

*The  
Northwestern  
Lutheran*

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."*

**I KINGS 8:57**



# The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of

Wisconsin and Other States

Issued Bi-weekly

Vol. 38 February 25, 1951 No. 4

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.

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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

YELLOWSTONE NATIONAL PARK

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# Siftings

Rome is always Rome. She knows how to accommodate herself. If things work she makes the most of it; if things do not work, she knows also how to use this to her advantage. The Necedah incident of many months ago caused a nation-wide stir, penetrating to the very gates of the Vatican. The affair miscarried — ending in general doubt of Mrs. Mary Van Hoof's claim that the Virgin Mary conveyed a message to her. People generally believed it to be a hoax. The Vatican, no doubt, heard of the reaction and forthwith joined the public in denouncing the "vision," declaring in the Vatican City newspaper that the Roman Church is "an enemy of false miracles" and cited the "vision" at Necedah as one of them. Immediately the Milwaukee diocese gave order that the shrine before the house of the Van Hoof's be stripped of its religious equipment. A sign on the Van Hoof's door asks people not to trespass. Thus ends another episode in the history of Roman "miracles."

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The National Production Administration has clarified its position on non-essential construction of buildings during the emergency as not including the erection of new churches. If, however, a church would plan to erect a parish house with provisions for dining room, gymnasium or social center these would come under the ban. In the case that a church plans to erect a building for worship permission may be had by applying to the National Production Administration. We believe that most churches will be heartily in accord with this ruling.

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Protestants do not want to be merged. A plan to merge one-third of the Protestant church bodies into one body to be called the "United Church of Christ" has hit a tough

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BY THE EDITOR

snag. "In Cincinnati last month," says the Lutheran, "representatives of ten denominations tore holes in the plan and sent it back to a committee for repair."

"The problem which seemed impossible to solve was how Methodists, Presbyterians, Reformed, Congregationalists and others could unite in a new church, and still retain all the church organizations and practices characteristic of their separate denominations.

"The plan considered at Cincinnati provided for election for each congregation of its pastor. Methodists, whose pastors are appointed by the bishops, objected to that. A Protestant Episcopal bishop who attended the meeting objected to the fact that the merger plan 'dismisses the sacraments in a line and a half.'" And then these proponents of unionism envision peace and love multiplied in the churches through union.

\* \* \* \*

The following news items is taken from the "Lutheran Standard." "Senator Estes Kefauver of Tennessee is the chairman of the Senate Committee to Investigate Interstate Crime. Addressing the American Political Science Association, Mr. Kefauver attacked the claim that to legalize gambling would eliminate some of its evil effects. 'The argument is always made,' he said, 'that taxation of gambling profits is a convenient method of raising funds for public improvements. However, it ignores the fact that gambling creates nothing, adds nothing to the public activity. It is safe to say that if we come to a time in America when we rely upon the taxation of gambling to raise a substantial part of our public budget, the moral fibre of our nation will be destroyed. It is an easy path that invites us to ruin.' — That is what the churches have been saying all along, but it is encouraging to hear a prominent legislator take the same stand."



# Jesus As Our Substitute In Pilate's Court

Matthew 27, 21-26

**I**N all of our meditations on His holy passion we want to see Jesus in faith as our blessed substitute. To this end we need to behold Jesus as the holy and innocent One who was Himself without the slightest trace of guilt so that He could indeed bear for us sinners what we have richly merited. The heavenly Father, therefore, saw to it that the plan of the Jewish



leaders to take Jesus by subtilty and to bring about His death in some clandestine manner was completely frustrated; He so guided the events of the Savior's apprehension, trial, condemnation, and death that His complete innocence is clearly brought to light, not merely once or twice but with a most remarkable emphasis. Particularly also at His trial in Pilate's court may we behold Jesus as the holy Lamb of God.

*Pilate* When the Jewish

*Testified To His Innocence* leaders had brought the Lord to Pilate and the Governor inquired concerning their charge against Him, they accused Jesus of having perverted the people by forcing them to pay tribute to Caesar and setting Himself up as their king. Upon examining Jesus Pilate immediately realized that He was wholly innocent, so that he told the accusers: "I find in him no fault." Yet his own selfish interests kept Pilate from immediately taking the only action which would have been in keeping with this conviction. He rather sought some way of releasing Jesus whereby he would not be incurring the hatred of the Jews. But every futile attempt had to render service in bringing to light how firmly Pilate was convinced of the Savior's innocence.

*Again And Again* The Roman Governor selfishly sought to turn the troublesome case over to Herod. When Jesus was returned Pilate confessed, however,

"Behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him No, nor yet Herod." Then Pilate sought to make clever use of his custom of pleasing the Jews at Passover time with the release of one of their political prisoners. In this instance he restricted their choice to Jesus and a certain Barrabas, a base criminal and murderer in whose release even the Jews could hardly find any satisfaction. He was sure that they would feel constrained to ask for the release of Jesus rather than endanger the continuance of this privileged custom by making no choice at all. He was disappointed, of course, but the very fact that he had not reckoned with the possibility that they could prefer Barrabas shows how firmly Pilate was convinced of Christ's innocence. When they cried: "Crucify him," he was moved to exclaim: "Why what evil hath he done? I have found no cause of death in him."

In a further effort at gaining the Savior's release Pilate now had Him scourged. Just because he was convinced that Jesus was wholly guiltless, Pilate trusted that this would surely satisfy any envious grudge which the Jewish leaders might be harboring against Him. Then, after his soldiers had dressed Jesus as a mock king with a crown of thorns, a purple mantle, and a reed in His hand, Pilate led Him out once more before the people, saying, "Behold, the man." He meant to say: Surely you must admit that this figure of anguish and humiliation is not a dangerous rebel but one who is innocent and worthy to be released. Our text tells us that when also these unrighteous actions had proved futile Pilate finally "took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Though this took nothing from Pilate's great guilt of delivering Jesus for crucifixion, it was never-

theless another clear testimony to the Savior's innocence.

*The Jewish Leaders Paid Tribute To It* Why was it that they had but one answer to Pilate's frantic question:

"What shall I do then with Jesus which is called Christ?" Why was it the consistent answer: "Let him be crucified"? Why did they keep on demanding Christ's death even though Pilate had conclusively shown that their charge was without foundation? Why were they unmoved by Pilate's protestations of Christ's innocence? Why did his unjust concessions utterly fail to satisfy them? There is only one answer to all these questions: In their own conscience they were convinced of Christ's innocence. Pilate's efforts could not possibly avail anything since they knew from the very beginning that they could bring no real charge against Jesus. They had only one thing against Jesus, the very thing which had induced them to condemn Him to death in their own court: Jesus had asserted and confessed that He was the Son of God and the promised Savior of men. Yet in spite of the confirmation of Christ's mighty miracles they did not want to yield to this truth, for it condemned all of their vaunted self-righteousness, their fleshly security, their selfish pursuit of earthly interests. In the vain hope of yet disproving Christ's claim they sought His death.

*The People Likewise* Also the Jewish mob assembled before the Praetorium bore witness to Christ's innocence. Only a few days before at His entrance into Jerusalem they had accompanied Jesus with enthusiastic hosannas. That they now yielded to the persuasion of their leaders and joined them in demanding Christ's crucifixion was not due to any guilt which they had found in Jesus. They made no attempt at raising or substantiating any charges against Him. In irresponsible blindness they cried out: "His blood be on us, and on our children."

*The Holy Lamb Of God* In spite of His complete innocence Jesus was delivered to be crucified. In willing love He went into death. He, the innocent

(Continued on page 54)



# Editorials

**Superstition** Under the heading of "Personal Messages of Inspiration and Faith" and a larger heading "Lenten Guideposts" leading newspapers of our country are "featuring" articles by Hollywood "stars." The articles seem to have been originally written for the Magazine *Guideposts* and the book *New Guideposts*.

The burden of the articles is *faith* and *prayer*, in which these men and women of the stage and screen speak in glowing terms of prayer and faith. These people know how to tell their stories and experiences in a most touching and appealing way. Some of them tug at our heart strings because they are common to all of us; they are so much a part of our own life. In the articles they tell you how they met and overcame the emergencies — *by prayer and faith*. This, too, strikes home. For is it not by faith and prayer that the Christian daily meets the troubles of life?

So far so good. But when the Christian speaks of *faith* and *prayer* he speaks of them in entirely different terms and has in mind an entirely different thing than these "Stars" of Hollywood. The Christian takes his meaning of faith from the inspired Word of God. Faith, according to the Bible and hence to the Christian is personal trust in the message of the Gospel that God is gracious to all who believe in the atoning blood of Christ shed for the world of sinners on Calvary. In other words, the heart, sum and substance of the Christian's faith is Christ and His work by which He reconciled us to His Father. The Christian knows himself to be a child of God only because of his faith in Christ Jesus (Galatians 3:26). He is the Mediator between God and man (1 Tim. 2:5). Only by Christ can the sinner approach God because Christ's blood cleanseth us from all sins (1 John 1:7). So Christ instructs us: "Whatsoever ye shall ask the Father *in my name* (trusting in my merits) He shall give it to you" (John 16:23). That is the Scriptural instruction concerning faith and prayer. Both rest on Christ and His blood.

