

The Northwestern Lutheran

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

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COVER DESIGN

Service Building, Dr. Martin Luther College, New Ulm, Minnesota, taken from North East.

DO YOU KNOW that in 1935 thirty-two theological candidates and ten teaching candidates were without calls!

The Great Division To Be Manifested On Judgment Day

Matthew 25, 31-46

THE one thing that really divides men even now is their relation to the Savior Jesus Christ. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." Here on earth this division is, however, still largely hidden. The world ignores it and makes light of it; Satan seeks to keep us from being aware of it; our own flesh tempts us to lose sight of it. Judgment Day will, however, make it fully manifest as the one vital division.

In the Momentous Approach

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." At the Savior's glorious appearance all men without exception shall appear before His judgment throne. Already in this approach the real division among men will, however, be exposed to view.

Open On the part of the unbelievers the approach will be marked by evident signs of terror and dismay. In the glorious judge before whom they are summoned they will see the victorious Savior whose gracious atonement they despised in self-righteousness, indifference, or defiant wickedness. This rejection condemns them even now in their hearts and leaves them without true peace. Yet they quiet their accusing conscience with their blinded reason and dull it with earthly interests and activities. All this will no longer be possible when Jesus stands revealed before them as the exalted Savior. In vain will they "say to the mountains, Fall on us; and to the hills, Cover us."

Radiant Joy In contrast the approach of the believers will be one of confident joy. They will behold in Christ who has appeared in glory, Him who through faith was ever their dearest Friend, the blessed Savior in whom they

found forgiveness for all their sins and through it peace, joy, comfort, and eternal hope. While His glory is still hidden from our eyes, while we are still waging a bitter battle against sin from within and without, while we are still bearing the scorn and contempt of the world, we are still somewhat timid in showing outwardly the joy in the Savior which truly cheers our hearts. When on that great day, however, we shall see Him in all of His glory, come to vanquish all of our enemies, there will be nothing to hinder us any further from breaking forth in jubilant praise and exultation. In great joy we will realize that our glorification is at hand.

In the Significant Placement

"And he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." Also in this Christ will merely be making manifest before all the division which was ever fully known to Him. He Himself will have no need of first deciding by minute and careful examination whom to place at His right or His left hand. Stubborn goats in His sight even now are all the unbelievers, all the hypocrites, the unfaithful, the worldlings who spurn His gracious Gospel call and cling to sin and vanity. But as His faithful sheep He recognizes all the believers, who listen to His shepherd's voice, His word of grace and salvation, and follow His guidance in joyful confidence. As a shepherd knows his sheep from the goats even while they are mingled together in a herd, so also Christ knows His own even while they are sojourning in this world and He treats them as such. He blesses us daily with His gifts of pardon and salvation; He carefully guides our lives, hears all of our prayers, and in His wisdom and power makes all things serve for our good. Yet this is not evident before the eyes of men; only the believers themselves perceive it by faith through His word. But on Judgment

(Continued on page 357)

Editorials

Attitude of Sunday School Teachers In most congregations it is the experience that it is difficult to get members to serve as Sunday school teachers. Usually the pastor must do a lot of talking and exert a lot of pressure to keep the various classes staffed with teachers. The result is that some of them serve only under duress and compulsion, as it were. They don't want their congregation to suffer the disgrace that there are no teachers for the children, and so they finally consent to serve. Their hearts really are not in the work, and they approach their work indifferently and perform it in a slipshod manner.

The coach of a football team, which had suffered several defeats, attributed by him to the indifference of the players, remarked: "I am going to find eleven men who really WANT to play." Isn't that what our Sunday schools need: men and women who really want to teach, not because a certain honor and prestige clings to it, but because they are really interested in the spiritual and eternal welfare of the children and want them to have at least a little of the Word of God, which alone can save their souls? If they were mindful of that, they would not just put in their half hour or so each Sunday and come unprepared but would make real efforts to acquaint the children with the Bible stories and the great truths of God.

It is admitted that the Sunday school is a poor Christian educational agency and does not compare with the Christian day school, but that is about the only chance that many children ever have to get acquainted with the saving truths of God. They don't hear them from their parents at home, who care nothing for the Word of God themselves, nor is there an opportunity for them to receive other Christian instruction. Should not, then, the Sunday school teacher feel his or her responsibility and make most of the opportunity, such as it is, to plant the seeds of God's Word and to nurse the tender plant along? Should they not, then, WANT to teach, if they are called to do so, and make the most of the opportunity? Where there is that feeling of responsibility and a real spirit of Christian devotion and consecration, the blessing of God will not be absent. God's Word, whenever spoken, does not return void but accomplishes that which He pleases and prospers in the thing whereunto He sent it. I. P. F.

