

# *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

Winnepago Lutheran Academy,  
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Photo by Mel Scherbarth

**DO YOU KNOW** that the Joint Synod of Wisconsin will hold no convention this year but that the eight districts will convene in their respective localities?

# Siftings

BY THE EDITOR

The expected death of Professor W. G. Polack, Litt. D., a member of the faculty of our sister synod at St. Louis, Missouri, occurred on June 5. In the absence of an obituary we will merely mention the fact now. Professor Polack will be remembered in the Wisconsin Synod as the chairman of the Hymn Book Committee which produced the present Lutheran Hymnal. His vast knowledge of hymnology was invaluable to the committee. He is the author of various books on the subject of hymnology which deserved and achieved wide circulation. Our relations with Professor Polack were always pleasant. He was a sincere Christian and a humble one. To disagree with him did not mean to incur his displeasure. God has granted him a beautiful rest from his labors. Perhaps we will have more to say about his passing in a later issue.

\* \* \* \*

On the 11th of June of this year our sister synod of Missouri celebrated the 100th anniversary of the opening of their Theological Seminary at St. Louis, Missouri. It was one hundred years ago that the unpretentious building was completed on the outskirts of St. Louis which was to house the students preparing for the ministry. "Built of brick, it consisted of two stories, a small attic, and a basement." A writer recalls that "the 11th day of June, 1850, was a hot Tuesday, the sun beating mercilessly upon the loyal supporters who were traveling out into the country on Broadway Avenue, then called Carondelet Street, in their horse-drawn buggies." Dr. C. F. Walther preached the sermon at the cornerstone laying, on November 8, 1849, and in the fall of that same year he was called as professor of the institution. At the dedication Pastor F. C. D. Wyneken delivered the sermon. May the next 100 years find the sister synod still standing steadfastly on the ground of Scripture alone as did their great forefathers.

We lift this item verbatim from the *Lutheran Standard*. "In Rocky Hill, Conn., the Gideon Society received the approval of the Board of Education to distribute Bibles to public schools pupils who wanted them. Roman Catholics in the community protested, and the distribution of Bibles stopped. Later a member of the Gideon Society spoke in the school and left some Bibles for pupils who might want them. A joint committee of the Roman Catholic Men's and Women's Clubs then wrote to the State Board of Education asking action to stop Bible distribution. — I thought that Knights of Columbus ad last year said, 'The Bible is a Catholic Book.' Why is there such fear, then, that it may fall into the hands of Catholic children? Or was that ad only for Protestant consumption?"

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The Church of England is experiencing a great shortage of ministers to the point of danger. And the shortage is steadily increasing. This is the report that the Rt. Rev. Harold Bradfield, bishop of Bath and Wells, gave the press in London. The bishop is chairman of the Central Advisory Council of Training for the Ministry. Bishop Bradfield told the press that in 1900 the population of 32,000,000 was served by 20,000 ministers. In 1949 the increased population of 45,000,000 was served by only 15,000 ministers. In 1900 there were 585 men ordained to the holy ministry, while in 1949 only 362 were ordained. "As 600 clergy are lost by death and retirement each year," said the bishop, "and not more than 500 are ordained, the Church is not making up its numbers. Consequently there are large urban areas which are pitifully understaffed. Curates cannot be provided where they are urgently needed, and new population areas are virtually left without ministrations. The result is that pastoral contact with the people is becoming increasingly difficult."

## A Needed Instruction Concerning True Worship

Luke 13, 10-17

WE are taken to a scene of public worship at which the Savior was present. It is a scene of Old Testament worship still conducted in accordance with the Sabbath commandment of a specific, God-appointed day of worship with rest from all labor. This Sabbath law is no longer in force for us who in the New Testament live in the light of the Savior's completed redemption. In this scene of worship we note other things, however, which are as basic today as then for God-pleasing worship, and again elements by which as much today as then the true worship of God is perverted, corrupted, and vitiated.

### A Needed Reminder Of How True Worship Is Effected

*God Must First Serve Us* Before we sinners can serve God and worship Him aright He must first serve us, reveal to us His saving grace and power. St. Luke introduces us to this particular scene of worship by telling us that Jesus "was teaching in one of the synagogues on the Sabbath." We are to note that this teaching of the Savior took place and are to be mindful of what it brought to the assembled worshippers. No details concerning the specific content of this teaching are mentioned. We know, however, that Jesus on such occasions expounded, clarified, and applied one of the portions of the Old Testament Scripture that were regularly read in the synagogues on a Sabbath day. And Jesus showed that all Scripture centered in Him, the God-sent Savior of sinners, and in the divine gift of salvation from the guilt, curse, and bondage of sin which He had come on earth to bring to sinful men. So whatever may have been the specific subject of Christ's teaching on this Sabbath day we can be sure that it stood in closest relation to His saving grace. Such teaching was meant to awaken humble faith, faith which would move to the worship of God through its fruits of praise, love, joy, long-suffering, gentleness, goodness, faithfulness, meekness, temperance.

*Jesus Served Also Through A Deed*

Having taught the people Jesus then also revealed Himself as the Savior full of grace and power by a mighty and merciful deed. "Behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." Jesus points out that it was Satan who had bound her. The mere sight of her wretched condition was a sufficient appeal to the compassionate heart of Jesus. He called her into His presence and said unto her: "Woman, thou art loosed from thine infirmity." At the same time He laid His hands upon her to express also outwardly His gracious will for her healing. The effect of Jesus' word and touch was instantaneous. Immediately the woman was straightened up before the eyes of all. Jesus had indeed revealed Himself as the divine Savior willing and able to help in every need.

*True Worship A Response*

This woman immediately began to glorify God. In the gracious act of Jesus she perceived God's mercy and power, and thus was moved to praise and glorify God, confessing that His grace and might was her comfort, strength, and hope. This was the true worship, an expression of humble faith. Jesus Himself calls her a daughter of Abraham, one who like Abraham clung in faith to God's saving grace and power, one who like Abraham had come to such faith through God's assurances of salvation in His Word. Jesus implies that she was such a believing daughter of Abraham even while God in His hidden counsels permitted her to be tormented by Satan with grievous infirmity. Undoubtedly she had come to the synagogue to find renewed strengthening for her faith amidst her heavy cross.

*An Expression Of Faith*

All true worship is an expression of faith. To incite us to such faith God through His Word must reveal His saving grace to us, assure us that He

has forgiven all of our sins for Jesus' sake, that we are freed from all of its merited curses for time and eternity, that for Jesus' sake He receives us as His dear children, hears all of our prayers, has a fatherly compassion for us also in all of our earthly needs, makes all things work together for our good, and will finally take us into the eternal joy of His heavenly home. Thereby faith is awakened, nourished, renewed, strengthened; and in such faith we will be moved to glorify God in true worship, in public praise and thanksgiving, in zealous laboring for the extension of His kingdom, in joyful and ready obedience to His holy will, in acts of mercy and kindness toward our fellowmen.

### A Reminder Of How True Worship Is Corrupted And Vitiated

*By Despising God's Grace* The joyful, thankful praises of the healed woman were heartlessly cut short by quite a different response on the part of the synagogue ruler. "And the ruler of the synagogue answered with indignation, because Jesus had healed on the sabbath day . . ." He answered to the miracle of Jesus and this answer was one of high indignation. The revelation of Jesus as the Savior full of grace and power, which lay in the miracle, was wholly lost to him. It inspired no faith in his heart. Unlike the woman he was not moved to praise God. On the contrary, he was highly displeased with the miracle, displeased because Jesus had wrought it on a Sabbath day — and all this in the interest of what he considered true worship.

*By Forgetting The Heart Of Worship* How the ruler thought of worship comes out in his words to the people:

"There are six days in which men ought to work: in them therefore come to be healed, and not on the sabbath day." In his opinion Jesus had desecrated the Sabbath with His miracle, had performed forbidden work and thus broken the Sabbath law. Lacking courage, however, to attack Jesus directly he spoke to the audience, striking indirectly at the Lord, rebuking them sharply for bringing any sick people to be healed on the Sabbath. It sounded as though

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# Editorials

**Another Kinsey Report?** Many will recall that some few years ago a book appeared on the market called "The Sexual Behavior in the Human Male." The book was written by Professor Alfred Kinsey of the University of Indiana, a Biologist (an expert or student of the science of life or living organism. Dictionary). He gathered the material for this book by interviewing a cross-section of men in our country from every walk of life — lawyers, doctors, professional men, laborers, farmers — so he claimed. By his own admission he interviewed 5,300 men out of a total of possibly 60,000,000. On the basis of this "investigation" he drew his general conclusion on the sexual behavior of men. The professor must have gathered his material for this foul volume among the scum of the earth, no matter by what title they may be known. This filthy book flooded the markets and was sold by the thousands. To make it more easily available to as many as possible the book was abbreviated and reduced in size to the very popular 25c editions with highly glossed covers and poor paper. It sold like the proverbial "hot cakes" everywhere. What purpose this book was to serve is still a mystery. One thing is sure that the book did nothing to cure the moral or sexual behavior in the human male but rather may have and evidently did arouse the inquisitiveness of many.

