

*The Northwestern*  
**Lutheran**

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57*

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## THANKSGIVING

Bless the Lord, O my Soul:

And all that is within me

Bless His Holy Name.

Bless the Lord, O my Soul,

And forget not all his Benefits.

Ps. 103: 1-2

## THE LORD'S PRAYER GUIDES US IN THANKING OUR HEAVENLY FATHER

Matthew 6, 9-13

**T**HROUGH faith in Christ's pardon we have become true children of God. With all boldness and confidence we may now speak to Him as dear children speak to their dear father. In speaking thus with our Heavenly Father — we call it praying — we not only lay all our needs and requests before Him but also gratefully acknowledge His blessings. Though this is a blessed privilege which we shall want to exercise daily, this does not preclude that on occasion we shall pour out our Heart to Him at greater length and fullness. Thus at Thanksgiving time we

name." We knew, of course, that God's name is ever holy in itself; yet we asked that His name be kept holy and sacred also among us. This could only be the case if His word would continue to be preached and taught in all of its truth and purity in our midst. The saving truths which He has revealed about Himself in His word need to be brought to our soul. Only then can His name continue to be the sacred object of our faith, of our love, of our comfort, joy, and hope. We prayed: Thy kingdom come." We experienced God's gracious rule over



are gratefully moved to speak at length to our Heavenly Father concerning the countless blessings which He has again showered upon us during the course of another year. The blessings which we have actually received are vividly called to our remembrance by the very prayer which His own dear Son has taught us. We used it ever and again to voice our needs, knowing that thereby we would be asking for the gifts most necessary and salutary for us. And the precious promise which we have concerning all that we ask in Jesus' name makes it quite evident that the very gifts which we repeatedly sought in the Lord's Prayer will now be the great blessings for which we have every reason to voice our thanksgiving.

### He Continued to Reign in Grace Among Us

That is what we implored our Heavenly Father to do as we repeatedly addressed the first three petitions of the Lord's Prayer to Him during the past year. We prayed: "Hallowed be Thy

us when through the pure Gospel in word and sacrament the Holy Spirit enters our hearts and moves us to trust in His grace and to lead a godly life according to it. Without the Holy Spirit we can neither believe nor do anything that is pleasing in God's sight. As we implore God to continue to reign in grace over us we furthermore prayed: "Thy will be done on earth, as it is in heaven." We had His good and gracious will in mind, which consists in just this that He would have us come to penitent faith and ever remain steadfast in it. To the end that this will might be carried out in us we therefore asked Him to break every opposing evil will and counsel of the devil, the world, and our flesh.

Let us gratefully acknowledge that we have again received all these blessings so that His reign of grace truly continued among us during the past year. God let us enjoy His pure word and through it the full revelation of His salvation in Christ Jesus, so that the full glory of His name stood before our souls.

Through this word the Holy Spirit renewed and preserved faith in our hearts. The devil was as intent as ever upon robbing us of God's pure word and of its saving and sanctifying power. Through the worldly-wise, through the errorists and the unionists he wished to make it uncertain for us. He tempted us through our own proud and self-righteous flesh to become offended at God's word. That we still stand in faith and are rejoicing in the gifts of the Gospel is an unmerited blessing of our God who frustrated every evil counsel and had His gracious will done in us.

### He Bounteously Reigned In Power Over Us

God's reign in power over us pertains to His distribution of temporal blessings, of the gifts which we need for our earthly life. We all too readily lose sight of how much we have received in this respect. If we consider, however, how we prayed for earthly blessings in the Lord's Prayer in accordance with the Savior's own guidance our vision will be corrected. We did not assign foremost importance to our earthly requests but summed them all up in one petition among seven. In this single petition we prayed: "Give us this day our daily bread." We did not ask for special comforts and luxuries but only for daily bread, for the actual needs of our earthly life; and we merely asked the Lord to supply them from day to day, not for months and years in advance.

In true gratefulness we will want to confess that we have not only received that for which we asked in the fourth petition but even much more. Even the basic requirements of our earthly life, such as food, drink, clothing, and shelter, were supplied to us in a measure that far exceeded bare necessity. As we think of the daily bread which God has given us we will want to understand it in its true scope which Luther has pointed out to us in his catechism explanation: "Everything which we need for our bodily welfare; such as food, drink, clothing, shoes, house, home, land, cattle, money, goods, pious spouse, pious children, pious and faithful rulers, good government, good weather, peace, health, education, honor, faithful friends, good neighbors, and the

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# Editorials

**Let Us Be Sure of Our Thanksgiving** We mean by the above words, let us be sure that our thanksgiving will please God. Many simply take for granted that God will accept the thanksgiving prayer of anyone who raises his eyes to the skies in a reverent attitude and says, "I thank Thee God." We wonder if many of us don't secretly lean a little toward that opinion without much thinking on the matter. Yet we ought to do some serious thinking about these prayers of thanksgiving.

In the first place it ought to be very clear to a Christian that the *words* of a prayer, however beautiful they may sound to the ear, do not decide whether the prayer is a prayer. We ought also to know that the *outward attitude* of the worshiper has nothing to do with the prayer in determining whether the prayer is really a prayer. Nor does the *seriousness* of the worshiper make his prayer a God-pleasing prayer. One may be very serious about our thanksgiving and still the prayer he offers in this mood may be an abomination to God.

It is the inner attitude that determines whether a prayer of thanksgiving honors God or not, and is acceptable to Him. God rejected the thanksgiving prayer of the Pharisee in the temple and accepted the prayer of the publican, in spite of the fact that the former admitted that he was a good man and the other admitted that he was a bad man, a sinner. Does God give preference to the prayers of admittedly bad men to the prayers of admittedly good men? This question ought to stir our minds and induce us to do some serious thinking. The very fact that the former was not conscious of any wrong doing, of sin which he had committed, rather claimed that he had done more good than even God demanded of him in fastings and giving tithes and claimed to be better than other men, condemned Him before God. For this God refused to accept his prayer of thanksgiving. This ought to indicate beyond the least doubt what constitutes God-pleasing thanksgiving. What this man lacked and therefore also his prayer was the admission and acknowledgment of his sinfulness, plus any grace or mercy of God. He lacked repentance. His whole prayer was a boastful enumeration of his virtues and inherent goodness, and a rejection of God's own statement, "all have sinned and come short of the glory of God."

Let us learn the lesson well: where there is no repentance, no acknowledgment of sin and a cry for mercy based on the redemptive work of Christ, where there is a hiding and covering up of sin, there can be no thanksgiving possible. Of such thanksgiving God says Amos 5, 21-23: "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take away from me the noise of thy songs; for I will not hear the melody of thy viols." Well may we read these words of the Lord with trepidation. May they lead us to a thorough self-examination that we may be sure of our thanksgiving.

**God-pleasing Thanksgiving** The Psalmist says: "The sacrifices of God are a broken spirit, a broken and contrite heart, O God, thou wilt not despise" (Ps. 51:17). In verse 16 he said, "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering." We understand that language: God does not want our hands and feet and mouth and lips first. God wants the heart, the penitent heart, the heart that knows and deplores its wickedness and still clings in firm faith to the forgiving mercy of God. Such a man we see in the publican. He knows nothing of which he can boast in the sight of God. He knows but one thing and that is, that he is a sinner, that there is not one good thing within him and that he must depend entirely upon the mercy of God to be accepted together with his prayer. That is the kind of man that God loves. That is the man that glorifies Him and honors Him, that He alone is the Savior and can save to the uttermost.

It ought to be patent now what constitutes a God-pleasing thanksgiving. The words we speak have nothing to do with it. We may crouch our prayer of thanksgiving in the language of the learned or the unlearned; we may speak a long prayer or a short prayer of thanksgiving; we may say it kneeling, standing or sitting; we may look down or look up to the sky — all these things have little bearing with God. What God seeks is a "contrite heart," a penitent heart, that acknowledges its utter sinfulness and trust in the merits of Christ for forgiveness. Any one who has this mind will approach God in this spirit in prayer and with such a mind render unto God thanksgiving. With such a prayer, coming from such a heart, let us say it now, God will be well pleased. That is His promise.