"That Which Every Joint Supplieth." Eph. 4, 16

Those who have suffered from the crippling pain of arthritis will be quick to appreciate the force of the Apostle's reference and its application.

According to a recent medical journal article, the complexity of arrangements in the joints of the body and the delicacy of their "contained tissues" make them especially susceptible to certain disease processes. It appears that arthritis involves the lining of the joint cavities, called the synovial membrane, which secretes a fluid for lubricating the action of the joint.

A most vivid picture is drawn by the Apostle Paul of a body in which each joint is well lubricated. He calls it "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love."

A glance at the context of this passage will show that the Apostle is not offering instruction in human physiology. The head of the body thus described is Christ; and the body is His Church. The individual members are its joints; and the Church in its glorious growth, its forward movement, its smooth functioning, displays "the effectual working in the measure of every part."

Thus in a sense the individual joint is more important than the body as a whole. The actual size of the body, moreover, is not so vital to its health as the condition of its joints.

Among those who are concerned with the well-being of the Church we find two policies in operation. Some profess to believe that we must strengthen the Church against the stresses and strains of these critical days by giving it an imposing outward appearance of size and solidarity. They propose to do some uniting. Assuming members of heterodox church bodies to be Christians even though they confess and may actually hold to error or are not properly instructed in the Truth, the proposal is to recognize them publicly as brethren, especially if they bear the name Lutheran, and ask them to work together with us or offer to work with them in advancing the Kingdom of Christ against the forces of darkness.

Aside from the fact that this method is in conflict with God's command, Rom. 16, 17-18, there is a fatal weakness in it. We call to witness every arthritis victim. It takes a healthy set of joints to make the body perform feats of strength. Arthritics don't do mountain climbing or engage in obstacle races.

A Christian infected by error is a diseased and painful joint in the body of Christ. Thousands of them do not make the Church stronger or more efficient, but weaker. Because of them, severe strain is put upon the healthy joints. Indeed, the "effectual working" of the Church today as at all times is hindered only by the fact that many of its members are not supplying their measure of the body's strength, because they are oppressed and afflicted by error or by the Old Adam of sinful weakness. They suffer from spiritual arthritis; and this malady is not corrected by issuing an official directive saying: We shall work together; we shall have conferences and plan "cooperative action."

The other, the God-given plan for activating the Church is to promote the health of its joints. There is nothing spectacular in this process, and it requires no public relations department or formula of federation to make it work. We begin at home (there is a striking similarity, incidentally, between "synovial membrane" and "synodical membrane") by intensifying our program of indoctrination. The joints are oiled by faith, and faith cometh by hearing of the Word of God. We shall strive to use every agency and opportunity for deepening

ing the doctrinal understanding and conviction of the Christians within our fellowship, and seek to testify to the Truth against every error and every evil work both within and without our confessional circle with firmness, kindness and clarity, calling for constant repentance and correction in ourselves and others.

With firm conviction we regard the edification of the body of Christ in love as the task of ridding Christ's Church of every vestige of spiritual arthritis and establishing the faith-health of its joints.

For we know that only so shall the Church give

expression to its glory and achieve that prospect held out to us by the apostolic words:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head, even Christ." Eph. 4, 13-15.

E. S.

The Holy Spirit Creator

VIII

REPENTANCE

(Concluded)

IN our previous study we left a certain question open for future consideration, the question concerning good works and their relation to repentance. Are good works perhaps a part of repentance?

Good Works Are the Fruits of Repentance

Good Works Are Not A Part In studying the nature of repentance we found that the Scriptures speak about it in two ways. Some passages stress the starting point, namely our sins, which we begin to regret; others speak about the aim, namely that faith in the forgiveness of our sins for Christ's sake is produced in our heart. Besides these two factors, regret over sin and faith in its forgiveness, Scripture never mentions anything else as belonging to the essence of repentance. Hence our Augsburg Confession, on the basis of such passages, rightly says, "Repentance consists properly of these two parts." Then our Confession continues with this statement: "Then good works are bound to follow, which are the fruits of repentance."

It is important to remember this for our faith. If good works were a part of our repentance, then they would have to be taken into consideration when we gauge the genuineness of our repentance. What a sad picture that would present! Our good works are so very imperfect. If we look at their number, we find that they are very few. If we look at their achievement, they are small and weak. If we look at our motive, it is often rather impure, not pure grati-

tude toward God nor pure love of our neighbor. Our few and small good works are even tainted. If our good works were a part of our repentance, then we could often be driven into doubting the genuineness of our repentance.