Now, so we read, Professor Alfred Kinsey is soon to publish a companion volume which will deal with the sexual behavior of American women. This, like the other volume, is intended for general distribution, via the open market. Our first question would be: Why such books? If such books are written and published for professional men only, for information and study, one would not protest against them, but when they are intended, as these books evidently are, for public consumption, one is justified to doubt its unselfish purpose. Usually the very people who purchase such books and read them are the very people who ought not to read them.

Some bodies, the Canadian Council of Churches among them, have appealed to the newspapers of the dominion not to publicize the second volume on the sexual behavior of women. That this appeal will go unheard may be taken for granted. It would be better not to appeal to the Christians of all English-speaking peoples not to buy the book and to refuse to read the filth. The Christian who knows his Bible need not go to such a source to discover the behavior of men and women. He knows it, having heard it from the mouth of Him whose Word is truth. Romans 1 and 3 will suffice for him to give him a true picture of sinful man as God knows him and sees him. At any rate we are convinced that such books do more harm than good. W. J. S.

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**When Separation Becomes  
A God-given Duty** "God is not the author of confusion, but of peace," writes St. Paul to the Corinthians, 1 Cor. 14:33. Since the unity of the Spirit

is an essential attribute of the Church of Christ, the *una sancta*, all confessing Christians who actually want this attribute to function and to have it reflected in the life of the Church, Eph. 4:3, will make every effort to be "perfectly joined together in the same mind and in the same judgment," 1 Cor. 1:10. Therefore the call to keep peace and harmony runs through various apostolic epistles, not only those to the Corinthians, but also to the Galatians and elsewhere. The apostle wants to have all Christians avoid divisions, schisms, contentions in the Christian congregations or assemblies; he declares envying and strife to be carnal qualities, unbecoming the followers of the Prince of Peace, 1 Cor. 3:3ff.

On the basis of Scripture it is obvious that schism or separation without just cause is an abomination before God. But in what sense? In the sense of arbitrary division-making, as for mere reasons of church government, or out of personal spite. A schismatic follows his own, *subjective* way; he departs from traditional forms; he introduces a new explanation of ecclesiastical terms. We usually observe this distinction. The separatist (the false teacher or heretic) leaves his congregation or his church body on account of some false teaching which he has embraced; the schismatic leaves on account of some formula or ceremony which in itself has no essential significance. In cases of this kind the organic and the dogmatic foundations are not in the picture.

However, the statement that all the words of God are one, that the teachings of Holy Writ are like a ring in which the slightest flaw destroys the perfection, is in keeping with Scripture. The apostle writes: "All the promises of God in Him are yea, and in Him Amen," 2 Cor. 1:20. And his warning in Gal. 5:9: "A little leaven leaveneth the whole lump," as in 1 Cor. 5:6, was used extensively by Luther in his denunciation of the teachers in his day who departed from the truth in so much as one doctrine, even though this was a non-fundamental teaching. Of the numerous passages of Holy Writ which call upon the confessors of the truth to separate themselves from the promoters of falsehood we list only the following. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord," Is. 52:11. "Abhor that which is evil," Rom. 12:9. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them," Rom. 16:17. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. . . . But if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed," Thess. 3:6. 14. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing . . . , from such withdraw thyself," 1 Tim. 6:3. 5. For that reason we find the apostle Paul obeying the

divine injunctions given to him by repeatedly separating himself from those who obstinately opposed the truth, as in Corinth, Acts 18:6. 7.

All these Scriptural truths have a special significance for us at this time. We are evidently going through a period of sifting in the Lutheran churches of America, specifically in the Lutheran Church — Missouri Synod. Men have arisen in our own midst, as the apostle warned in the case of the Ephesian congregation, Acts 20:30. Their excuse is that their activities do not endanger the foundations. But the Lord says that not one jot or tittle

of His Word may fall to the ground. And therefore it will be well for all who wish to adhere to the FULL TRUTH OF THE WORD to remember the words of the Smalcald Articles (*Trigl.*, p. 517, sec. 42): "To dissent from the agreement of so many nations and to be called schismatics is a grave matter. But divine authority commands all (and the German text continues) not to make common cause with those who promulgate false doctrine or intend to maintain it with savage insistence."

P. E. KRETZMANN, formerly professor at the Theological Seminary in St. Louis, Mo.

### A Needed Instruction Concerning True Worship

(Continued from page 211)

he wanted to prevent the people from tempting Jesus to break the Sabbath by performing miracles of healing. Also the woman was under attack, for he made it to appear as if she had come to be healed. God had indeed given His Old Testament people the Sabbath law of rest on the seventh day. Yet that did not exhaust the purpose and meaning of the Sabbath for them. Amidst such rest from labor it was to be for them a day of holy convocation on which to ponder His word that they might be made mindful of their deep need of God's grace and His abundant grace for all their needs of body and soul, might be made mindful of His great acts of unmerited deliverance and help in the past and His assurances of full salvation through the promised future Redeemer. Through such a keeping of the Sabbath rest they were to be strengthened in faith and in such humble faith constrained to worship the Lord with praise and thanksgiving, with joyful obedience, with acts of kindness, justice, and mercy. All this was hidden to this synagogue ruler.

*By Making* He thought only of  
*Worship An* the outward act of  
*Outward Thing* resting from labor  
on the Sabbath  
day. For him worship consisted in the mere performance of certain outward acts and deeds, with which he hoped to merit God's favor. What a perversion of true worship, the expression of inward spiritual life! In worship through mere outward acts the inborn sinful nature of man remains undisturbed and unchecked.

*By Selfrighteous* Jesus pointed out  
*Hypocrisy* that this ruler's  
vaunted piety was  
full of hypocrisy, self-righteous pride, and lovelessness: "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" Though addressing the ruler directly He at the same time answered any and all present who sided with this ruler. For there were such, further adversaries who were of a like mind, yet content to have another speak for them. In their great emphasis on the outward act of resting from all labor on the Sabbath they meticulously listed everything that might possibly be construed as work. Thus they also branded the Savior's miracle of healing as forbidden work, thereby going far beyond the spirit and intention of God's command of Sabbath rest, which by no means forbade acts of mercy on the Sabbath day, even over against dumb animals. Yet what hypocrisy! They first set up a definition of forbidden work not in keeping with God's word, and then hypocritically applied it only against Jesus and not against themselves. For they themselves led their ox and ass to water on the Sabbath and in doing so untied the rope with their hands to loose the animal from its manger, then led the animal to the water and later tied it up again — all work according to their own definition. But the Savior's miracle which they condemned was not really work even by their own definition, for Jesus had merely spoken a gracious word of power. What hypocritical piety, this vaunted

zeal for the Sabbath, this high indignation over a supposed desecration where there was none! It was a self-made piety, utterly worthless, yes, abominable in God's sight. It was nothing but selfrighteous pride which judged and condemned others without warrant and revealed a heart full of lovelessness. They had no scruples about the Sabbath rest when it came to giving water to one of their beasts lest it perish and they suffer a loss, but they had no heart for this poor woman, a child of God, tormented by Satan eighteen years, showed no joy over the gracious deliverance which the Lord had bestowed upon her. So forcefully did Jesus expose their perversion of true worship and piety that all his adversaries were ashamed before the people.

*The Worship* Our Old Adam, too,  
*Of Our Flesh* is given to the same  
self-righteous pride,  
hypocrisy, and lovelessness, and constantly tempts us to turn our worship into a mere performance of outward acts, outward praying, outward singing, outward church-going, outward giving, outward sobriety and the like. These are all things which enable the flesh to go on quite undisturbed with its affections and lusts. The Savior's exposure of such perverted and hypocritical worship is therefore meant also for us, to help mortify and crucify our flesh. "All the people rejoiced for the glorious things that were done by Jesus." May God through His Gospel ever strengthen our faith to rejoice richly in all the glorious gifts which He extends to us in Christ Jesus. Such faith will express itself in true worship.

C. J. L.

## From A Wider Field

THE Fourth of July is again at hand; yet even if it were not so, the subject of Americanism is a timely topic in any season for those who respect and treasure the civil and moral principles upon which America was founded.

### The Princeton Case

It is in order to pay our respects to them that we refer in this column to the zeal of the editor of the Princeton *Times-Republic* of Princeton, Wisconsin, who has made a private, personal matter of conscience and conviction the subject of public attack. It was in Princeton that members of a congregation lately differed with their pastor in the question of whether or not Scouting is in conformity with the tenets of the Lutheran faith.

