financial means of our Synod as a whole. It isn't that we were too weak financially but too weak in faith and love. It should be an occasion for heartfelt, thorough-going repentance.

We all have an important duty to discharge at the District conventions. It will be a sacred ministry. May the blessings of the Holy Spirit rest upon it for the good of His Church and the Glory of God! I. P. F.

## Mission Opportunities In South Carolina

### Mrs Zella Mae Burton's Plea

ON November 17, 1949, the sainted Dr. Walter A. Maier received a letter from Mrs. Zella Mae Burton of Walterboro, South Carolina, in which she depicted the plight of a school which she had established for the community of Walterboro. Her letter contained a plea for help from some church organization for the retention of this school so that the children of the community would obtain a Christian education. She was desirous and anxious that the message of salvation in Christ be brought to the children, whose parents were sharecroppers and whose opportunities for receiving a Christian education were very limited, hence her petition to the Lutheran Hour office.

This matter was presented to the Missionary Board and the Executive Secretary, Pastor Karl Kurth. They immediately contacted the Executive Secretary of the Southeastern District, the Rev. Wm. von Spreckelsen, and the Chairman of the Mission Board, and encouraged the District to investigate the situation.

### Her Purpose In Life

On March 27 Pastor von Spreckelsen and Pastor Kurth journeyed to Walterboro. They found here a crude frame school approximately 30 by 30 feet seated on a plot of ground about thirteen acres which Mrs. Burton purchased for \$700.00. In this building she conducts a school of 57 pupils, the majority of whom walk eight to ten miles each day to attend classes. Funds for this school have been gathered by her solicitations from many sources and range from \$.50 to \$100.00. She herself lives in a small frame building about 8 feet square adjacent to the school. Her salary which is the minimum salary for Colored teachers in the State of South Carolina is the only

other income she has. The Executive Secretaries were impressed by the sincerity and earnest desire of this lady who above all desires to put Christ into the lives of these people. She has a vision. She is not swept away by over enthusiasm but desires above all to seek a change in the hearts and lives of people through the Word of God. The visitors were reminded as they conversed with her of the time when an appeal came to the Lutheran Church from Miss Rosa Young of Alabama who, on the advice of Booker T. Washington, sought out this particular church because she was told that it would bring to her people Christ, Him crucified and resurrected as man's only hope in life and death. With God's blessings resting upon the Lutheran Church in Alabama many souls were won for the Savior through the agency of this consecrated woman who is still serving the Lutheran Church as a teacher in the Alabama Lutheran Academy. Did God intend to use Mrs. Burton in the same way in order to bring to unfortunates in South Carolina the Bread of Life for their starving souls?

### Mrs. Burton's Qualifications

Mrs. Burton is well equipped to do this work. She is a graduate of Wilberforce University and has had public school teaching experience in New Jersey and Bamberg, South Carolina. After she was widowed she resolved to return to her native state, South Carolina, and embark upon a career of Christian education. To do this she needs a better building, equipment and teaching supplies. We would like to implement the progress by furnishing some sort of preaching services. The Southeastern District is now conferring with the Missionary Board relative to this.

KARL KURTH.

## Centennial Celebration-Rhineland Conference

**T**HE Lord favoring the Northern Wisconsin area with ideal celebrating weather, the 15 congregations of the Rhineland Conference united in a joint-service at Zion Ev. Luth. Church, Rhineland, on Sunday afternoon May 7, at 4:00 P. M. to celebrate the 100th anniversary of our Synod's founding.

