

# *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

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# The Northwestern Lutheran

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# Siftings

BY THE EDITOR

Communist Dictator Marshal Tito of Yugoslavia has shown his hand in regard to religion. Recently he is to have said: "I know that abroad they are throwing stones at us because we are strangling children from God and the church. But we cannot agree that people should give themselves up to superstition because for us all this is superstition." The Yugoslavs should make every effort, said Tito, "to prevent young people from being poisoned by religion." So now we know where Tito stands on religion. For some time there has been much speculation in regard to Tito's conviction in this matter. Up to this time Tito has interfered very little with church affairs. Let us hope that he pursues a hands-off-policy.

\* \* \* \*

A cry for a Roman Catholic hymnal has gone up in that church body. The *Lutheran* has this to say about it: "Some favorite Roman Catholic hymns are 'cheap' and some others are so overplayed they should be 'locked up for 30 years,' the Louisville Circle of the International Federation of Catholic Alumnae was told by priest-composer Rey Richard Ginder. Among 'cheap' hymns are 'O Lord, I am not Worthy' and 'Good Night Sweet Jesus.' Father Ginder suggested that a competent board should compile a standard hymnal for Roman Catholic similar to those used in non-Catholic churches." We wonder, however, when the people of the Roman Catholic church will use the hymnal. There is no place for them in the mass, surely. Perhaps they can use them at home?

\* \* \* \*

Liberty reports that "Magistrate Charles Murphy of a Brooklyn, New York, court ruled that a Jew who observes Saturday as his day of rest does not violate the 'Sunday law' by building a Sukkah (a temporary religious tabernacle) on Sunday. The decision was made in the case of Dr. Samuel Slo-Bodkin, an Orthodox Jewish physician who was arrested while building a Sukkaoth on Sunday morning, October 14, the

eve of the nine-day holiday of Sukkoth. The Jewish religion requires its adherents to observe Sukkoth (the Feast of the Tabernacles) by praying and eating in small temporary huts covered with leaves, branches, or straw to commemorate the huts in which the Israelites lived during their desert wanderings after the Exodus from Egypt. The laws of New York prohibit many things on Sunday. A broad section of the law says, 'All labor on Sunday is prohibited, excepting the works of necessity and charity.'

\* \* \* \*

TV programs once more are getting attention from our law-makers in Washington, D. C. Recently Congressman E. C. Gathings of Arkansas introduced a resolution in the lower house proposing an investigation of TV activity. It was passed on May 12 by the House of Representatives. This may be, of course, just another hint to the TV program producers to clean house. We don't expect much more to come of it. Perhaps it will not become necessary since TV is said to be coming back to decency or at least a semblance of decency. It is claimed that the "lure of the sexy and the macabre" is on the way out, because the public is tiring of the "show." May it be so.

\* \* \* \*

By unanimous decision the Michigan supreme court upheld a decision of a lower court denying the First United Presbyterian Church the right to erect a church building on a "community-assigned site" in northwest Detroit. From much of the testimony given before the lower court, and reportedly from the judge's own remarks, the congregation interpreted the earlier decision as classifying the church as a "community nuisance." Here the Detroit Council of Churches entered the picture and appealed to the higher court as a friend of the court. While the higher court did not call a church building a "nuisance," it did say that that the residents in any area did have the right of protection from the "encroachments" of a church.

# The Son Who Left and Returned

Luke 15, 11-24

**G**OD would have all men to be saved and to come unto the knowledge of the truth. Though this is the message of the entire Scriptures it is set forth with special vividness in what is commonly called the parable of the prodigal son. This name has the one disadvantage that it is apt to focus our attention on only one part of the parable so that we easily lose sight of the fact that it is really the story of two lost sons. The father's loving heart longed to regain both of them. Even so our Heavenly Father's heart is intent upon winning both types of sinners portrayed in these sons. For the present we shall consider the younger son who left and returned.

## He Left In Willful Folly

Jesus let us visualize a son who had grown up under the care and guidance of a loving father. Together with his elder brother he had tasted the benefits and comforts of a prosperous home, shared in its wholesome pleasures and activities. Yet he failed to appreciate what he had been enjoying, failed to treasure the love and wisdom behind his father's supervision. Youthful folly led him to believe that he was being unduly restrained. He was enticed by the beckoning glamor of independence. He wanted to be removed from the guiding eye and warning eye of his father and have his fling. Thus he made the request: "Father, give me the portion of goods that falleth to me." Unwilling to hold a son whose filial love and devotion he had lost, the father complied. Not many days after this younger son gathered all together and took his journey into a far country. There he yielded himself fully to the lusts and desires of his heart. He recklessly squandered and dissipated his goods in loose living. As long as new thrills were constantly in sight, as long as indulgence still whetted the appetite, he undoubtedly felt that he had found all that he had longed for. All thoughts of his father and home were temporarily drowned out.

We readily recognize whom the Lord is depicting under this prodigal

son. They are those who openly turn their backs to God and His Word and yield themselves to a life of worldly lusts and pleasures. Many who have grown up in the sheltering fold of the Christian church tire of its blessings. The grace and unmerited love which the Heavenly Father showers upon them in Christ Jesus gradually leaves them cold. The peace, the comfort, the future hope of his fellowship lose their appeal for them. In God's holy will they see only an irksome curb to their fleshly desires. They fail to realize that through His commandments God's love and wisdom is seeking their welfare and endeavoring to shield them from misery and harm. They want to shake off every restraint and choose their own course. Thus they set out for the "far country" of a worldly life. Sad to say, it is often very soon after their confirmation that many, like this younger son in the parable, ask for their portion and leave. While these worldly delights last and continue to satisfy, these wayward children are held in a trance, giving little thought to that which they have scorned and left behind.

## He Sank Into Wretchedness

Before long the prodigal son saw the glamor of his life of indulgence fading away. His money soon came to an end and with it also his friends. To top it all off a famine came over the land and left him at the point of starvation. In his distress he joined himself to a citizen of the country, who neither wanted nor needed him. Unable to shake him off, this man sent him into his field to herd swine. The Savior's Jewish hearers could hardly think of a more ignoble task. The amount of food offered to him in this service hardly sufficed to keep body and soul together. In these straits this prodigal son would have been glad to fill his stomach with the husks, the sweetish Carob-tree pods, with which the swine were fed. But when he brought his herd from the field those who did the feeding would not even grant him a share in this fare.

Sin is a cruel, ruthless tyrant. Eventually, and often quite suddenly, sin shakes off its faithful slaves, leaving them in shame and misery without stay and comfort. Even here on earth the sinner often comes to realize that he brings nothing but anguish and wretchedness upon himself in scorning the grace and loving guidance of his God and Savior. There is even a certain mercy hidden behind such bitter experiences of the sinner when they come to him before his time of grace is ended, when he is made to feel the wretched consequences of sin while repentance is still possible. It is much worse when sin keeps its slaves enthralled until death overtakes them and hurls them into eternal shame and woe. Yet the wretchedness into which those sink who have forsaken the Savior and His Word may also manifest itself in another way. It is often felt even in the midst of earthly prosperity and honor in the form of a troubled conscience, in the lack of inner peace and of a worthy purpose in life, in hopelessness in the face of death.

## He Returned In Humble Repentance

In the midst of his distress the prodigal son came to his senses. His misery and helplessness had let him see and feel the folly, the vanity, and the wickedness of his course. If that had been all, however, he could only have sunk into the darkness of despair. But it was not all. Memories of his father's love and kindness, memories of the wholesome benefits and joys in his father's home began to reassert themselves. While he herded the swine and longed in vain for the husks with which they were fed he recalled that even his father's hired servants had bread enough and to spare. This remembrance of his father's kindness brought new hope and courage to his heart; it awakened the resolve: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and am no more worthy to be called thy son: make me as one of thy hired servants." His self-sufficient pride and willfulness was now broken. In this resolution which he put into effect there was no thought of excusing himself, of extenuating his wrong-doing, of asserting even a partial claim, but a full admission

(Continued on page 182)

# Editorials

**How To Do It** A brother sends us a neatly put up four-page bulletin which was sent to every member of his parish authorized by the voters in a regular meeting. What was it all about? Here was a congregation that had not contributed its fair share toward the work of our synod. In stead of letting the matter rest at that, as many congregations do, this congregation decided that it dare not do this; that it is neither Christian nor honest in the sight of God and that something must be done about it immediately. The result was that the pastor was instructed to compose a letter describing the need and the work of our Synod, and urge the Christians of their congregation to be about their Father's business.

Nor did they let it go at that. They also decided that this folder be delivered into every home by a carefully chosen committee which would be able to answer any question concerning the collection that might come up. Personal contact, this congregation believed, with all the members of their parish would bring the desired results.

This congregation could have found enough excuses, had it chosen to do so, for not raising their fair share. One excuse, that is often heard, is that months had already gone by before the congregations were informed about the advance of the "quota" of \$2 over the year before. They could have hid behind the oft heard excuse that now they are so far behind in their contributions for this year that it is impossible to make it up — another year it will be done. None of that. Every member was willing to do his stint to get the money they honestly owed to the Synod. The pastor did the heavy work of preparing the material for the bulletin and the chosen committee was willing to give its time and effort to make the project successful.

We wish all our readers could see and read the bulletin prepared by this pastor. In five short paragraphs the pastor explained the need and exhorted his people to make an honest effort to contribute their fair share toward the work of the Lord as carried on by our Synod. Let us just indicate the headings: "WHAT ARE WE DOING?;" "HOW MUCH IS NEEDED?;" "WHO SHALL GET IT?;" "WE CAN'T TAKE IT WITH US." Under these headings an evangelical appeal was made to the members of the congregation.