Now, then, any faith or prayer that does not rest entirely on Christ is neither faith nor prayer in the eyes of God — it is purely *superstition*, it is "philosophy and vain deceit, after the tradition of men" (Col. 2:8); it is a man-made "faith," a man-made "prayer," by which no man can approach God. In fact, such "faith" and such "prayers" insult God because they despise the sure way God established at the great price of the sufferings and death of His own Son.

Let us not be tempted to judge "faith" and "prayer" of which men speak on any other merits than those laid down in the Word of God. "Beware lest any man spoil (makes captives of you) through philosophy and vain deceit, after the traditions (notions) of men" (Col. 2:8).

W. J. S.

**Passing the Half Century Mark** With 1951 we have entered the second half of the twentieth century. It is appropriate that we call to mind some of the events and trends of the first half of the century and try to evaluate them, especially as they apply to our Church.

In the national and international field it was marked by the greatest and most destructive wars the world has known, so that they are known as World Wars I and II, and by the beginning of what threatens to develop into World War III. The half century past also produced many mechanical inventions and improvements, affording many comforts and conveniences which were unknown at the beginning of the century or enjoyed only by the very rich.

Great changes have also transpired within our Church and Synod. There was the transition into the English language. When the century opened, and for some years thereafter, there was not a single congregation among us which employed the English language exclusively and perhaps none which had any English services, or, if there were some here and there, they were pretty much of a curiosity. It was not until World War I that the English language came into more or less general use. Today, in the middle of the century, it is rather the congregation in which the medium of the English language is not employed that is a curiosity. That this was accomplished by both good and evil consequences, no observer among us will fail to see. It exposed our Church to the less sound sectarian literature, which was practically all that was available in the English language, and it became more difficult to preserve sound Lutheranism with the emphasis on the pure doctrines of Scripture. On the other hand, God used the language transition to open missionary doors which before that had practically been closed by the barriers of language. Up to that time mission work had largely consisted in gathering into congregations those who were already Lutheran, at least in name, and was followed by a reaching out for those of little or no Lutheran background. The mission material on which we now work is outwardly altogether different from that of half a century ago.

It is getting to be the fashion to think of the religion of our church members in the first decades of this century as a dead orthodoxy, as a dead formalism, which insisted loudly upon purity of doctrine but in which there was little spiritual life. But where do such smug critics get the power to read the hearts, which only God can do? They proceed from the premise that where there is insistence upon purity of doctrine there can be no real spiritual life and act as though indifference to doctrine promotes spiritual life. Wherever they get that idea, they certainly do not get it from Scripture, which pictures purity of doctrine as the real source of spiritual life and warns against false doctrine as a hindrance to real spir-



itual life. "If ye continue in my word, then are ye my disciples indeed," said Jesus. No doubt there was and still is much dead formalism among those who advocate purity of doctrine, but doctrinal indifference certainly is not the cure for that, though a lot of prominent church people act and speak as though it were.

Much satisfaction has been expressed that in the closing years of the half century much progress has been made toward Lutheran union. Progress has been made toward outward union but little if any toward real unity or real agreement in doctrine. Do you know of a single

synod that has openly renounced or disavowed the false doctrines taught by it? The tendency is rather to smooth them over and erect a bridge on which former opponents can meet without settling any old issues of doctrine.

If we are to judge the last half of the century by the latter stages of the first half century, it will be marked by an increase of doctrinal indifference. That lies in the spirit of the times. From this preserve us, Heavenly Father. Give to us and our children an unwavering loyalty to the Scriptural truth.

I. P. F.

## From A Wider Field

IT is not unusual for the Federal Communications Commission to reject applications for the establishment of new radio stations, since it is the business of that Commission to investigate such applications and rule as to whether or not the proposed station can operate on the desired wave-length.

But when the F. C. C. examiner recommended that a station license be denied to the Reorganized Church of Jesus Christ of Latter Day Saints (the Mormons of Missouri) because granting it would be contrary to the Federal Constitution, it was news.

The examiner's argument was that the F. C. C. cannot grant a license to "an established church body whose intended use of the broadcast station includes the purpose of fostering the church's religious interest."

Somehow, the examiner tied the issue in with the Supreme Court decisions in the Everson and McCollum cases affecting church-state separation. He concluded "that the Commission has not been and could not be empowered to find that the public interest or convenience or necessity would be served by licensing this applicant to use the proposed broadcast facility to foster its religious objective."

It will be highly interesting to learn whether the F. C. C. will uphold the viewpoint of its representative. The Commission's ruling will affect also an application by the Texas State Baptist Convention for a series of F-M stations to be operated by Baptist churches.

The movie film called "The Miracle," filmed in Italy by Roberto Rossellini, was released for showing in January and raised a storm in New York, where the state board of censors approved the picture for showing.

Cardinal Spellman of New York called upon all Roman Catholics to boycott the film and the theaters which show it.

According to reports, the film "tells the story of an idiot girl who is seduced by a stranger she believes to be St. Joseph." When she brings forth her child in a barn, she believes the birth to be a miracle.

If that is indeed the subject of the movie, we can understand the wrath of the Cardinal. Such a picture is blasphemous, and Christians everywhere ought to avoid it.

All things, it is said, come to him who waits. After reporting in an earlier issue our unsuccessful search for official information and discussion of the question of the salaries being paid the servants of the Gospel in these days, an item appeared in the religious press offering some information on the current salaries of pastors, at least of those in the United Presbyterian Church, whose Board of American Missions is appealing to the membership for an increase in those salaries. We are sure that the statistics they offer will be of interest to our readers.

38 per cent of ministers in the United Presbyterian Church in 1950 received less than \$2,400.00 per year

and free house, plus the advantages of a pension fund. The national average was \$3,113.00.

Forty pastors received less than \$1,200.00; 29 no more than \$1,500.00; 52 no more than \$1,800.00; 89 no more than \$2,100.00.

The board report called attention to the fact that while during the past ten years the wages of organized labor increased by 130 per cent, and those of farm labor by 226 per cent, the salaries of their clergy increased by only 61 per cent.

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### Our "In case you're interested" Department

Richard J. Cushing, Archbishop of Boston, is broadcasting his recitation of the rosary twice each day over a Boston station during 1951.

On a Sunday broadcast some time ago, Monsignor Fulton J. Sheen denounced those who claim that Roman Catholics worship Mary. He said they only venerate and honor her.

Now we read about the Second Annual Convention of the American Mariological Society held at Worcester, Massachusetts, in January. This Society "promotes study and research in that part of Roman Catholic Theology which deals with the Blessed Virgin Mary." At this convention, the Rev. L. Riley said: "In the early history of the Roman Catholic Church, the doctrine of the cooperation of the Blessed Virgin Mary in the Redemption is implicit in the teaching of ecclesiastical writers." And the Rev. E. B. Gallagher spoke



on "the formal cooperation by Mary in the redemptive work of Christ."

This means that Mary and Christ, between them, redeemed the world. That is honoring Mary indeed: blasphemously.

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An archaeological expedition is now diligently searching in the ancient city of Ephesus in Asia, trying to find the tomb of Mary.

\* \* \*

Methodist Bishop Donald H. Tippett visited southeast Asia recently. He found there only one area that was "free of disturbance and unrest." The quiet territory is the one in which the head-hunters of Borneo live. We suppose nobody else wants what they have.

E. S.

must reckon with disapproval, hostility, and scorn. Yet it is inevitable that we will meet with such opposition. Like the Jewish leaders in our text so also many in the self-righteous world of our day are aware of what is implied in the Christian's confession that Christ is the one and only Savior of all men. They realize that this includes an assertion of the total depravity of natural man, of his utter inability to perform anything of himself that is really good in God's sight. They perceive that it implicitly condemns a life that is wholly devoted to earthly things, that it leaves no room for the dream of converting this world into an ultimate paradise through human efforts.

Pilate sought to effect Christ's release by making concessions to His enemies. Also our flesh harbors the

vain thought that by making a prudent concession here or there we could possibly allay the hostility of the self-righteous and unregenerate world against Christ and His Gospel. We are tempted to testify only against those sins which the world is itself ready to condemn, to tone down this or that doctrine of God's Word which is especially offensive to the self-righteous world, at least not to emphasize it in our public proclamation. May Pilate's sad experience remind us that there is no way of conciliating Christ and the unbelieving world. The world can only be won for the Savior through humble repentance wrought by His Gospel. In this Gospel we find pardon also against these sins and new strength to rise for a more faithful confession of our Savior.

C. J. L.

### Jesus As Our Substitute In Pilate's Court

(Continued from page 51)

Son of God, took upon Himself all the curses of sin, that we sinners who had merited them might go free. "He was wounded for our transgressions, he was bruised for our iniquities." As we see Him thus in faith as our substitute we find the comfort of gracious pardon for all of our sins and therewith also strength to battle against them in thankful love.