In this spirit let us approach the throne of God on our national Thanksgiving Day. The proclamation of our president who urges all men to enter their various churches to return thanks to the Giver of all things will not be the incentive to a Christian to celebrate, that is, to be joyful before his God, but the urge will come from within the Christian himself. He will want to gather with all his fellow-Christians in the house of God on that day because he knows himself to be a debtor to God, who of His mercy granted him health and prosperity way beyond his daily *needs*. And "all this purely out of Fatherly, Divine goodness and mercy, without any merit or worthiness in me." He fully realizes that if God would have dealt with him according to his deserts he would not only have nothing to eat and to drink but would have neither peace of heart and mind. But the God who for Christ's sake has forgiven him all his sins and iniquity has also opened the very doors of heaven and granted him "all that he needs to keep his body and life" here on this earth.

Need we say that such a one will not only come before God with a thankful heart but that he will also come with a willing heart to sacrifice, if necessary, for the kingdom of God as he sees the need? May God grant us all such a thanksgiving.

W. J. S.

## OPEN QUESTIONS

### IV.

FROM the fact that we are to be patient with weak brethren though they may err even in some very important point of doctrine some people infer that, because we do not break off fellowship relations immediately but tolerate the weak brethren in our community, therefore we must subscribe to the theory of Open Questions. Nothing could be farther from the truth. Toleration of weak brethren does not mean toleration of their error. It simply means that we consider them as one with us in accepting Christ the crucified as their only Savior and in submitting to the Word of God without reservation, while we realize that they have not as yet progressed far enough in Christian knowledge and understanding to grasp fully every point that God proposes in His Word.

If we consider the error of weak brethren as an Open Question, it would be presumptuous on our part to call them weak brethren. The theory of Open Questions presupposes that in such matters each one opinion has as much right as the other's. Hence to pose as a strong brother, and to dub some one else a weak brother, just because he does not share our views on some Open Question would be intolerable overbearance.

To call any one a weak brother presupposes that he errs in some point, be it important or seemingly most unimportant, on which the Scriptures have clearly spoken. The weak brother may be tolerated, but his error must be rejected, and is rejected by the very fact that we call him who holds it a *weak* brother.

#### The Ideal of Complete Agreement

This ideal is set forth in Prof. Walther's fifth thesis.

*Thesis 5.* — The Church militant must indeed aim at and strive for complete unity of faith and doctrine, but it never will attain a higher degree of unity than a fundamental one.

When Prof. Walther here calls the Church on earth the *Church militant*, the battling Church, he pictures it as being on a very dangerous spot, as being surrounded by enemies who attack it from all sides, against whom it can hold its own only with great difficulty. Jesus Himself spoke of the Church in the same way on the two occasions in which He used the word church (Matth. 16 and Matth. 18). The first time He said, "The gates of hell shall not prevail against it." He thus presents the forces of darkness, the gates of hell, as trying to destroy His Church. He promises that they shall not succeed. The battling Church will hold its ground and come out victorious. In the second passage He gives us a close-up view of a portion of the battlefield, showing what strenuous efforts the Church and every member of the Church will make to beat back the forces of hell who have temporarily inflicted a wound that may be deadly on one of its members.

The battles which the Church is waging are not "against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against wickedness in high places" (Eph. 6, 12). Hence the weapons of our warfare must not be "carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10, 4, 5).

If that aim could be achieved that every thought and design of men were made a prisoner of war to the obedience of Christ, then there would be no weak brethren any more, then "complete unity of faith and doctrine" would have been reached. But until on the very last day the Church will be carried triumphantly into heaven, it will remain the "Church militant," always striving for complete agreement, but never able to attain it because of the conditions of the battlefield. Paul himself

admitted that he had not yet attained, or were already perfect, but he pressed toward the mark (Phil. 3, 12, 14), progressing from glory to glory (2 Cor. 3, 18).

A fundamental unity is all that is possible. But that is not to be a static thing. Individually and collectively we strive to overcome the forces of darkness and to progress in the light and in the knowledge of the truth.

#### The Battle Against Error

Two theses, in particular, describe the battle to us, touching on two different phases of the combat.

*Thesis 8.* — The Church must take steps against any deviation from the doctrine of the Word of God, whether this be done by teachers or by so-called laymen, by individuals or by entire church bodies.

*Thesis 9.* — Such members as wilfully persist in deviating from the Word of God, no matter what question it may concern, must be excommunicated.

As soon as any error appears, be it even in the most insignificant point of doctrine, no matter who may be responsible for the error, whether a teacher or a layman, no matter how far it may have spread, whether it is held by one or a comparatively few individuals, or by a whole church body, the orthodox Church must at once take steps against it.

Jesus says concerning the sinning brother, Go and *tell* him his fault, reprove him for his fault, show him his fault. This presupposes that the one talking to the erring brother is sure of his ground himself, and thus can present the matter convincingly from the Scriptures. Whether the erring brother accepts the testimony or not is not the point, but the one telling him must have clear Scripture ground to stand on. How important, then, is it not that we all diligently strive to increase, to widen, to deepen our knowledge of the Scriptures, especially those who have been called by God to be leaders and teachers in the Church. St. Paul says concerning bishops that they must

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# Siftings

BY THE EDITOR

News items from the convention of the American Lutheran Church which met in Fremont, Ohio, October 7 to 14 as found in the *Lutheran Standard*. "A total of 32 missions were started in 1947 and 13 in 1948. This year two or three times as many missions might have been started had the funds been available. . . . During the past two years 6,492 confirmed members were added to the membership of our Church through our home missions. . . . The convention approved cooperation of our Church with other synods in the publication of a Common Lutheran Liturgy and instructed the Commission on Worship and Church Art to continue its work in the hope of reaching common agreement before 1950. . . . Grateful note was taken of the growing interest in establishing more Christian Day Schools. The General President (still Dr. Emmanuel Poppen, Ed.) was authorized to ask the Day School Teachers' Association to send a representative (as an advisory delegate) to the next convention of the Church."

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On the union front there was considerable deliberation. The *Lutheran Standard* reports: "Cooperation in theological education in Canada with the United Lutheran Church at its Saskatoon Seminary is now firmly established. . . . Kindly note was taken of the move to establish an all-Lutheran post-graduate seminary, and our Board of Christian Higher Education was directed to confer with officials of other Lutheran bodies on this proposal and report to our next convention." Just as disheartening was the note sounded by Dr. J. Bodensieck: "Our own Dr. J. Bodensieck, who spent two years as Protestant liaison representative in Germany and is now back on the faculty of Wartburg Seminary, Dubuque, sounded a stirring call to our American Lutheran Church to face up to its problems and to learn from the experiences of our brethren in Germany. Most eloquent of all was his summons to effect Lutheran unity here in America. 'Perhaps due to their

anguish and woe, after 400 years of waiting, the Lutherans of Germany are finally united. . . . Here in America we are divided by differences far more minute than those in Germany, and yet we have not learned to pool our resources and strength. We are still fighting with each other when the enemy is at the gate. Must we go through the same anguish before we will give up this hairsplitting about theological differences?" Further action was taken "That we pledge our vigorous cooperation in the expanding program of activity of the National Lutheran Council, looking to the day when all Lutheran church bodies will hold membership in the National Lutheran Council." Dr. Bodensieck used a hard word when he spoke of "hairsplitting." Perhaps a more charitable way to say it would have been: A firm conviction that the Word of God means what it says when Paul writes: Mark them which cause division and offenses contrary to the doctrine which you have learned and AVOID THEM. Romans 16, 17. And further, a firm and unalterable conviction that these words applied yesterday, apply today, and will apply forever against all those teaching contrary to God's word, irrespective of motive and national background.

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*Liberty*, a quarterly dedicated to the complete separation of Church and State, writes a few words which are worth passing on: "Those who contend that church-state union is harmless, simply because it presently creates no grave condition, are like those who contend that a particular disease cannot really be serious because some who are known to harbor its germs are now enjoying fair health. No doctor would agree that the tubercle bacillus is a friendly germ simply because some person who once nearly died of tuberculosis now holds that malady in check. The danger of a germ is determined rather by its long history, by the mortality rate it establishes, and by the constant threat it

makes even to those who now seem to have recovered from it. So long as the germ lurks within, there is a potential danger. A changed environment and diet, a weakened constitution, and the apparently well individual once more succumbs to the dread germs. The same is true of the body politic in relation to the church-state union. The history of the church-state union demands that we take alarm at the first encroachment of the sea upon the land, the first attempt to take the solid ground from under our feet. Sea and land both have their places, but their places are not together, and the more sharply the coast line is defined, the safer are the inhabitants."