What was the result? Almost \$5 per communicant member. We are giving you this information to show what can be done if a concerted effort is made. Such a program needs a concerted effort. The pastor alone can't do it, nor can the members do it without the encouragement of the pastor. But where their efforts are united it can be done. God grant us His grace to ever be about His business.

W. J. S.

\* \* \* \*

**Unequally Yoked** The Law of Moses provided: "Thou shalt not plow with an ox and an ass together." It was not fitting. They did not match.

They did not belong together. That was no doubt intended by God to express in Old Testament form what St. Paul writes in the New Testament: "Be ye not unequally yoked together with unbelievers." Believers and unbelievers do not make a proper team. They don't belong together. They have no common ground for religious fellowship. "Can two walk together except they be agreed?"

The fact that Fundamentalists and Modernists hold membership side by side in the same denomination is as incongruous as an ox and a mule being yoked together. How can those who claim to accept the inspiration of the Bible, the deity of Jesus, and His substitutionary atonement live together and work together in the same church with those who deny it? Why do those who claim to hold these fundamental truths disregard the call: "Come ye out from among them and be ye separate?" By remaining in fellowship with these unbelievers they are living lives that are a plain contradiction. We have never been able to understand how they could do it. Their deeds speak louder than their words. If in all the denominations the Fundamentalists would break off relations with the Modernists, the damnableness of those deniers of the Truth would stand out in bold relief. But to date few of them have had the spiritual courage and vision to make the break.

That some are beginning to see that that is the only way is shown by an article by Donald McKnight in the Christian Beacon. He writes there in part: "In obedience to God's commands in 2 Corinthians 6, 14 and 17, Revelation 18, 4, and many other places in His Word, a small band of Methodists of Harford County, Maryland, are forming a separate Methodist Church to carry on the doctrines of historic Methodism and to stand 'for the Word of God and for the testimony of Jesus Christ' (Rev. 1, 9). Although it was hard for some to leave the church they loved so dearly, there was no choice in the light of present trends in the Methodist Church and the clear teachings of the Bible."

Seven reasons for the step are listed. We shall quote only some of them: "The membership of the Methodist Church in the National (formerly Federal) Council of Churches. Men who deny the inspiration of the Bible and the deity of Christ are in control of this group. — Not one of Methodism's ten divinity schools lays any real stress upon the doctrines of Methodism. The inspiration of the Scriptures, the substitutionary atonement of Jesus, and other essential doctrines are often scoffed at and ridiculed by these schools. Young Methodist preachers are thus sent forth with no message to the lost and no comfort for the dying. Methodist Sunday school literature and other official publications of the church consistently deny the authority of the Bible. Young people may search in vain for any mention of the divine plan of salvation from sin through faith in the finished work of Christ. Instead, modernism, higher criticism, and the 'social gospel' are presented."

What an indictment that is! What other choice but to break off relations, to come out and be separate?

How the cause of Truth would be promoted and the inroads of soul-destroying errors would be halted if more had the courage to sever the bonds of fellowship with such!

We of the Wisconsin Synod on the basis of Scripture deny the hand of church fellowship to those who depart from the teaching of God's Word, and are called separa-

tists on that account. We are as unpopular as the isolationists in politics. But it is the only policy which we can pursue and remain faithful to our Lord, whose teachings are not to be added to nor subtracted from. To countenance error even in non-fundamentals is dangerous, for, as Scripture tells us, "a little leaven leaveneth the whole lump."  
I. P. F.

## Guidance In Godliness

### ABOUND IN THIS GRACE ALSO

(Read: II Cor. 8, 1-7)

WHEN the Apostle Paul left Jerusalem before he was formally sent out from Antioch, the apostles asked him to remember the poor at Jerusalem, Gal. 2, 10. What he therefore speaks of in this passage was a matter that was on his heart all along. And it was to deliver this special gift that took him to Jerusalem on his last trip to that city. And now, in order to encourage Corinthians in giving, he cites for their emulation the liberality of the Macedonian churches.

Among the spiritual gifts we must place giving. That is what Paul calls it here, the "grace of God." The money itself that was given was a gift of God and hence a gift of grace, for in reality all of God's gifts, whether spiritual or material, are gifts of grace; they are all gifts of His love and mercy and are altogether undeserved on our part. But the Macedonian contribution was a grace of God in particular, because it was God's grace which enabled them to make it, and also because they made it from love to God and their brethren in Judea.

### A Peculiar Abundance

We need to bear in mind that our contributions to the Church are a grace of God. First of all, God gives us these things, otherwise we should not have them to give. Secondly, God gives us His grace to make us willing to give, otherwise we should not give even if we had some to give. And in the third place, we give these things from love to God and our fellow men, which is again a grace of God. One thus sees how holy the act of giving becomes when viewed rightly, and what a sacred privilege it is.

But as we read of the liberality of the Macedonian Christians at Philippi, Thessalica, and Berea we must go slowly lest we miss something, for here is something wonderful. It is in the second verse: "*How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.*"

Paul does not tell us what the affliction was, but we can pretty certainly infer from what Paul himself suffered in those cities. At Philippi he had that midnight prison experience, and from each city he was driven out by the fanatical Jews. Doubtless the church there suffered similar persecution. Then poverty also added to their afflictions.

But these afflictions did not close up their hearts toward others. They did not say: "We have so much to bear and suffer, how can we think of others, least of all of doing for others?" But Paul represents it as having just the opposite effect: it opened their hearts for others. Do we not experience the same grace of God? Do we not learn to sympathize with others when we ourselves are made to suffer?

Here is the remarkable thing: "The abundance of their joy and their deep poverty abounded unto the riches of their liberality." Simply to be filled with joy is nothing remarkable; we often have that experience. But note the circumstances here. They were sorely afflicted; they were poor. And now they are called upon to give, and in all this they find great joy, in fact, they are "running over with joy." They look upon Paul's appeal as a wonderful opportunity for helping others, and that fills them with joy. It is not likely that appeals of the Church find us in more straitened circumstances than the Macedonians were,

and yet how often a sort of gloom settles upon our hearts instead of their running over with joy.

Paul does not tell us what brought about a state of poverty. To him that did not matter; the fact was, they were very poor. Secular history tells us that Macedonia at this time had suffered especially at the hands of the Romans, who had taken charge of the gold and silver mines, levied heavy taxes, and greatly curtailed commerce. Their land was said to be like a "lacerated and disjointed animal." Added to this had been the persecution of the Christians.

Affliction and poverty, instead of closing, rather opened wide the channel of giving. "Abound" means "running over," like a stream running out over its banks and watering the fields. The contribution of the Macedonian Christians was really comparable to the giving of the widow's mite. Even the Apostle Paul, who was constantly giving himself to the Church for the sake of Christ, was astonished at their liberality.

Is it necessary here to make a comparison between ourselves and those Macedonian Christians as to our relative ability to give? Hardly! We all know that, taking the people of our Synod as a whole, we are neither poor nor afflicted; *why, then, should we not be most liberal givers?* Let the reader seek the answer in himself.

### Power and Privilege

But Paul has not finished. Note the following points. They gave *according to their power, yea, and beyond their power.* Paul was not unreasonable in his request. He did not ask for more than their means indicated they could give. Neither is our Synod unreasonable in its calls for means for the work we are doing. Our synodical quota does not approximate our ability to give, to say nothing of going beyond it. God never asks you for more than He has given you!

Again, they gave of their own accord; *"they were willing of themselves."* They chose to give; it was not from any outward constraint. That is the kind of giving the Lord wants. "The Lord loveth a cheerful giver." From what has already been said, it may easily be seen that our giving should be one of the most cheerful services we are called upon to render.

The Macedonian Christians even sought the privilege of giving, *"praying us with intreaty."* That is rather the exception in these days. Yet, not altogether; we must not be too severe, for there are some who not only give without being asked, but who even inquire where special gifts may be bestowed. But oh! so many prefer that little be said about giving. They do not want the preacher to speak of it often at all, and the church papers should mention it but rarely. Yes; the Old Adam is selfish and self-centered, miserly and mean, and therefore averse to giving.

Again, giving is called a *grace*. Do not overlook that! A grace of God, a gift of His grace, and a gift of grace for His sake, that is for those in need. Grace all around!

The Macedonian brethren looked upon the service as working with others, the "fellowship of the ministering unto the saints." The opportunity to join with Paul's other churches in the good work. Every collection in the churches, and every campaign for offerings, is a rich chance for the enjoyment of Christian fellowship. We are doing things together, we are joined in noble effort with a great company of brethren, and the thought should inspire us to give. From Michigan and Ohio to Arizona, California, and Washington, we are bound together by a common faith, united in a common cause, engaged in a common work; *what an inspiration to give!*

This is the thought we should not forget. Thinking here only of our own Synod, what a great host there is of us, all working together for the Lord in speeding and spreading the Gospel among those who do not have it, training pastors and missionaries to go out with the joyous Evangel, bringing Christ to men and men to Christ. Surely, we are not going to let the work lag for lack of offerings!

"Therefore, as ye abound in every thing, in faith, and utterance, and

knowledge, and in all diligence, and in your love to us, *see that ye abound in this grace also!*"

K. F. K.

## The Son Who Left and Returned

(Continued from page 179)

of guilt and unworthiness and a confident trust in his father's mercy.

This portrays the wayward sinner who has come to taste the wretched fruits of sin and the vanity of his God-estranged life, whose conscience has been awakened to a realization of his guilt and helplessness, but who then remembers or hears anew the precious Gospel of God's boundless grace in Christ and through it finds comfort, help, and hope. It is a vivid picture of true repentance, of a contrite sinner's faith in God's saving love. Such penitent faith puts aside all excuses, all claims of worthiness and takes humble refuge in the Savior's pardon.