*Our Comfort* This comfort and *And Strength* strength we want to embrace also over against those sins of which we are particularly reminded in this meditation. Pilate sinned grievously in making his release of Jesus dependent upon the approval and consent of His enemies. This is a sin to which also Christians are tempted and to which we frequently succumb in the weakness of our flesh. As long as the unbelieving world looks with silent approval upon our profession of Christian faith, or even lauds such faith from its own point of view as a beneficent moral influence we are quite ready to confess our Lord openly and boldly. Our Old Adam tempts us, however, to hold back with such a joyful profession of our faith as soon as we

### Our Suffering Savior

IN one of the Lenten hymns we sing: O sorrow dread! God's Son is dead. (Hymnal, 167, 2.)

Dare we really say that? Did God's Son suffer? Did He shed His blood? Did He die? If we could not say it, if the suffering and death of Jesus were limited to His human nature, then our salvation would be sham. It is impossible that the death of a man should wipe out our guilt. Be he ever so pure, ever so holy, a mere man could not redeem us. "None of them can by any means redeem his brother, nor give to God a ransom for him: For the redemption of their soul is precious, and it ceaseth for ever" (Ps. 49, 6. 7).

We need not worry. It was really God who shed His blood and died for us. In taking leave from the elders of Ephesus Paul urged them to take heed unto themselves and to the flock over which the Holy Ghost had made them overseers, adding: "to feed the church of God which he hath purchased with *his own blood*" (Acts 20, 28). It was God who purchased the Church for His peculiar possession; and the price which He paid was His own blood. Again, St. John says: "The blood of Jesus Christ, his (God's) Son cleanseth us from all sin" (1 John 1, 7). There is a blood

which has cleansing power for our sins. It is the blood of Jesus Christ, who is the Son of God.

God did die and shed His blood for us.

How can God die?

#### God Is Immortal

We see much life and many forms of life on earth. There is plant life in the grasses and flowers, in the shrubs, in the tree. There is animal life in the insects, in the birds, and fish, and beasts of the field. There is personal life in man. Yet we see that none of these forms of life last for a very long time. Sooner or later all of these beings die. Their life is not their own. It is given to them by God, and at His appointed time He takes it away again. Much as they would like to hold on to their life, they cannot, they must die.

God is not so. He is the living God. He has life in Himself. He can say: "As truly as I live, saith the Lord" (Num. 14, 28). He can say: "I am that I am" (Ex. 3, 14). Also Jesus, being the Son of God, can say: "I live" (John 14, 19). "In him was life" (John 1, 4). "For as the Father hath life in himself, so hath he given to the Son to have life in himself" (John 5, 26).



God's life is indestructible. The Gentiles, in serving their idols, "have changed the glory of the *incorruptible* God into an image like to corruptible man" (Rom. 1, 23). God it is "who only hath *immortality*, dwelling in a light which no man can approach unto" (1 Tim. 6, 16).

#### Gerhard's Summary

Johann Gerhard (not to be confused with the poet Paul Gerhardt) was one of the most prominent among Lutheran theologians. He was born October 17, 1582, and died as professor of theology in Jena on August 20, 1637. In his great work on dogmatics he gathered many sayings of the church fathers even from the earliest days. The oldest of the church fathers had pondered the question how it is to be understood that the Son of God suffered and died. Gerhard summed up their thoughts under six heads. He wrote in Latin, and his terms are often not easy to translate into simple English. Yet since his terms readily suggest English words which were derived from them and which we use every day, we may list his six parts under their Latin heads: 1. Hypostatic (personaliter). — 2. Appropriative. — 3. Objective et relative. — 4. Voluntarie. — 5. Permissive. — 6. Effective, dupliciter.

If we now turn to look at each one of these six headings a little more closely, we shall find that we are unable with our feeble mind to grasp the act of God in our redemption through the suffering and death of His Son. The more we ponder, the more the mystery deepens, so that we must exclaim with Paul: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" (Rom. 11, 33.)

#### God Cannot Suffer

Gerhard formulates his question: In what sense may suffering be ascribed to the Son of God? Before taking up the six points which we enumerated above, he states emphatically: Not in the sense of direct change and pain, as though He had sustained suffering and change in His divine nature itself. The divine nature as such is incorruptible and immortal. One old church father coined the paradox expression: He

suffered without suffering. This is merely a way of admitting that our mind is unable to fathom the mystery. We humbly thank God that in His love He did something for our salvation which we are unable to grasp.

#### Hypostatic (Personaliter)

In Bethlehem the Son of God took a human nature up into His own personality. The Word was made flesh. He did not use His human nature, so to say, as a dwelling place which He occupies for a while; nor did He use it as a sort of cloak, which a person puts on and wears. No, He had the human nature united with Himself, so that it was His nature just as much as was His divine nature. He is a single person, but He has a double nature. In the person of Christ a very intimate communion and exchange takes place between the two natures. They are not merged, but united. Whatever things the divine nature does, it does in conjunction with the human; and whatever the human nature experiences is shared by the divine by virtue of their personal union.

This personal union of the two natures of Christ is directly underlying some statements in the Scriptures concerning the suffering and death of our Savior. Peter, addressing the large Pentecost audience, charged them: "Ye killed the Prince of life" (Acts 3, 15). The Prince of life, that is the Son of God Himself. How could they kill Him? He is life itself. Whatever of life there is in the world has its fountain in Him. It came from Him, and He can call it back. How can He be killed? killed by them who have their life from Him? They could not have done a thing to Him if He had not intimately united with Himself into one person a nature which is subject to suffering and death. Now Peter

can say, "Ye killed the Prince of life." Similarly Paul can say about the princes of this world: "Had they known it, they would not have crucified the Lord of glory" (1 Cor. 2, 8). The Lord of glory has a weak human nature joined to Himself.

#### Appropriative

This is really a continuation of the foregoing, shedding light on a certain aspect of it. In the entire business of our redemption it is the Son of God who is active and takes the initiative, not His human nature. God sent forth His Son, and then the Son of God came into the world. The Word became flesh by assuming our nature. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. 2, 14).

And just as in the work of redemption as a whole it was the Son of God who took the lead, so particularly also in the suffering and death. The passage from which we just quoted a part continues: "that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their life time subject to bondage." A death was necessary to redeem us. The Son of God assumed flesh and blood as His own, so that when His flesh and blood underwent death He could appropriate this death as His own, because it really was *His* flesh and blood that died.

We must admit that we are no nearer to an understanding of the death of God's Son, but we stand in grateful admiration before the mysterious ways of our loving God and Savior.

God granting, we shall also consider the other terms which Gerhard used, for the purpose of deepening our admiration and strengthening our faith.

J. P. M.

## In The Footsteps Of Saint Paul

### Paul Takes A Firm Stand Against The Judaizers

BY DR. HENRY KOCH, MORRISON, WISCONSIN

WE recall, when Paul and Barnabas had reported to the church at Jerusalem, what great things God had done through them

among the Gentiles, that certain men of the sect of the Pharisees, who had joined the Christian congregation, arose and demanded: "It is needful



to circumcise (the Gentile) and to command them to keep the law of Moses." In Antioch these same Judaizers had expressed it still more bluntly: "Except ye be circumcised after the manner of Moses, ye cannot be saved." Such legalistic demands could not remain unchallenged. If their ideas prevailed, then Paul and Barnabas had labored in vain and had preached a false gospel. Then the Christian religion was nothing but a revised form of Judaism. Then grace and faith in Christ Jesus were completely nullified by the superimposed ceremonial rites and moral laws of Moses.

#### The Deciding Principle

It was self-evident that this whole matter would have to be "considered" and examined very thoroughly. Luke tells us "that the apostles and elders came together for to consider of this matter" (Acts 15:6). This was a matter of doctrine. Here the principle of Christian liberty from the bondage of the law of Moses was involved. The very way of salvation through grace and faith in Christ Jesus alone was at stake. This was not an adiaphoron, an indifferent matter. The leaders of the church would have to get together and discuss this matter, giving both sides an opportunity to state their viewpoint. All this would have to be considered and judged according to God's Word. A mere majority vote would not settle such a dispute either, for in matters, wherein the Word of God has spoken clearly, no mere majority, be it ever so overwhelming, can decide the issue. God's Word alone is the rule of faith. There must be unanimity, if further factions, schisms and final disruption and disintegration are to be avoided. Unfortunately the history of the Church proves that this principle has been ignored only too often. The bitter consequences were inevitable. Our Lutheran Church, the Church of the Word, should heed this principle by all means. Wherever Scriptures have been either brushed aside completely or at least changed or toned down to suit the needs of expediency, final dissolution was the unavoidable result.

#### The Experience of Peter at Caesarea

It must have been a rather heated discussion. Seemingly the laity did

not take too active a part in this initial disputation. At least Luke remains silent on this matter. He merely informs us that after much disputing finally Peter and James, the pillars of the church, spoke. Before that, to be sure, the Judaizers had had their full say and their arguments had been thoroughly examined. Finally after much disputing Peter arose. Eagerly the assembly must have awaited a word from the pillars of the church, from Peter and James. John is not mentioned here.