According to *Religious News Service*, a *Times-Republic* editorial said, in rather dubious English, at that:

"Only in the eyes of some 192,000 Wisconsin Synod Lutherans is Scouting boycotted — and they are divided. . . . Can so many be wrong and so few right? . . . You must either uphold Scouting and the American way of life or go back to the narrow teachings of the church and oppose American ideals."

The editor seems to have identified Scouting with the American way of life. We had always supposed that our American ideals are to be found expressed in our Nation's Constitution and its Bill of Rights, wherein freedom of conscience and the right of personal conviction are held to be unassailable.

Scouting embodies a religious philosophy. It may be acceptable to many. It is unacceptable to a minority. And any man who presumes to challenge the right of an American minority to dissent from any religious philosophy whatsoever has himself forgotten the American way of life and is denying to Americans their birthright of freedom to serve their God, individually or corporately, according to the dictates of their conscience without fear of being disfranchised by jingoistic bigotry. It is a piece of insufferable effrontery to label as un-American those citizens who for reasons of religious conviction

refuse to bow before someone's idol. Of such stuff religious persecutions are born.

Incidentally we might point out that the Scout organization, which takes pride in being an international movement, is for that reason far less distinctively American than, let us say, Bingo or Coco-Cola. Are we to expect that someone may presently call for a purge of all traitors who question the morality of Bingo or who come to the Pause that refreshes and, in dastardly nonconformity, order root beer?

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Let us have an editorial press which we can respect for its devotion to the dignity of individual liberties, and which will operate with facts rather than with prejudice.

The Princeton editor could do with a few facts which we shall briefly and charitably supply. The latest official statistics show 297,922 Wisconsin Synod Lutherans — not 192,000. Moreover, the Wisconsin Synod is *not* the only church body which finds Scouting incompatible with Scriptural principles. If the editor is interested in a sample of evidence to this effect, let him send a dime to the National Christian Association, 850 W. Madison Street, Chicago, Illinois, for a copy of its pamphlet: "The Boy Scouts and the Royal Ambassadors."

P. S. Another fact: So many *can* be wrong, and so few right. See John 19, 6.

\* \* \* \*

Since we are in the season of Mission Festivals, a few notes on the subjects of much work will be of interest to our readers. Reports on the work and methods of other denominations invite comparisons and stimulate thought.

During the past five years, the Evangelical Lutheran Church (formerly known as the Norwegian Lutheran Church) has opened a new mission every 18 days, and thus is said to be one of the nation's fastest growing church organizations.

This is credited in large part to a home mission policy instituted by Dr. Philip Dybvig when he became mission secretary in 1944. The basic

plan is similar to that followed also by our Synod, namely, the financing of the necessary buildings of mission congregations through loans which are subject to a low interest rate and to repayment on liberal terms.

But Dr. Dybvig began adding interesting proposals to the plan. Dealing with a new mission in North Hollywood, he offered this incentive: "If you become self-sufficient in five years, the Church will pay the interest on your loan for ten years. For each year you cut off on your end, we'll add an interest-free year on your loan." The members cooperated to such good effect that the congregation's loan was interest-free for 15 years.

At present the ELC's offer to its missions stands as follows: The ELC pays the pastor's whole salary for six months. If at the end of that time, the new congregation takes that obligation, the ELC will pay the interest on their loan for 15 years. But for every month of time the new congregation has to have the pastor's salary paid by the ELC, they lose two months of interest aid.

Such a policy may indeed produce outwardly favorable results. However, it may also induce small congregations to seek fast numerical growth for the sake of financial advantage, and thus tempt them to accept inadequately instructed or even uninstructed people into membership, with spiritual consequences highly detrimental to genuine growth, which is inward and confessional.

For the purpose of loans to Missions, the ELC has a capital of \$3,380,000.00. Our own Synod, with a working capital of about \$1,000,000.00 in its Church Extension Fund, is also using this fund to great advantage, without any bargaining propositions. What a blessing it would be if through the giving of our people this fund could be doubled and we, with a growing number of workers, could establish a growth of one hundred new missions in the next five years.

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At the Convention of the Presbyterian Church in May the subject of missions created some heated discussion. The budget presented to the delegates provided a total of over

\$13,500,000 for home and foreign missions, while the sum of \$2,225,000 was allotted for Christian education.

This division of funds was questioned by several eminent members of the Church. Dr. Walter Malone of James Milliken University said: "We train our young people today to become chemists and when they come out (of college) they are greater menaces than when they went in, unless we also train them in the

practice of Christian principles. Somehow our forces of Christian education have got to be strengthened."

For this very reason, our Synod regards the establishment especially of parochial schools as a major interest in its mission endeavors and holds mission funds available for this purpose wherever the opportunity presents itself in connection with the founding of a new mission congregation.

him. — Is. 8, 22, couples "trouble and darkness, dimness of anguish."

On light we note the following passages. "Thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" (Ps. 56, 13). Note the parallelism in the following passage: "Light is sown for the righteous and gladness for the upright in heart" (Ps. 97, 11). Light and gladness are synonyms. Note the contrast of light and darkness in Jeremiah's complaint: "I am the man that hath seen affliction by the rod of his wrath. He hath led me into darkness, but not into light" (Lam. 3, 1. 2). We conclude with a promise in Is. 58, 8: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee, the glory of the Lord shall be thy rereward."

## The Holy Spirit Creator

### XI. ENLIGHTENMENT

WE have looked at several metaphorical expressions which the Scriptures use to bring the great blessing to our attention which God bestows on us when He takes us poor sinners and changes our hearts and minds, when He teaches us to trust in Jesus for the forgiveness of our sins, instead of insisting on our own merits, and instead of despairing when we realize that our best works are but as filthy rags, when He changes a heart which is afraid of God and hates Him into one that trusts in God and loves Him as a dear Father. The Scriptures call this change a conversion, a turning about; they call it a regeneration, a new birth, or a quickening, a raising from spiritual death to spiritual life. There is another metaphorical term from which we can draw much comfort and joy: *Enlightenment*.

#### POINT OF COMPARISON

##### Importance

In order to understand a metaphor correctly we must look for the point of comparison. When Jesus warned His disciples: "Take heed and beware of the *leaven* of the Pharisees and Sadducees," they did not understand His words because they did not look for any point of comparison, but took His words in the literal sense. He was comparing the false doctrine of the Pharisees and Sadducees to a leaven, which may in itself seem insignificant, but which becomes disastrous by its far-reaching effects. St. Paul says: "A little leaven leaveneth the whole lump."

### Light and Darkness

When the work which the Holy Spirit creates in our hearts is called an enlightenment, then the double question which we have asked repeatedly: out of what? into what? is answered by the two words darkness and light. St. Peter in one place uses just these two words: God "hath called you out of darkness into His marvellous light" (1 Pet. 2, 9).

What ideas do light and darkness represent? In our modern usage we usually stress the intellect and the understanding when we use these two words figuratively. Light is that which makes something clear to the mind, while darkness, or blindness, denotes a state of ignorance and error. A single passage will make it clear that in Scripture usage the point of comparison is a little different. Jesus calls hell "outer darkness." Does He mean extreme ignorance? He Himself makes His meaning very clear when He adds that in that outer darkness there shall be "weeping and gnashing of teeth." Darkness means hopelessness and despair.

#### Passages

We list a few passages in which the figurative meaning of light and darkness is very clear. We cited Jesus' words about the "outer darkness" already. See Matth. 22, 13; 25, 30. — 2 Pet. 2, 4, tells us that God cast the sinning angels "down to hell, and delivered them into chains of darkness." See also Jude 6. — According to Gen. 15, 12, Abraham in a dream experienced "an horror of great darkness," which fell upon

### THE NATURE OF ENLIGHTENMENT

From the metaphorical use in the Scriptures of the terms light and darkness it is evident that when our conversion is called an enlightenment, a step out of darkness into light, the point is stressed that faith brings peace and joy to our troubled consciences. The Epistle to the Hebrews draws a colorful picture of the Christians' joy, which is theirs in their enlightenment. It calls them: "those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come" (chap. 6, 4. 5). And again, in chap. 10, the writer reminds his readers that their enlightenment brought such joy and strength to their hearts that they were most ready to bear the cross: "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions" (v. 32).

#### Peace

Think of the peace which old Simeon enjoyed when he saw the Savior whom God prepared as a "light to lighten the Gentiles and the glory of thy people Israel" (Luke 2, 32). Listen to Peter's description of Christians: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of him

who called you out of darkness into his marvellous light" (1 Pet. 2, 9). In the book of Isaiah the Lord addresses the future Messiah: "It is a light (small) thing that thou shouldst be my servant to raise up the tribes of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (chap 50, 6).