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Now some Lutheran bodies are planning a joint Theological Journal. Six Lutheran theological schools will participate in the project, Gettysburg, Mt. Airy, Capital, Wartburg, Luther, and Augustana. They are striving to attain the largest circulation among theological journals published in the United States. In this proposed theological journal heresies will be nestled side by side, from the denial of God's inspiration of Scripture to Millennialist dreams. We hardly think that God's blessing will rest on this unionism.

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The Protestant Episcopal Church is sponsoring a weekly radio drama series over the Mutual System. The first play presented was "Cyrano de Bergerac." At the Milwaukee diocesan council a layman caused a flurry when he said, "There are hundreds and thousands of people crying to hear the gospel, and we're talking about *Cyrano de Bergerac*." He claimed that Episcopal leaders had been taken for a ride by the "hucksters" (radio salesmen). "As an advertising man," he said, "I can recognize all the old hokum in the appeal, 'Are you going to be beaten by the Baptists, the Methodists, or the Roman Catholics?'" Yes, the old hokum of advertising has slipped into the church and we wonder how many times the church will find itself talking about "*Cyrano de Bergerac*" instead of the Gospel of Jesus Christ.

## IN THE FOOTSTEPS OF SAINT PAUL

### JOPPA AND PETER

BY DR. HENRY KOCH, MORRISON, WISCONSIN

**A**FTER having seen, how the formerly despised Samaritans became members of the Christian Church and after having taken a glance at the once so munificently and lavishly built city of Caesarea by the Sea, the home of the Roman centurion Cornelius, we now wend our way to the south along the sea toward the ancient city of Joppa, better known today as Jaffa, from where another messenger of the Gospel will leave in the opposite direction to bring the Gospel to Cornelius and his whole family.

#### Ancient Joppa

Joppa was a very ancient city, jutting out into the Mediterranean Sea, about 35 miles to the northwest of Jerusalem. It belonged to the tribe of Dan, when the 12 tribes received their apportioned land by lot. In previous times it had been an old Phoenician town, from where many ships had set out to bring the wares of the Orient to western shores and lands, and many ships laden with colonists ventured out into distant and unknown lands to secure further outposts of commerce for the shrewd and ingenious Phoenicians. We can imagine thriving Carthage as such a Phoenician colony, luring ever more Phoenicians to the shores of wealth and adventure and bringing back to the mother colonies such as Tyre, Sidon and Joppa other gifts and wares in exchange.

#### Joppa of the Old Testament

The cedars cut in the forests of Lebanon in northern Syria for the building of Solomon's Temple were floated down to Joppa from Tyre (2 Chron. 2, 16). When the Temple was rebuilt in the days of Ezra and Nehemia after the return of the Jews from Babylon, rafts of cedars were again floated down to Joppa (Ezra 3:7). These cedars were a royal gift to the Jews by the Persian king Cyrus.

In the days of the prophets we find Jonah trying to escape the command of the Lord to preach the Word of God to the people of Niniveh. He had set sail from Joppa for Tarshish, a colony on the

western shores of the Atlantic in southern Spain (Jonas 1:3). He never reached that goal.

Joppa also played a role in the wars of the Maccabees for the liberation of Palestine from the yoke of foreigners. The hostile Syrians had killed about 200 Jews. In retribution Judas the Maccabee set fire to the docks and boats in the harbor. Simon the Maccabee captured the city, rebuilt the harbor and fortified both (2 Macc. 12:3-6).



In the days of the Crusaders Joppa was taken by Saladin in 1187 and retaken by Richard I in 1191. In 1799 Napoleon captured the city and had 1200 Turkish prisoners put to death. Repeatedly Joppa was a pawn in the hands of passing conquerors.

#### Modern Joppa

Modern Jaffa (Joppa) is a thriving center of industry and commerce. It is famous among many other things for its luscious Jaffa oranges which compete not unfavorably in Europe with those of California and Florida, all of which reminds us of the former land of milk and honey,

of savory grapes and nourishing grains. Because of the sins of the Israelites and the later Jews this former paradise was almost wholly transformed into a desert. Only here and there does a bit of the pristine fertility shine through the barren, rocky soil as in the vicinity of Jaffa. Today the strategic port of Jaffa is again a bone of contention between the unrelenting Jewish Zionists and the fanatical Mohammedans, tribal Arabs.

Joppa owes its present significance and existence to its harbor. The ancient artificial harbors of Tyre and Caesarea are destroyed and lie in ruins. Even Joppa cannot boast of a great harbor. Rugged cliffs prevent larger vessels from entering the harbor. All wares and passengers destined for Joppa must be reloaded into smaller barks. A ledge of cliffs lies parallel to the coast barring entrance to the protecting harbor. There is but a small channel for smaller boats, about 10 feet wide. In stormy seasons the daring skippers must wait their chance to bring their precious cargoes safely through this narrow channel and many a ship has already gone on the rocks. An ancient Greek legend lets the beautiful daughter of King Cepheus, named Andromeda, be chained to these rocks by her own father to appease the wrath and greed of a sea monster. She was freed by the heroic deed of Perseus, who then claimed her as his cherished bride.

#### Its Memory Perpetuated in Acts

This is a meager sketch of some of the past history and legend of this ancient Palestinian port. Gone are the days of the ancient Phoenicians, the days of Solomon, Jonah and Ezra. The memory of the deeds of the courageous seafarers lingers on in the annals of history. The deeds of Solomon, Cyrus, Nehemia and Ezra remain unforgotten in the sacred scrolls of the Old Testament. It is the New Testament era that lends special color to the city of Joppa. In the Book of Acts the central figures of Tabitha and Peter will ever be remembered in Christian circles. Wherever the Book of Acts is read throughout Christendom, the noble deeds of Tabitha and the unique vision of Peter in Joppa will be known, whilst all the other secular data mentioned above will be long forgotten or not even known.

### A Consecrated Christian

What was it that brought Peter to Joppa? We find him trailing in the footsteps of the evangelist Philip. Before the evangelists and apostles ever came to Joppa, we find a group of Christians gathered in this ancient port. Lay Christians from Jerusalem must have come to this city and have gathered for worship. We find a Christian congregation assembled here, winning souls for the Crucified and Risen Lord. Among them a Christian woman by the name of Tabitha, a great friend and helper of the poor, is especially noteworthy. Her readiness to help the poor and the swiftness with which she moved about in her manifold charitable endeavors, won for her the name of: Dorcas, the gazelle. Today many Dorcas societies within Christian congregations are sewing circles for the poor, named for this very Dorcas, who went about doing good among the poor in Joppa.

### Peter's Astounding Miracle

It must have been a terrible shock to the Christians in Joppa, when the news spread that Tabitha had died. Her swift feet no longer hurried through the dirty streets of Joppa. Two messengers hurriedly conveyed the sad news to Peter, who was staying in Lydda, preaching and performing miracles. Peter was asked not to delay his coming. Did they merely want him to perform the last rites at the burial of their great benefactress or did they hope that Peter might be able to restore their Dorcas to them? We do not know, but we do know that he hurried toward Joppa with the messengers. In an upper room Peter found the widows weeping around the dead body of their deceased sister and friend (Acts 9:36-43). There lay the coats and garments she had sewn. Peter immediately sent the mourners out of the room, prayed to the Lord for help and then called on Tabitha to rise, which she did. Imagine the surprise and the joy of the saddened Christians in Joppa, when Dorcas again appeared in their midst. This miracle of Peter added to the fame of the rising Church. Luke reports: "It was known throughout all Joppa and many believed in the Lord."

While tarrying here in Joppa Peter stayed in the home of a tanner named

Simon. Of his stay in this home and his unique experience we shall hear more the next time.