### He Was Received With Great Joy

Before anyone else detected the weary and ragged traveler who was approaching, the father saw him and recognized him as the son whom he had lost. For many a day the father had watched this road in patient hope. The wretched state of his son now filled his heart with deep com-

passion. He ran out to meet him and embraced him with tender kisses. He interrupted the humble confession of his penitent son by taking measures which gave him the assurance of full pardon and of complete reinstatement as a son and heir. He ordered the first servant at hand to bring forth the finest robe, a signet ring for his hand, and sandals for his feet, the very things which distinguished a son from a servant. He gave command to slaughter and prepare the calf which was being fattened in the stable for a feast. This father could think of no greater occasion for joyful feasting. His son who had been dead to him was alive; his son who had been lost to him was found.

The love of this father is but an imperfect type of the grace which our Heavenly Father imparts to every sinner who repents. God is reconciled to all sinners through the death of His dear Son. This God assures to them through many solemn promises of His Word. He who embraces this Word in humble faith has what is says and declares, full pardon and salvation, all the rights of a dear child in God's sight. As often as God's Word and Spirit has brought a wayward sinner to penitent faith He summons all of His holy angels above and His saints below to join in great rejoicing over the rescue.

C. J. L.

## Seminary Notes

### Prof. Lehninger's Resignation

**A**n eventful school year came to a close on May 30 for the Seminary. Last fall Prof. Lehninger, who had been a resident on Seminary Hill since Thanksgiving Day of 1929, tendered his resignation because of his advancing age. He will be 80 on his next birthday. His resignation became effective with the close of the present school year. The Board of Control accepted his resignation and immediately took steps to fill the vacancy. As the readers of our *Northwestern Lutheran* already know, God moved the heart of Pastor F. Blume of Columbus, Wisconsin, to accept the call that was extended to him, and He moved also the mem-

bers of Zion Lutheran Church in Columbus to grant their pastor a peaceful release.

### Prof. Schaller Taken

Before the matter of Prof. Lehninger's resignation could be, terminated, we got to feel the heavy hand of the Lord on our institution when on January 7, Prof. Schaller met with a sudden death. The Lord deeply humbled us, but He did not forsake us. He taught us not to put our confidence in men — they are mortal, and not even masters of their own fate — but to put a strong confidence in Him, the Lord, and to cling to His Word without wavering. — Also this vacancy, caused by the death of

Prof. Schaller, has been filled, since Pastor G. Hoenecke of Sleepy Eye, Minnesota, accepted the call extended to him by the Board.

We rejoice in the Lord, who graciously heard our prayers and gave us men to fill the painful vacancies, so that according to present prospects we can enter the new school year next September in full force.

#### New Difficulties

Nevertheless, the new year will present also new difficulties to our faculty since we are attempting a new way of meeting an old problem. In the past frequent requests came to us for temporary help, both for churches and for schools. If these requests could be met with men who had finished one year in the Seminary, then we were able to supply them; but if a man with two years of seminary training was required, then our alternating courses in certain subjects caused us difficulty: either the man would have to stay out for two years, in order to be in line again with our schedule, or we could not comply with the request. Very few men were ready to interrupt their schooling for two years, nor is that the most advisable thing: it takes the men away from student life and from their former classmates and school companions for too long a time, and has other disadvantages.

A separation of all courses according to classes would remove the difficulty but it would entail an increased number of classroom lectures per week for the members of the faculty. It has now been decided to try the plan for a year. At the end of the year we hope to be in a better position to weigh the pros and cons.

#### Another Problem

Another problem which the faculty must face is caused by the larger classes that are now coming up from Watertown. The increase in the size of a class does not appreciably affect the work of the classroom where straight lecturing is the mode of procedure; but where individual attention to the student is required and where each member of the class must be allotted a certain amount of time for recitation and report, as for instance in the reading of the Old and New Testaments in their original languages, there numbers do make a difference. For that rea-

son we already some years ago, separated all classes in exegesis, as these courses are called. — Time plays the most important role in the practical subjects, in practice preaching and practice teaching. If each student in a class is to deliver a practice sermon before his class it will require twice as many periods for a class of 20 as it will for a class of 10. Similarly for the practice catechizations. In view of the larger classes coming up from Watertown, we have given consideration to this problem also, and have rearranged our schedule to gain the extra time needed.

#### Commencement

On May 30 the present school year came to a close with a special service in the Seminary Chapel. The retiring Prof. Lehninger gave the address, basing his remarks on 2 Cor. 5, 20: *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.* — On the evening before, May 29, the Seminary Chorus, under the direction of Prof. Oswald, gave a closing concert, as is customary with us.

A class of 19 men was graduated and recommended to the Church for service in the holy Ministry. On May 16, the Committee for the Assignment of Calls met in the Seminary to receive this gift of Christ to His Church and prayerfully, according to the instruction of our Synod, to assign the candidates to the specific fields in which they are to begin their work. We append a list of the

names of this year's graduates together with the places into which each one was called.

Gerhard Birkholz, *Tutor*, Mobridge, South Dakota.

Gilbert Bunde, Crandon, Wisconsin.  
Daniel Gieschen, Clear Lake, South Dakota.

Howard Kaiser, Oshkosh, Wisconsin.

Robert Kirst, *Tutor*, New Ulm, Minnesota.

Eugene Kitzerow, Beaver Dam, Wisconsin.

John Lau, Minneapolis, Minnesota.

Norman Menke, Spokane, Washington.

Frederick Mutterer, Prescott, Wisconsin.

Paul Nitz, *Tutor*, Watertown, Wisconsin.

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Ivan Zarling, Burke, South Dakota.

We thank God that He has heard our prayers and has given us this group of young and willing workers for His harvest. May He bless them in their labors, and may He continue to bless our Seminary and preserve us faithful to His abiding Word.

J. P. M.

## From A Wider Field

#### Quo Vadis?

THOSE who still plan to attend a showing of the epic motion picture production "QUO VADIS?", based upon the famous novel of that name by Henry Sienkiewicz, may as well be prepared to return home from their experience with the frustrating impression that they have been imposed upon. The impression will be correct: and this despite the fact that the much-advertised film quite lives up to its advance billings as a costly and beautiful spectacle

portraying the splendors and cruelties of Nero's Rome. The intrigues of that madman's court, the holocaust with which he ravaged the ancient world capital and the persecution of the Christians which followed are re-created in marvellous technicolor episodes and with unbelievable realism.

Indeed, the film is noteworthy in another respect not stressed in the advertising. In view of the opportunity offered by the depraved morals of ancient Rome, it is remark-

able that this picture does not offend grossly against proper standards of decency. The corruption of Nero's court is implied, rather than shown. One cannot recollect a single scene in which an immoral display is broadly flaunted before the spectator; and in this day and age, that constitutes an achievement.

\* \* \* \*

#### An Insult to Christians

But it remains true that, as an historical narrative, the picture is an insult to the Christian intelligence. It undertakes to tell a story of the conflict between the heathen Roman Empire, with its iron-clad legions, and the Christian faith with its devoted Apostles and other believers. The Christians are crucified, burned, thrown to the wild beasts, and die. But their faith is stronger than death and their Christ is mightier than Nero. Because he turned against the Christian Church, Nero dies, and Rome begins its slow climb toward the Light.

Unhappily, this grand theme dissolves into wild absurdity because nobody seems to know what the Christian faith is for which those martyrs so gladly surrendered their lives. The conquering power that subdued invincible Rome and triumphed over heathen turns out to be, as nearly as one can tell, a lavender-scented emotion called "Love."

#### Peter Abused

The film reaches a climax when the Apostle Peter is represented as the preacher at a secret meeting of the Christians in the catacombs of Rome. Now, the enthralled audience thinks — now, at last we shall find out what Christianity is all about. The aged Apostle tells his hushed congregation about Jesus of Nazareth. He describes him as a man who may or may not have done a miracle or two, but was a great man nevertheless. He quotes a few lines from the Sermon on the Mount and expounds the religion of Christ as a philosophy of doing good, especially to one's enemies.

Is this the same Peter who wrote: 'Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as a lamb without blemish

and without spot?' And again: "Christ his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed?"

#### An Infamous Peter

No, it is the infamous "Peter" who boldly declares that the Church of Christ is built on him. This is the "Peter whose shepherd's staff blossoms into the rod representing the Papacy, as so brazenly portrayed on the last few feet of the film.

#### Not Christianity

There is in the entire presentation of the Christian faith not one syllable of the sin for which the Lord of Glory made atonement, and not one word of the Grace by which we are saved. The death of the martyrs becomes a silly self-sacrifice for a Dreamer and his Cause. The great Apostle Paul is represented as a simple Jewish rabbi who bows and scrapes abjectly each time the name of Peter is mentioned and fades out of the story as soon as that "Head of the Church" moves in.

The complete distortion of sacred truth, the silent ignoring of the chief message of the Christian faith and

the do-gooding combination of lodgery and Roman Catholicism which replaces it — these things combine to turn a three-million-dollar history lesson into a monumental falsehood.

\* \* \* \*

#### Look at the Producer

We suppose that this was inevitable. Neither the Pope nor Hollywood have the remotest conception of the real nature of the Gospel; and it is apparent that they cooperated in producing "Quo Vadis." But it might also reasonably be supposed that motion picture producers who can, after painstaking research, faithfully reconstruct in its minutest details the world of ancient Rome, would, in intellectual honesty, stop production, wrap up their cameras and call the whole thing off when they discovered that, after reading Sienkiewicz, they had forgotten to read the New Testament. But that is not the way of the world. If we asked them to do the whole thing over, they would still offer us a Christ dressed in a Boy Scout uniform and proclaiming the false gospel of man's love for God. All in technicolor, of course.