With the eyes of all fixed upon him Peter calls attention to his own experience with the Roman centurion Cornelius. He makes it clear to the



assembly, which course should be pursued with the Gentiles. The Holy Spirit Himself had told him to go to Caesarea and to preach the "word of the gospel" to Cornelius and his household. By faith they had been brought into the church. The Gentiles had received the Holy Ghost in exactly the same manner as had the Jews. More than ten years had elapsed since that memorable event. At that time the Lord had spoken and acted through Peter. Now He had used Paul and Barnabas as His instruments. God "knows the hearts" and makes no mistakes. He let the Holy Ghost fall on the Gentiles as He had done at Pentecost on the Jews. He did not insist on the circumcision of Cornelius. He and his household were baptized. Through faith and the water of regeneration their hearts had been purified.

#### Liberty Dare Not Become Law

Now Peter turns to the Judaizers: "Why tempt ye God to put a yoke upon the neck of the disciples, which

neither our fathers nor we were able to bear. But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they." No Israelite had ever been able to fulfill the law of Moses. Thus he was under the yoke of the law. Christ removed this yoke. Now circumcision and the eating of only kosher food could no longer be demanded. If a Jewish Christian wished to refrain from eating certain foods and preferred to undergo circumcision, it was his own choice and privilege. In no way could it be made obligatory for salvation. There is but one way of salvation for all, through grace and faith in Christ Jesus. Everything

else is an adiaphoron, a matter of Christian liberty. Any attempt to insist on certain rites and laws must be resisted. Why burden the Gentile Christians with the yoke of the Pharisees?

#### A Fine Declaration

Thus Peter spoke to the Judaizers. They had to remain silent, when he reminded them of his wonderful experience at Joppa and Caesarea in connection with Cornelius and his household. When he reported this experience to the church of Jerusalem at the time, Luke tells us "they held their peace and glorified God saying, then hath God also granted to the Gentiles repentance unto life" (Acts 11:18). Paul did not write to the Galatians in any stronger terms, when he warned them to be on their guard against the evil influence of the Judaizers, who were trying to bewitch them (Gal. 5:1): "Stand fast therefore in the liberty, where miracles and wonders of God to whom alone be all thanks and glory!



with Christ hath made us free and be not entangled again with the yoke of bondage."

Peter had arisen to the situation and had given an answer, which must be considered masterful and to the point. He had justified the missionary methods of Paul and Barnabas and had also given the legalistic Judaizers the answer they had deserved. No better answer can ever be given to any Judaistic legalistic demand. Unfortunately Peter did not live up to this scriptural stand taken by him, when he later on came to Antioch and refused to eat with the Christians of Gentile extraction for fear of the Judaizers, and Paul had to withstand him face to face (Gal. 2:11-14). This later sinful weakness does not weaken his fine declaration at Jerusalem. His address did not decide the matter even though it greatly influenced the multitude in its decision. The evangelical suggestion of James was finally followed. The words of Peter did have the effect that the assembly quieted down and was ready to listen to Barnabas and Paul, the deputies from Antioch, without interruption.

#### The Progress of the Gospel Among the Gentiles

Barnabas was the first speaker. To hear him speak at first also served to pacify the Judaizers, who saw in Paul the main instigator of a new and strange way of salvation through faith in Christ alone. Then Paul spoke. Both speakers "declared what miracles and wonders God had wrought among the Gentiles by them." With what rapt attention must they not have followed Paul, when he related the wonderful conversion of the Roman proconsul Sergius Paulus on the Isle of Cyprus, the forming of Christian congregations in Antioch, in Pisidia and Iconium in spite of the opposition of the fanatical Jews, and finally the miraculous escape from death by stoning at Lystra. The Lord had "opened the door of faith unto the Gentiles" through the work of the Holy Spirit in the hearts of the Gentiles in exactly the same manner as He had done in the household of Cornelius at Caesarea. As a living witness to the power of the Gospel among the Gentiles Paul could point to Titus, who had accompanied them to Jerusalem. Truly these were all

## Guidance In Godliness

### GREATER THAN THE ATOM

THE mind of man has been permitted to discover a force for destruction that is so stupendous that even a world hardened by ages of warfare trembles in amazement and fear. One editor has asked: "Has science gone too far? Is man worthy of such knowledge? Has he not violated the sanctities of nature's own secret and brought upon himself vast reprisals, perhaps the destruction of civilization and his own annihilation?"

Fortunately, there is a power that is infinitely greater than the atom, and its entire energy is devoted to the saving, uplifting, and blessing of mankind. This power is the Gospel of Jesus Christ, declared to be "the power of God unto salvation."

In producing the atomic bomb, man has learned to harness only a fraction of the created energy in nature; but God is greater than all nature. Think of the power of His spoken Word when the worlds were formed by the utterance of His command. "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth. For He spake, and it was done; He commanded, and it stood fast" (Psalm 33, 6, 9). When He said: "Let there be light," inky darkness was dispelled, "and there was light."

Think of the power that not only created myriads of worlds, but also upholds them, keeping them in their appointed course with never one failing. Yes, the heavens declare not only the glory of God but also the wisdom and power of God.

God is the Author of all life. Every living thing draws being and strength from Him, for He is the Source of energy. "Power belongeth unto God" (Psalm 62, 11). Think of the power of every living thing in the vegetable kingdom. A grave in Hanover, Germany, is mute but eloquent evidence of the energy in one tiny seed. "This grave, purchased for eternity, must never be opened," was inscribed upon this tomb. But a birch seed was buried with the corpse. Soon the seed began to sprout, and its tiny shoot found

its way up through the ponderous stones of the massive masonry. Slowly and imperceptibly, but with irresistible power, it grew, until at last it burst the iron bands, leaving not a single stone in its original position. If a single seed could do this, what must be the combined growing energy of a forest?

Think of the power of gravitation, and of the wind. Who can measure the energy in the flowing rivers and the ebb and flow of the mighty tides of the oceans? All these are but tokens of the power of God. The living God is mightier than His creation.

However, the greatest manifestation of God's power is seen in the Gospel. Here is power indeed, power intended, not for man's destruction, but for his salvation. Here is provision for every physical, moral, and spiritual need of man: healing for every heartache, comfort for every sorrow, victory over every temptation, freedom from every enslavement, forgiveness for every sin, and salvation for every sinner.

God is love, and the Gospel reveals the height, the depth, and the breadth of His love. There is no greater power than the love of God; "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."

We are in Lent, when we again contemplate in a special measure the power of the love of God. Calvary reveals that love, when it shows us the cost price of our redemption. For "ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ" (I Peter 1, 18-19).

The atomic bomb may be able to destroy men, but the Gospel of Christ — the power of God's love — is the only means to save them. In this we find consolation, confidence, and courage for whatever the future may bring.

\* \* \* \*

### "THE CHURCH MUST LEAD!"

How often one hears such an expression! The implication is that the Church must exercise leadership in



this world. It means that the Church must march in the van of human progress, must in fact be several lengths ahead of that march. Is there a world revolution in politics, economics, science, religious upheaval — the Church must not only be mixed up with it, play its important part in it, but must be in the lead.

That is why so much of the modern Church is constantly on the lookout for men capable of leading it into new and untried fields. Such men are not to concern themselves primarily with the truths of salvation as revealed by the Word of God in the Bible, so that they have a deep perception of the Gospel of salvation, a strong grasp of these vital truths, and a powerful way to present them in utterance of the word, but rather they are to have a keen perception of the worldly needs of men, to foresee the direction which the thoughts of men take to obtain social justice, economic liberty, freedom from wars, social vices, inequalities, so that they can immediately jump ahead of the column and proclaim: Follow us, we saw your objective first, and we shall lead you to your haven of prosperity in earthly things by the shortest and surest route!

The fear, of course, is that if the Church does not develop such leadership it will not only be left far behind, but it will be entirely forgotten and eliminated in the rush of the world's progress. Hence the jumpy nerves of many modern preachers. They are afraid that they will be forgotten if they do not lead in the evolutionary process. Hence it is that they are so eager to adopt the modern ideas of the newer theology and beliefs, are pitifully keen to incorporate into their beliefs all the results of modern scientific investigation. Not to do this would spell more than disaster, it would mean oblivion.

How thankful should a true preacher of reconciliation be. His job is not to lead the world, but to save it by the preaching of the cross of Christ, of the salvation won by that cross, of the forgiveness of sins already given and guaranteed without any man's help to a sinful world. A big enough job, we assure you! For by that preaching he shall save himself and those who hear him. I Tim. 4, 16. By such preaching he

shall also lead the flock committed to his care into all progress of righteousness in family, home, factory, office, school, and state. "Not by might, nor by power, but by My Spirit, saith the Lord 'of hosts'" (Zech. 4, 6).