## THE LORD'S PRAYER GUIDES US IN THANKING OUR HEAVENLY FATHER

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like." Here we will individually be reminded of many a thing that has been granted to us in a special measure. May our flesh not dim our gratitude by the suggestion that it was our own caution, foresight, diligence, hard labor which after all procured these things for us. Even where they played a humble part in the transmission of God's gifts we need to recognize them as being in themselves gracious gifts which we have received from the Lord.

### He Faithfully Prepared to Reign in Glory Over us

As we repeatedly prayed the last three petitions of the Lord's Prayer we also had eternity in mind, when fully purged of all sin and glorified we would enjoy God's blessed reign in glory over us. We prayed: "Forgive us our trespasses as we forgive those who trespass against us." Mindful that we daily sin much and indeed deserve nothing but punishment we asked our Heavenly Father for Jesus' sake not to look upon our sins nor on their account to deny our prayers. Such free pardon the Lord has extended and imparted to us throughout the past year. In His Holy Supper He has assured it to us with the seal of the very body and blood of the Savior by which it was procured for us. Such forgiveness has, however, ever kept heaven open for us. We were able to live our life in the joyful confidence that if death should at any time suddenly overtake us this would merely mean passing through the portal to eternal life.

With our affection set upon our Heavenly Fatherland where God shall reign in glory over us we also pleaded: "Lead us not into temptation, but deliver us from evil." With the ardent desire of reaching our heavenly goal we asked God to guard and keep us so that the devil, the world, and our flesh might not seduce us into unbelief, despair, and other

great shame and vice but that amidst every temptation we be graciously helped to obtain a final victory. Lest adversities might become a snare to us we implored Him to either spare us of severe trials, sorrows, sickness, and hardships or to give us strength through His word and grace to bear them for our good, even our eternal welfare. In one of these ways the Lord has dealt with all outward evil during the last year. The very fact that we still stand in faith lets us realize that He has not permitted us to be tempted above that we were able but has with every temptation and trial made a way to escape, so that we were able to bear it. Some in our midst He has delivered from all evil in the fullest sense, by granting them a blessed end and graciously taking them from this vale of tears to Himself in heaven. C. J. L.

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be "able by sound doctrine both to exhort and to *convince the gainsayers* . . . whose mouths must be stopped" (Tit. 1, 9. 11).

In all this we must not forget what St. Paul says in Gal. 6, 1, about our attitude over against a man overtaken in a fault: "Ye which are spiritual, restore such an one *in the spirit of meekness*." And in Eph. 4, 2. 3, he adds: "With all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

The main point is that the Church dare not remain silent over against error. It must, without sparing time or effort, try to win the erring brother from his error, before he becomes too deeply entangled in it. It might then be too late.

But what if the erring brother refuses to accept correction? The ninth thesis answers this question. If it becomes apparent that he wilfully persists in his error, he is to be excommunicated.

As long as his error is due to lack of instruction, or if it becomes evident that he is mentally too confused to grasp the truth clearly, he must be treated as a weak brother: we must bear with him, tolerate him. But if after the truth has been clearly testified to him from the Word of God he persists in his error in the face of

clear Scripture testimony, he thereby shows that his error in some point of doctrine is merely a symptom of his general refusal to receive instruction from the Word of God. The basic agreement is no longer present. He is not a member of the Church.

#### Error Has No Right in the Church

The Church of God would cease to be "the pillar and ground of the truth" (1 Tim. 3, 15) the very moment in which it gave license to error. That would mean that God was wrong when He strictly

forbade to add anything to His Word, or to omit anything (Deut. 4, 2; 12, 32). It would mean that Is. 8, 20 is not to be taken too seriously: "To the law and to the testimony." Jesus did not really mean what He said: "The Scripture cannot be broken" (John 10, 35), and when He upbraided the two disciples on the way to Emmaus because they did not "believe *all* that the prophets have spoken" (Luke 24, 25). There is nothing wrong in "breaking one of these least commandments and teaching men so" (Matth. 5,

19). A "little leaven" will do no harm (Gal. 5. 9).

The Church dare not grant room to error. It must resist error. We conclude this part of our study with the tenth thesis of Prof. Walther's.

*Thesis 10.* — From the fact that the Church militant cannot attain a higher degree of unity than a fundamental one it does not follow that any error against the Word of God may be granted equal rights in the Church with the truth, nor that it may be tolerated. J. P. M.

(To be continued)



## SPIRITUAL WELFARE COMMISSION



At the close of the war the question was asked repeatedly, "How long will the Spiritual Welfare Commission continue to function?" That question still remains unanswered. In view of recent legislation affecting the military, which again invokes the drafting of men in order to maintain the required defense forces for our country, it is evident that our mailing list of servicemen will increase proportionately. This means that the S. W. C., instead of tapering off its efforts must again be revitalized if it is to carry out its recent instruction, "To continue indefinitely this department of the Synod's Mission work." Already new enlistments alone have more than balanced the rate of discharges, which eliminates the static status of our mailing list. With the draft machinery being thrown into gear this month, a mailing list of at least several thousand Wisconsin Synod servicemen is inevitable.

If these men in military service are to be served effectively by the S. W. C., then we must again seek and ask for the full cooperation of our Synod's pastors and congregations in supplying our office with the necessary information regarding their respective members in the service. The effectiveness of our Synod's program in behalf of the servicemen lies preeminently in the hands of the pastors in promptly forwarding to our office *New Names and Addresses, Address Changes, and Notice of Discharges*. Indifference in this matter means, "clogging the machinery," and consequently its efficiency. To neglect sending in a single name, particularly an Address Change or Notice of Discharge may seem a negligible factor when considered by itself, but multiply this negligible factor by several hundred or more instances and it immediately becomes the determinant for efficient or inefficient operation; for success or failure of our Churches efforts in serving its servicemen. We ask YOUR FULL COOPERATION.

Do you have the necessary form cards on hand? **FIRST LISTING CARDS — CHANGE OF ADDRESS CARDS — NOTICE OF DISCHARGE CARDS — COMMUNION IDENTIFICATION CARDS.** A post card to: Spiritual Welfare Commission, 900 E. Henry Clay Street, Milwaukee, Wisconsin; will bring you a supply by return mail.

A verbal check among a goodly number of pastors has brought to light the fact that more of our Synod's men are in military service than our records show. This because some congregations have neglected to forward names and addresses. The reason for this may be, as has been said, "We were under the impression that the S. W. C. had ceased to function." Then again it may be due to disinterest, since as it has also been expressed, "Oh, this is only a cold war and the boys will all be back home soon." The latter attitude is most regrettable since it is indicative of an erroneous conception of the intent and purpose of the S. W. C.'s assignment.

The next few months should give a fair indication of the expansion required to adequately serve the anticipated increase of Wisconsin Synod men in military service. Already recent requests for S. W. C. Offering Envelopes have made it necessary to again provide such for those who would embrace the opportunity to support this mission effort of the Church. Special Offering Envelopes may be ordered through this office. And again — FORM CARDS WILL BE SENT UPON REQUEST.

E. R. B.



## SEMINARY NOTES

IT is not a mere coincidence that the Seminary Notes appear in the Thanksgiving number of the *Northwestern Lutheran*. The Seminary is both a gift from God for which we members of the Wisconsin Synod should be thankful, and it offers us an opportunity to express our thanks.

### Our Seminary a Gift of God

Our Seminary is a fruit of the bitter sufferings and death of our Savior. If Christ had not died for us on Calvary there never would have been a seminary at Thiensville. If Christ had not died for us we should still be groping in our blindness. Professing ourselves to be wise we would become fools. Because then we could not know God and would change His glory into an abomination, God would also give us up to uncleanness, to vile affections, and to a reprobate mind to do those things which are not convenient. We should be groping like the Greek philosophers whom Paul met in Athens (Acts 17, 18ff.), ever learning, and never able to come to the knowledge of the truth.

If Christ had not died for us there would be no forgiveness of sin to proclaim to a world lost in sin; there would be no deliverance from the power of the devil, who would then without the least trouble hold us captive in his chains; there would be no hope against the terrors of death; there would be no escape from the righteous judgment of God. Of what use then would a seminary be, if there were no joyful message to proclaim? For what should the seminary prepare and train young men?