#### Fruits

It is clear that a real enjoyment of the peace of God and of His salvation cannot be coupled with ignorance. The enlightenment of the Holy Ghost will produce knowledge and understanding in the heart. Experience always is a source of knowledge. This aspect is sometimes emphasized in Scripture passages. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4, 6). Again: "The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Eph. 1, 18).

Enlightenment will naturally produce a new manner of living. One who has found peace and salvation will not act like one who is troubled by fear and despair. One who is happy to have escaped the pangs of an evil conscience will not continue to wallow in sin, which caused those pangs. "For ye were sometimes darkness, but now are ye light in the Lord: walk as the children of light. . . . Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise" (Eph. 5, 8, 14, 15). We all remember Ps. 119, 105: "Thy word is a lamp unto my feet and a light unto my path."

#### GOD'S MEANS OF ENLIGHTENMENT

The last passage just quoted already answers this question. The Holy Spirit uses the Word to enlighten us. It will be sufficient to list a few more passages without comment.

#### Passages

2 Pet. 1, 19: "We have also a more sure word of prophecy; whereunto ye

do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the daystar arise, in your heart." — Ps. 119, 130: "The entrance of thy words giveth light; it giveth understanding unto the simple." — Eph. 3, 8, 9: "Unto me . . . is this grace given that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see (Greek: to enlighten them) what is the fellowship of the mystery."

#### No Enlightenment By The Law

When we speak about enlightenment according to the Scripture use of the term, the creation of peace and hope by the Holy Ghost in a heart that was filled with fear and despair, it is evident that such a change is the fruit of the Gospel. The Law also produces a certain knowledge, but that is a knowledge, a painful knowledge, of sin and of the wrath of God. St. Paul warns: "By the deeds of the law there shall no flesh be justified, for by the law is the knowledge of sin" (Rom. 3, 20). And again: "The law worketh wrath" (Rom. 4, 15). Such knowledge does

not create joy and hope, but drives a sinner to despair. It is a ministry of condemnation. The letter killeth. When Paul experienced the working of the Law he explained in agony: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7, 24). It is a misapplication of terms to speak of "enlightenment" by the Law. Enlightenment as the Scriptures use the term is the product of the Gospel.

#### No Illumination Without The Gospel

There have always been people who expect the Holy Ghost to come directly into their hearts, and to do His work of enlightenment without the means of grace. They are deceiving themselves. They may succeed in working up a very religious feeling within themselves. But that is no more than a dream, to be followed by a rude awakening. If we wish to have our enlightenment increased — and who does not wish for that? — we must give diligent attention to the Word of God. The Word is God's lamp.

J. P. M.

## In The Footsteps Of Saint Paul

BY DR. HENRY KOCH, MORRISON, WISCONSIN

### On To Derbe

**D**ERBE, the next goal of Paul and Barnabas, was located about thirty miles to the southeast of Lystra. For the wounded Paul it must have been a doubly strenuous ordeal, for not only did he have to flee again before his enemies, but he also felt the weakening effects of the stoning, which had brought him to the very portals of death. Their journey led the two companions over the Imperial Highway, known as the Via Sebaste, built almost forty years before by the Roman governor Quirinius, whom we know so well from the sacred story as governor of Syria in the days of our Savior and Caesar Augustus, when the first taxing was made, as well as of Herod the King (Luke 2).

#### God's Mysterious Ways

While Paul and his companion were plodding along wearily, they

had ample opportunity to ponder the mysterious ways of God with them. The Lord of the Church had sent them on their way to preach His Gospel. Yet every kind of obstacle was being laid into their way. On the other hand the miraculous escape from death let them feel the surety of the divine promise: "Lo, I am with you always even unto the end of the world." Here they were nearing the boundary of the Roman province in this region. The Lord, who had been with them in the past, would surely not forsake them in the future. The heavens above them and the surrounding fields providing ample food for large herds of sheep and goats gave them renewed proof of the mercy and providence of God.

#### A Vision of Opportunities

H. Morton tells us in his "Steps of St. Paul" that he too viewed large



herds of sheep grazing along the same highway, when he endeavored to retrace the steps of the great apostle Paul. It struck him that these herds were not only watched and guarded by faithful shepherds, but also by large shepherd dogs, which were almost as large and ferocious as the great Danes. These dogs had large collars around their necks studded with formidable spikes to ward off the greedy and bloodthirsty wolves, which would otherwise grab them at their throats and thus try to overcome them. The studs left on the collars of our dogs are in all likelihood remnants and reminders of the days of the spiked collars, when wolves tried to ravage the herds and kill their courageous defenders, the faithful shepherd dogs. The peacefully grazing herds along the seem-



ingly never ending highway reminded the severely tried travelers of the Lord's providence. Paul's possibility of a livelihood depended on just such sheep and goats and their wool for the making of soldier's tents. The industry of tentmaking flourished in this very region. Many Roman military camps offered the necessary market for this flourishing trade.

#### Location of Derbe

The location of Derbe was known only in a very vague way until Professor Sterrett, later of Cornell University, pointed out the exact location not only of Derbe, but also of Lystra as we have already seen. Today it is only an insignificant hamlet known by the name of Diwle. Stephen of Byzantium, the author of a geographical lexicon entitled *Ethnica* (ca. 400 A. D.), informs us that Derbe

was situated near a beautiful lake in a fertile plain under the name of Delbia. A student of philology can readily understand the change into the name of Diwle, which preserves for us a reminiscence of the ancient Derbe.

Derbe was a Roman frontier town and customs station. When the English scholar Ramsay came into this region in the days of the building of the famous Bagdad Railway by the German government for the Turks, his attention was called by Director Mackensen to a long and clearly visible row of stones stretching out for miles on both sides of Derbe. The individual stones were about two feet high and set about 150 feet apart. Some of the stones still bore Roman inscriptions and numerals. They marked the boundary of the

the Lord, who guided his servants back to the former congregations.

#### The Limes

The Romans did not mark their boundaries in this singular way only. In other places they erected walls of piled stones to ward off the invasion of hostile neighbors. To this very day the northern frontier of Rome in ancient England, known as the Wall of Hadrian, can be seen and traced. It was used to ward off the Picts and Scots to the north. In Germany the boundary was marked by a limes, also a wall of stones. Our word 'limit' or boundary is derived from this word. Near Frankfurt am Main the former Emperor William the Second of Germany re-erected the Roman headquarters, known as the Saalburg, thereby revealing himself as a friend of classical antiquities. Nearby the old Roman limes or boundary can still be seen. As a student of the classics, we were once privileged and assigned to retrace a portion of this boundary erected in the days of our Savior. We were vividly reminded of the extent and power of Rome in the days of Christ and Paul.

#### Peace, Rest and Success

In those days, when Paul and Barnabas came to Derbe, there were no Jews there. We hear of no hostile encounter with the Jews as in Antioch, Iconium and Lystra. No Jews followed Paul and Barnabas to Derbe as they had done in Lystra coming from Antioch and Iconium. In all likelihood the Jews thought they had 'finished' Paul at Lystra and that he no longer could harm their own cause. The Christians carefully guarded his restoration to them and his flight.

For about a whole year the apostles worked and preached in peace, spreading the Gospel throughout the region. The Lord granted his faithful servants a period of rest and peace. Wonderful days of the sunshine of the Lord's grace followed the heavy storms of persecution. Thus the Lord always deals with His Christians. Who among us could not recall such experiences of blissful peace and sunshine following days of tribulation and storms, which seem to threaten our very existence? It is the Lord, the head of His Church, who protects His faithful followers in

Roman Empire in this region. Paul, who had come to the border of the far-flung empire in this region, surely must have seen these stones when he journeyed from place to place preaching the Gospel in Derbe and the neighboring territory. Much thought has been given to the question, why Paul and Barnabas did not go on to the east through the Cilician Gates on their way to Jerusalem, but rather chose to revisit the congregations already founded, strengthening them in their faith. Perhaps these stones along the boundary reminded Paul of still greater dangers, which he might encounter with the Jews in the countries, in which he did not enjoy the immediate protection of the Roman government as a Roman citizen. His main reason, of course, for returning was the strengthening of the faith of the brethren. It was

their own private lives as well as the Church as a whole.

Luke briefly tells us that Paul and Barnabas "taught many." The word used by Luke for 'teaching' is the same word, which we find in Matthew in the royal command of Jesus to His Church: "Go ye and teach all nations." This word, which is translated in our King James' Version with the word 'teach' really means to 'make disciples of,' to convert them

to the Christian faith. Of the many converts won for Christ in this region only one name is recorded by Luke, when he reports on the last journey of Paul to Jerusalem (Acts 20:4). On this last journey to the fateful city Paul was accompanied among others by Timothy of Lystra and Gaius of Derbe. We shall now retrace our steps with Paul and Barnabas on their way by land and sea to Antioch and Jerusalem.