E. S.

## In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

### Luke, the Third Companion of Paul

IT is at Troas that Luke introduces himself as a traveling companion of Paul. He does this in a very modest way by the use of the personal pronoun: *We*. Just as the Evangelist John does not mention himself by name, Luke reveals the same modesty. It is in the sixteenth chapter of his Book of Acts that Luke suddenly changes over to the personal: *We*. In Verse 10 we read: "And after he (Paul) had seen the vision (of the man from Macedonia), immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

On his second missionary journey Paul had started out with Silas, who

took the place of Barnabas. Timothy joined them at Lystra taking the place of Mark. Now we learn that the author of the Book of Acts is among the travelers, who are about to cross the Aegean Sea for Macedonia, for only thus can we interpret the personal: *we* in the report of Luke.

#### Where Did Luke Join Paul?

The question arises: where did Luke join Paul, here at Troas or at an earlier date and place? There are those who think that Luke joined Paul at Troas, because he is mentioned here for the first time. This, however, would be no conclusive evidence, for Timothy also is not



mentioned in the later journey of Paul from Philippi to Berea and yet we know that he was a traveling companion of the apostle at that time. To us it would seem rather improbable that Luke first joined the group of missionaries at Troas. No congregation existed here before the coming of Paul. Paul did not even know that he was to go thither. It was the Holy Spirit, who directed him to Troas. How could Luke await the arrival of Paul at Troas or be instructed by Paul during the brief stay?

It is the conviction of practically all scholars that Luke originally came from Antioch in Syria. A Lucius of Cyrene is mentioned among the early teachers at Antioch (Acts 13:1). Some have tried to identify Luke with this Lucius. The name Luke is the abbreviation of the Latin name Lucanus or Lucius. There is no evidence, however, to assume the identity of the two. The assumption that Luke hailed from Antioch is rather to be based on his intimate knowledge of conditions in the church at Antioch (Acts 6:5; 11:19-27; 13:1-3; 14:26-28; 15:1-2, 30-40 and other passages).

Just when and where Luke actually joined Paul and the other fellow travelers we do not know. He, who only introduces himself by the modest: *we*, can also be assumed to have remained silent about himself altogether, for it is his purpose and method to relate only that which has any special bearing on the progress of the Gospel from Jerusalem to Rome. Everything else is irrelevant.

#### Luke a Gentile

It is also quite generally assumed that Luke was a Gentile, who had come to believe in Christ, when the Gospel was brought to Antioch in Syria. He addressed both his Gospel and the Book of Acts to the Roman nobleman Theophilus, whom he evidently wanted to win or had won for the Christian faith. The general tendency of his Gospel was to prove to the Gentiles that Christ is the Savior of all men, while the Gospel of Matthew was primarily intended for the conversion of Jews. Thus

two of the Books of the Bible were written by a Gentile, while the other 64 Books were written by Jews.

#### Luke Was a Physician

When Paul wrote to the Colossians from his prison cell in Rome, he sent greetings from Luke (Col. 4:14): "Luke, the beloved physician, and Demas greet you." Thus we know that Luke was a physician. In those days physicians did not rate as high scientifically and socially as they do in our day. In general they came from the ranks of slaves, who had been set free because of their achievements in their field. For Paul the presence of a physician surely was of the greatest value. His stake in the flesh never left him. With great probability it can be assumed that it was malaria. We have already referred to the arguments of the great scholar of Paul, Sir William Ramsay. Would not Paul welcome the constant presence and companionship of a physician in his frequent afflictions? The knowledge of this malady of Paul may have induced Luke to follow his esteemed missionary leader at an early date. Gradually did this association with Paul let him ripen into the amanuensis of Saint Paul for the writing of the inspired Gospel and the Book of Acts.

#### Luke a Learned Greek

That Luke was a learned Greek can be gleaned from a closer study of his two biblical books, the Third Gospel and the Book of Acts. The French writer Reman calls the Gospel of Luke the most beautiful book ever written. Ramsay pronounced Luke to be one of the foremost reliable historians of all times. Luke also must have been a man of extensive traveling. His description of the shipwreck at Melitta (Malta) is a literary masterpiece. His manifold use of medical terms also reveals his calling.

#### Luke a Sterling, Steadfast Character

Paul calls Timothy his "beloved son." He speaks of Luke as "the beloved physician." Gladly did Luke give up his lucrative calling as a physician to serve the greater Paul. Surely the words of our Lord also apply to him: "Whatsoever ye have

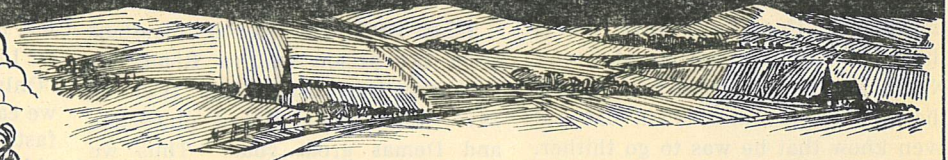
done unto the least of these, ye have done unto me." Of Demas, who had also been with Paul in Rome, the apostle had to write to Timothy (2 Tim. 4:10): "Demas hath forsaken me, having loved this present world." Of Luke on the other hand he writes: "Only Luke is with me." Therein we can observe his sterling and steadfast character. He was of a loveable disposition, with the heart of a lion. Seemingly Paul had lost in popularity with many in Rome during his long confinement in prison in the trying days of adversity, but Luke remained true to him to the end. God needs and wants men and women, who can be relied upon. We cherish them in our congregational work. They are sorely needed in the work of the church at large. Let us learn from Luke to use our God-given talents primarily for the benefit of the church. That is a part of the faithfulness the Lord would require of us, whether we be pastors, teachers or of the laity. Let us thank God for Luke and his wonderful example. Luke was with Paul in his various battles and stood by him in his death. He labored for him and with him on his journeys, comforted him in his ailments and above all recorded the Gospel and the Book of Acts for us. In all likelihood these books are based to a great extent on conversations with and dictations by Paul in the still hours of the night. All this led to the inspired writings of the Gospel of Luke and his Book of Acts. Much studying of sources and many interviews with eye-and ear witnesses had been carried on before the final writing of these two sacred books.

#### Luke a Valuable Asset

For his missionary endeavors among the Jews Paul had wonderful helpers in Silas and Timothy. For his work among the Gentiles Luke proved to be a valuable asset. How wonderfully did not the Lord of the Church in His divine providence aid the spreading of the Gospel among the Jews and the Gentiles by giving His chosen vessel Paul the finest co-workers. It must have been a pleasure for Paul to have such excellent helpers and companions at his side. Presently we shall see them off on their way across the Aegean Sea to Europe with Macedonia as their first missionary field in the land of the setting sun.



# News from our Mission Fields



*"Lo, I am with you always, even unto the end of the world."*

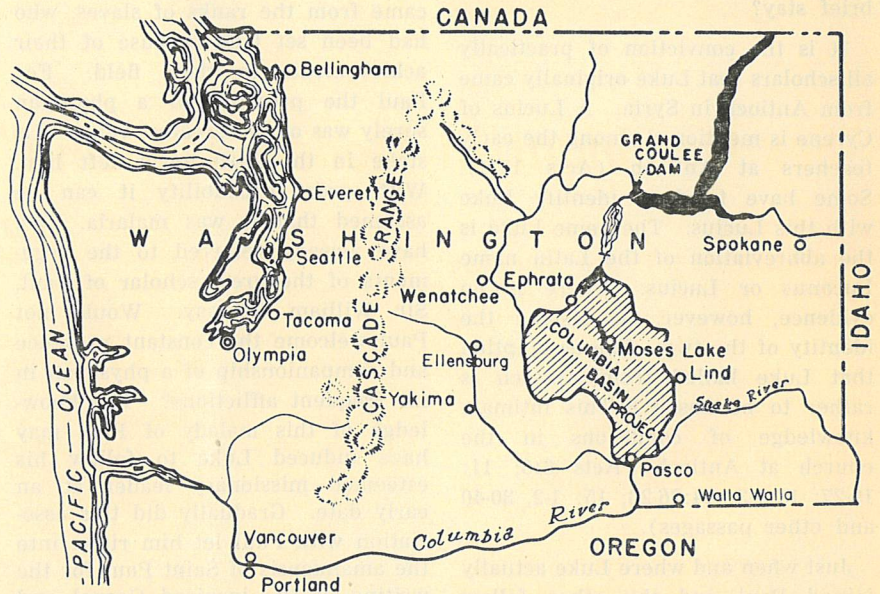
MATTHEW 28. 20

## PACIFIC NORTHWEST DISTRICT

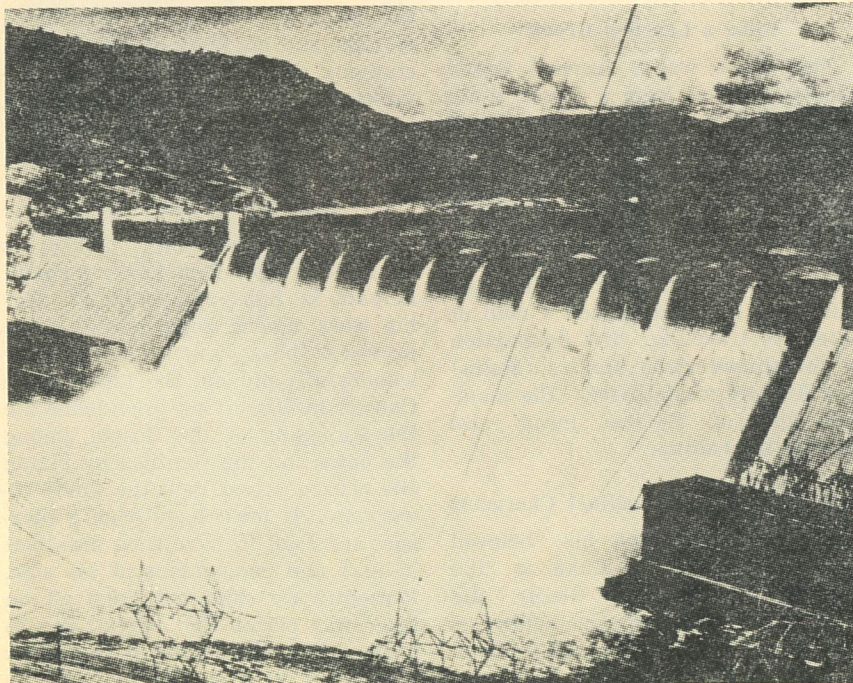
### A Great Project of Man

**T**HE Grand Coulee, largest concrete dam in the world, is 92 miles west and north of Spokane, Washington. It is a combination irrigation and power project. Its water will eventually reclaim more than a million acres of semi-arid land in the big region of South central Washington.