In the Seminary our chief source of instruction is the Bible. We study the Bible directly in order to get as deep and as wide a knowledge of its truths as possible. We study the history of the people to whom God gave His Word and whom He guided by His Word both in the Old and New Testament. We study the attacks that were made by the enemy on God's Book and on God's people, the errors which the enemy surreptitiously foisted on the Church. We study how the Church in song and instrumental music, in painting, in sculpture, and architecture expressed

its joy over the glorious Gospel. We study the best manner of presenting the Gospel truths to the people in sermons, in catechumen instructions, to the cross bearers, to the sick, and to the dying.

If Christ had not died for us there would be no Bible to study nor to preach.

In our work at the Seminary we daily pray for the guidance and enlightenment of the Holy Ghost. Without the Holy Ghost we could not do our work. No one can say that Jesus is the Lord but by the Holy Ghost.

If Jesus had not died for us there would be no Holy Ghost. Jesus Christ the Crucified, being by the right hand of God exalted, and having received of the Father the gift of the Holy Ghost, hath shed forth that which the people saw and heard on Pentecost.

Our Seminary is one of the gifts which Christ won for us on the cross. During the past year God held His protecting hand over us that no physical evil befell us and that — which is far more important — our teaching was kept free from error. In the Seminary we teach nothing save Christ and Him crucified; and we teach nothing but what God has spoken in His Bible.

### Some Current Events

A brief summary of some of the things that happened during the course of the year, particularly of the last six months, will be of interest to our readers.

*Candidates.* — How many men were made ready for the service of the Church during the past school year? On May 27 the closing service was held in the Seminary Chapel. A class of *sixteen* men was graduated, 15 of whom entered the Ministry, while one is teaching in a parochial school.

Next June the graduating class will be much smaller, numbering only *ten* men. Each of the other two classes numbers 15 men. Since we receive our students from Watertown, then, if the Watertown classes are reduced for some reason or other, also our enrollment will be affected adversely.

Prospects are that our enrollment will increase next year, and will keep on increasing for several years to come.

*New Residence.* — A year ago our Joint Synod at Watertown decided to erect a new residence for Prof. Peters. Since the middle of September Prof. Peters has occupied his new home, although it was then not yet quite complete in very respect. The Synod allowed about \$17,000.00 for the building; but building costs have increased so enormously during the year that some \$3,000.00 more may be required before all bills are paid. And even that sum seems moderate when compared with the costs of other building projects.

For various reasons it seemed advisable that the undersigned should move into the former Peters apartment, so that Prof. Lawrenz with his family of small children can occupy my former residence. Then the steward and his family, whose quarters were rather crowded, will move into the present Lawrenz apartment. Originally these rooms were reserved for hospital purposes. All these changes are now in the progress of being carried out.

*New Equipment.* — Most of our lecture chairs were old when we moved out to Thiensville from Wauwatosa 19 years ago. They are due for replacement. New desks, more suitable than the chairs, were ordered a year ago, but have not yet arrived. We shall have to wait some while longer.

We are also hopefully waiting for our new organ, which is to serve not only for accompanying the singing in our school services, but especially also as a model to the students of what is proper in a church organ. The contract calls for delivery in May.

### Offer Up Thanks

We mentioned before that our Seminary is not only a cause for giving thanks to God, but also an opportunity for expressing our thankfulness.

We pointed to the less than average number of graduates that we had this year, and to the still smaller number that we can expect for next June. This number is far too small to supply the needs of our Synod. At the recent meeting of the General Synodical Committee the various District Presidents reported a total of 35 vacancies in the Synod. That is more than three churches for each candidate that will be ready in June.

It is clear that more students are needed to supply our wants. — And should we be satisfied to supply our wants only? Did not our Lord command us, "Go ye into all the world and preach the Gospel to every creature" (Mark 16, 15)? How are we to expand if we fail even to supply our present needs? And if we do not expand we shall stagnate.

How sorely more men are needed is evident also from the fact that we receive many requests for help. Our present enrollment figure would be higher by five if it were not for the urgent need in various fields. Two of our students are helping out for the year in our Indian Mission in Arizona, two others in parochial schools in Michigan, and one in Milwaukee.

Here is an opportunity for showing our thankfulness. We must fill our Seminary with devoted young men to prepare for the Ministry of the Church, to preach the Gospel at home and abroad.

This work, at present, begins in Watertown. The prospects are that in the next three or four years our Seminary will gradually be filled by graduates from Watertown. But discussions at the recent

meeting of the General Synodical Committee brought out the fact that Watertown is filled to capacity, that, if the work of our Synod is not to bog down, provisions must be made at once so that the college department in Watertown can accommodate more students. The cramped conditions there are, to use a popular expression, our "bottleneck."

Our Synod is at present collecting a fund for carrying out a necessary building program at the various institutions. In 1945 our Synod resolved to carry out all buildings at the same time, not begin at any one institution until all necessary monies for all institutions had been collected. For that reason the very urgent work at Watertown cannot be begun until the collection is completed.

Here is an opportunity for showing our gratitude. Let us finish the collection as soon as possible! Does any one of us wish to shoulder the responsibility for the continuance of the "bottleneck" in Watertown by his failure, or unnecessary procrastination?

Thank God for our Seminary. Thank Him by paving the way for more students to the Seminary. J. P. M.

## SYNODICAL COMMITTEE MEETING

THE regular fall meeting of the Synodical Committee was held in St. John's School at Milwaukee, October 13 and 14. A tremendous amount of work was done in these two days. It was not just "business" that was transacted, but the proper Christian principles underlying our synodical work were emphasized and pervaded the entire atmosphere of the discussions. The two preceding days were also very busy days, for on Monday and Tuesday the various departments of our synodical work met to consider their particular problems and to promote the work placed under their supervision. Each department reported on its work to the Synodical Committee on Wednesday and Thursday.

The Synodical Committee has no legislative powers except in isolated instances expressly referred to it by the previous synodical convention for final action. It is rather an imparting of information for transmission to the various

Districts as occasion may require and a consulting together to arrive at the best solution of the problems confronting the various departments. After a frank exchange of views solutions are sometimes found which had escaped the smaller group. Since each department is only a part of the whole, the affairs of all the departments are correlated with one another by means of the discussions in the Synodical Committee, where all the departments are represented. It would require too much space to take up every detail of the reports made and the conclusions reached, but at least some of the highlights can be given.

### Missions

The amount of detail which must be handled by the General Mission Board is tremendous, since it has to deal with the mission problems and needs in all the Districts as well as foreign missions, institutional missions, and the like. A

committee, created by synodical resolution, has been at work for some time to find a solution which would relieve the congestion. This committee reported that definite progress has been made toward this but its final report was not yet quite ready. It will be completed before the May meeting of the Synodical Committee and will be submitted to the next synodical convention.

In the Home Mission field five new missions were undertaken and two became self-supporting. One of the great difficulties is the erection of the necessary chapels to take care of the back-log due to the mission expansion of recent years and the halting of building operations during the war. The feasibility of using prefabricated chapels is being investigated. The work in our mission fields is also hampered by the shortage of manpower, and a thorough survey is to be made of all our mission stations with a view to a more efficient utilizing of the available manpower.

In connection with the report of our Refugee Mission, the former Poland Mission, firsthand information was given by Executive Secretary Maas and Superintendent Bodamer who visited that field last summer. It was apparent that our missionaries are doing thorough and self-sacrificing work and that great mission opportunities are to be found there. There is desperate need of finding ways and means of training more workers for that field.

The committee for the Relief of War Sufferers, which is closely allied with the work of the Refugee Mission, reported that the need for relief is still great. Material for distribution in our congregations was discussed and will soon be sent out to increase collections for this purpose. Up to September 15 \$264,089.28 had been received and \$239,034.02 had been disbursed.

In the Indian Mission we have two new teachers, two students who are helping out as teachers, and a new missionary in the Whiteriver area. Overcrowded conditions prevail in the schools. Progress is being made in enlisting the services of native workers but under the careful supervision of our regular missionaries.

Considerable time was spent on the discussion of the Negro Mission report, the work which we are carrying on jointly in this country and in Africa with our sister synods in the Synodical Conference and for which we contribute our proportionate share. New Negro Mission fields in Minneapolis and Milwaukee have been placed under our respective District Mission Boards in that area. This does not involve special financial outlays on our part but merely supervision.