## As We See It

### A Voice From The Past

BY E. REIM

WHILE we have been contending for certain principles pertaining to the true unity of the Church, and bringing those same principles to bear against a false union, our attention has been drawn to an article by Dr. Franz Pieper, one of the great theologians of the Missouri Synod, in which he discusses the same problem under the heading, "Of Unity in Faith." It is a report on the discussion of this subject at the 1888 Convention of the Synodical Conference. Herewith we present our translation of some of the important passages. They speak for themselves, therefore we offer no comment.

\* \* \* \*

#### Christians In False Churches

"By the term 'unity of faith' the Lutheran Church understands neither more nor less than 'agreement in all articles of the Christian doctrine revealed in the Holy Scripture.' The Lutheran Church does indeed admit that there still are true children of God even in heterodox communions, that is, in such communions in which the Christian faith is corrupted in some of its articles. And these children of God are certainly one with us in the real foundation of faith, in the Article of Justification — for without faith in this 'article by which the Church stands or falls' no man can be a Christian —; but in addition to this, out of weakness, they hold various errors.

"This admission, however, that there are Christians who out of weakness err in some articles of revealed

doctrine, dare not lead us to give a different definition of 'unity of faith' than the above. For we speak of unity of faith as it *should* be constituted according to the will of God. And that is agreement not merely in *some*, but in *all* articles of revealed doctrine, as shall presently be shown in detail from Scripture."

#### No Church Fellowship With Them

After some quotations designed to show that this has been the historic conception of the Lutheran Church and particularly the Synodical Conference, the article continues:

"That the Lutheran Church considers agreement in all articles of Christian faith necessary for that unity of faith which God wills is further attested by its entire practice, internal and external. While granting that there are true Christians also in heterodox communions, it has nevertheless consistently declined to practice church fellowship with them. For what reason? In order not to create the impression that it is not necessary to have agreement in all divinely revealed articles of doctrine.

"Furthermore, although the Lutheran Church does not cast off the erring and weak which it finds in its own midst, branding them as un-Christians, nevertheless it also does not let them quietly continue in their error, but constantly, with patient and loving instruction out of the Word of God, seeks to 'perfect that which is lacking' in their faith (1 Thess. 3:10).

"At the same time, and in spite of the objections and ridicule of the sects and of false Lutherans, the Lutheran Church holds strictly to the distinction between orthodox and heterodox churches, being convinced that only when a church believes and confesses all the revealed articles of doctrine does it possess the divinely required form, and that God holds a serious charge against all communions that deny or corrupt articles of faith. Thus the Lutheran Church is defining the essentials of a God-pleasing unity of faith demands nothing *less* than agreement in all articles of Christian doctrine. But also nothing *more*. It does not demand agreement in so-called theological problems, that is, in questions which God's Word either does not answer at all, or on which it makes no clear pronouncement."

#### Does God Demand Full Agreement?

The article next takes up the argument which contends that it is impossible to attain such agreement in all articles of revealed doctrine and answers it by pointing to the clarity of Scripture. When God wishes to reveal a doctrine to men, He is certainly able to make Himself understood. It is only necessary that men take His Word as it reads and bow to it without distorting it by injecting their own reason. — Then a third view is taken up for examination.

"This unionist spirit of doubt goes still a step farther. Not only does it claim that it is not possible to agree in all articles of Christian doctrine. It also questions whether God really wants such agreement. It is quite customary today to speak of 'different trends' in the Church, which trends, while differing from each other in doctrine, shall nevertheless be entitled to equal standing. Only recently a publication appearing within the General Council attributed 'the existence of different churches on earth' (or, to put it concretely, the fact that in addition to Lutherans there are also the Reformed and the Papists) to 'the unsearchable wisdom of God.' But to speak of different trends which shall be entitled to equal recognition in the Church would be proper only if God would either exempt the preachers from the duty of proclaiming His entire Word in its truth and purity, or at least relieve the hearers of the obligation of be-

lieving all that is preached to them out of the Word of God. But neither the one nor the other is the case. Jer. 23:28. 1 Pet. 4:11. Acts 20:27. Deut. 12:32. Rev. 22:18-19. Mt. 5:19. — Luke 24:25. Rom. 16:17.

**The Word**

“According to Scripture, therefore, there is only *one* trend in the Church which has legitimate standing, namely that which accepts God’s entire Word, without either adding to it or detracting from it. As surely as God wants only one *doctrine* in the Church, namely that which He has revealed, so He also wants only one ‘trend’ in the Church. The fact that there are various trends is not due to ‘God’s unsearchable wisdom,’ but rather to the sin and folly of men, to the unbelief which will not accept God’s Word as it reads.”

\* \* \* \*

The reader may wonder how this material fits under the heading of our column. To us it seems to demonstrate that our fathers faced the same problems with which we are confronted today, and that a study of their reaction to them will show that they saw the situation then *as we see it* now.

**GOLDEN WEDDING ANNIVERSARY**

**Mr. and Mrs. Charles Hollander  
Randolph, Wisconsin**

On June 14, 1950, Mr. and Mrs. Charles Hollander, members of Friends Ev. Lutheran Church at Randolph, Wisconsin, were privileged by the gracious Lord to observe their golden wedding anniversary. They marked the occasion by having a brief service conducted in the presence of their immediate family. The undersigned addressed the jubilee couple on the basis of 1 Samuel 7, 12.

E. A. BREILING.

**CHAPEL DEDICATION**

**Good Shepherd Congregation  
Presserville, Montana**

On Exaudi Sunday, May 21, the members and visiting friends of Good Shepherd Lutheran Church joyfully gathered to dedicate the con-

gregation’s newly constructed house of worship to the honor and praise of the Triune God. At this occasion about 85 people were present in each of two services, in which the Word was proclaimed by Pastor Paul Kuehl of Mandan, North Dakota. In the morning dedication service on the basis of Hebrew 4, 14-16 he stressed how the Ascension of our Lord is a powerful factor in dedicating the church, showing how His Ascension moved the congregation in faith both to build and to trust in the same Ascended Lord. In the afternoon service the speaker, whose second text was found in Matthew 21, 12-17,



**Good Shepherd Lutheran Church  
Presserville, Montana**

reminded all of Jesus’ instructions concerning His house: It is to be a house of prayer, a haven of mercy, and a temple of praise.

The chapel has a 18½ by 32 foot dimension and affords a seating capacity for approximately 70. A full basement has been completely plastered and its ceiling finished with 4 by 8 foot sheets of basement board, thus offering a splendid place for Sunday school and instruction purposes as well as an overflow from the church itself. The entire building is completely insulated and an automatic oil furnace was installed. Two entrances were built, one to the church proper and the other to the basement. The basement entrance was so constructed to serve as a rear entrance to the church as well. This addition also affords room for a small sacristy. The interior of the chapel is pleasing in that the ceiling is covered with small white-blocked wall board; the side wall is of light brown wall board which meets a 3-foot knotty pine veneer trim. To correspond with the general light appearance all woodwork and the floor retain their natural appearance, be-

ing varnished with plax and sand-o-seal respectively.

All labor as well as much material used in the construction was donated by the members themselves. This accounts for the fact that the entire building was finished for only \$2,-304.17, which cost was assumed by the congregation. Even though the building was planned by only eight voting members (which number has since been increased by two), only about \$100.00 remains to be collected at the present date.

It might be well to mention by way of additional information that all plans and construction were carefully made so that the building can be enlarged with a minimum of changes, if the Lord should also bless this small flock with a considerable increase in numbers.

May the Lord continue to shower this His little flock with His blessings and lead them to sing with the Psalmist, “Bless the Lord, O my soul, and forget not all His benefits.” Ps. 103, 2.

H. WIEDMANN.

**ORGAN DEDICATION AND CHURCH RENOVATION SERVICE**

**Trinity Ev. Lutheran Church  
Smith’s Mill, Minnesota**

On Pentecost Sunday May 28, 1950, the members and friends of Trinity Ev. Lutheran Church, Smith’s Mill, Minnesota, gathered together in an afternoon service to dedicate a new organ to the service of God, and to observe the renovating and beautifying of the church building. A former pastor, the Rev. O. K. Netzke, of Renville, Minnesota, preached the sermon, basing his remarks on 1 Peter 2, 9. Prof. Martin Albrecht of Dr. Martin Luther College, New Ulm, Minnesota, was the organist, and the undersigned served as liturgist.