Good Works A Necessary Fruit Not necessary for our salvation: that is a gift

from God, prepared for us by the work and suffering of our Savior. Not necessary because of the Law. God does indeed command good works in the Law. He promises to reward them, and threatens to punish those who do not the good works which He commands. We, however, are no longer under the Law, but under grace. Any one who tries to perform good works because of the Law thereby automatically loses God's grace, falls from grace (Gal. 5, 4).

Yet good works are indispensable. They are necessary fruits of repentance. Remember, repentance means a total, a radical change of heart. We begin to detest sin, not only crude or coarse and heinous sins, but sin as such, which is disobedience to God. We know what anguish of heart sin caused us. Shall we now continue in sin? Does not repentance mean a change of heart, happy to have escaped from sin? If any one delights in doing sin, it is a sure sign that he is not repentant. His heart is unchanged.

Repentance means a change of heart. We now love God who for Christ's sake forgives us our sins. We love whatever pleases God. Must we still be driven by stern commands, lured by the expectation of a reward, scared by threats, to do that which is pleasing to God?

It is true, the Old Adam is still with us, who loves sin. It is true, in

our weakness we often stumble and fall, and the good works which we do are far from perfect. But it is impossible that we should deliberately yield to sin. Rather we feel sorry that sin still has so much power over us; we battle against it and crucify our flesh together with its lusts and desires.

This is the kind of life which repentance will produce according to its very nature. Good works are the necessary fruits of repentance.

The Roman Catholic Sacrament of Penance

Catholics define penance as the sacrament in which the priest in the stead of God remits sins to the sinner on the basis of true contrition and sincere confession. The essence of their sacrament thus is the act of the priest who imparts the forgiving grace to the sinner. But we mark well that he does so, not on the basis of Christ's merits alone, without any merit or worthiness of the sinner, but on the basis of two things which the sinner himself must do. (This is taken from a Catholic book on doctrine.)

Really they add a third act of the sinner: satisfaction. The Council of Trent has this to say: "The acts of the penitent himself, to wit, contrition, confession, and satisfaction, are as it were the matter of the sacrament," that is, they are the material out of which the sacrament is built up. Then it continues: "Which acts, in as much as they are by God's institution required in the penitent for the integrity of the sacrament, and for the full and perfect remission of sins, are for this reason called the parts of penance."

Condemning the Lutheran Definition The Catholics are very serious about this matter. After discussing their three

parts in detail they sum up the whole matter in so-called canons. Can. IV reads as follows: "If any one denieth that, for the entire and perfect remission of sins, there are required three acts in the penitent, which are as it were the matter of the sacrament, to wit, contrition, confession, and satisfaction, which are called the three parts of penance; or saith that there are two parts only of penance, to wit, the terrors with which the conscience is smitten upon being convinced of sin, and the faith, generated by the gospel, or by the absolution, whereby one believes that his sins are forgiven him through Christ: let him be anathema" (accursed — or, as one modern Catholic theologian translates: excommunicated).

We see that they not only condemn the Scripture doctrine of the two factors in repentance, they reject the nature of these parts as taught by the Scriptures. For the first part they use the same word, *contrition*; but while according to the Scriptures God with His holy Law strikes terror into the heart of a sinner, according to the Catholic view a sinner must work up contrition himself. — They omit faith. — Their act of *confession* is clearly man-made; and their works of *satisfaction* still more.

Contrition We here reproduce the canon on contrition, Can. V: "If any one saith that the contrition which is acquired by means of the examination, collection, and detestation of sins, whereby one thinks over his years in the bitterness of his soul, by pondering on the grievousness, the multitude, the filthiness of his sins, the loss of eternal blessedness, and the eternal damnation which he hath incurred, having (together) therewith the purpose of a better life: is not a true and profitable sorrow, does not prepare for grace, but makes a man a hypocrite and a greater sinner; in fine, that this contribution is a forced and not free and voluntary sorrow: let him be anathema."

The Catholics realize that in some cases it is practically impossible for a man to work up real contrition in his heart. If, for instance, he succeeded in taking revenge on an enemy, that will rather please him, for revenge is sweet. How can he work up a real sorrow? But if in such a case he said that he wished he

could work up a contrition, then, they say, God would be satisfied. They call this incomplete contrition an attrition.

Sacramental Confession Every Christian has the privilege to see his pastor about any sins that may trouble his conscience; and it is the task of the pastor to testify to him that the blood of Christ has worked away also those sins. But to demand of every Christian that he must first confess his sins to a priest before he can receive forgiveness is against the Scriptures. — We now first quote from Can. VI, VII, and VIII on the nature of confession, and then from Can. IX on the nature of the sacramental absolution.