At the last synodical meeting the General Mission Board was authorized to explore possible new foreign mission fields without definitely committing the Synod to undertake the work. Exploration of a prospective field in Africa has had to be postponed because one of the selected explorers was unable to make the trip. However, it was reported that such an exploration trip would be made next spring. Their report will be submitted to the next synodical convention for action.

The Spiritual Welfare Committee stated that the number of our men in the armed forces is on the increase and pleaded that enlistments be reported to that office, so that proper service can be given.

Other branches of our mission work gave reports but involved nothing of unusual interest.

#### Educational Institutions

The individual boards of these institutions reported as did the Board of the Representatives of Institutions, which deals with matters of common concern to these institutions.

At the Theological Seminary we have only 40 students due to the small classes in the preparatory institutions during the war years and the fact that five students are serving as helpers in the field. There will be only ten graduates next June. In view of the fact that inquiry revealed that we already have almost four times that many vacancies in our Districts it is clear that we are facing a critical shortage of manpower. The other two classes are somewhat larger, but it will be several years before the enrollment is back to normal. The new professorage at the Seminary has been completed and is in use.

Northwestern College has an enrollment of 309 with 222 in the dormitory. Dr. Martin Luther College has an enrollment of 362. Conditions at both institutions are extremely crowded, and many applications had to be refused for lack of room. It need not be demonstrated that this constitutes a serious problem in view of the insistent cry for more workers in our schools and congregations. That was one of the major problems with which the Synodical Committee had to grapple and for which it was unable to find an immediate solution.

Michigan Lutheran Seminary has an enrollment of 142. A temporary dormitory for girls has been established, and the addition to the refectory has been completed. Northwestern Lutheran Academy has an enrollment of 69. The dormitory for girls, specially authorized by the last synodical convention, is under construction and should be ready for occupancy the beginning of the new year.

#### The Building Fund Collection

The Northwestern College Board in its report stressed the need of providing more room at this institution. This was later followed by the report of the Representatives of Institutions that the building project ought to be undertaken immediately. This problem called forth perhaps the liveliest discussion at the meeting. The need was generally recognized, but how to meet it was a different matter. Some felt that a special meeting of the Synod be called to act in the matter and to reconsider the restraining order, according to which no institution is allowed to build until there is enough money in the building fund to carry out the building projects at all of the institutions. Others considered that inadvisable. After long and vigorous debate on the question there emerged only one practical solution of the matter at this time, and that is to complete the second phase of the Building Fund Collection as soon as possible, so that the moneys can be released for actual building. The desperate situation in the Church Extension treasury, into which 40% of the Collection flows immediately, served further to emphasize the need of speeding the Collection. There were commitments for chapels, etc., of \$225,000.00 with a working balance of \$450.81 on hand.

It was revealed that just a little over one-tenth of the second million dollars had been received by October 1. It was clear to all present that no further incentive was needed to concentrate on the completion of the Collection.

#### Other Financial Matters

The Board of Trustees, in addition to its report on the status of the Church Extension Fund, also reported on current income and disbursements. Though there has been a slight increase in collections, the disbursements in the various departments have increased even more, so that there was some falling off in the treasury in the traditionally "slow" summer months. \$100,000.00 had to be taken out of the so-called Reserve Fund to meet extraordinary expenditures.

There was a request for salary increases for the professors and missionaries to offset in part the advance in the cost of living. The Board of Trustees has taken this request under advisement and was to have a special meeting later to act in this matter.

#### Board of Education

Our parochial schools are making steady progress. Seven new schools were opened in the fall and 19 new classes. There are now 197 schools, 416 classes and an enrollment of 14,144.

The Gausewitz Catechism is being revised, and preparation of Kindergarten material and the Primary Bible History is steadily progressing.

The above report on the Synodical Committee meeting will show that a tremendous amount of material engaged the members present. It will help you to understand that your prayers and your active cooperation are still needed if the work which the Lord has assigned to our Wisconsin Synod for the upbuilding of Christ's Kingdom is to be carried out.

I. P. F.

## OBITUARY

### † PASTOR CARL H. BUENGER †

Funeral Services for Pastor Carl H. Buenger, pastor of Friedens Evangelical Lutheran Congregation at Kenosha, Wisconsin, were held from the church on Monday afternoon, October 25, 1948. Professor E. Reim of our Theological Seminary at Thiensville, Wisconsin, de-

livered the sermon in the German language, and Pastor H. J. Diehl of Lake Geneva, Wisconsin, delivered the sermon in the English language.

Pastor Carl H. Buenger was born at New Ulm, Minnesota, on March 15, 1875, the son of Louis Buenger and his wife Henrietta, née Ipps. Soon after his birth he was received into the Holy Christian Church by the Sacrament of Holy Baptism, and later, after due instruction in the Gospel of Christ Jesus, he was re-



ceived as a communicant member of St. Paul's Ev. Lutheran Church at New Ulm in the rite of Confirmation.

After his schooling in St. Paul's Lutheran School he entered Dr. Martin Luther College at New Ulm and graduated in the year 1893. He then continued his preparation for the holy ministry at Northwestern College, Watertown, Wisconsin, graduating in the year 1894. Continuing his studies, he graduated from the Theological Seminary of our Wisconsin Synod, then located at Wauwatosa, Wisconsin, in 1897, and was ordained and installed as pastor of the St. Matthew's Lutheran Congregation, Town Maine, Morton Grove, Illinois, on June 27 of the same year.

On December 14, 1902, he was installed as the pastor of Friedens Congregation, Kenosha, Wisconsin. He held this office until his death, a period of almost 46 years. On June 29, 1947, Friedens Congregation honored its pastor by observing his golden jubilee in the holy ministry.

The deceased also served the Church at large, and for 17 years, from 1917 to 1934, he held the office of President of the Southeastern Wisconsin District of our Wisconsin Synod. Between 1919 and

1929 he also served as a member of the Board of Control for Northwestern College at Watertown, Wisconsin.

On September 21, 1898, he entered the state of holy matrimony with Clara, née Buuck, who preceded him in death on January 21, 1932. This marriage union was blessed with three sons and three daughters.

Pastor Carl Buenger was in failing health for the past several weeks; and on Thursday afternoon, October 21, 1948, the Lord of life and death called the soul of His servant home, where by the mercies of Christ Jesus he has received the Crown of Life.

He leaves to mourn his death, at the age of 73 years, 7 months and 6 days, his

## The Northwestern Lutheran

children, three sons and three daughters, fifteen grandchildren, one brother, other relatives, the members of Friedens Congregation and Christian Day School, and a large circle of friends.

May God comfort all these survivors with the heavenly comfort of His Holy Word. May we all remember that there is salvation in no other than Christ Jesus, the Savior of the world, and by a living faith be ready for the unknown hour of our death.

Abide, O dear Redeemer,  
Among us with Thy Word  
And thus now and hereafter  
True peace and joy afford.

Amen.

ADOLPH C. BUENGER.

### CENTENNIAL CELEBRATION ZION LUTHERAN CHURCH Monroe, Michigan

The history of the organized Lutheran Church in Monroe County, Michigan, dates back to 1833. At that time Pastor Schmid of Ann Arbor gave favorable answer to the request of Lutherans who had settled in Monroe County and conducted services here at irregular intervals. As a result of his efforts St. Paul Congregation, Monroetown, was organized in 1839. Five years later Trinity Congregation of Monroe was called into being, and in 1848 Zion was organized. Trinity Congregation later affiliated with the Missouri Synod. St. Paul and Zion congregations became members of the Michigan Synod and today are member congregations of the Wisconsin Synod.

As its first place of assembly Zion used the court house in Monroe. In 1853 it purchased the building which had been a place of assembly for the Presbyterians. Thirty years later the structure which today houses the worshipping congregation was erected. In connection with the celebration of its centennial anniversary the congregation beautified the church interior and installed a three manual pipe organ at a cost approximating \$30,000.