The complete power plant, also the largest in the world, will ultimately contain 18 turbines and generators with a total rated capacity of 1,974,000 kilowatts. During the war this dam provided more than 15 billion kilowatt hours of electrical energy. This was equal to the labor of one million men working 8 hours a day for 78 years.



*A Growing Mission Field*

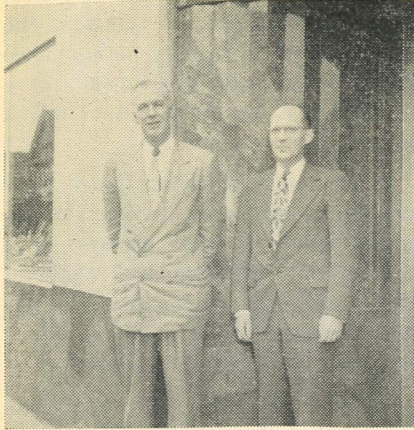


*Grand Coulee Dam, Washington*

### A Greater Project of God

But there is in the Pacific Northwest a greater project. Its story, too, can be told in water and power, but in the Living Water — the Gospel, God's power unto salvation. Greater is this project, because it is the Lord's doing. He gives it not only priority, but also protection. 'I will build my church; and the gates of hell shall not prevail against it.' In this greater project you are, through the Synod, laborers together with God in extending His Kingdom.

The Wisconsin Synod's youngest and smallest district, the Pacific Northwest, numbers 1307 communicants. The district was organized in July 1918. St. Paul's congregation at Tacoma, Washington had joined our Synod years before in 1898. Today 19 pastors serve 2267



souls in 24 congregations of the district. 16 of these congregations are at least partially supported by the Synod. In our next issue we will visit one of our missions in Spokane to see how God gives the increase after our consecrated missionaries have planted the seed of the Word.

Left to Right — President M. Witt, Pacific Northwest District. Pastor T. Adascheck, Chairman District Mission Board.

## "Sex Dominant In Modern Dancing"

By Reuter's Correspondent

**J**OHANNESBURG: An outspoken condemnation of modern dancing as heathen in character and contrary to Christian ethics, is contained in a memorandum drawn up by a commission of one of South Africa's leading churches — the Dutch Reformed Church of the Orange Free State.

The commission considers that stimulation of sex has become the dominant factor in the modern concept of dancing, and because it takes place outside the bonds of matrimony, it degrades man to the level of an animal.

The commission, which was set up by the church to combat social evils, listed reasons why the members thought "it was their sacred duty to tell the world why they so strongly disapprove of the popular heathen dances."

It found no justification for modern dancing in the Scriptures. The few examples of dancing in the Bible, it said, were of persons who skipped round alone, or performed rhythmic movements in company with others to express sacred joy and gratefulness to God.

Originally the same thing had happened in heathen religious services, but debasement intervened, and the rituals became exhibitions of the body and led to "abominable sinfulness."

According to the commission, the mixed dance made its appearance in Greece between men of polluted morals and women of doubtful character.

"Historically, the modern mixed dance has its connection with the heathen dances," its report stated.

"In the intense struggle between light and darkness, dancing stands involuntarily on the side of the latter."

Estimating that seventy-five per cent. of divorces began on dance floors, it added: "It is small wonder that the serious, devoted Christians, and even many non-Christians who value purity, are not found dancing.

"Chastity disappears, and the sexual desires are gratified by the promiscuous association of one sex with another.

"What is only permissible within the bounds of monogamous marriage becomes common property on the dance floor.

"Dancing creates the ideal circumstances for depraved human nature to enjoy itself under the enticement of the 'great enticer.'

"Erotic music, stimulating clothing, the use of strong drink, the intimate association of the sexes, and the late hours," the commission declared, are among the main enticements of dancing.

Luther League Monitor.

### "WHAT IS THAT TO THEE? FOLLOW THOU ME"

St. John 21, 22

Have you not often marveled as you read God's Book  
And see how very much the sins you view  
in Christ's disciples and which He reprov'd,  
Are the same sins that often conquer you?

Peter saw John, Christ's favorite, and asks  
With just a tinge of envy, "Lord, will he  
Do more important tasks than I?" and Christ  
Sets him aright with "What is that to thee?"

How often are we hurt by others' gains  
Or judge their sins and failings as if we  
Were patterns they should follow; let Thy Word  
Speak clearly Lord, Thy "What is that to thee?"

Let each be faithful in his given task,  
Let each be humble in his little place,  
Let us not grow in pride, for pride condemns,  
But let us grow in knowledge and in grace.

Man's condemnation is of no avail,  
Only whom God commendeth shall receive  
Eternal Life, God's gift to all who trust,  
Not man, but Christ, and in His Word believe.

"Follow thou Me." Lord, let that be our prayer,  
Thy way to choose; Thy will, not ours, be done.  
Lord, lead Thou and keep firm our faith until  
At last the glorious victory shall be won.

ESTHER A. SCHUMANN.

## Michigan Lutheran Seminary

One of the more important blessings of the new administration building is the fact that there are now facilities for conducting daily chapel

services which can be more devotional and meaningful. Heretofore chapel services had to be conducted in an over-crowded classroom which

was hardly conducive to meditation.

This year the chapel exercises have been patterned after a regular church

possible. The anonymous gift of seven thousand dollars from one of the lady members of our Synod plus



service with prayers, hymns, responses, and daily sermonettes. Several physical factors have contributed also to making it as church-like as

some smaller donations has made it possible for us to purchase a very fine organ. This is a blessing for which we are truly grateful. To



## The Northwestern Lutheran

complement the organ as a physical factor in our chapel services, the skilful hands of our maintenance man, Mr. Robert Kaschinske, have fashioned a beautiful altar and a pulpit.

It goes without saying that a truly devotional life can become an integral part of the students and faculty only through the Word of God. And yet, proper surroundings and facilities are of importance so that the Word is not hindered.

While the donor of the seven thousand dollars prefers to remain anonymous, the blessing her gift has wrought need not remain anonymous to her or to the members of our Synod.

An opportunity to announce the gift publicly and at the same time to demonstrate the organ was afforded on the evening of May 18 when 500 parents, eighth graders, and friends gathered here for "open house." From 7:30 to 9:05 P. M. half-hour classes were conducted for the guests to visit. The guests later assembled in the auditorium where they enjoyed a brief program presented by the band, the male chorus, and the large choir. Professor M. Zahn then demonstrated the organ and the announcement of the gift was made.

The seven thousand dollars, by far the largest single donation which has been made to Michigan Lutheran Seminary, is one of the many visible fruits of faith on the part of our devoted Christians. The entire building project of our Synod is, of course, a tremendous fruit of faith. The genuine interest of many of our members in the over-all work of the Church is plain to be seen. Just the other day, for example, a group of young people from one of our congregations drove over two hundred miles to bring to our kitchen 110 dozen eggs and a cash donation. We wish to thank all of these people, not only for their special gift, but above all for their steady interest in and their consistent support of every phase of the work of our Wisconsin Synod.

CONRAD FREY.

**† PASTOR T. J. SAUER †**

Timotheus J. Sauer was born February 12, 1863 in Washington County, near Iron Ridge, Wisconsin, a son of Pastor J. J. Elias Sauer and his wife Friederika, nee Lau. Soon thereafter he received the washing of holy baptism. In the following years the pastorates of his father brought him to Town Herman, Dodge County, in 1864; to Wheatland (now Slades Corners) in 1869; and to Leeds, Columbia County, in 1873. where Timotheus was confirmed in 1876. In these localities Timotheus was a pupil in the Christian Day Schools taught by his father, after which he entered Northwestern College of Watertown, Wisconsin, from which he graduated in 1883. That fall he entered the Wisconsin Synod Theological Seminary in Milwaukee, Wisconsin, graduating January 31, 1886. On the first Sunday of that year he was ordained and installed in the congregations at Elkhorn and East Troy, where he preached the Word with strength and taught it to the pupils in the Christian Day School. In 1893 he accepted a call to South Bay City, Michigan, and in 1895 to St. Paul Ev. Lutheran Church of Appleton, Wisconsin, laboring in its midst under the evident blessings of God for over 45 years, relinquishing his duties because of failing health at the end of January, 1941, closing a long career of 55 years in the service of the Lord.

On September 28, 1886 Pastor Sauer was united in holy matrimony with Elizabeth Birk of Milwaukee, unto which union were born 1 son and 4 daughters, his wife and 2 daughters Margaret and Lydia passing into the joys of eternity before him.

In early May of this year he fell and fractured his hip, and the gracious Lord finally delivered him from all his troubles at 9 o'clock in the evening of May 20. He reached the ripe age of 89 years, 3 months, and 8 days. His earthly remains were laid to rest in Riverside Cemetery at Appleton, Wisconsin, on May 30, the services having been held in his beloved St. Paul's Church, the undersigned preaching the sermon on John 14, 1-3. Pastor Paul Oehlert led the service at the grave.