Can. VI — VIII: "If any one denieth that sacramental confession . . . is necessary to salvation of divine right; or saith that the manner of confession secretly to a priest alone . . . is alien from the institution and command of Christ, and is a human invention; . . . that . . . it is not necessary, of divine right, for the remission of sins to confess all and singular the mortal sins which after due and diligent previous meditation are remembered, even those which are secret; . . . that the confession of all sins . . . is impossible, and is a human tradition . . . : let him be anathema." (Here compare Ps. 19, 12: "Who can understand his errors? cleanse thou me from secret faults.")

Can. IX: "If any one saith that the sacramental absolution of the priest is not a judicial act, but a bare ministry of pronouncing and declaring sins to be forgiven to him who confesses; . . . or saith that the confession of the penitent is not required in order that the priest may be able to absolve him: let him be anathema."

Satisfaction Catholics condemn the doctrine that anyone who believes "that Christ has satisfied for him" thereby already possesses full satisfaction for all his sins. Can. XIII: "If any one saith that satisfaction for sins . . . is nowise made to God . . . by those (punishments) enjoined by the priest, nor even by those voluntarily undertaken, as by fastings, prayers, alms-deeds, or by other works of piety; . . . let him be anathema."

Conclusion The Holy Spirit is the Creator who "creates in us a clean heart" (Ps. 51), not we ourselves. We contribute nothing.

Repentance which the Catholic Church teaches is man-made throughout: man works up a contrition, man makes the confession, and, of course, man does works of penance. This confronts him with the disturbing question: Was my contrition severe enough? did my confession cover all sins? were my works of penance sufficient? How much will there be left for purgatory?

When these lines reach our readers we shall once more have observed the festival of the Reformation. Let also the deliverance from the error of penance stir our hearts to genuine gratitude. M.

The Great Division To Be Manifested On Judgment Day

(Continued from page 354)

Day the Lord will publicly and openly acknowledge all believers as His very own, placing them and them alone on His right hand for glory and honor. In contrast all who remained in unbelief will be placed on the left in disgrace to make known before all that they were ever estranged from Him and have no part in His blessings. Thus again the great division among men will be manifested.

In the Solemn Verdict

Salvation By Grace "Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Before all He will openly address them as the blessed of His Father. Pure grace alone prompted the Father to send His Son into the world as the Savior from sin. The same pure grace of the Father sent the Holy Spirit into their hearts so that they embraced their Savior's pardon in faith and persevered in such faith unto the end. As the blessed of the Father they are now invited to enter upon the joy of His heavenly kingdom. It is an inheritance prepared for them from eternity, a wholly unmerited gift which now falls to them who through pure grace became His dear children. Thereupon Christ will reveal before all that they truly were God's dear children by a God-given faith in their Savior. Faith resides in the heart and as such can be seen by God alone. Yet true faith bears the fruits of

thankful love. To the manifest fruits of love in the life of the believers Christ will therefore point on Judgment Day to show forth that they were truly united with Him in faith. Since their Savior was not visibly in their midst they expressed their thankful love toward Him by acts of kindness and mercy over against their fellowmen. Just because these acts of love were spontaneous fruits of their faith for which they sought no recognition, the believers will be surprised to hear them mentioned. On account of their flesh also the lives of the believers were, of course, marked by many faults and shortcomings. Yet these are forever washed away by the blood of the Lamb of God in whom they put their trust.

Merited Rejection How deeply all unbelievers are really divided from the believers will then become manifest when Christ also turns to those on the left hand, saying: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Boundless grace was also in store for them, for the Savior died for all sinners. Yet they rejected His pardon, resisted the Holy Spirit who strove to bring their hearts to faith. They chose to appear

before God's judgment throne in their own righteousness. Standing before the Lord in their own sin-stained deeds they will be bidden to depart from Him into everlasting fire. The anguish and shame of hell was not prepared for them but for the devil and his angels, God earnestly desired also their salvation. It is wholly their own fault that they nevertheless become partakers of damnation. To vindicate His verdict upon them before all, the Lord will then show from their lives that they were never united with Him in faith inasmuch as they showed no love and kindness to others out of thankful love toward Him.

In the Eternal Destiny

"And these shall go into everlasting punishment: but the righteous into life eternal." Upon Christ's public verdict all the unbelievers will enter upon their eternal doom. Dressed in Christ's vicarious righteousness the believers, however, will go into eternal life, where God will wipe away all tears from their eyes and grant to them fulness of joy and pleasures forevermore in His presence. Thus the vital division of men in their relation to Christ, our Savior, will be eternally established.