The festival speaker was Pastor I. Habeck of Weyauwega, the President of the Northern Wisconsin District of Joint Synod; the liturgist was Pastor E. Scharf, the Visitor of the Rhineland Conference and the pastor of the host, Zion Congregation. President Habeck chose II Corinthians 8, 23, 24 as his text, using as the theme, "Why Celebrate the Centennial?" In his first part, the need for giving thanks, he pointed out that Christians have always grouped together where there is a common need. This is exemplified by the serving of the immigrants in the early 1850's, the founding of Northwestern College, the establishing of our Seminary, the work among the Apaches, the Poland Mission (now the German Refugee Mission), the Nigerian Mission and the development of a truly Scriptural, confessional Lutheran stand. The speaker pointed out that we are so often called "strict." If that means that we are laying down ecclesiastical, man-made laws, then we are wrong. But if strictness is a forthright courage and honesty, then we thank God for being "strict." The speaker also referred the term "rugged individualists" to a descriptive feature of our Synod's constituency. He showed how much "rugged individualism" can be very sinful when it is aloofness from what our fellow-Christians are doing, a lack of zeal for our fast expanding home and foreign missions, or a general apathy for church-work. But the speaker also showed that the Lord has used such "rugged individualism" in making us a group of Christians who do not have any really great church leader whom we follow blindly in a "follow-the-leader" fashion, but we follow the course laid down by God Himself in His inspired Word. "Is Synod a divine institution?" he asked. "No, but we must say that it is a 'divine creation,'" was the answer. For all these evidences

of the Lord's answering a definite need by using us, we give thanks. In concluding, Pastor Habeck prayed that our people in celebrating our Centennial would look to the future for grace, grace to confess our past lack of zeal, enthusiasm, and sacrifice, and grace to stand in the future foursquare on the inspired Scriptures, the truth that each and every word of the Bible is God's Word.

A Centennial Chorus, composed of many choristers from most of the congregations in the conference, sang two inspiring numbers: "Hosannas Sing, Ye Faithful" and "Lord Jesus, Thou the Church's Head," under the very capable direction of Mr. Louis Keup, principal of Zion's Christian Day School. Miss Ruth Uhlig and Mr. Wilbur Hatzung, teachers at Zion School, were the organists who accompanied the congregation in singing the fitting, genuinely Lutheran hymns: Now Thank We All Our God, The Church's One Foundation, A Mighty Fortress is Our God, and Lord Keep Us Steadfast in Thy Word.

Interest which such a celebration can evoke in the spirit of gratitude to God for a century of grace was forcibly shown by one congregation 85 miles distant which chartered a bus and sent 45 of its members, some 20 of them singing in the Centennial Chorus. The ladies of Zion Congregation, anxious to send the people home physically as well as spiritually filled, prepared a wonderful supper, the cost of which was defrayed by a free-will offering. During the supper an engineer from radio station WOBT played back the tape-recordings of all the music which had been played and sung during the memorable service. The entire celebration caused a deep-felt agreement with the psalmist, "Bless the Lord, O my Soul, Bless His Holy Name."

R. WALDSCHMIDT,  
Rhineland Pastoral  
Conference Secretary.

### DISTRICT CONVENTIONS

#### MICHIGAN DISTRICT

The seventy-fifth convention of the Michigan District will be held from June 19 to 23, 1950, in St. Matthew's Church, Benton Harbor, Michigan, E. Wendland, pastor. The opening session will be held on Monday afternoon at 2 P. M.

The opening service with Holy Communion will be held on Monday evening. Prof. O. J. R. Hoenecke will deliver the sermon.

Two essays will be read to the convention: "The Hundred Years of Our Joint Synod: An Historical Survey," by Prof. Walter Schuman; and "The "Outward Growth and Inner Development of the Michigan District in the Century Past," by Pastor Oscar Frey.

The closing service, which is dedicated to Christian Education, will be held on Thursday evening. Pastor Theodore Sauer will preach the sermon.

All memorials and other communications which are to come before the convention are to be in the hands of the District President, Pastor K. F. Krauss, by June 10.

The credentials of the lay delegate, stating the place and name of the congregation and bearing the signature of the President and Secretary of the respective congregation, should be delivered to the District Secretary at the opening of the convention.

Requests for lodging and meals must be in the hands of the host pastor, Pastor E. Wendland, 125 Kline Avenue, Benton Harbor, Michigan, no later than June 5.

THEODORE SAUER, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates.