The organ dedicated is a Wurlitzer electric organ, Style 6, purchased at a cost of \$1,036.83. A chancel, sacristy, and storage room were built in the church. The entire church was decorated with variegated, tan, and white Nu-wood. New carpeting, a dusty rose color, was laid in the chancel and on the organ platform. The altar, pulpit, and Communion rail were painted a bone white. A new altar cloth and pulpit antependium of olive green color were

purchased. New light globes and fixtures were also purchased to add to the beauty of the newly decorated church. All woodwork was varnished and the floor was painted. New doors were put on the front of the church, and an outside entrance was made for the sacristy. The total cost of this work was approximately \$2,500. In 1948 new Coleman floor furnaces

were installed for a heating system in the church at a cost of \$370.00.

For all these blessings the members of Trinity Congregation and their pastor humbly thank God. May the Lord our God be with us and continue to bless and prosper the work of the Church here and throughout the world.

M. H. EIBS.

### CORNERSTONE LAYING

#### First Ev. Lutheran Church

##### Prescott, Arizona

It was a happy event when the First Ev. Lutheran Church of Pres-

cott, Arizona, had its cornerstone laying of its first house of worship. It was an unusually windy and chilly afternoon on March 12, when the members of the congregation gathered at their church lots for this ceremony. In spite of the weather a larger number gathered to sing praises to the glory of the Triune God. The sermon was omitted be-



cause of the weather. The cornerstone was put into place by the mason contractor, and Pastor K. Neumann officiated. Pastor R. H. Zimmerman, the first resident pastor of the congregation, assisted by leading the

congregation in a prayer of thanksgiving.

This marks the beginning of a new era of existence in the history of this congregation. Early survey work of the Prescott field was done by Pastor O. Hohenstein, who before and up to 1935 served as chaplain at Fort Whipple nearby. At the request of several Lutheran families of this

### The Northwestern Lutheran

area, the Wisconsin Synod granted a resident pastor. Pastor R. H. Zimmerman was called, who served here until June, 1947. Candidate Richard Werner was called from the Seminary, and served only for six months, being forced to resign because of ill health. After a vacancy of over a year, Pastor K. Neumann, the present pastor, was called and came here in March, 1949. This marks the beginning of a church home for the members of this congregation, having worshiped the last eight years in the Seventh Day Adventist church, still today its present place of worship until the building is completed. Only through loans from the Church Extension Fund was it possible to begin and is it possible to complete this edification to the glory of God.

K. NEUMANN.

### CENTENNIAL SERVICES

#### Manitowoc, Wisconsin

The Manitowoc Conference held its Centennial Services May 21, 1950, at the Manitowoc Fair Grounds. It was an edifying hour, when the 4,500 souls were gathered together out doors to praise and thank God for His grace and blessings in the past century. The Children's Chorus of 500 sang, "All Praise to God, Who Reigns Above," and a mixed choir of about the same number, "Praise, Adoration be to Our Lord." Prof. W. Schaller of Fond du Lac, Wisconsin, had Rev. 3, 8-10, 15-18 for the text of his sermon. The subject: "Our Cry, Lord Grant Us Another Hour." In His bondless grace God gave unto us His pure, unadulterated, and clear Gospel and in His mercy He preserved it unto us for 100 years. In spite of the struggles, weaknesses and faults, in spite of our own carelessness, indifference and unthankfulness He let His Word, the light shine upon us. It seems the shadows are growing longer now, but may He in His goodness grant unto us another hour of grace and keep us in His Word. May His Spirit give us the courage, that we never deny His saving name. May He plant into our souls the will to follow through the open doors, which He has opened unto us to declare His Gospel to more and more men. We praise and glorify His mercy at this time and plead, Lord grant us another hour of grace.

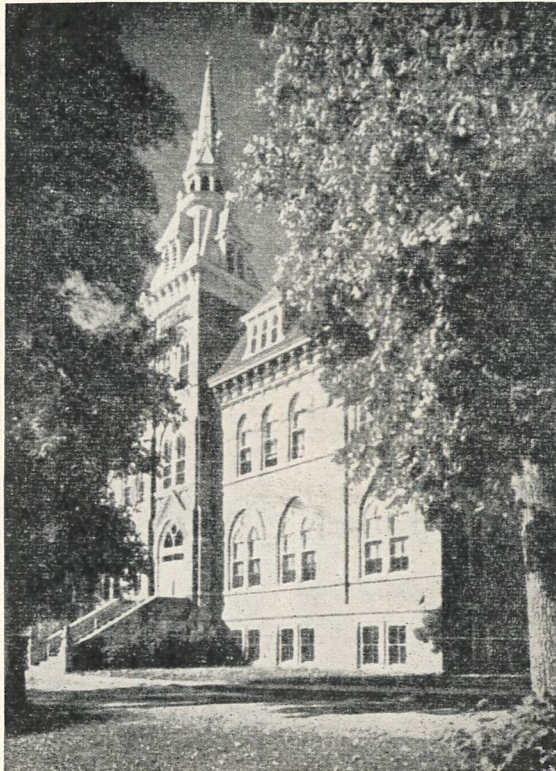
W. HAASE.

**DR. MARTIN LUTHER COLLEGE**  
**New Ulm, Minnesota**

The sixty-sixth school year at Dr. Martin Luther College is now history. We knew that we could expect a large attendance for the closing exercises, but when as early as Wednesday, June 7, cars arrived from afar off, we began to wonder how we were going to accommodate all the people. Several classes held reunions: the Class of 1925, the Class of 1943, and the High School Class of 1945. Each

chairs were set in every available space, but still several hundred had to be satisfied with listening to loud-speakers in classrooms and outside. We were sorry about that, but we knew of no way to avoid it.

On commencement day the attendance was only a trifle smaller. Some again had to remain outside. It must have been an impressive sight for our graduates to look out upon a hall jammed to the doors. We thank all of these people for coming, some



class had a goodly representation, which, we hope, also agreed on further reunions.

The cornerstone of Centennial Hall, the new girls' dormitory now under construction, was laid just before the concert on June 8. It was a perfect evening, and when 7 o'clock arrived, the ceremony began with a hymn sung by the college concert choir. Pastor Oscar Naumann, the President of our Minnesota District, delivered the address, and then Pastor Arthur P. Voss, the Chairman of Synod's Board of Trustees, completed the ceremony according to the ritual of our church. This building is now about ready for the roof.

The concert began at 8:15, but by 7:45 the hall was filled. Additional

from as far away as Michigan, Ohio, and Arizona. We value this interest in our school, and we pray that it will also contribute toward our spiritual growth and unity.

Pastor Voss was the commencement speaker, taking his cue from Exodus 2:2: "And the woman conceived and bare a son; and when she saw that he was a goodly child, she hid him three months." Diplomas were distributed to 29 graduates from the college department and to 45 from the high school. Two of these 29 will continue their studies elsewhere, and the others will teach in the communities listed back of their names.

Gerald Berger, Sebawaing, Mich.  
 Leonard Engel, Milwaukee, Wis.

- Clifford Footh, Arlington, Minn.
- Harold Fuhrmann, Stanton, Nebr.
- Robert Kock, Liberty, Wis.
- Adolf Leimer, Peridot, Ariz.
- Otto Mammel, Racine, Wis.
- Delbert Mey, Bay City, Mich.
- Vernon Meyer, Wisconsin Rapids, Wis.
- Kenneth Moeller, Baraboo, Wis.
- Arthur Schultz, Milwaukee, Wis.
- Donald Sebald, Swan Creek, Mich.
- Paul Steiner, Bay City, Mich.
- Arnold Strehler, Appleton, Wis.
- Roger Wessel, Fairfax, Minn.
- Alfons Woldt, Milwaukee, Wis.
- Howard Woldt, Shirley, Wis.
- Verona Buchholz, Hoskins, Nebr.
- Wanda Draeger, Belle Plaine, Minn.
- Doris Hemker, Livonia, Mich.
- Wanda Herrmann, Jamestown, N. D.
- Faith Jeske, Omaha, Nebr.
- Betty Mumm, Brillion, Wis.
- Renata Pape, Moberidge, S. D.
- Mildred Pingel, Milwaukee, Wis.
- Alice Reek, New London, Wis.
- Elaine Vetter, Gibbon, Minn.

June 8 and 9 of our Centennial Year were inspiring and happy days for us, also days which again reminded us of the untold blessings showered on us by our gracious God, and which he is still not withholding from us in spite of our total unworthiness. In the words of Ps. 105, let us continue to "give thanks unto our Lord; call upon his name; make known his deeds among the people."  
 C. L. S.

**GRADUATION AT WINNEBAGO LUTHERAN ACADEMY**

A large number of friends of Christian higher education gathered in St. Peter's Church at Fond du Lac, Wisconsin, on the evening of June 4 to take part in the graduation exercises of Winnebago Lutheran Academy.