C. J. L.

From A Wider Field

Federal Aid To Schools

IN a statement issued on September 20 last, the Federal Council of Churches of Christ in America placed itself on record in the vexing problem of federal aid to schools.

At present, efforts to provide such aid to public schools lie bottled up in the files of the Committee on Education and Labor of the House of Representatives. The committee has failed to report either the so-called Taft Bill or the Barden Bill to the House for action because of the bitter disagreement on whether or not parochial or church schools should benefit from grants of federal money.

Certain interests are demanding that parochial schools share in all monies voted by the government for education. Others insist that private schools be excluded from direct support, but that the children attending these schools receive their share of

such "welfare services" as Congress may see fit to provide.

Suggestion of Federal Council of Churches

In this connection the Federal Council of Churches offers a suggestion in the following portion of its report, as quoted in the *Christian Century*:

"We believe that the sound and practicable way out of the legislative stalemate would be to treat aid to schools and the supplying of welfare services to children as separate projects. Each should be decided on its own merits. In accordance with previous statements of the council, we urge that prompt provision be made for federal aid for the maintenance of public schools, with assurance that in its administration there be no discrimination on account of

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race. We further urge that, as a separate matter unconnected with grants for schools, open-minded consideration be given by Congress to the need of all children of school age for certain welfare services. We believe that if federal aid is made available for such services, they should be administered or supervised by a public agency. By thus drawing a clear distinction between aid to schools and welfare services to children, we believe that necessary assistance can be given to education without making it the object of sectarian controversy or compromising the principle of separation of church and state, for which the council has always stood."

* * * *

It is not likely that the suggestion of the Council will be received with much favor. Those who are determined to support their church schools by dipping into public funds will not be content with a plan that stops them so far short of their goal, while many who are as firm as the Federal Council in refusing to compromise the principle of separation of church and state will look doubtfully upon the Council's plan, which bears in itself the mark of compromise.

The Council recommends "*drawing a clear distinction between aid to schools and welfare services to children.*" But any such distinction will remain a subject of debate. Actually, this proposal is a begging of the question. The proponents of all-out federal aid to private schools will contend that ALL school services are welfare service, and it would be difficult to refute their argument. While the sword-cleaving solution of the Council faintly resembles the wisdom of Solomon, it lacks the persuasive logic which could satisfy both sides in this controversy.

We must be wary of a scheme by which, in the end, sectarian religious interests can be supported with federal grants issued under the label: For welfare services only. Apparently the Federal Council itself includes as a "welfare service" that of free transportation. What assurance may we have that free heat and light, so needful for the physical well-being of the pupils, will not eventually be classified as aid to children? As a matter of fact, in New Mexico, where a court decision has prohibited the granting of textbooks to parochial schools at public expense, the attorney general has ruled that such books

may be granted to the individual pupils, and some thousand parochial school children are reported to be receiving books under this ruling.

Removing the discussion of welfare services from the controversial field of the church-state debate, where it properly belongs, may very well brighten the prospects of those who would be willing to accept support for private schools under any name and would welcome the opportunity of doing so with a show of right.

* * * *

Out of the surging internal struggles of Czechoslovakia comes the report that the Communist authorities are removing from their parishes those Roman Catholic priests who, upon examination, prove to be disloyal to the government.

If rigorously carried out, this policy will undoubtedly result in great upheavals and civil strife in that unhappy country.

While we are fully aware of the anti-religious spirit of Communism, it should be pointed out that the removal of priests disloyal to the government is an action not entirely without the appearance, at least, of justice. For the fact is that in Czechoslovakia, as in other European countries, the Church is financially supported by the State. In other words, the priests are paid out of the public treasury. They are, therefore, by their own consent servants of the government. It can hardly be objectionable, in itself, if the government refuses to pay the salaries of men whom it finds disloyal.

Because there is no separation of church and state in Czechoslovakia, the priests are in great difficulty. By order of the pope, they must be enemies of Communism; yet they cannot resist Communism without being removed from office by the government which hires and supports them.

We submit this as another forceful argument urging the continued, absolute separation of church and state in our land. Eventually, persecution and banishment may be visited also upon us by some vicious, ungodly government of the future, and we shall suffer for the name of Christ; but at least, in seeking to give to Caesar and to God their full due, we shall be able to distinguish between what is Caesar's and what is God's.