He leaves as his survivors 1 son Timothy, 2 daughters, Elizabeth (Mrs. Rev. Walter Haase) and Miss Agnes, 1 daughter-in-law, 1 son-in-

law, 3 grandchildren, 7 great-grandchildren, 1 sister, Mrs. Emma Schmidt, and 2 brothers, G. P. Sauer and Pastor Alfred Sauer.

"They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever."

F. M. BRANDT.

**SUMMER SCHOOL ANNOUNCEMENT**

Dr. Martin Luther College will conduct summer sessions beginning June 23, 1952, and continuing through until August 1. The sessions are open to teachers and pastors wishing to take refresher courses, emergency teachers in the field, students of the regular sessions, graduates of the former three-year course wishing to earn credits toward the degree of Bachelor of Education.

Costs are as follows: Board and Room, \$60.00; Registration Fee, \$2.00; Organ and Piano Lessons, \$1.00 per lesson; a small fee to cover expenses of materials used in art class.

The student will make his choice of courses according to the following time schedule. Note: Figure in brackets denotes credit hours.

- 7:05-9:05 A. M.
    - Introduction to the New Testament (3) .....V. Voecks
    - Plane Trigonometry (3).....J. Oldfield
    - Teaching the Social Studies (3)
      - ..... E. Sievert
  - 9:10-10:00 A. M.
    - Teaching the Language Arts (2) .....R. Albrecht
  - 10:05-10:55 A. M.
    - Teaching Religion (2).....A. Stindt
  - 9:10-10:55 A. M.
    - Elementary Dogmatics II (3)
      - .....R. Hoenecke
    - Children's Literature (3).....
      - ..... M. Schroeder
    - Advanced Composition (3).....
      - ..... C. Trapp
  - 11:00-11:50 A. M.
    - United States History to 1865 (2) .....H. Klatt
    - Lutheran School Music (2).....
      - ..... M. Albrecht
  - 1:00-2:00 P. M.
    - Elementary School Art (2).....
      - .....H. Sitz
- Kindly file applications with Mr. Erich Sievert, Director of Summer Sessions, Dr. Martin Luther College, New Ulm, Minnesota. Please indicate choice of courses desired.

**An Appeal for an Increase in Synodical Funds**

For many years endowment funds of institutions, schools and various other organizations have made strenuous efforts to increase their endowments. This is particularly true in recent times when the return on the invested funds has been meager, caused by government manipulation of the money market. To offset the loss in return, every effort was put forth to increase the size of the fund. Unfortunately with us this has not been the case. In fact we have depleted our funds by withdrawals sanctioned by official resolutions.

It is not too late to correct this tendency. Many of us surely are in a position to suggest gifts and bequests to our institutions owned and controlled by our Synod.

If you are in accord with the idea, and there are no good reasons why you should not be, you can help by suggesting the following inclusion in a will: I devise and bequeath to the Evangelical Lutheran Joint Synod of Wisconsin and Other States \$..... for the use and benefit of .....

**H. L. SCHUMANN,**  
Custodian of Synodical Funds.

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

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, for its 42nd convention August 12-15, 1952. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. G. Chr. Barth, D. D., 1501 Concordia Court, Springfield, Illinois, not later than June 20 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. Further details will be announced later.  
GEORGE V. SCHICK, Secretary.

**SOUTHEASTERN WISCONSIN DISTRICT**

The Eighteenth Biennial Convention of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at the Theological Seminary at Thiensville, Wisconsin, June 23 through 26, 1952. The opening service will be held at 10:00 a. m. Monday, June 23, in the Seminary chapel.

A closing service with the celebration of the Lord's Supper will be held in Calvary Ev. Lutheran Church, Thiensville, on Wednesday, June 25, at 7:30 p.m.

The essay for the convention, entitled "Trust in One's Self an Obstacle to Trust in Saving Grace" based on John 5, 39-47, will be delivered by the Rev. Raymond Huth.

Meals will be served in the dining hall of the Seminary. Those wishing to remain over night in the dormitory should make arrangements with Prof. E. Reim at the Seminary.

Credentials of all lay delegates and alternates should be filed with the district secretary on the mimeographed form provided by the District not later than June 16, 1952.

HEINRICH J. VOGEL, Secretary  
3767 E. Cudahy Avenue  
Cudahy, Wisconsin

**DAKOTA-MONTANA DISTRICT**

This district will meet from June 17 to June 20, 1952 at Roscoe, South Dakota, G. Boldt, pastor. The opening service will begin at 10:30 of June 17 and will be a communion service for all delegates to the convention. Professor A. Sitz of Northwestern College will deliver an essay on the theme Luther as Hymnologist. Pastor W. T. Meier will preach in the service. Please announce your delegates and yourself at your earliest convenience. K. G. SIEVERT, Secretary.

**NORTHERN WISCONSIN DISTRICT CONVENTION**

The Northern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene, God willing, June 16-19, 1952, in St. Peter's Ev. Lutheran Church, Sturgeon Bay, Wisconsin, the Rev. Theo. Baganz, pastor.

Opening services with Lord's Supper will be held at 10:30 A. M.

Opening sessions will be held at 2 P. M. Credentials of lay delegates, stating the place, name of congregation, and bearing the signature of the chairman and secretary of the respective congregation must be in the hands of the undersigned Secretary one week before the date of the convention.

Due to the housing shortage all delegates should make early announcement for lodging to the host pastor. Meals will be served at a nominal price.

F. A. REIER, Secretary.

**CONVENTION OF THE WESTERN WISCONSIN DISTRICT**

The Eighteenth Biennial Convention of the Western Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at Zion Lutheran Church, Columbus, Wisconsin, the Rev. F. E. Blume, pastor, from June 16-19, 1952.

The first session of the convention will be held immediately following the opening service on Monday afternoon.

Two services of worship, one with the celebration of the Sacrament, will be held during the time of the convention. The opening service, with communion, will begin at 2:00 o'clock on Monday afternoon. President H. C. Nitz will deliver the sermon. The closing service will be held on Wednesday evening at 8:00 o'clock. The Professor E. E. Kowalke will preach the sermon.

The morning and noon devotional meditations will be led by Pastors Walter Wegner, C. R. Rosenow, Wm. Lange, Elmer Mahnke, and J. D. Krubsack.

The Rev. Professor Ralph D. Gehrke will read an essay on "The Church of The Firstborn."

All reports, overtures, and sundry matters of business to come before the convention will kindly be forwarded to the president, Pastor H. C. Nitz, Waterloo, Wisconsin, before June 10.

The lay-delegate credentials are to be sent to the secretary before June 10. Registration is also to be made by all pastors, teachers, and lay delegates to Pastor F. E. Blume, Columbus, Wisconsin, by the same date.

Other necessary information relative to the convention will be mailed to each parish.

G. C. MARQUARDT, Secretary.

**MICHIGAN DISTRICT CONVENTION**

The seventy-sixth convention of the Michigan District will be held from June 16 to 20, 1952, at our Michigan Lutheran Seminary, Saginaw, Michigan.

The opening session will be held on Monday afternoon at 2:00 P. M. Registration will take place from 1:00 P. M. to 2:00 P. M.

The opening service with Holy Communion will be held in St. Paul's Church on Monday evening. Pastor Gerhard Press will deliver the sermon.

Two essays will be read to the convention: "What Is the Function of the Church in Promoting Civic Righteousness?" by Professor Carl J. Lawrence; and "Our Synod's Missions, 1942-1952-1962" by Pastor Arthur Wacker.

The closing service will be held on Wednesday evening. Pastor Edward Zell, Jr., will preach the sermon.

The credentials of Lay delegates, stating the place and name of the congregation and bearing the signature of the President and of the Secretary of the congregation should be delivered to the District Secretary during the hour preceding the opening of the convention.

All memorials and other communications which are to come before the convention are to be in the hands of the District President, Pastor S. E. Westendorf, no later than June 7.

Requests for lodging and meals must be in the hands of Professor Conrad Frey, 2110 Court Street, Saginaw, Michigan, no later than June 5.

**BIENNIAL CONVENTION OF THE MINNESOTA DISTRICT**

The eighteenth biennial convention of the Minnesota District of the Ev. Lutheran Joint Synod of Wisconsin and other States will be held at Dr. Martin Luther College, New Ulm, Minnesota, from June 16 to 20.

The convention will open at 2:00 P. M. on Monday, June 16. The pastoral communion service will be held at St. Paul's church in the evening of the opening day: Confessional address by Pastor Emil Peterson, pastoral sermon by Pastor Reuben Kettenacker.

Other convention services and speakers: Memorial sermon by Pastor Chr. Kock, report on African missions by a native of Nigeria, Mr. Asibong Okon, and Christian education sermon by Pastor Geo. Barthels.

The convention essays are: "Unanimity in the Doctrine of Inspiration, the Absolute Prerequisite for God-pleasing Unity in the Church," by Pastor C. H. Mischke; "What Divine Fulfillment do we Seek for our Synod as we Pray the First Petition of the Lord's Prayer?" by Pastor W. F. Dorn.

Applications for membership together with proper credentials from congregations, pastors, and teachers, also all overtures or other communications relative to the business of the convention should be addressed to the District President and a copy sent to the Secretary in due time. Congregations which have translated or changed their

constitution are asked to submit a copy to the Committee on Congregational Constitutions before this convention. All circuit secretaries are reminded to bring their conference minutes.

Detailed information about registration, meals, and lodging; and forms for the credentials of lay delegates will be sent to all pastors by the Housing Committee.