Pastor W. Pless of Fond du Lac served as liturgist and Pastor Egbert Albrecht of Abrams delivered the commencement address, basing his words on David's charge to Solomon: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imagination of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it." (2 Chronicles 28:9, 10.)

Diplomas were distributed to 35 graduates by Prof. W. Schaller. The class consisted of 24 girls and 11 boys. Of this group five girls and one boy intend to enter Dr. Martin Luther College at New Ulm, one boy will continue at Northwestern College, Watertown, and two boys at Bethany, Mankato. After a summer course five girls will volunteer as emergency teachers in our schools.

The school year closed with an enrollment of 136 students. Prospects are bright for an even higher enrollment next year. Over 40 new students have already announced their intention of coming. Others who intend to do so are urged to send in their applications early. We thank God for this evidence of a growing appreciation of Lutheran high schools on the part of Lutheran fathers and mothers.

W. GAWRISCH.

**GOLDEN WEDDING ANNIVERSARY**

**Mr. and Mrs. Henry Siedenberg Rusk, Wisconsin**

On April 30, 1950, Mr. and Mrs. Henry Siedenberg of Rusk, Wisconsin, were privileged to celebrate their fiftieth wedding anniversary together with a host of relatives and friends. The undersigned spoke a few words to them on the basis of 1 Sam. 7:12.

May the Lord who has guided them until the present time also be with them in the years yet to come, and finally give unto them the goal of their earthly pilgrimage, eternal life!

H. A. PANKOW.

**ANNOUNCEMENT**

Pastor Harold Kleinhans is the visitor of the Winnebago Conference.

W. G. STROHSCHNEIN,  
President Northern Wisconsin District.

**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. Schlueter, 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.

**INSTALLATIONS**

(Authorized by the Proper Officials)

**Pastors**

**Bleichwehl, Lewis M.**, in Jerusalem Church, Milwaukee, Wisconsin, by Luther Voss; assisted by A. F. Halboth, H. Cares, E. Blumenthal, Robert Krause, Arthur Lengling, T. J. Mueller, G. E. Schmeling, Erich Schroeder, Arthur Tacke; Trinity Sunday, June 4, 1950.

**Radtke, Gordon**, in Trinity Church, Belle Plaine, Minnesota, by L. F. Brandes; assisted by G. W. Fischer; First Sunday after Trinity, June 11, 1950.

**CHANGE OF ADDRESS**

**Pastors**

**Bleichwehl, Lewis M.**, 3002 North Buffum Street, Milwaukee 12, Wisconsin.

**Schaller, Hilbert H.**, 725 E. 7th Street, Loveland, Colorado.

**Thurrow, Theodore**, 616 11th Avenue, Menominee, Michigan.

**MEMORIAL WREATHS**

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ner family; in memory of Ernst C. Fuhrman, \$27.00, by the Northwestern College Student Body; in memory of Mrs. Baer, \$11.50, by the Northwestern College Student Body; a memorial wreath of \$5.00 remitted by Pastor A. Nicolaus.

A gift of \$25.00 from the St. Matthew Ladies' Aid Society, Milwaukee; from the St. Matthew Congregation, Milwaukee, \$3.00; from Carl F. Nowack, Watertown, \$6.00.  
E. M. SCHROEDER.

**MISSION FESTIVAL**

**First Sunday after Trinity**

St. Paul's Church, Tp. Eldorado, Wis.  
Offering: \$157.66. W. A. Wojahn, pastor.

**MUSIC REVIEW**

**CHORAL**

**The Trebaito Collection** (Concordia Publishing House).

(Tr. 119) **Ye Watchers and Ye Holy Ones**, arr. Jean Slater.

Length: Two pages.

Grade: Easy.

This is a simple, straightforward arrangement of the popular tune "Lasst uns erfreuen." The style is that of a round or canon with organ accompaniment, and can be sung by any two equal voices, male, women, children, or mixed. In the text, a new second verse replaces the dubious version of the Hymnal (No. 475.)

(Tr. 117) **Blessed Jesus**, arr. Jean Slater.

Length: Three pages.

Grade: Very easy (unison).

In three sections: I. The choral is sung in unison with simple organ accompaniment. II. Bach's choral prelude "Liebster Jesu" forms the second part. This can be played entirely on the manuals of the organ. III. The choir sings the third verse of the hymn text in unison, accompanied by a florid but not difficult organ part in which the pedal supports the singers with the choral melody.

Arrangements such as this should find good use by our church choirs. They have the desirable qualities of a churchly style, simplicity, variety, and an accent on the choral and choral melody. Placing the organ prelude in the middle of the singing of the choral may help to focus attention on its proper devotional function. This particular arrangement provides a refreshing opening of service on a special or festival occasion.

Tr. 118) **Praise the Lord**, arr. Jean Slater.  
Length: Five pages.

Grade: Easy (Unison and sop-alto).

Somewhat in the style of the above (Tr. 117), except that the organ prelude is replaced in the middle section by two-part singing with organ accompaniment on the manuals.

KURT EGGERT.

**NOTICE!**

Thirty-three school desks of the older type (12 of them for the lower grades), all in very fine condition, available at very reasonable cost. Must be disposed of before September. Contact:

REV. E. C. PANKOW,  
4305 North 25th Street,  
Milwaukee 9, Wisconsin.

**NORTH WISCONSIN DISTRICT**

January, February, March, 1950

Fox River Valley Conference

Pastor — Congregation	Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 1,361.00
Hallemeier, D. E., Bethany, Appleton.....	155.46
Ziesemer, R. E., Mt. Olive, Appleton.....	521.46
Lehninger, Ernst, Riverview, Appleton.....	426.19
Johnson, S., St. Matthew, Appleton.....	628.50
Brandt, F. M., St. Paul, Appleton.....	3,215.42
Thierfelder, F. E., Immanuel, Black Creek.....	400.00
Wendland, John J., Friedens, Bonduel.....	404.52
Kuether, W. A., St. Peter, Carlton.....	
Bergholz, H., St. John, Center.....	
Gieschen, W. A., Immanuel, Clayton.....	131.15
Warnke, Harold, St. Paul, Dale.....	593.10
Henning, Carl, Trinity, Ellington.....	229.42

Hinnenthal, E. C., Emanuel, Forestville.....	
Hoepner, Walter, St. Peter, Freedom.....	385.03
Krueger, E. H., First, Green Bay.....	494.65
Voigt, A. W., St. Paul, Green Bay.....	325.55
Croll, Melvin W., St. Paul, Greenleaf.....	
Gieschen, W. A., Immanuel, Greenville.....	652.30
Wicke, Harold, Bethlehem, Hortonville.....	640.25
Croll, Melvin W., Bartholomew, Kasson.....	296.00
Oehlert, Paul Th., Trinity, Kaukauna.....	933.88
Zink, Waldemar P., Immanuel, Kewaunee.....	
Brick, Delmar C., Mt. Calvary, Kimberly.....	159.14
Kahrs, H. A. (vacant), Immanuel, Maple Creek.....	277.86
Knickelbein, P. W., Salem, Nasewaunee.....	28.65
Pankow, W. E., Emanuel, New London.....	1,136.35
Henning, Carl, St. Paul, Stephenville.....	163.20
Baganz, Theo., St. Peter, Sturgeon Bay.....	497.57
Kahrs, H. A., Grace, Sugar Bush.....	802.50
Henning, Otto C., St. John, Valmy.....	472.10
Reier, F. A., Immanuel, Waupaca.....	102.05

Fuhlbrigge, W. A., Zion, West Jacksonport.....	594.54
Sippert, A., St. John, Woodville.....	325.15
Struck, Gerhard, St. John, Wrightstown.....	260.60
Wendland, John J., St. Paul, Zachow.....	232.22
Conference Total .....	\$ 17,145.61

**Lake Superior Conference**

Albrecht, E., Peace, Abrams.....	\$ 71.00
Vacancy, St. Matthew, Beaver.....	77.77
Albrecht, E., St. Paul, Brookside.....	166.25
Schaller, Gilbert, St. Mark, Carbondale, Mich.....	84.50
Vacancy, Trinity, Coleman.....	292.26
Pope, Reinhart J., Grace, Crivitz.....	91.15
Snaller, Gilbert, Holy Cross, Daggett, Mich.....	105.55
Lutz, Wm. F., Salem, Escanaba, Mich.....	131.40
Zaremba, Theo., St. John, Florence.....	
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	46.65
Roepke, W., St. Paul, Green Garden, Mich.....	78.95
Schlavensky, Norman, St. John, Grover.....	
Schabow, Alvin, St. Paul, Hyde, Mich.....	285.48
Walther, H., Our Savior, Lena.....	155.56
Albrecht, E., St. John, Little Saumico.....	119.00
Fuerstenau, A., St. Peter, Manistique, Mich.....	50.76
Gentz, A. A., Trinity, Marinette.....	306.47
Roepke, W., Trinity, Marquette, Mich.....	217.63
Thurow, Theo., Christ, Menominee, Mich.....	287.96
Geyer, Kurt, Zion, Peshigo.....	242.05
Dobratz, Franklin C., Grace, Powers, Mich.....	
Hoffmann, Theo., St. Martin, Rapid River, Mich.....	50.00
Vacancy, Emanuel, Sault St. Marie, Mich.....	
Tiefel, George, St. Peter, Sambaugh, Mich.....	136.99
Zaremba, Theo., St. Paul, Tipler.....	
Conference Total .....	\$ 2,996.98