E. S.

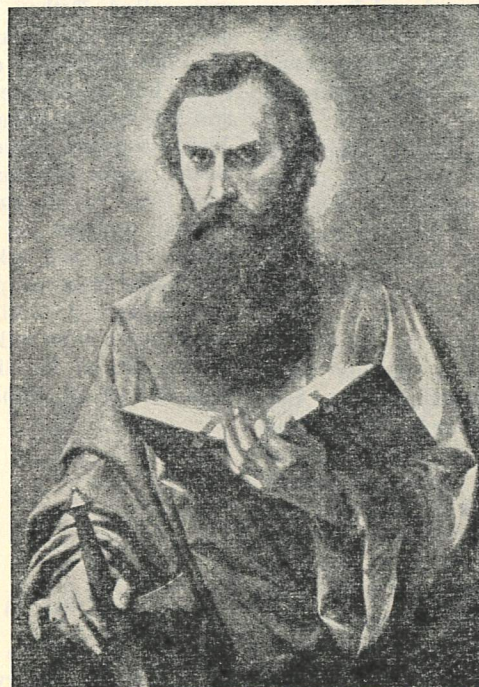
In The Footsteps Of Saint Paul

Saul, Who Also Is Called Paul

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IN the report of St. Luke on the encounter of Paul with the Jewish sorcerer Elymas before the Roman proconsul Sergius Paulus two statements strike us (Acts 13, 9): "Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him (Elymas)." When Luke says that Paul was filled with the Holy Ghost, he certainly does not want to say that the conversion of Paul begun at Damascus reached its perfection

working of Satan in the heart of Elymas in his endeavoring to frustrate the conversion of Sergius Paulus. Paul received power to blind him "for a season." Just as Peter, filled with the Holy Ghost, could perceive the hypocrisy of Ananias and Sapphira and could know that they had retained a portion of the money of the sold possession, so Paul here sensed the devilry of Elymas and the Holy Spirit gave him power to blind



and climax before the Roman proconsul as some enthusiasts and perfectionists infer. The conversion of Paul took place before Damascus and was a momentary act as is every real conversion. There is no gradual development in conversion, no previous illumination and final perfection, called conversion. It is not culminated by a state of perfect holiness. We are sanctified by the Holy Ghost, but we still retain the Old Adam within us even after conversion. Perfectionism here on earth is a Pharisaic, Satanic self-delusion.

The Secret of Paul's Power

When Paul was filled with the Holy Ghost he was able to discern the

the sorcerer "for a season." Neither Paul nor any other apostle had unlimited powers in the performance of miracles. Jesus, the Son of God, did, but He did not always make use of it. Only through the Holy Ghost could the apostles perform miracles and then only for a very specific and limited purpose. This is what Luke wants to tell us with the words "filled with the Holy Ghost."

Saul Becomes Paul

The other item of special interest to us is that Luke mentions the other name of Saul for the first time. Up till now Barnabas had always been mentioned first and then Saul. From now on Luke refers to "Paul and companions" (verse 13).

How did Saul get his name Paul? Some claim that he assumed this name after his conversion of the illustrious proconsul Sergius Paulus. This would be in stark contradiction to Paul's noted humility after his conversion. It was no one less than the church father Jerome, however, who maintained that just as the Roman general Scipio was called Africanus after his conquest of Northern Africa, Saul was called Paulus after his conversion of Sergius Paulus. In one of his Sermons he makes some pertinent comparisons between the Hebrew and the Roman name. "Paul had to suffer what Saul inflicted. Saul stoned and Paul was stoned. Saul scourged and Paul was scourged. Saul persecuted the Church and Paul was let down from the wall in a humble basket. Saul bound and Paul was bound."

It is highly improbable that Saul received his other name Paul meaning "the little or small one" because of his conversion of Sergius Paulus. Paul's father had already been a Roman citizen. It became Paul's prerogative through birth. As a Roman citizen he also had to acquire a Roman name. Luke in his terse sketch merely mentions the two names leaving us to infer the marked change from now on in the work of the great apostle. Before the event at Paphos the work of Barnabas and Paul had been carried on primarily among Jews and proselytes. Here we have the first outstanding conversion of a Gentile by them. From now on Paul becomes the foremost preacher of the Gospel and missionary to the Gentiles. In his Epistles Paul always speaks of himself as 'Paul.' Peter calls him 'his beloved brother Paul' (2 Peter 3, 15). Is it not only too natural and self-evident that the apostle henceforth used the name 'Paul' for the Gospel's sake, because of his main work among the Gentiles, "that he might by all means save some"? (1 Cor. 9, 23). The further use of the Hebrew name would have hindered him in his work among the Gentiles. Perhaps he already gave his Roman name to Sergius Paulus, when he was summoned before him. The change from the name of 'Saul' to 'Paul' also represents a turning-point in the life and work of the apostle. In the Old Testament we hear of the name of Abram being changed to Abraham, father of many

nations, when he received the divine promise of the Savior who was to come out of his loins according to the flesh (Gen. 17, 5). Christ gave Simon the name 'Peter' after his wonderful confession at the foot of Mount Hermon. Those too were important stages in the history of the kingdom of God.