#### NORTHERN WISCONSIN DISTRICT

The Northern Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene, God willing, June 19 to 22, 1950, in St. Paul's Ev. Lutheran Church, N. Morrison and E. Franklin Street, Appleton, Wisconsin, Rev. F. M. Brandt, pastor.

The credentials of the lay delegates, stating the place, name of congregation, and bearing the signature of the chairman and secretary of the respective congregation can be mailed to the undersigned.

St. Paul's Ladies' Aid will serve dinner and supper for a nominal price.

Everyone is requested to provide for their own lodging. If impossible to do that contact the local pastor.

F. A. REIER, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates.

#### SOUTHEAST WISCONSIN DISTRICT

The Seventh Biennial Convention of the Southeast Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at the Theological Seminary at Thiensville, Wisconsin, June 19 through June 22, 1950.

The opening service will begin at 10:00 A. M., Monday, June 19. First Vice-President of the District, Pastor Herman Cares, will deliver the sermon.

A closing service with the celebration of the Lord's Supper will be held in Calvary Ev. Lutheran Church, Thiensville, on Wednesday evening, June 21. Pastor A. Schupenhauer of Arizona will preach the sermon.

The essay for the convention is entitled "The Absolute Authority of the Word of God," and will be presented by Professor Carl Lawrenz.

Credentials of all lay delegates and alternates should be sent to the undersigned district secretary on the mimeographed form provided by the District not later than June 10, 1950.

ADOLPH C. BUENGER, Secretary.

#### DAKOTA-MONTANA DISTRICT

Place: Bowdle, South Dakota, P. G. Albrecht, pastor. Please announce at your earliest convenience.

Time: Opening service on June 15, at 10:30 A. M. Close of sessions on June 16 at 12:00 M.

Essay: The Lutheran Doctrine of the Inspiration, Pastor W. F. Sauer.

Credentials: Please send them to the undersigned by June 10.

Centennial services on the evening of June 15.

K. G. SIEVERT, Secretary.

**PACIFIC NORTHWEST DISTRICT CONVENTION**

Place: Good Hope Ev. Lutheran Church, Ellensburg, Washington, G. Sydow, pastor. Time: June 13-15, 1950.

The sessions will open with a communion service at 10 A. M., June 13. On the evening of June 13, a service commemorating the Centennial of our Synod will be held. Business: District reports, elections; Synodical report.

Essays: The History of the Pacific Northwest District, Rev. L. C. Krug. Another essayist will be sought from the middle-west.

Pastors and lay delegates please announce to the host pastor.

G. SYDOW, Secretary.

**MINNESOTA DISTRICT**

The seventeenth biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at the Dr. Martin Luther College, New Ulm, Minnesota, from the morning of June 19 to the evening of June 22, 1950.

A Centennial Service on Sunday, June 18, at 4 P. M., will precede the opening session of the convention on Monday, June 19, at 10 A. M. The pastor communion service will be held on Monday evening.

The closing service on Wednesday evening, June 21, will feature mission and memorial sermons.

Convention preachers are: Chairman O. J. Naumann; H. Schaller or H. A. Scherf, confessional address; Paul E. Horn or R. Ave-Lallemant, memorial sermon; speaker to be selected for sermon on missions.

Pastor Karl Gurger will present the convention essay on "The Effective Approach to the Problem of Christian Education in our Congregations."

Applications for membership from congregations, pastors, and teachers, accompanied by the proper credentials, and all overtures or other communications relative to the business of the convention should be addressed to the District President in due time. Congregations which have translated or changed their constitution are asked to submit a copy to the Committee on Congregational Constitutions before this convention. All circuit secretaries are reminded to bring their conference minutes.

Detailed information about registration, meals, and lodging; and forms for the credentials of lay-delegates will be sent to all pastors at a later date.

M. J. LENZ, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates.

**NEBRASKA DISTRICT**

The seventeenth convention of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held June 21 to 26 in St. Paul's Lutheran Church, Norfolk, Nebraska.

The opening service with the Lord's Supper will take place at 10:30 A. M. On Sunday, June 25, two Centennial Services will be held in the Norfolk City Auditorium.