K. F. K.

#### † REV. A. JUL. DYSTERHEFT †

February 2 it pleased God to take into heaven His faithful servant, Pastor Emeritus A. Jul. Dysterheft at the age of 82 years, 7 months, and 29 days. He was born in Lodz, Poland, June 3, 1868. His parents were Julius Dysterheft and Elizabeth Agather. At the age of twenty he came to New Ulm, Minnesota, to prepare himself for the holy ministry at our Dr. Martin Luther College. In 1891 he was ordained and installed in the Lutheran Church of St. Clair, Minnesota, where he served until 1905. During his ministry there he organized Trinity Lutheran Congregation at Smith's Mills, Minnesota, and served this congregation also until 1905. From then until 1917 he was pastor of Zion Lutheran Church at Sanborn, Minnesota. From 1917 until he retired in 1942 he served St. John's Lutheran Church in Town Helen, Minnesota.

After his retirement he moved to Minneapolis and immediately joined St. John's Church where he diligently attended until New Year's day. From then on he began to ail and although an operation proved successful, a blood clot settled on his lungs and ended his earthly career. Pastor Dysterheft loved the habitation of God's house and the place where God's honor dwelleth. He rarely missed a service and communed at the Lord's Table every month. He was healthy and active until a month before his death. The Lord permitted him to exceed the three score year and ten mark by twelve years and granted him many pleasant hours during his eight years of retirement in Minneapolis. His wife Minnie, nee Ulrich, to whom he was married in 1892, preceded him in death in 1944. Since then he lived with his daughter Minnie, a school teacher.

Surviving are the following children: Mrs. A. Von Rohr of Hartford, Wisconsin, Mrs. Lyman Thompson of

Owatona, Julius of Shakopee, George of St. Paul, Dr. Adolph of Gaylord, Dr. Arnold of McNary, Arizona, Minnie, his daughter who shared the home with him, and one grandchild. His earthly remains were laid to rest in the Sunset Memorial Cemetery, Minneapolis, February 5, 1951, his pastor officiated at the burial service.

PAUL C. DOWDAT.

#### † REV. RUDOLPH POLZIN †

Pastor emeritus Rudolph Polzin was born at Starkow, Pommern, Germany, on June 5, 1862, the son of Carl Polzin and his wife Emelie, nee Lawrenz. After spending the first fourteen years of his life in the place of his birth, where he was baptized and confirmed, he entered a college at Rummelsburg. In 1883 he came to America and entered the Theological Seminary at Milwaukee, Wisconsin, graduating three years later as a candidate of the holy ministry.

His first charge as pastor in the German Ev. Lutheran Church was at Ward, Moody County, South Dakota, where he served four and one-half years. In 1890 he became pastor of the church at White, South Dakota, and at that time had charge of nine congregations in South Dakota and Minnesota. In 1898 he accepted a call to Watertown, South Dakota, serving at the same time the congregations at Rauville, German-town, and Mazeppa. From 1917 to 1925 he was stationed as pastor at Fort Ridgely, Minnesota, and from 1925 to 1936 at Alma City. In 1936 Pastor Polzin retired from active service, having labored in the Lord's Vineyard for 50 years and endured the hardships of pioneer life on the Western prairies and spent his strength in serving many congregations before the days of modern roads and automobile transportation.

On August 18, 1887, our departed brother was united in holy wedlock with Margaret Stieffen of Red Wing, Minnesota. This union was blessed with five children.

Soon after his retirement from active service Pastor Polzin, who had already lost his hearing, was afflicted further with the weaknesses of advanced age. Yet by God's grace he continued not only to believe in His Savior but also to speak of Him and of the redemption which He has



wrought. When visited by his pastor he ever showed himself a humble, penitent and faithful Christian, who sought comfort and strength in Word and Sacrament. In His mercy the Chief Shepherd of our souls called His aged servant out of this vale of tears into the Church Triumphant on January 22, at the age of 88 years, 7 months, and 17 days. Mourning his departure are his widow; one son Carl, of Milbank, South Dakota; four daughters, Mrs. Gertrude Claydon of Red Wing, Mrs. Renata Dittes of Napa, California, Adelheid and Laurina of St. Paul; eight grandchildren and eight great-grandchildren. Funeral services were conducted on January 25 by the undersigned, who based his sermon on Philippians 1, 21. Pastors of the St. Croix Conference served as pall bearers. Burial took place in Elmhurst Cemetery in St. Paul, Minnesota.

"Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

OSCAR J. NAUMANN.

**A WORD OF THANKS FROM OBERURSEL**

In the October meeting of the Synodical Committee a communication from the Thiensville students requesting \$1,500.00 for the students at Oberursel for relief was presented. At that time the Relief Committee after careful consideration of this request signified its willingness to meet this request. The Joint Committee concurred.



We are happy to report to you that this resolution has been carried out. Under the date line of January 16, 1951, the following communication was received by the Executive Secretary for Refugee Mission: "With binding thanks we certify the receipt of payment of \$1,500.00. — It is our sincere wish that the Lord God may be a rich recompenser to all kind donors.

With sincere regards and kindest wishes,

Board of Control, Luth. Theol. High School, Oberursel, Pastor J. Fritze, Chairman."

We join in this sincere thanks to all who helped make this gift possible. In the latest meeting of the Relief Committee, January 24, 1951, \$1,000.00 were voted for the school at Grosz-Oessingen for relief. May we never grow weary in well doing.

ALFRED F. MAAS.

**HOME MISSION WORK FOR OUR LUTHERAN CHURCH**

It is just about a year ago (December 14, 1949) when this paper displayed a picture of an adult confirmation class of 34 members from the Hatchville-Cady parish, of which fifteen adults and eleven children were also baptized.



The Hatchville-Cady Parish, Wis.

December 15, 1950, was a similar day of joy for St. John's Lutheran Church, Hatchville., Wisconsin, when another class of twelve adults was confirmed. Nine of these were received into communicant membership by St. John's Lutheran Church, Hatchville, and three by St. Matthew's Lutheran Church, Cady, Wisconsin. Six of these adults and two children were also baptized.

What one and a half years of intensive mission work will do in a rural district, within an area of six miles, the following results will show: 46 adults were confirmed between the ages of 15 and 75 years. Of these 21 were baptized and of these families were also 13 children baptized. 19 children were confirmed during this period.

Forty-one confirmed Lutherans, who lived in this area without church connection, were also received into communicant membership. This makes a total of 106 members who were in the course of one and a half

years through mission work received into membership by the little Hatchville-Cady parish.

Indeed, the Lord has proven again the power of the saving Gospel and has fulfilled His glorious promise of Isaiah 55, 11, namely: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplished that which I please, and it shall prosper in the thing whereto I sent it."

We thank the gracious God for this abundant harvest and pray that He might keep them all in true living faith.

KARL A. NOLTING.

**DEDICATION AND CENTENNIAL**

**St. Paul's Lutheran Church Ixonia, Wisconsin**

On Sunday, November 26, 1950, the Lord granted St. Paul's Lutheran Congregation, Ixonia, Wisconsin, the rare privilege to celebrate the centennial jubilee and also the dedication of its new school building.



Al Rippe, Photographer

The dedication service was held in the morning. Professor E. E. Kowalke, President of Northwestern College, delivered the sermon. The anniversary service was held in the afternoon. Pastor H. C. Nitz, President of the Western Wisconsin District of Synod, was the speaker.

The founders of St. Paul's Congregation realized the true value of a Christian education. They knew that such an education could be received only in a Christian day school. Therefore, almost immediately upon organizing the congregation, they decided to establish their own Christian day school. This school was then established in 1850 and was conducted for a time in the church.

In 1880 a plot of land was donated by one of the members with the understanding that a new school building be erected on it. The congregation accepted the gift and resolved to begin at once with the



building of a new school house. The building was completed before the beginning of the new school term.

This building served the congregation until 1946. It was then remodeled and modernized. The basement was dug out, toilet facilities and an automatic oil furnace were installed.

Only two years later it became apparent that the remodeled building would be too small to accommodate the future enrollments. This fact was brought to the attention of the congregation in September of 1949. It was then that the congregation resolved to remodel the school building again. Of the three plans submitted to the congregation the one incorporating the old into the new was accepted.

Work on this project was begun in spring of 1950. The work and time given by the members helped greatly to complete the work and kept the cost of the building near the estimated price of \$21,000.00.

Throughout the history of the school the enrollment has always been above 30 children. This year 54 children, a 100% enrollment, are attending our school. The present infant membership will bring the enrollment up to over 60 children for the next year.

The increased enrollment also necessitated the calling of a second teacher. Mr. H. O. Fehlauer is the principal and Miss Marie Kappelman is in charge of the lower grades.

Other teachers who have served the congregation were: D. Vogel, H. Gruel, A. W. Vogt, A. Roeck, Ed. Dobbratz, J. Harmening, Ben Kalb, and V. Lehmann.

Looking back upon the 100 years of the history of the school, we find that the congregation has been richly rewarded for establishing and maintaining its Christian day school. The school has supplied the congregation with well indoctrinated members, Lutherans in faith and practice, to whom the school and church means so much. It has also furnished sister congregations with pastors and teachers who received their first training in our school.

It is our sincere prayer that the Lord of the Church may always bless our school, so that it may continue to be an endless service of blessing for

our congregation and the Church at large.

OTTO PAGELS.

#### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Herman Eichsteadt  
Wautoma, Wisconsin

Mr. and Mrs. Herman Eichsteadt of Peace Church, Wautoma, Wisconsin, were privileged to observe their fiftieth wedding anniversary on January 14. Their pastor preached on Prov. 3, 6. May the God of all grace continue to be with them and finally grant them the eternal joys of heaven.

T. W. REDLIN.

#### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Frank Strehlow  
St. Paul, Minnesota

Mr. and Mrs. Frank Strehlow, members of St. John's Ev. Lutheran Church, St. Paul, Minnesota, celebrated their golden wedding November 19, 1950, with a reception at the home of their son and daughter-in-law. The undersigned, their pastor, conducted a brief service in the home, basing his remarks on Psalm 119, 105. May the Lord continue to lead them safely and gently through the evening of their life by the Light of His Holy Word.

OSCAR J. NAUMANN.

#### TWENTY-FIFTH ANNIVERSARY Pastor Arthur F. Halboth Milwaukee, Wisconsin

On the evening of January 10, 1951, the members of St. Matthew's Ev. Lutheran Church, Milwaukee, gathered in their beautiful house of worship for a special festive service in which they offered up hymns of praise and prayers of thanksgiving to the Lord of the Church for their pastor who had completed twenty-five years of faithful service in their midst. Assembled also for the joyous occasion were many fellow pastors and friends of Pastor Halboth.

The anniversary sermon was delivered by Pastor Arthur B. Tacke, who had chosen as his text Psalm 43:4. He pointed out to his hearers in what manner the Lord had given both the congregation and its pastor ample reason for this service of praise and thanksgiving. The undersigned served as liturgist. The mixed

## The Northwestern Lutheran

choir rendered several very appropriate selections under the direction of Mr. M. H. Timmermann.

At the close of the service, the president of the congregation addressed Pastor Halboth, assuring him of the warm and sincere appreciation felt by all members for his devoted and unselfish services, and tendered him a purse in token of their esteem.

Pastor Halboth arose and responded, dwelling upon the manifestations of God's favor which he had been permitted to experience during the past twenty-five years as the shepherd of St. Matthew's, and stated that in all these varied experiences he was moved to say with the holy apostle: "By the grace of God I am what I am."

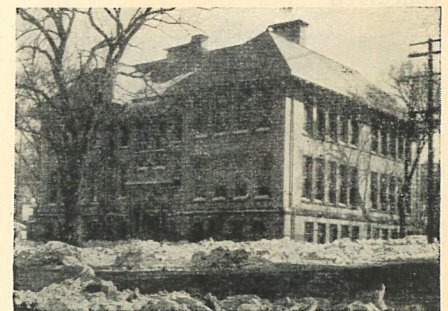
After the services the members and guests were given opportunity to extend personal congratulations to Pastor Halboth and his family in the school auditorium. Thereupon everybody gathered in the basement of the school to partake of the refreshments prepared by the ladies of the congregation.

May the Lord our God further grant the jubilant many years of fruitful and joyful service in the midst of his beloved flock and strengthen him in the strenuous tasks awaiting him by continued manifestations of His divine grace.

ADALBERT SCHALLER.

#### TWENTY-FIFTH ANNIVERSARY Eastside English Ev. Luth. Church Madison, Wisconsin

It was during the depths of the depression. The Synod's funds were exhausted, and it seemed necessary



The Modern Consolidated  
Christian Day School

that the mission on Madison's east side discontinue its school. The prayers of the congregation seemed to be answered when a graduate of



New Ulm agreed to teach at the school for \$25.00 per month. But even that small sum turned out to be beyond the reach of the struggling congregation. On the day when it seemed inevitable that the school close, someone, not a member of our churches, came with his son to enroll the boy in a Christian school. That father offered to pay a tuition of \$25.00 per month if his son would be accepted.

With such illustrations out of his experience as the first pastor of the congregation Pastor G. W. Fischer of Mankato, Minnesota, showed that the first quarter century of the existence of Eastside English Ev. Lutheran Congregation at Madison, Wisconsin, had indeed been "Twenty-five Years of Grace." Pastor Fischer based his sermon for the two morning services on the words of Isaiah 45, 18.



Eastside English Lutheran Church  
Madison, Wisconsin

The afternoon service took on somewhat the appearance of a Christmas Eve service as the children of the congregation provided the special songs and joined in responsive recitations based on the anniversary motto of the congregation, Is. 49, 16. Pastor Th. Mahnke of Bloomer, Wisconsin, who had served as the second pastor of the congregation, stressed "The Importance and Blessing of a Christian Day School" on the basis of 1 Cor. 15, 58. The afternoon service was followed by a reception and luncheon at which the ladies of the congregation served approximately 350 guests.

This day of celebration, February 4, 1951, was the culmination of an anniversary year which has been in effect since June, 1950, when the recommendations of an Anniversary Program Committee were made effective. Foremost among the recommendations was the intensive study of stewardship in special sermons, discussions in the societies, articles in the weekly bulletin and special pamphlets mailed out to the members. Other recommendations included the introduction of "sealed pledges," completion of our Synod's Building Fund Collection (92% complete at present), redecoration of the church, conversion of the heating plant from coal to oil, and the purchase of a parsonage. The new parsonage will be occupied in April.

Eastside at present numbers 474 communicants. It rejoices especially in its contribution to Christian Education in Madison, for its Christian Day School, the first in Madison, has developed into the present consolidated school conducted by seven Synodical Conference churches of Madison, beautifully and completely equipped, and at present staffed with five teachers.

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Ps. 49, 16).

R. A. SIEGLER.

#### FORTIETH WEDDING ANNIVERSARY

Mr. and Mrs. W. C. Vierhuf  
Hendricks, Minnesota

On January 25, by the grace of God, Mr. and Mrs. W. C. Vierhuf were permitted to observe their fortieth wedding anniversary. That evening a service of praise and thanks to God was held, followed by a social hour with the serving of refreshments. In the service, enhanced by the singing of "Jesus, Lead Thou On" by the choir, the pastor spoke on Psalm 40, 5. The organist, Mrs. Albert Dorn, also played the wedding music when the jubilarians were married by the Rev. W. Albrecht in our church at Argo Twp., South Dakota. Here also, in 1900, they were instructed and confirmed together, last year marking the fiftieth anniversary of that occasion.

May the Lord continue to preserve them as He has so graciously done in the past. R. E. BREZTMANN.

#### FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Wm. Bartelt  
Cambria, Wisconsin

Out of thankfulness unto the Lord for all the love and kindness, the mercy and grace, wherewith He blessed them the past fifty years, Mr. and Mrs. Bartelt, Cambria, Wisconsin, celebrated their Golden Wedding in a church service at Friesland, Wisconsin, on December 3, 1950. Their pastor addressed them on the words of the Aaronic Blessing wherewith they were blessed on their wedding day. The service was beautified by their two sons singing the German hymn: "Jesu Geh Voran." Relatives, neighbors, and many friends filled the house of the Lord to thank the Lord with them for all His kindness and love shown unto them. May our heavenly Father bless them in the future as He did in the past and finally with eternal life.

W. R. KRUEGER.

#### ANNOUNCEMENT

The General Synodical Committee will meet in the week of May 20.  
JOHN BRENNER.

#### CALENDAR OF CONFERENCES

##### DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at Northwestern Lutheran Academy, Mobridge, South Dakota, from March 27 (10 A. M.) to March 29 (noon). Please bring your own bedding. The following essays have been assigned: The Anointed, a study of the term, W. Lindloff; Habakkuk, an Isagogical Study, Bretzmann; A Homiletical Study of the Old Testament text for Trinity Sunday, Rutz.

The communion services will be held on the evening of March 27. Preacher: Wiedmann, Wurster.

K. G. SIEVERT, Secretary.

#### ACKNOWLEDGMENT AND THANKS

The following donations have been received by Northwestern Lutheran Academy for the boy's dormitory: Lutheran Ladies' Aid, La Crosse, Wisconsin, \$47.00; Allen and Loraine Treichel, Dr. Martin Luther College, a memorial wreath (\$5.00) in memory of Pvt. Dale Crown, Ellwein, South Dakota; Rev. H. Ellwein, Elgin, North Dakota, a memorial wreath (\$5.00) in memory of Rose A. Brinkman, Elgin, North Dakota.

Our heartiest thanks to the donors.  
R. A. FENSKE.

#### NOTICE

To avoid further confusion, pastors please note. The Wisconsin Synod now has a new mission congregation in Oconto Falls, Wisconsin. This mission, named St. Paul's, has been in operation since October 1, 1950. It is being served by Pastor Herbert Walther of Lena, Wisconsin. All correspondence regarding this mission should be sent to him.

HERBERT G. WALTHER, Pastor.