**Manitowoc Conference**

Siegler, V. J., Trinity, Brillion.....	\$ 185.10
Braun, M. A., St. John-St. Peter, Cleveland.....	
Weyland, V. J., St. Peter, Collins.....	400.00
Wadzinski, A., Christ, Denmark.....	88.00
Wadzinski, A., Immanuel, Eaton.....	15.95
Pussehl, Henry A., St. John, Gibson.....	142.81
Vacancy, St. Peter, Haven.....	75.70
Kuether, H. A., St. Paul, Town Herman.....	211.61
Zell, Ed., Jambo Creek Luth., Jambo Creek.....	
Behm, E. G., Trinity, Kiel.....	408.70
Geiger, A. F. W., Trinity, Liberty.....	227.55
Roekle, Armin, Bethany, Manitowoc.....	355.00
Koeninger, L. H., First German, Manitowoc.....	2,215.00
Gieschen, Waldemar, Grace, Manitowoc.....	577.40
Gieschen, Paul J., St. John, Maribel.....	250.93
Zell, Ed., St. Peter, Mishicot.....	240.00
Koch, Henry A., Zion, Morrison.....	
Knuettel, F. C., St. John, Newtonburg.....	237.05
Thurow, Carl M., St. Paul, Pine Grove.....	92.40
Habermann, Elwood, St. John, Reedsville.....	596.97
Zell, Ed., Rockwood Luth., Rockwood.....	50.45
Zarling, F. H., St. John, Sandy Bay.....	21.50
Hartwig, Wm. J., Zion, Town Schleswig.....	
Thurow, Carl M., Immanuel, Shirley.....	351.54
Pussehl, Henry E., St. John, Two Creeks.....	176.27
Haase, W. G., St. John, Two Rivers.....	555.95
Conference Total .....	\$ 7,453.88

**Rhineland Conference**

Waldschmidt, R., Peace, Argonne.....	\$ 57.30
Bergfeld, Fred, Bethany, Bruce Crossing, Mich.....	104.55
Waldschmidt, R., St. Paul, Crandon.....	152.26
Schumann, W., Christ, Eagle River.....	679.53
Weyland, F. C., St. John, Enterprise.....	257.75
Waldschmidt, R., Christ, Hiles.....	16.35
Biesmann, R., St. Paul, Hurley.....	166.44
Raetz, F. W., St. John, Laona.....	
Biesmann, R., Zion, Mercer.....	96.53
Weissgerber, W., Trinity, Minocqua.....	61.55
Weyland, F. C., Grace, Monico.....	10.30
Scharf, Erwin, Zion, Rhineland.....	1,065.69
Raetz, F. W., Trinity, Wabeno.....	25.85
Weissgerber, W., First, Woodruff.....	64.88
Conference Total .....	\$ 2,756.78

**Winnabago Conference**

Engel, Armin L., St. John, Caledonia.....	\$ 37.25
Strohschein, Walter, Immanuel, Campbellsport.....	
Strohschein, Walter, Trinity, Dundee.....	378.50
Schwartz, H. Marcus, St. John, E. Bloomfield.....	413.00
Wojahn, W. A., St. Paul, Eldorado.....	153.17
Wojahn, W. A., St. Peter, Eldorado.....	
Raabe, John, Faith, Fond du Lac.....	25.00
Pless, W. O., Good Shepherd, Fond du Lac.....	91.50
Reim, R., Redeemer, Fond du Lac.....	247.66
Pieper, Gerhard, St. Peter, Fond du Lac.....	3,956.85
Siegler, O., St. John, Forest.....	80.80
Siegler, O., St. Paul, Forest.....	372.62
Krug, Clayton L., Peace, Green Lake.....	257.16
Kanless, G., St. Lucas, Kewaskum.....	589.61
Sommer, O. A., Zion, Kingston.....	107.44
Wadzinski, Wm., St. Paul, Manchester.....	221.76
Kobs, Geo., St. John, Markesan.....	
Wadzinski, Wm., St. Paul, Marquette.....	23.50
Hartwig, Paul L., Trinity, Mears Corners.....	44.78

Oelhafen, W. J., Emanuel, Mecan.....	64.11
Bergmann, Paul G., Trinity, Menasha.....	654.72
Oelhafen, W. J., St. John, Montello.....	165.63
Wichmann, W. F., Grace, Neenah.....	168.77
Hartwig, Paul L., Martin Luther, Neenah.....	252.18
Schaefer, G. A., Trinity, Neenah.....	1,532.06
Kuschel, B. G., St. Paul, N. Fond du Lac.....	571.11
Koepsell, Clarence, St. Luke, Oakfield.....	514.78
Ziesemer, Richard, Zion, Omro.....	148.45
Schlueter, E. Benj., Grace, Oshkosh.....	1,192.31
Mittelstaedt, T. J., Immanuel, Oshkosh.....	
Kleinhaus, Harold O., Martin Luther, Oshkosh.....	300.50
Froehlich, Erwin, Grace, Pickett.....	651.44
Vacancy, St. John, Princeton.....	1,099.15
Engel, Armin L., Zion, Readfield.....	214.60
Egert, Paul C., Trinity, Red Granite.....	40.00
Ziesemer, Richard, Mt. Zion, Ripon.....	82.98
Sommer, Orvin A., St. John, Salemville.....	80.50
Egert, Paul C., St. Paul, Seneca.....	53.00
Maas, Gale A., Zion, Van Dyne.....	267.77
Redlin, T. W., Peace, Wautoma.....	150.00
Habeck, Irwin J., St. Peter, Weyauwega.....	976.21
Engel, Armin L., St. Peter, Winchester.....	88.50
Grunwald, Harold, St. Paul, Winneconne.....	427.60

Conference Total ..... \$ 16,456.57

District Total ..... \$ 46,737.82

**Memorial Wreaths**

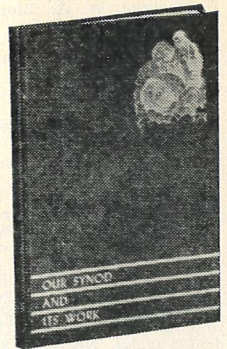
In Memory of — Pastor	Amount
Mrs. Ed. Anderson — E. Benj. Schlueter, Oshkosh.....	\$ 6.00
Max Bartel and Henry Schuelke — H. Marcus Schwartz, E. Bloomfield.....	13.00
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Mrs. Henry Barthels — Ed. Zell, Mishicot.....	5.00
Walter Belger — G. Kanless, Kewaskum.....	9.00
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Wm. Borchert — W. Roepke, Green Garden, Michigan.....	5.00
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Mrs. Augusta Brasch — E. Benj. Schlueter, Oshkosh.....	4.00
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Mrs. Adam Daum — E. Benj. Schlueter, Oshkosh.....	28.00
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Mrs. Louise Nass — A. F. W. Geiger, Liberty.....	10.00
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Jan 51

88-N  
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## Centennial Plaque

NO. 3616

Size 4 $\frac{3}{4}$  x 7 $\frac{1}{2}$  Inches



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.

Price: \$ .75

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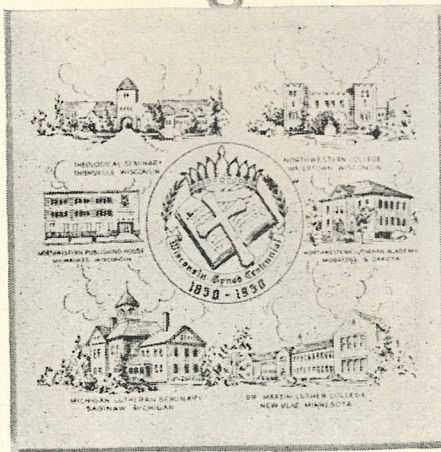
### THE GIFT OF MANY USES

This attractive plaque is made of durable ceramic tile, six inches square, with over-all cork backing, metal eyelet for hanging, finished with 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.

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