M. J. LENZ, Secretary.

**NEBRASKA DISTRICT PASTOR AND LAY DELEGATE CONVENTION**

Place: St. Paul's congregation at Plymouth, Nebraska. H. H. Schaller, pastor.

Time: June 17-20, 1952.

Opening service Tuesday, June 17, at 9:00 A. M.

Essays: Our Heritage, W. F. Sprengeler; An Historical Study of the Development and Effect of the Formula of Concord with Application to Current Controversies, H. H. Schaller; What Danger Does Communism Pose to Our Church, F. W. Eggers.

A nominal charge will be made for meals. By June 10 notify the host pastor of your presence or absence; have the lay-delegate's credentials in the hands of the Secretary.

R. H. ROTH, Secretary.

**DR. MARTIN LUTHER COLLEGE CHOIR 1952 LONG-PLAYING RECORD OF SONGS**

The Dr. Martin Luther College Choir program of 1952, consisting of sixteen songs, forty-four minutes of playing, is now available on a long-playing record at \$5.50 postpaid. Program notes accompany the record. Kindly address your order to Emil D. Backer, Dr. Martin Luther College, New Ulm, Minnesota.

**ANNOUNCEMENT**

As a result of a colloquy held in Jenera, Ohio, April 28, 1952, with Pastor Albert W. Baumann, a pastor of the American Lutheran Church, in which doctrinal differences and differences in practise between the American Lutheran Church and the Synodical Conference, specifically the Wisconsin Synod, were discussed, the praesidium of the Michigan District has arrived at the conclusion that Pastor Albert Baumann is in full accord with the position of the Wisconsin Synod and is to be regarded as a brother in our communion.

S. E. WESTENDORF  
Pres. — Michigan District.

**ACKNOWLEDGEMENT AND THANKS**

Northwestern Lutheran Academy has received the following gifts: for the Music Fund, in memory of Mr. Wm. Rademske, Watertown, South Dakota, \$3.00 from the Charles Kannas family and the Herbert Borns family; \$2.00 for Mr. and Mrs. Earl Bunde; and \$4.00 from Mr. and Mrs. August Bunde and Mr. and Mrs. Edgar Bunde. For the Equipment Fund, in memory of J. C. Spicer, Watauga, South Dakota, \$10.00 from B. TenBroeck; \$10.00 from Mr. Unzelmann and Mr. Coventry; \$5.00 from the Striegel family; and \$1.00 from Mrs. L. Traub. For the Academy, in memory of Mrs. Margaret Hollander, Elkton, South Dakota, \$2.00 from Mr. and Mrs. Wm. Stenck and Mr. and Mrs. Ernest Stenck.

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

**WESTERN WISCONSIN DISTRICT**

January, February, March, 1952

Pastor — Congregation	Amount
G. F. Albrecht, Indian Creek.....	\$ 691.82
G. F. Albrecht, Hustler.....	140.00
H. J. Anger, Washington, Iowa.....	3.20
H. F. Becker, La Crosse.....	1,205.54
J. C. Bast, St. Charles, Minnesota.....	60.00
Wm. A. Baumann, Marshall.....	535.68
E. R. Becker, Eau Galle.....	255.95
E. R. Becker, Elmwood.....	71.88
Alvin Berg, Madison.....	99.09

Arthur Berg, Sparta.....	938.71
R. F. Bittorf, Monroe.....	111.15
R. F. Bittorf, McConnell, Illinois.....	57.40
F. E. Blume, Columbus.....	478.40
T. P. Bradtke, Marshfield.....	10.00
E. A. Breiling, Randolph.....	655.22
J. C. Dahlke, Tomah.....	1,985.93
A. T. Degner, Beaver Dam.....	197.80
A. T. Degner, Trenton.....	324.75
A. H. Dobberstein, Elroy.....	1,011.71
W. A. Eggert, Watertown.....	777.70
Kurt Eggert, Farmington.....	153.25
F. F. Ehlert, Bitzen, Minnesota.....	791.56
A. J. Engel, Medford.....	

J. B. Erhart, Cream.....	154.05
J. B. Erhart, Cocroane.....	224.15
Gerhard Fischer, Helenville.....	700.00
G. Franzmann, Fort Atkinson.....	179.25
G. H. Geiger, Wilson.....	255.71
Henry Geiger, T. Leeds.....	418.08
G. Gerth, Poplar Creek.....	40.00
G. Gerth, Bayer Settlement.....	60.00
Henry Giescher, Fort Atkinson.....	1,662.45
W. E. Gutzke, La Crosse.....	794.55
B. R. Hahm, Plum City.....	88.05
B. R. Hahm, Bay City.....	50.00
A. Hanke, Minnesota City.....	19.00
H. Henke, Whitehall.....	101.85
H. Henke, Arcadia.....	81.84
John Henning, Wausau.....	821.26
R. C. Hillemann, Mosquito Hill.....	73.77
R. C. Hillemann, Savanna.....	595.00
O. E. Hoffmann, Tomahawk.....	581.16
W. P. Holzhausen, Stetsonville.....	354.09
G. Horn, Chasburg.....	1,366.50
G. Horn, T. Hamburg.....	861.35
Paul Horn, T. Lebanon.....	48.00
C. J. Kionka, Rib Lake.....	211.95
C. J. Kionka, T. Greenwood.....	129.12
E. H. Kionka, T. Maine.....	75.51
G. P. Kionka, T. Genoa.....	211.35
G. P. Kionka, Stoddard.....	583.90
E. F. Lehmann, Tripoli.....	81.91
C. J. Kionka, Spirit.....	40.00
H. W. Schwertfeger, Prentice.....	98.40
G. P. Kionka, Nelson.....	163.99
H. C. Kirchner, Baraboo.....	2,487.64
L. C. Kirst, Beaver Dam.....	1,131.14
O. W. Koch, Lowell.....	1,242.12
R. J. Koch, Eagleton.....	320.00
L. J. Koenig, Wausau.....	635.21
L. J. Koenig, Mosinee.....	356.92
W. J. Koepsell, Pickwick.....	110.20
W. J. Koepsell, Ridgeway.....	176.00
John Kohl, Doylestown.....	284.57
John Kohl, Fountain Prairie.....	82.52
John Kohl, Fall River.....	38.07
G. O. Krause, Marathon.....	252.40
R. P. Korn, Lewiston.....	627.09
R. P. Korn, Altura.....	260.16
J. Krubsack, Goodrich.....	84.50
W. R. Krueger, Friesland.....	309.22
W. R. Krueger, Dalton.....	123.50
D. H. Kuehl, McMillan.....	235.00
D. H. Kuehl, T. Eau Plaine.....	25.00
M. Kujath, Brodhead.....	157.86
M. Kujath, Janesville.....	254.47
C. C. Kuske, Green Valley.....	42.50
C. C. Kuske, T. Day.....	104.10
L. Lambert, Barron.....	511.91
L. Lambert, Rice Lake.....	355.76
Henry Lange, Onalaska.....	955.90
Wm. Lange, La Crosse.....	175.08
P. Lehmann, Rock Springs.....	107.67
Oscar Lemke, T. Rib Falls.....	199.00
Oscar Lemke, Rib Falls.....	355.76
A. W. Looek, North Freedom.....	801.85
A. H. Mackdanz, Pardeeville.....	955.67
E. A. Mahnke, Hillsboro.....	225.01
E. A. Mahnke, Viroqua.....	105.90
Theo. H. Mahnke, Bloomer.....	460.67
G. C. Marquardt, Ringle.....	220.85
G. C. Marquardt, Schofield.....	660.14
A. L. Mennicke, Winona.....	1,294.23
A. L. Mennicke, Goodview.....	49.28
F. H. Miller, La Crosse.....	1,482.04
R. W. Mohrhart, Oak Grove.....	368.00
P. Monhardt, South Ridge.....	163.00
H. A. Muehl, Cameron.....	49.20
R. W. Mueller, Jefferson.....	2,810.00
F. A. Naumann, Platteville.....	228.48
G. E. Neumann, T. Merrimac.....	43.00
G. E. Neumann, Caledonia.....	34.50
G. E. Neumann, Greenfield.....	89.00
H. C. Nitz, Waterloo.....	589.50
H. Nommensen, Fountain City.....	628.65
M. Nommensen, Juneau.....	836.13
O. A. Pagels, Ixonia.....	216.15
H. E. Paustian, Barre Mills.....	635.98
N. E. Paustian, Oconomowoc.....	773.45
W. A. Paustian, West Salem.....	950.50
J. R. Petrie, Wilton.....	31.10
J. R. Petrie, Norwalk.....	126.56
E. E. Prenzlow, Cornell, Keystone and Birch Creek.....	298.70
J. M. Raasch, Lake Mills.....	1,569.75
A. Saremha, T. Kuapp.....	40.23
A. Saremha, Davanough.....	45.25
A. Saremha, T. Lincoln.....	274.44
A. W. Sauer, Winona.....	1,972.46
J. Schaadt, Prairie Farm.....	409.15
J. Schaadt, T. Dallas.....	71.22
H. Schaller, Oskaloosa.....	87.74
A. C. Schewe, Neillsville.....	516.49
E. C. Schewe, Cambria.....	314.15
L. Schroeder, Lime Ridge.....	49.00
L. Schroeder, T. Washington.....	58.26
A. Schumann, Globe.....	137.29
H. W. Schwertfeger, Richwood.....	582.62
H. W. Schwertfeger, Hubbleton.....	210.53
R. A. Siegler, Madison.....	244.53
A. Stuebs, Bangor.....	1,356.37
M. F. Stern, Ixonia.....	281.15
K. A. Timmel, Watertown.....	1,126.00
E. A. Toepel, Ridgeville.....	433.57