**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

December, 1950

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
D. E. Miller—A. A. Guenther...\$	5.00	\$ 7.00	
Wm. Krueger—F. Zarling.....		2.00	
Allen Strassmann—H. J. Lemke			1.00
Mrs. John Krueger and Marilyn		3.00	
—H. J. Lemke .....	2.00	2.00	
Miss C. Tischer—P. J. Gieschen			2.00
Mrs. C. Hahlbeck—P. J. Gieschen			2.00
Rev. R. Buerger—P. J. Gieschen			15.00
Mrs. M. Bartelt—P. J. Gieschen..			37.00
Henry Wehrle and Gust. Jahn			
—S. Hillmer .....			5.00
Rev. R. Buerger—Arnold Schultz			5.00
Mrs. E. Duwe—Arnold Schultz..			2.50
Raymond Gehrt—Roland Ehlke			7.00
H. W. Stuhr—Wm. C. Mahnke		5.00	
Miss C. Tischer—Walther Keibel			24.00
C. Ehlert—W. and J. Schaefer			1.00
Mrs. N. Timm—W. J. Schaefer			1.00
Mrs. B. Nuerenberg—Schaefer.		6.00	
Mrs. L. Dettman—W. J. Schaefer		15.00	
Rev. H. Kuckhahn—G. Schmeling			25.00
Mrs. U. Lindner—G. Schmeling...			5.00
Robert Hoppe—G. Schmeling....			5.00
H. W. Stuhr—E. C. Pankow....			
Rev. H. Kuckhahn—W. F. Sauer		3.00	
Rev. W. Fischer—W. F. Sauer..		12.00	
Miss M. Bading—J. Brenner...		8.00	
Harry Borgwardt—Paul Pieper..			7.00
Richard Joers—Paul Pieper....			5.00
Rev. R. Buerger—Paul Pieper..			10.00
	\$ 7.00	\$ 75.50	\$ 157.00

G. W. SAMPE, District Cashier.

**PACIFIC NORTHWEST DISTRICT**

July, August, September, 1950

Congregation	Budgetary	Special
St. John, Clarkston, L. G. Bernthal.....\$	49.35	\$ 20.00
Good Hope, Ellensburg, G. Sydow.....	43.75	15.00
Grace, Portland, L. Sabrowsky.....	255.79	*43.50
Zion, Rainier, E. Kirst (supply).....	176.85	
Grace, Seattle, F. E. Stern.....	36.15	
Salem, Seattle, E. Schulz.....	20.00	3.23
Snoqualmie Valley, Snoqualmie, Wm. Lueckel	50.00	
Shadle Park, Spokane, F. Tiefel.....	26.05	
Trinity, Spokane, M. J. Witt.....		72.70
St. Paul, Tacoma, W. Amacher.....	78.90	
Grace, Yakima, T. R. Adascheck.....	632.60	11.50
Redeemer, Yakima, G. W. Frey.....	37.65	
Grace, Zillah, A. Sydow.....	117.75	
District Convention, June, 1950.....		62.53
	\$ 1,524.84	\$ 228.46

\* \$16.50 direct to WSR.

**Memorial Wreaths**

In Memory of — Pastor	Amount
Theresia Brockel—T. R. Adascheck, Grace, Yakima.....\$	1.00
J. B. Freet—L. Sabrowsky, Portland.....	19.00
Mrs. Caroline Garbe—L. Sabrowsky, Portland.....	3.00
Oscar Kerth—T. R. Adascheck, Grace, Yakima.....	5.50
Mrs] Harg. Siebert—T. R. Adascheck, Grace, Yakima.....	5.00
Rev. Gust Waack—L. Sabrowsky, Portland.....	3.00
	\$ 36.50

F. E. PETERSON, Treasurer.

**MICHIGAN DISTRICT**

July 1, 1950 to September 30, 1950

**Southwestern Conference**

Reverend	Budgetary	Building Fund	Non-Budgetary
J. Brenner, Battle Creek.....\$	31.55	\$	\$
E. Wendland, Benton Harbor, St. Matthew .....	206.50	210.00	
R. Gensmer, Coloma.....	516.29		
Dowagiac .....		132.50	
C. Kipfmiller, Hopkins.....	236.50		
A. Hoenecke, Muskegon Heights	89.15	5.00	
H. Zink, Stevensville.....	181.76	30.29	
H. Hoenecke, Sturgis .....	127.90		

**Southeastern Conference**

A. Baer, Adrian .....	11.00	118.20
H. Buch, East Ann Arbor .....	54.87	
Belleville .....	110.10	
E. Frey, Detroit, Ascension .....	114.28	
W. Valleskey, Detroit, Hope.....	207.79	
E. Zell, Detroit, Lola Park.....	85.78	
N. Engel, Detroit, Mt. Olive....	78.46	
J. DeRuiter, Detroit, Our Savior	164.36	
H. Hackbarth, Dexter .....		12.00
A. Gallert, Findlay .....	129.68	117.46
A. Tiefel, Greenwood .....	55.00	
W. Voss, Jenera, including \$50.00 from Sunday School and \$50.00 from Lutheran Society .....	1,500.00	
Lansing, W. Krause, Emanuel ..	707.95	200.00
F. Zimmerman, Lansing, Zion..	118.75	46.00
T. Sauer, Livonia .....	498.92	1.00
S. Westendorf, Monroe .....	472.75	20.00
A. Schultz, Monroetown .....	207.60	
A. Maas, Northfield .....	65.89	34.00
E. Hoenecke, Plymouth .....		390.25
H. Engel, Saline .....	2,572.20	
A. Wacker, Scio .....	1,471.66	10.00
A. Jeschke, Tecumseh .....	359.31	650.00
W. Koelpin, Toledo, Arlington..	228.00	
R. Scheele, Toledo, Zion.....	83.28	789.65
P. Heyn, Van Dyke.....	78.78	88.80
A. Bloom, Waterloo .....	281.75	
G. Press, Wayne .....	448.99	
Washtenaw County Centennial Services .....		158.82
Southeastern Pastors and Teachers Conference .....		17.00

**Northern Conference**

M. Schroeder, Bay City, Bethel..	478.79		5.00
J. Vogt, Bay City, Mt. Olive..	137.87	56.35	
A. Westendorf, Bay City, St. John		5.00	
E. Kasischke, Bay City, Trinity	90.50		
H. Schultz, Chesaning .....	879.66	13.00	
N. Maas, Durand .....		30.00	
E. Rupp, Elkton .....	164.40		
B. Westendorf, Flint, Emanuel	619.73		
R. Holtz, Flint, Grace.....	394.58		
A. Kehrborg, Frankenmuth....	468.91	10.00	* 14.00
A. Schwerin, Freeland .....	87.25		
G. Schmelzer, Hale .....	89.61	29.00	
R. Frey, Hemlock .....	38.35	380.00	
W. Steih, Kawkawlin .....	102.55	83.50	
G. Schmelzer, Lincoln .....	15.00		
A. Maaske, Manistee .....	107.05	25.41	
R. Schaller, North Branch .....		4.70	
D. Metzger, Remus .....	274.70		
O. Frey, Saginaw, St. John....	194.75	21.25	
H. Eckert, Saginaw, St. Luke..	215.03	315.55	
O. and O. J. Eckert, Saginaw, St. Paul .....	1,116.85		* 6.00
E. Renz, Sheridan .....	135.54		
C. Miller, Sebewaing .....	450.00		
T. Frey, Sterling .....		113.05	
G. Leyrer, St. Louis .....	72.95	47.55	
C. Cares, Swan Creek .....	100.00	50.00	
N. Maas, Swartz Creek .....	19.45		
J. Roekle, Tawas .....	172.06	94.38	
W. Kehrberg, Vassar .....	18.81	8.00	100.00
R. Koch, Zilwaukee .....	282.75	27.00	
Totals .....	\$ 18,219.90	\$ 4,544.71	\$ 188.50

NOTE. Of the Non-Budgetary money there was \$168.50 for Church Extension Fund and the money sent direct amounting to \$20.00 was for non-synodical activities.

**Memorial Wreaths**

(Included in above monies)

In Memory of — Sent In By	Amount
Mrs. A. H. Baer, Adrian .....	\$ 11.00
Christian Wegener, Bay City, Bethel .....	5.00
Wm. Briggeman, Bay City, St. John.....	5.00
Harold Brassow, Dexter .....	12.00
Mrs. T. H. Trinklein, Frankenmuth .....	* 5.00
Mrs. Barbara Matzke, Frankenmuth.....	* 7.00
Robert Guettler, Frankenmuth .....	* 2.00
Mrs. Mary Peglow, Frankenmuth .....	10.00
Mrs. A. H. Baer, Hastings, Minn., St. John.....	10.00
Em. Rapp, Northfield .....	5.00
Fred Hannewald, Northfield .....	29.00
Hugo K. List, Saginaw, St. Paul .....	* 6.00
Mrs. Marie Kuehl, Toledo, Zion .....	20.00
Mrs. A. H. Baer, Toledo, Zion .....	3.00
Frank Korthale, Vassar .....	8.00
Leonard Doenzer, Vassar .....	3.00
Mrs. A. H. Baer, S. E. Pastors and Teachers .....	17.00
Harold Brassow, Washtenaw County Centennial Choir .....	19.00

\* Direct.

ALWIN R. BURKHARDT, Treasurer.