All memorials and applications for membership shall be in the hands of the District President, the Rev. Im. P. Frey, by June 10.

Essays: 1. Essay by Prof. Carl Schweppe; 2. "The Christian Home," by Pastor W. Sprengeler.

All delegates are to register at the school upon arrival. Meals will be served at a nominal price.

HEROLD A. SCHULTZ, Secretary.

**CALENDAR OF CONFERENCES  
EVANGELICAL LUTHERAN SYNODICAL  
CONFERENCE OF NORTH AMERICA**

The Evangelical Lutheran Synodical Conference of North America will meet at Fort Wayne, Indiana, for its forty-first convention, beginning with an opening service at 10 A. M. on Tuesday, August 8, 1950. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schluster, 904 Nebraska Street, Oshkosh, Wisconsin, not later than June 15 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate

prior to the convention. All further details in connection with the convention will be announced later.

GEORGE V. SCHICK, Secretary.

**EASTERN DELEGATE CONFERENCE**

The Eastern Delegate Conference of the Southeast Wisconsin District will meet at the Good Shepherd Lutheran Church, 824 South Barnekow Road, West Allis, Wisconsin, at 2 P. M., June 4, 1950.

L. HALLAUER, Secretary.

**CROW RIVER VALLEY DELEGATE  
CONFERENCE OF THE  
MINNESOTA DISTRICT**

The Crow River Valley Delegate Conference will meet on June 13-14, 1950, at Immanuel's Ev. Lutheran Church, Buffalo Township, Pastor P. Nolting, host.

The conference will begin at 10 A. M. Tuesday morning.

Assignments: The Pastor's Call, M. J. Lenz; Church Membership, T. E. Koch. Preacher: P. R. Kuske (M. Lemke). Kindly announce to host pastor.

P. R. HANKE.

**FOX RIVER VALLEY PASTORAL-  
DELEGATE CONFERENCE**

The Fox River Pastoral-Delegate Conference will meet at Riverview Ev. Lutheran Church, Appleton, Wisconsin, on Tuesday, June 6, 1950, from 9 A. M. to 5 P. M. Conferees are to furnish their own meals. The paper to be read is: A Church Council Which Functions Effectively.

DELMAR C. BRICK, Secretary.

**SOUTHWESTERN DELEGATE  
CONFERENCE OF THE  
WESTERN WISCONSIN DISTRICT**

The Southwestern Delegate Conference of the Western Wisconsin District will meet at Elroy, Wisconsin, on Sunday, June 4, at 2:30 P. M.

A. E. HUHN, Secretary.

**ST. CROIX DELEGATE CONFERENCE**

The St. Croix Delegate Conference will meet at Emanuel Ev. Lutheran Church, St. Paul, Minnesota, G. A. Ernst and G. A. Thiele, pastors, on Tuesday, June 13, 1950, opening with Holy Communion at 9 A. M., P. W. Spaude (LeRoy Ristow) preaching.

F. H. TABBERT, Secretary.

**MANKATO DELEGATE CONFERENCE**

Place: St. Peter's Ev. Lutheran Church, St. Peter, Minnesota, G. Th. Albrecht, pastor.

Date: June 11, 1950.

Time: Beginning at 2:30 P. M. and evening session.

Program: Syllabus for Minnesota District Convention at New Ulm, Minnesota, June 18-22.

M. H. EIBS, Secretary.

**LAKE SUPERIOR DELEGATE  
CONFERENCE**

The Lake Superior Delegate Conference will meet at Peshtigo, Wisconsin, on the 6th of June at 9:00 A. M., C. S. T. Host pastor, Rev. K. Geyer. Kindly announce to the host pastor in advance.

F. C. DOBRATZ, Secretary.

**NEW ULM DELEGATE CONFERENCE**

Place: St. John's Church, Lake Benton, Minnesota.

Time: June 14, 9 A. M.

Essay: The Comforts to be Derived from the Doctrine of the Christian Church, Pastor W. Scheitel.