Change of Name not Rare

It was nothing unusual for Israelites to assume names representative of the countries in which they sojourned. Pharaoh called Joseph Zaphnath-paaneah (Gen. 41, 45), Nebuchadnezzar gave Daniel the name Belteshazzar (Dan. 1, 7). The Jewess Hadassah was called Esther at the Persian court of King Ahasuerus (Esther 2, 7). The companion of Paul and Barnabas had the Hebrew name of John and the Roman name of Mark. The Jewish sorcerer Barjesus adopted the Greek name Elymas, the Wise, to lend fame to his name. Thus it is nothing unusual for Saul to use the name 'Paul' and take advantage of his Roman citizenship in his work for the Gospel in a Gentile Roman world. Never again is he called Saul by Luke. A new era in the life and work of Paul has set in, emphasized by Luke

only with the significant words "Saul, who also is called Paul."

Leaving Cyprus

With Paul and his companions we now take leave of Cyprus. The work of Paul on Cyprus was not characterized by any special Jewish hostility. Paul and his companions enjoyed the favor of the proconsul. Hardly would the Jews have dared to cause a commotion under such unfavorable political auspices. The wave of hatred against Paul had not as yet begun to rise. Morton in his "Steps of St. Paul" shows a picture of pillars, at which Paul was supposed to have been scourged on Cyprus according to a tenacious Cyprian legend. He himself discredits this legend and rightly so. We do know that Paul was scourged five times by Jewish authorities, beaten with rods by Romans and once stoned. Only the stoning at Lystra and the beating with rods at Philippi are mentioned in the Book of Acts. Due to the favorable attitude of Sergius Paulus a scourging on the Isle of Cyprus near or in Paphos is highly improbable. Yet today the Christians on Cyprus claim that one of the scourgings took place at Paphos.

The Isaiah Scroll

A Recently Discovered Manuscript

THE story of the exciting find of a fourth century manuscript of the Greek Bible, the Codex Sinaiticus, by Constantine Tischendorf in the monastery of St. Catherine at Mt. Sinai in the middle of the nineteenth century has been equalled after 100 years by the story of a sensational discovery of Hebrew manuscripts of the second and the first pre-Christian centuries.

But that is exactly what the Bedouins found in the cave near the north end of the Dead Sea. When they chanced upon the cave and rolled away the stones that were blocking and covering up the entrance to the cave, which had partly collapsed, and when their eyes grew accustomed to the semi-darkness of the cave, they saw protruding from the fallen debris crushed jars containing scrolls wrapped in cloth. They tore off the

cloth wrappings and saw the ancient manuscripts, among them our Isaiah Scroll.

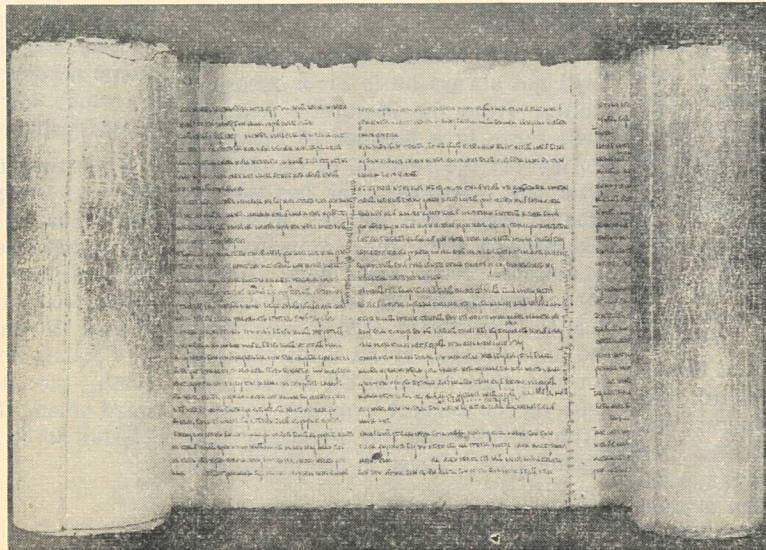
Other Scrolls Found

It is a long but fascinating story which cannot be told here as to how these scrolls had their Odyssey before they finally reached those scholars who were able to photograph, study, compare, and evaluate them, and before they were taken out of war-ravaged Palestine to a place of safety. They will continue their long journey until they will be bought by museums for safe-keeping and display. Since they were photographed before they were taken out of Palestine and since the work of studying and editing these photographed scrolls is being pursued with all dispatch, Biblical scholars have much to look forward to. For