**NEBRASKA DISTRICT**

July, August, September, 1950

Church — Address — Pastor	Budget	Building Fund
Nebraska District Convention .....	\$	\$ 240.12
<b>Central Conference</b>		
Immanuel, Broken Bow, Nebr., R. N. Baur..	\$ 107.05	
St. Paul, Broken Bow, Nebr., R. N. Baur..	48.61	
St. John, Brewster, Nebr., G. A. Fuerstenau	204.34	81.01
Lincoln Heights, Des Moines, Ia., Hugo Fritze	53.45	
Westside, Co. Bluffs, Ia., John Martin.....	10.00	
Immanuel, Hadar, Neb., H. W. Spaude.....	607.78	
Trinity, Hoskins, Nebr., W. F. Sprengeler..	493.40	
Grace, Newton, Ia., Leonard Schmidt.....	109.52	
St. Paul, Norfolk, Nebr., E. J. Dreyer .....		967.50
Grace, Sioux City, Ia., Rev. Sprengeler.....	58.92	7.00
St. John, Stanton, L. F. Groth.....	533.70	5.00

**Colorado Conference**

Redeemer, Cheyenne, Wyo., W. Schaller.....	64.10	
Mt. Olive, Denver, Colo., Im. P. Frey.....	12.18	
Pilgrim, Denver, Colo., Nathanael Luetke..		19.36
St. Paul, Denver, Colo., Victor Tiefel.....	268.13	
St. James, Golden, Colo., Orval Kreiel.....	17.77	
Mt. Olive, Lamar, Colo., Herbert Witt .....	63.99	350.00
St. John, Platteville, Colo., Milton W. Burk	120.26	
Grace, Pueblo, E. C. Kuehl .....	125.87	

**Rosebud Conference**

Faith, Bonesteel, S. D., H. E. Lietzau.....	538.89	262.50
Grace, Burke, S. D., O. P. Kuehl.....	182.91	64.00
Peace, Carlock, S. D., O. P. Kuehl.....	200.00	
St. Paul, Colome, S. D., Marvin Volkmann..		27.25
St. Paul, Naper, Nebr., O. K. Hertler.....	539.55	
Faith, Platte, S. D., H. E. Lietzau.....		46.00
Zion, Valentine, Nebr., Karl Molkentin....	58.17	6.50
St. John, Witten, S. D., L. Wenzel.....	88.23	6.00
Trinity, Winner, S. D., L. Wenzel.....	261.45	

**Southern Conference**

Christ, Beatrice, Nebr., L. D. Hahnke.....	65.87	
Emmaus, Beatrice, Nebr., L. D. Hahnke....	143.30	
Zion, Clatonia, Nebr., S. Kugler.....	895.45	
Zion, David City, Nebr., J. G. Ruege.....	475.00	20.00
Grace, Geneva, Nebr., D. Grummert.....	52.45	46.41
Trinity, Grafton, Nebr., M. Koepsell.....	550.50	
St. Paul, Gresham, Nebr., H. C. Gieschen...	554.97	
Redeemer, Hastings, Nebr., A. B. Habben...	85.90	
Mt. Olive, Lincoln, Nebr., L. Gruendemann		100.55
St. John, Rising City, Nebr., N. Mielke....	359.09	
St. Mark, Sutton, Nebr., Milton F. Weishan	17.63	16.80

**Memorial Wreaths**

In memory of Mrs. Henry Luetkemeyer, S. Kugler, pastor, Clatonia, Nebr. ....	159.50	
In memory of Mrs. Henry Hanjurgan, L. D. Hahnke, pastor, Beatrice, Nebr. ....	26.00	
	\$ 7,794.41	\$ 2,425.50

HERBERT J. RIECHERS, District Cashier.

**TREASURER'S STATEMENT**

July 1, 1950 to January 31, 1951

**Receipts**

Cash Balance July 1, 1950.....	\$ 62,205.54
Budgetary Collections .....	\$687,416.80
Revenues .....	109,069.02
<b>Total Collections and Revenues...</b>	<b>\$796,485.82</b>
<b>Non-Budgetary Receipts:</b>	
U. S. Government Bonds Sold....	50,000.00
Payments on Accounts Receivable .....	1,500.00
Reimbursement of Budget from Building Funds .....	24,624.90
Miscellaneous .....	1,489.35
<b>Total Receipts .....</b>	<b>\$874,100.07</b>

**\$936,305.61**

**Disbursements**

**Budgetary Disbursements:**

General Administration .....	\$ 61,743.43
Theological Seminary .....	27,272.87
Northwestern College .....	94,502.93
Dr. Martin Luther College.....	92,767.90
Michigan Lutheran Seminary....	42,503.71
Northwestern Luth. Academy....	20,050.75
Home for the Aged.....	12,153.49
Missions — Gen. Administration .....	168.67
Indian Missions .....	106,308.67
Negro Missions .....	20,690.06
Home Missions .....	231,633.21
Refugee Mission .....	19,788.57
Madison Student Mission .....	2,269.43
Spiritual Welfare Commission..	5,116.91
General Support .....	37,390.75
School Supervision .....	5,040.37

**Total Budgetary Disbursements.... \$779,401.72**

Cash Balance January 31, 1951.... **\$156,903.89**

C. J. NIEDFELDT, Treasurer.

Note: Requisition for January from Michigan Lutheran Seminary was not received in time for this report.  
C. J. N.

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

For January, 1951

For Spiritual Welfare Commission

Ladies' Aid Society of St. John's, Pigeon, Mich....	\$ 25.00
Mrs. H. H. Kirkpatrick, Sioux City, Iowa.....	1.00
Mr. and Mrs. Homer W. Schwappe, Glendale, Cal.	5.00
Young People's Society of St. John's Congregation, Michigan .....	5.00
R. H. Wels, Fargo, North Dakota.....	1.00
Grace Lutheran Church Ladies' Sewing Circle, Oshkosh, Wisconsin .....	25.00
Mrs. Lucile Preston, Mankato, Minnesota.....	1.00
N. N., Detroit, Michigan .....	6.00

**\$ 69.00**

For Home for the Aged

Memorial Wreath in memory of Mrs. E. Bean, given by Mrs. Emil Elftman.....	\$ 3.00
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For Missions

Mr. and Mrs. Homer W. Schwappe, Glendale, California .....	\$ 25.00
N. N., Detroit, Michigan.....	2.00
N. N., Detroit, Michigan.....	5.00
	<b>\$ 32.00</b>

For Church Extension Fund

Memorial Wreath in memory of Henry Rieck, given by Mr. and Mrs. Joseph Kuch.....	\$ 2.00
For Wisconsin Synod Building Fund	
Mr. and Mrs. Homer W. Schwappe, Glendale California .....	5.00
N. N., Detroit, Michigan.....	7.00

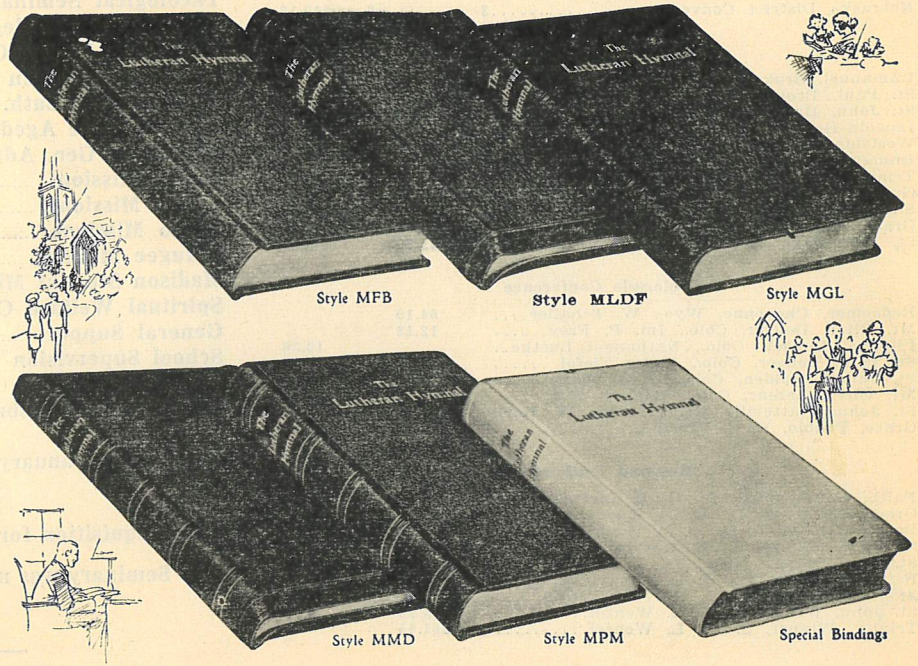
**\$ 12.00**

C. J. NIEDFELDT, Treasurer.



292-N  
 Mrs. H. C. Berndt  
 229 South Main  
 40 Hartford, Wisconsin

# The Lutheran Hymnal



**GOLD IMPRINTS**

When ordering gold imprints be sure to print names clearly and correctly, and indicate whether imprint should appear on front or back cover, and position on cover.

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 Black fabrikoid covers, divinity circuit (overlapping), round corners, gold title, red edges; boxed. **\$6.00**

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