Kindly announce to the host pastor, Rev. A. H. Birner, before June 11.

W. FRANK, Secretary.

**RED WING DELEGATE CONFERENCE**

The Red Wing Delegate Conference will convene June 6, 1950, at St. John's Lutheran Church, Caledonia, Minnesota, the Rev. Karl A. Gurgel, pastor.

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: E. G. Hertler (alternate: Carl A. Hinz).

Please inform host pastor of number of delegates and of your intended presence or absence. N. A. REINKKE, Secretary.

**INSTALLATIONS**

(Authorized by the Proper Officials)

**Pastors**

Semenske, Elmer, in St. Peter's Ev. Lutheran Church, Goodwin, South Dakota, by W. T. Meier; Cantate Sunday, May 7, 1950.

Semenske, Elmer, in St. Paul's Ev. Lutheran Church, Havanna Township, South Dakota, by H. A. Hempel, assisted by F. Schulz; Cantate Sunday, May 7, 1950.

Schuetze, Waldemar, in Our Savior's Church, Jamestown, North Dakota, by L. Schaller; Cantate Sunday, May 7, 1950.

Scheele, Roland, in Zion Lutheran Church, Toledo, Ohio, by S. E. Westendorf, assisted by Press, Koelpin, Baer, Gallert, Heyn, Schultz, Timmel, Schmelzer, Manske, Rosenberg, Moeller, May 14, 1950.

**CHANGE OF ADDRESS****Pastor**

Schuetze, W., 424 5th Avenue, S. E., Jamestown, North Dakota.

**COMMENCEMENT EXERCISES****THEOLOGICAL SEMINARY**

Thiensville, Wisconsin

God willing, the closing service for the present school year will be held in the Seminary Chapel on Thursday, June 1, beginning at 9:30 A. M. A class of 14 will be graduated.

The usual closing concert will be given by the Seminary Chorus on the evening before, Wednesday, May 31, beginning at 7:45. — A bus leaves the Service Building in Milwaukee at 6:30, arriving at Thiensville at 7:08. The only return bus leaves Thiensville at 9:52.

Friends and patrons of the Seminary are cordially invited for both occasions.

JOH P. MEYER, President.

**DR. MARTIN LUTHER COLLEGE**

New Ulm, Minnesota

Our commencement program, with one exception, will follow the order of other years, and, like always, we extend a hearty invitation to all of you to be with us on June 8, at 7 P. M., for the cornerstone laying — new girls' dormitory.

June 8, at 8:15 P. M., for the commencement concert.

June 9, at 10 A. M., for the commencement exercises.

Pastor Arthur P. Voss will deliver the address. CARL L. SCHWEPPE.

**NORTHWESTERN LUTHERAN ACADEMY  
Morbideg, South Dakota**

The closing exercises of Northwestern Lutheran Academy will be held in Zion Lutheran Church at 10:30 A. M., Friday, June 9. Professor John Meyer, Director of our Seminary, will be the principal speaker. You are cordially invited to attend these exercises.

R. A. FENSKE.

**MICHIGAN LUTHERAN SEMINARY  
Saginaw, Michigan**

On Thursday, June 8, Michigan Lutheran Seminary will graduate a class of 20. The

Graduation Service will be held at St. Paul's Lutheran Church, beginning at 7:30 P. M. Pastor Henry Pussehl has accepted the invitation to deliver the main address.

On the morning of June 8 there will be field and track events. In the afternoon the annual baseball game with the Alumni will be played. The annual Alumni banquet has been scheduled for the evening before.

CONRAD FREY.

**NORTHWESTERN COLLEGE  
Watertown, Wisconsin**

The date of the Commencement Exercises at Northwestern College is Thursday, June 8, at 10.

E. E. KOWALKE.

**NOTICE TO  
MINNESOTA CONGREGATIONS**

Any congregation of the Minnesota District of our Joint Synod, that desires to have its new constitution or the translation of its old constitution reviewed by the District Constitution Committee, is herewith urged to forward its document, in ample time, before the District Convention to the undersigned.  
DR. PAUL W. SPAUDE, Chairman.