E. G. Toepel, Sun Prairie.....	909.95
I. G. Uetzmann, Watertown.....	600.00
M. W. Wahl, Cambridge.....	1,085.47
E. Walther, Wisconsin Rapids.....	1,571.91
W. E. Wegner, Moline.....	180.00
A. J. Werner, Little Falls.....	99.64
A. J. Werner, Cataract.....	73.56
A. J. Werner, Millston.....	8.81
A. A. Winter, Mauston.....	661.00
C. Wirsing, Fort Madison.....	25.70
A. A. Winter, New Lisbon.....	640.40
L. A. Winter, T. Berlin.....	727.25
L. A. Witte, Kendall.....	711.70
L. A. Witte, Dorset Ridge.....	101.26
W. E. Zank, Newville.....	266.87
W. E. Zank, T. Deerfield.....	227.24
G. W. Zunker, Fox Lake.....	377.46
Budgetary.....	\$ 62,375.51
Building Fund.....	2,777.14
Non Budgetary.....	1,212.60
Total for January, February and March.....	\$ 66,365.25

Memorial Wreaths

In Memory of — Sent In By	Amount
Wm. J. Landen — G. F. Albrecht, Hustler.....	\$ 10.00
Mrs. Geo. Regelin — G. F. Albrecht, Hustler.....	1.00
Paul Fuhrman — E. R. Becker, T. Eau Galle.....	180.00
Mrs. Fred Wickman — W. A. Eggert, Watertown.....	5.00
Herman Borchart — W. A. Eggert, Watertown.....	4.00
Andrew Kaercher — W. A. Eggert, Watertown.....	9.00
Henry Mitzner — W. A. Eggert, Watertown.....	131.00
Emil Farner — J. B. Erhart, Cochrane.....	10.00
Emil Stueber — J. B. Erhart, Cochrane.....	1.00
Mrs. Martha Gutzke — W. E. Gutzke, La Crosse.....	20.00
Albert Lerch — H. Geiger, Leeds.....	196.00
Rev. Arnold Schultz — A. Scherf, Nelson.....	3.00
Prof. A. Schaller — L. C. Kirst, Beaver Dam.....	5.00
John Schroeder — L. C. Kirst, Beaver Dam.....	5.00
Mrs. Christ Schultz — L. Lambert, Rice Lake.....	7.00
George Sadtke — O. Lemke, Rib Lake.....	15.00
Mrs. Emma Seifert — M. J. Nommensen, Juneau.....	34.00
Lorna Bork — E. E. Prenzlow, Cornell.....	2.00
Mrs. John Cheorier — E. E. Prenzlow, Cornell.....	1.50
Mrs. Henry H. Sievers — A. W. Sauer, Winona.....	17.50
Mrs. Andrew Erickson — A. W. Sauer, Winona.....	7.00
Mathilda Ronnenberg — A. W. Sauer, Winona.....	3.00
Elmer Spoehr — H. Schwertfeger, Hubbleton.....	10.00
Albert Vollert — E. H. Walther, Wisconsin Rapids.....	5.00
Mrs. G. E. Groth — W. Eggert, Watertown.....	18.00
Mrs. B. Larines — W. Eggert, Watertown.....	5.00
Mrs. Mary Rosner — J. B. Erhart, Cochrane.....	3.00
John W. Koepsell — W. J. Koepsell, Ridgeway.....	2.00
John W. Koepsell — R. P. Korn, Lewiston.....	24.00
James Victor — R. P. Korn, Lewiston.....	1.00
Mrs. Wm. Gensmer — R. P. Korn, Lewiston.....	65.00
Mrs. Effie Siebert — L. Lambert, Barron.....	11.00
Julius Henkel — L. Lambert, Barron.....	87.50
J. Wm. Robsch — R. W. Mueller, Jefferson.....	10.00
Elizabeth Wendland — E. C. Schewe, Cambria.....	1.00
Mrs. W. A. Evans — E. C. Schewe, Cambria.....	1.00
Otto Meyer — F. E. Blume, Columbus.....	2.00
Mrs. Bertha Korth — A. H. Dobberstein, Elroy.....	10.00
Mrs. Augusta Pasky — H. Geiger, Leeds.....	26.00
Emma Krubsack — G. Geiger, Wilson.....	1.00
Mrs. Henrietta Heise — O. Lemke, Rib Falls.....	25.00
Cpl. Paul Schnese — E. E. Prenzlow, Cornell.....	3.00
Mrs. Paul Schliesser — K. A. Timmel, Watertown.....	5.00

H. J. KOCH, Treasurer.

MEMORIAL WREATHS

May, 1952

SOUTHEASTERN WISCONSIN DISTRICT

In Memory of — Sent In By	Budgetary	SYNOD	OTHER
		Special	CHARITIES
Mrs. Paul Schliesser—Paul Schliesser.....	\$	\$ 25.00	\$
William Zell—F. Zarling.....	5.00		
Emma Grave—Jon. Mahnke.....			5.00
Mrs. Annabelle Millious—R. Schoeneck.....	5.00		
Wm. Wedewart—G. E. Schmeling.....		10.00	2.00
Mrs. E. Boettcher—G. E. Schmeling.....			52.00
Wm. O. Mueller—G. E. Schmeling.....			5.00
Walter Werwath—E. H. Huebner.....			2.00
Emil Herrmann—J. Brenner.....		5.00	11.00
August Kirchner—H. P. Koehler.....			3.25
Mathilda Kiepert—H. P. Koehler.....			5.00
Paul Wegehaupt—E. Ph. Dornfeld and J. C. Jeske.....			2.00
Minna Dornfeld—E. Ph. Dornfeld and J. C. Jeske.....			2.00
Mrs. Minnie Vogt—P. Pieper.....		3.00	
Mrs. Kunigunde Eggebrecht—P. Pieper.....			5.00
Walter Kunde—P. J. Burkholz.....			11.00
Mrs. Anna Wendtland—P. J. Burkholz.....			2.00
Rev. Arnold Schulz—Eastern Pastoral Conf. H. Shiley, Treas.....		5.00	
	\$ 10.00	\$ 48.00	\$ 87.25

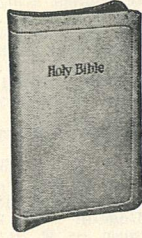
G. W. SAMPE, District Cashier.

Oct 52

38-N  
 Mr. Henry Henning Jr.  
 Route 2 Box 329 A  
 Burlington Wisconsin

# White Gift Bibles

NO. 1212 W



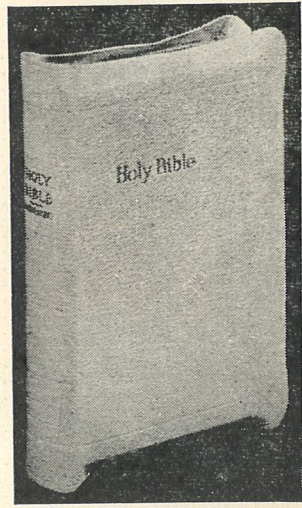
An outstanding value in a white Bible. Pronouncing readable type. Contains Presentation Page, Family Register, Marriage Certificate, 10 maps in full color. White silk marker. Bound in white morocograin imitation leather (washable), overlapping covers, yellow-under-gold edges. Size, 4 1/4 x 6 1/4 inches.

*Specimen of Type in This Bible*  
**311 CHAPTER 20.**  
 1 Ben-hadad besiegeth Samaria. 13 The Syrians are slain. 31 Ahab dismisseth Ben-hadad. 42 A prophet reproveth him.  
**AND** Ben-ha'dad the king of Syr'i-a gathered all his host together: and there were thirty and two kings with him, and horses,

\$4.75, postpaid

BIBLE NO. 122

Printed in clear bold face self-pronouncing type on deluxe Bible paper. Contains presentation page and improved family register. The 64 pages of helps provide a wealth of material to aid the reader in finding this Bible a Living Volume. Beautifully illustrated throughout. Eight pages of maps in full color. Clear bold face type.



**AND** the LORD spake unto Mo'se in the wilderness of Si'nai, in the tabernacle of the congre-

SPECIMEN OF TYPE

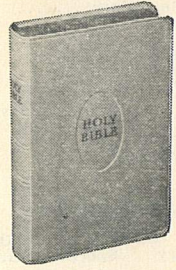
Bound in cleansable permanent-white Fabri-koid, with overlapping covers, gold edges, white silk marker, headbands. Page size 4 3/8 x 6 3/8 inches.

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No. W 1301 MC

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- Family Record
- Blackface Ruby Type
- Colored Maps
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Pure white leatheroid (washable) flexible covers, not overlapping, round corners, gold titles, gilt edges, headbands and white silk ribbon marker.

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A stunning small Testament for brides, or for gift use, printed in easy reading bold face type, self-pronouncing, on deluxe Bible stock, and attractively bound in white. Has complete New Testament and Psalms, 8-page harmony of the Gospels, also presentation page.

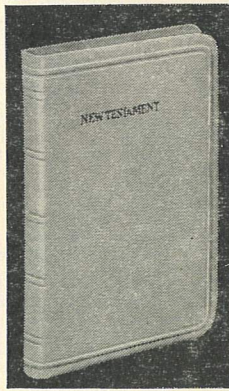
No. 63PW—Bound in cleansable permanent-white Fabri-koid, "Cushion Edge," round corners, amber edges, white silk marker.

\$1.35, postpaid

SPECIMEN OF TESTAMENT TYPE

Page size 2 5/8 x 4 1/4 inches

*He stands on Mars' hill*  
 13 But when the Jews and brought him unto Ar-è-op'a-gus, saying, knowledge that the word May we know what this of God was preached, whereof Paul at Be-rè'a, they thou speakest, is?



No. 63P

Northwestern Publishing House  
 3616-32 W. North Ave., Milwaukee, 8