The following pastors ministered to Zion in the one hundred years of its existence: John Dumser, C. F. Diehl, Karl Mutschel, Stephan Klingmann, Frederick Lutz, Wilhelm Fontaine, Jacob Raible, John Eipperle, Frederick Soll, Henry Zapf, and S. E. Westendorf. Only two

of these pastors, Frederick Soll and Henry Zapf, rendered the congregation long terms of service, the former occupying Zion's pulpit for seventeen years and the latter for thirty-six years. Twice in the course of its history the congregation felt the effect of division in its ranks. In 1856 the cause of dissension which culminated in the organization of another

As an institution conducted by a trained teacher, Zion school is ninety years old. It numbered among its teachers Ernest Sperling, Frederick Falk, Albert Meyer, Carl Fuhrman and Paul Mohrhoff. Two of these men, Ernest Sperling and Paul Mohrhoff, served Zion school for a longer period of time. Mrs. Frances Leppel was teacher of the lower department for

proper, a song service, two confirmation reunion services, mission services and a children's service. For these services the pulpit was occupied by Pastors A. F. Westendorf, Howard Russow, a son of the congregation, Edgar Hoenecke and Erwin Scharf. S. E. W.

#### SCHOOL DEDICATION TRINITY LUTHERAN CHURCH Bay City, Michigan

Members and friends of Trinity Lutheran Church of Bay City, Michigan, assembled in large numbers on Sunday, August 22, as the congregation dedicated their new Christian day school to the service of the Savior Jesus Christ and His saving Gospel. Even the sweltering heat of the day was unable to hinder them from manifesting their love and zeal for the cause of Christian education. Additional seating and loud speakers had to be provided in the basement of the church to accommodate overflowing crowds at both services.

After the opening service in the morning in which Pastor J. F. Zink of Sterling, a former pastor of the congregation, delivered a fine address on the text 2 Tim. 3, 15. Members of the congregation and guests assembled at the doors of the new school, which were then opened in the name of the Triune God and with prayer. After the assembly had entered the new structure and occupied classrooms and corridors, the pastor of the congregation conducted the dedicatory rites.

At the conclusion of the service in the afternoon, in which Pastor G. Press of Wayne delivered a fine sermon on the text Deut. 6, 4-12, the Building Committee was in charge of conducting an open house to give members and friends of Trinity and the general public an opportunity to view the interior of the school. It was estimated that no less than 2,500 people passed through the school that day, among them also a number of pastors and teachers of the Northern Conference of the Michigan District.

The children of the school and the Mixed Choir very ably sang appropriate hymns of praise in both services.

The new building replaces the old school of one classroom, erected in 1886 and dedicated on January 9, 1887, to which another classroom was added in 1900. Erected on the site vacated by the



congregation appears to have been the language question. The congregation which came into being as a result of this controversy existed for thirty-three years. After its dissolution the majority of its members returned to Zion. In 1945 a group of members left the congregation because of unwillingness to bow to Scripture truth as it applies to lodge membership and called into being a congregation which affiliated with the United Lutheran Church. Today Zion has a membership of slightly more than eight hundred communicants.

twelve years. At the present time the faculty is composed of Mr. William Arras, Mrs. William Arras, Eleonore Wassmann and Mrs. Max Fuhrman. The school enrollment is 130. A Sunday school which enrolls 128 children had its inception in 1883. The Ladies' Aid began its activities in 1855; the Mission Society was organized in 1912; the Men's Club has existed since 1903.

Festival services in observance of the centennial anniversary were conducted from October 3 through October 17. These included the anniversary services

removal of the old school and an adjoining lot, the new school is of modern design, is constructed almost exclusively of fire-resistant materials, and is equipped with the most modern furnishings and facilities available at this time. The new structure, 95 feet long and 63 feet wide, houses four spacious and very pleasant classrooms, a fine library, and an office. The classrooms are furnished with the finest seats available and will accommodate about 175 students. Steel lockers are installed in the corridors and in the primary room for the convenience of the pupils. The building is heated by steam, and sufficient fresh air is admitted periodically by a modern air-conditioning unit.

The cost of the project, including grounds and furnishings, will exceed \$90,000, a figure that does not appear staggering to those whose love and zeal for the cause of Christian education and whose desire to comply with the Savior's command "Feed my lambs" prompt them to do all in their power that the one thing needful may be supplied daily to the little ones whom the Savior loves and for whom also He shed His precious blood on the cross. Trinity Congregation is aware of the load it has assumed, but has proceeded with this great project in full reliance upon the Lord whose cause always prospers and whose work never fails.

Trinity Congregation is profoundly grateful to God who has heard their prayers, has given them the courage to undertake this great work for His kingdom, and in His good time has granted the means to overcome a long-felt need. Realizing from whom came the will and the strength and the means to do this work in the interest of God's kingdom, the congregation on the day of the dedication of the new school was moved to confess: "Not unto us, O Lord, not unto us, but unto Thy name give glory!"

EMIL E. KASISCHKE.

#### ORGAN DEDICATIONS

##### ST. JOHN'S EV. LUTHERAN CHURCH

Rauville Township, South Dakota

St. John's Evangelical Lutheran Congregation of Rauville Township near Watertown, South Dakota, was privileged to dedicate its new Hammond Electric

Organ at a special evening service on October 24. Rev. W. T. Meier of Watertown, South Dakota, was the festival speaker. His sermon was based on Ps. 150, verse 4. After the service Miss Elizabeth Redemske gave a sacred concert of organ music. B. A. BORGSCHATZ.

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##### ST. JACOB'S CHURCH

Waterloo Township, Michigan

Sunday, August 8, 1948, was a day of rejoicing and thanksgiving for the members of St. Jacob's Congregation, who were privileged by the grace of God to dedicate their new Hammond organ. The guest speaker in the morning service was

Pastor R. Koch, who formerly served the congregation. Basing his words upon Psalm 98, 1-6, he brought to mind that "God hath made known His salvation; that He hath remembered us in His mercy; that therefore let us make a joyful noise and sing unto the Lord."

In the afternoon a sacred concert was given by Mr. G. Zink of Jackson. In response to their thankfulness the members brought an offering of \$668 in the two services.

May God grant that this organ, dedicated solely for the purpose of singing forth His praise, continue to redound to His glory alone. A. BLOOM.

#### FIFTIETH AND TENTH ANNIVERSARIES

##### ST. PAUL'S EV. LUTHERAN CHURCH

Mauston, Wisconsin

celebrate the fiftieth anniversary of its founding and the tenth anniversary of the present church building. The Rev. Herbert Nommensen of Fountain City, Wis-



On Sunday, September 12, 1948, St. Paul's Ev. Lutheran Congregation at Mauston, Wisconsin, was privileged to

consin, a son of a former pastor of the congregation, preached for the morning service; and the Rev. Herbert Kirchner

of Baraboo, Wisconsin, was the guest preacher for the afternoon service. Teacher Lester Raabe of Baraboo, Wisconsin, was at the organ for both services and also gave a short organ concert at 2 P. M.

The history of St. Paul's Ev. Lutheran Congregation really dates back 52 years to the year 1896. It was in that year that a small group of Lutheran Christians extended an invitation to the Rev. W. Parisius of Elroy, Wisconsin, to conduct services for them. He accepted the invitation. After having conducted services at Mauston for several months, he felt that this was a promising field. Hence, he petitioned the Ev. Lutheran Synod of Wisconsin to place a resident pastor in Mauston. This was done and Candidate Emil Zarembo from the Theological Seminary of Milwaukee was called and installed as the first resident pastor. Shortly thereafter, on August 23, 1896, the congregation was organized under the name "Die Evangelisch-Lutherische St. Paulus Gemeinde." The voting members numbered seven.

For nearly two years services were held in the German Presbyterian Church. In the spring of 1898 the congregation, although consisting of but twelve families, purchased three lots on which stood a house and barn. On the corner lot they erected a frame church building. The cornerstone for this church edifice was laid April 24 and the completed building was dedicated to the service of the Triune God on June 12, 1898. In the summer of 1904 the present parsonage was built.

By the year 1938 the old church building had become too small to accommodate the worshippers. Therefore the congregation decided to erect our present house of worship which measures 36x72 feet over all. The cornerstone was laid September 4, 1938, and the completed building was dedicated December 11 of the same year.

To show their gratitude to God for His many undeserved blessings during the past fifty years, the congregation last year purchased a two-manual electric-electronic Wurlitzer organ. This fine instrument was dedicated December 7, 1947. As a further token of appreciation the congregation had the entire interior of the

church building refinished this year for a little over \$1,000.