Michigan, or Sault Ste. Marie, Canada, please send their names and address to:  
REV. PAUL KNICKELBEIN,  
345 Nolte Street,  
Sault Ste. Marie, Michigan.

**SYNOD CENTENNIAL  
PHONOGRAPH ALBUM**

The Dr. Martin Luther College Choir of New Ulm, Minnesota, has recorded eleven numbers of its 1950 Centennial Tour Song Service. These may be had on three double-faced twelve-inch semi-flex records, available in a handsome album. This album of eleven songs sells at \$5.00, postpaid. It may be ordered from Emil D. Backer, Dr. Martin Luther College, New Ulm, Minnesota. Kindly remit check with the order.

**NOTICE**

If you know of any Synodical Conference Lutherans living in or near Sault Ste. Marie,

**SOUTHEAST WISCONSIN DISTRICT**

**Memorial Wreaths**

April, 1950

	SYNOD		OTHER
	Budgetary	Special	CHARITIES
In Memory of — Sent In By			
Mrs. C. Schwartz—H. Heckendorf	\$	\$	2.00
Mrs. A. Kraetzner—H. J. Lemke			8.00
Henry Wittig—Ad. von Rohr	5.00		
Albert Bentz—W. P. Sauer		5.00	
Ed. Keup—F. H. Senger		13.00	
Mrs. C. Wiesenthal—E. Ebert		5.00	19.00
Mrs. G. Koehn—E. Ebert			10.00
Beverly Baerbock—E. Ebert			5.00
Mrs. L. Schuerman—R. Ehlke			7.00
M. Goldfuss—C. and K. Otto			3.00
Fred Buege—John Brenner	5.00		
Wm. Wolfgram—John Brenner	5.00		
G. Riedelbach—Victor Brohm		20.00	7.50
Mrs. S. B. Dietrich—V. Brohm		5.00	2.00
William Ehmke—Victor Brohm			14.00
Arthur Oestreich—E. Dornfeld		5.00	
Emma Schauer—E. Dornfeld		5.00	
Wm. Wolfgram—E. Dornfeld		4.00	5.00
Herbert Buege—E. Dornfeld			11.00
Bertha Quade—E. Dornfeld			2.00
Ernest Hacker—J. G. Jeske			
Mrs. O. Hilgendorf—A. Lengling		8.00	
Oscar Gusch—A. Lengling		5.00	
Mrs. J. Koeller—W. J. Schaefer			5.00
W. Wolfgram—W. J. Schaefer			3.00
Karen Weise—A. P. Voss			3.00
Miss Mary Doll—A. P. Voss			3.00
	\$ 15.00	\$ 75.00	\$ 109.50

G. W. SAMPE, District Cashier.

**TREASURER'S STATEMENT**

July 1, 1949 to April 30, 1950

**Receipts**

Cash Balance July 1, 1949	\$	22,385.53
Budgetary Collections	\$	819,126.12
Revenues		128,207.88
<b>Total Collections and Revenues</b>	<b>\$</b>	<b>947,334.00</b>
<b>Non-Budgetary Receipts:</b>		
U. S. Government Bonds Sold		100,000.00
Payments on Mortgage Receivable		2,300.00
Unused portion of Reserve for moving expense of Northwestern Publishing House		885.38
Miscellaneous		2,300.00
<b>Total Receipts</b>	<b>\$</b>	<b>1,052,819.38</b>
		<b>1,075,204.91</b>

**Disbursements**

**Budgetary Disbursements:**

General Administration	\$	38,174.15
Theological Seminary		35,236.85
Northwestern College		111,910.41
Dr. Martin Luther College		113,247.11
Michigan Luth. Seminary		48,176.02
Northwestern Lu. Academy		28,865.33
Home for the Aged		16,075.67
<b>Missions —</b>		
General Administration		282.20
Indian Mission		164,336.19
Negro Mission		29,846.24
Home Missions		305,110.67
Refugee Mission		54,946.24
Madison Student Mission		2,188.89
Spiritual Welfare Com.		3,354.20
General Support		54,184.48
Indigent Student Support		1,405.00
School Supervision		6,500.48

**Total Budgetary**

Disbursements \$ 1,013,840.13

**Non-Budgetary Disbursements:**

U. S. Government Bonds Purchased 50,000.00

**Total Disbursements \$ 1,063,840.13**

Cash Balance April 30, 1950 \$ 11,364.78

P. S. Report of Collections from Pacific Northwest District and the Requisition from Northwestern Lutheran Academy, were not received in time for this report.

C. J. NIEDFELDT, Treasurer.

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

For April, 1950

For Spiritual Welfare Commission

Carl J. Grief \$ 1.00

For Mission

Memorial Wreath in memory of Mr. Virgil Dorn by Rev. R. E. Bretzmann, Hendricks, Minn. 33.50

For Church Extension

Memorial Wreath in memory of Mr. Virgil Dorn by Rev. R. E. Bretzmann, Hendricks, Minn. 2.00

C. J. NIEDFELDT, Treasurer.

Jan 51

88-N  
Rev. Armin Engel  
R. R. 1 Box 44  
26 Larsen, Wis.

# Our Synod And Its Work



The story of the founding of our Synod, the development and growth of the Synod during the past 100 years, the organization and functioning of the various departments of Synod, the story of our institutions for the training of pastors and teachers, our Mission work at home and abroad, and our various charitable endeavors — that is the story of our Synod and its work. The numerous illustrations complete a picture which should be familiar to every one of our members, young and old.

223 Pages, Maroon Cloth Binding

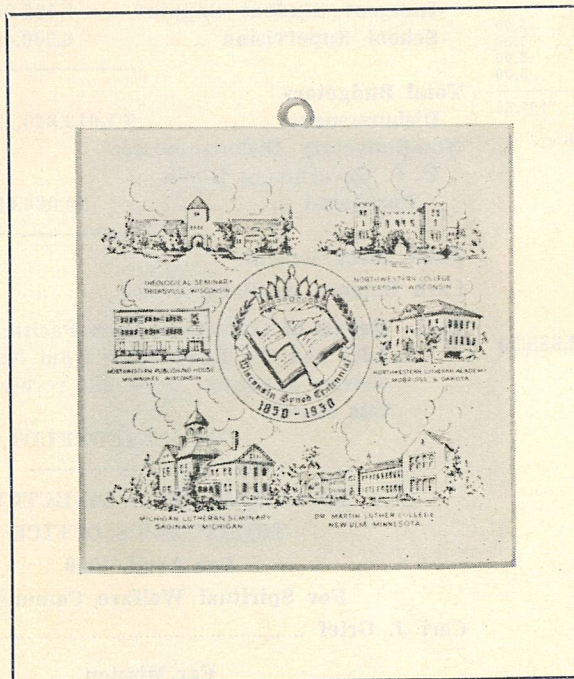
Price: \$1.50

## CENTENNIAL SOUVENIR!

A  
Decorative  
Tile  
Wall  
Plaque

Size:  
6x6 inches

Price:  
\$ .75



THE  
C  
E  
N  
T  
E  
N  
N  
I  
A  
L  
P  
L  
A  
Q  
U  
E

### THE GIFT OF MANY USES

This attractive plaque is made of durable ceramic tile, six inches square, with over-all cork backing, metal eyelet for hanging, finished with a stain proof, heat-resistant, washable glaze.

The Centennial seal, our educational institutions, and our Publishing House appear on the face of the plaque, permanently fired in sepia color on a cream background.

On the walls of your home this handsome tile plaque may well serve as a permanent remembrance of the Centennial Year of our Synod.

Because of its durable finish and cork backing it lends itself to a variety of uses in the home or in the study or office.

A PRACTICAL GIFT! — AN ATTRACTIVE SOUVENIR!

## Northwestern Publishing House

3616-32 West North Avenue

Milwaukee 8, Wisconsin