Pastors who served St. Paul's Congregation since it was founded by W. Parisius include Emil Zarembo (1896-1902), William Nommensen (1903-1907), Martin Plass (1907-1911), Ulrich (1911-1914), William Lutz (1914-1931), and Albert Winter, since 1931.

The following official acts were performed from 1896 to the present time: baptisms, 72 adults and 676 children; confirmations, 169 adults and 352 children; communion, circa 15,000; marriages 221; burials 163.

At present the congregation embraces members from over 200 families and numbers 650 baptized members, 450 communicant members, and 130 voting members.

May the good and gracious Lord of the Church be with St. Paul's in the future as He has been in the past. May He grant that all members of St. Paul's, present and future, love the habitation of His house and the place where His honor dwells, and be instrumental by word and deed in bringing many blood-bought souls into the Father's House above.

A. A. WINTER.

**CALENDAR OF CONFERENCES  
SOUTHWESTERN CONFERENCE OF THE  
WESTERN WISCONSIN DISTRICT**

Place: Norwalk, Wisconsin.  
Date: November 30, 1948.  
Time: 9:30 A. M.

Works: 2 Tim. 2, H. Paustian; Alternate: Col. 1. A. Stuebs; Third Letter in Revelations, A. Winter; Point Five: Church, H. Kirchner; Modern Engagements, A. Stuebs.  
Sermon: A. Stuebs; Alternate: A. Werner.  
E. MAHNKE, Secretary.

**MANKATO PASTORAL CONFERENCE**

Place: St. Paul's Lutheran Church, North Mankato, Minnesota, R. A. Haase, pastor.  
Time: Thursday, December 2, 1948, 10 A. M.  
Preacher: Pastor A. H. Mackdanz (Pastor A. Martens).

Program: Exegesis on 1 Timothy 1, 3ff., Pastor A. Ackermann; What is the essence of Romans 16, 17?, Pastor M. Birkholz; Demonstration on using various types of projected visual aids.  
M. H. Eibs, Secretary.

**ORDINATIONS AND  
INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed

**Pastors**

**Baer, S.**, in Zion Lutheran Church, Morton, Minnesota, by Im. F. Lenz; 20th Sunday after Trinity, October 10, 1948.  
**Fredrich, Edward C.**, in Paul the Apostle Church, Detroit, Michigan, by F. E. Zimmermann; assisted by R. Frey, P. Heyn, T. Sauer; 20th Sunday after Trinity, October 10, 1948.  
**Stehr, John**, in St. John's Church, Wood Lake, Minnesota, by W. F. Dorn; assisted by W. Geiger, H. Kesting, A. Fellwock; 22nd Sunday after Trinity, October 24, 1948.  
**Hochmuth, R.**, Candidate, as Missionary to N. E. Tucson, by R. H. Zimmermann; assisted by F. G. Knoll and E. A. Sitz; October 26, 1948.

**Professor**

**Schaller, Winfred**, as principal and instructor of Winnebago Lutheran Academy, in St. Peter's Church, Fond du Lac, Wisconsin, by Gerhard Pieper; assisted by Oscar Siegler and Wilbert Gawrisch; 22nd Sunday after Trinity, October 24, 1948.

**Teachers**

**Luehring, Wilbert**, in St. Bartholomew Lutheran School, Kawkawlin, Michigan, by Willam E. Steih; 14th Sunday after Trinity, August 29, 1948.  
**Breitenfeldt, Julius**, in St. Peter's Parish School, Fond du Lac, Wisconsin, by Gerhard Pieper; 22nd Sunday after Trinity, October 24, 1948.  
**Redeker, F. J.**, in Zion School, South Milwaukee, Wisconsin, by O. B. Nommensen; 22nd Sunday after Trinity, October 24, 1948.

**CHANGE OF ADDRESS**

**Pastors**

**Baer, S.**, Morton, Minnesota.  
**Schmidt, Leonard**, 603 West 3rd Street, South, Newton, Iowa.  
**Hochmuth, R.**, 3937 E. Bellevue, Tucson, Arizona.

**Teachers**

**Breitenfeldt, Julius**, 293 Third Street, Fond du Lac, Wisconsin.  
**Luehring, Wilbert**, Kawkawlin, R. 1, Michigan.

**MISSION FESTIVALS**

Trinity Church, Terry, Montana.  
Offering: \$271.57. Alfred M. Walther, pastor.

**Thirteenth Sunday after Trinity**

St. Paul's Church, Hillsboro, Wisconsin.  
Offering: \$374.00. Elmer A. Mahnke, pastor.  
Viroqua English Lutheran Church, Viroqua, Wisconsin.  
Offering: \$39.50. Elmer A. Mahnke, pastor.

**Fourteenth Sunday after Trinity**

Zion Church, Olivia, Minnesota.  
Offering: \$546.49. Im. F. Lenz, pastor.

**Fifteenth Sunday after Trinity**

Zion Church, Akaska, South Dakota.  
Offering: \$514.00. Marcus Albrecht, pastor.

**Sixteenth Sunday after Trinity**

St. Mark's Church, Tp. Lebanon, Dodge Co., Wisconsin.  
Offering: \$177.32. F. C. Uetzmann, pastor.  
St. Jacob's Church, Tp. Waterloo, Jackson Co., Michigan.  
Offering: \$264.00. Andrew S. Bloom, pastor.  
Trinity Church, Wilson, Minnesota.  
Offering: \$426.08. Gerhard H. Geiger, pastor.

**Eighteenth Sunday after Trinity**

St. Paul's Church, Tp. Franklin, Milwaukee Co., Wisconsin.  
Offering: \$163.85. G. Schaller, pastor.  
Trinity Church, Bay City, Michigan.  
Offering: \$655.35. Emil E. Kasischke, pastor.

**Nineteenth Sunday after Trinity**

St. James' Church, Tolstoy, South Dakota.  
Offering: \$228.70. Marcus Albrecht, pastor.  
St. John's Church, Juneau, Wisconsin.  
Offering: \$918.51. M. J. Nommensen, pastor.  
St. Matthew's Church, Iron Ridge, Wisconsin.  
Offering: \$488.69. F. Zarleng, pastor.  
St. Paul's Church, Bangor, Wisconsin.  
Offering: \$1,425.86. Arden R. Stuebs, pastor.  
Peace Church, Wautoma, Wisconsin.  
Offering: \$415.00. T. W. Redln, pastor.  
Immanuel Church, Farmington, Wisconsin.  
Offering: \$860.06. A. W. Paap, pastor.

**Twentieth Sunday after Trinity**

Christ Church, Milwaukee, Wisconsin.  
Offering: \$1,066.84. H. Cares, pastor.  
First German Lutheran Church, Portland, Wis.  
Offering: \$55.13. Arden R. Stuebs, pastor.  
Grace Church, Pickett, Wisconsin.  
Offering: \$341.00. E. Froehlich, pastor.  
St. John's Church, Clare, Michigan.  
Offering: \$130.59. E. C. Leyrer, pastor.  
Martin Luther Church, Neenah, Wisconsin.  
Offering: \$242.54. Paul Hartwig, pastor.  
St. John's Church, Root Creek, Wisconsin.  
Offering: \$431.51. William C. Mahnke, pastor.

**Twenty-first Sunday after Trinity**

St. John's Church, Woodland, Wisconsin.  
Offering: \$397.34. W. F. Schink, pastor.  
St. Paul's Church, Stevensville, Michigan.  
Offering: \$1,131.51. Harold J. Zink, pastor.  
North Trinity Church, Milwaukee, Wisconsin.  
Offering: \$700.00. Arnold J. Schultz, pastor.

**Twenty-second Sunday after Trinity**

Park Hill Lutheran, Denver, Colorado.  
Offering: \$15.00. Nathaniel Luetke, pastor.  
Good Shepherd Church, Presserville, Montana.  
Offering: \$147.44. Harry Wiedmann, pastor.

With the exception of the Devotional Material, the Kalender contains the same information as the Northwestern Lutheran Annual. The Calendar of the Church Year and the Devotional Material are in the German language.

**THE 1949  
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