besides the Isaiah Scroll there was also found a Habakkuk Midrash, *i. e.*, a commentary on the first two chapters of the Prophet Habakkuk which also included the Hebrew text of the book of this minor prophet. In addition to these two very important finds mention must also be made of a so-called Sectarian Document containing quotations from the Old Testament, and of two religious works, both wholly unknown heretofore, including priestly prayers and thanksgiving hymns. One scroll written in Aramaic has not yet been opened and studied. Added to these documents fragments of the follow-

tains the verse (2, 4) with which the Aramaic portion of Daniel begins, while another fragment (Dan. 3, 23-30) lists the names of Daniel, Shadrach, Meshach, and Abednego. These fragments prove without a doubt that many more manuscripts of complete books of the Old Testament had been stored away in that ancient but hidden cave. The hope has been expressed that some of them may even have been found by the Bedouins and that they may still be in the hands of dealers who are withholding them for the time being from the museums and archeological schools. Be this as it may, the finding of more pre-

of this old document. They also want to compare its wording with the text of their Hebrew Bibles. Of course, our Isaiah Scroll has no vowel points, dots, or points beneath and above the letters. The vowel points in our Hebrew Bibles are a later invention of Jewish scholars called Masoretes, who from about the seventh century A. D. provided the text with points to indicate the vowels. The letters which the reader sees on our photographic copy are all consonants and are to be read at the beginning of each column from right to left. But when comparing two manuscripts we above all want



THE COMPLETE ISAIAH SCROLL OPENED TO ISAIAH, CHAPTER 40
The full column at left is number 33 and contains Isa. 40:2b-28a. The bottom line of column 32 (to the right) is the beginning of Chapter 40. The fact that the scroll was used for a long time in ancient times is indicated by the darkened central portions of the rolls at both sides, the result of many hands holding the scroll at those points. The total length of the scroll is 23¾ feet. It is made up of 17 sheets of parchment sewn together as seen in two places on this picture. The sheet exposed measures 15¾ by 10¾ inches.

Photograph, courtesy, The Biblical Archaeologist.

ing books of the Old Testament have also been discovered in the cave: Genesis, Leviticus, Deuteronomy, Judges, and Daniel. Leviticus fragment is of special interest because it is written in an ancient script of one of the old Hebrew inscriptions, a script that differs considerably from the later square characters in which the other scrolls and all our Hebrew Bibles are written. The question therefore arises whether this Leviticus manuscript is not much older than the other manuscripts found by the Bedouins, whether it does not take us back to the sixth or eighth century B. C. when this ancient form of the alphabet was in use. The Daniel fragments are of no less value, since one of them (Dan. 2, 2-6) con-

Christian Bible manuscripts is not any longer outside the realm of justified hopes and expectations.

The Isaiah Scroll

Of all the manuscripts found in the cave, however, the Isaiah Scroll is the most important. It is the manuscript of a complete book of the Bible and is 1,000 years older than our oldest Bible manuscript. What an experience must it not have been for the scholar who was the first to be privileged to read and study and compare it with the text of our Hebrew Bibles. But all Old Testament scholars and students, all who read their Hebrew Bible are anxiously waiting for the publication

to find out whether these agree as to their consonants, for these constituted the original words written by the sacred writers. Now the Masoretes, when they edited the Old Testament books, had older manuscripts at their disposal which they could compare with one another. They would not alter the text of the sacred books, even where it was plainly wrong, in the one or the other manuscript which they were using. They would however record variations in the margins of the manuscripts which they were editing.

What Does Comparison Reveal?

These, their marginal notes, are called *Masorah*, which means tradi-

tion and contained among other things variant readings. Concerning this tradition the question of scholars has always been: "Does this Hebrew text, which we call Masoretic, and which we have shown to descend from a text drawn up about A. D. 100, faithfully represent the Hebrew text as originally written by the authors of the Old Testament books?" This question could only be answered to the satisfaction of these scholars or textual-critics by means of a manuscript-text of the first or second century after Christ. Should such a manuscript ever be found — which was really beyond the expectation of these scholars — the supposition was that it would contain many variations which would serve as a corrective of our Masoretic text. Now such a manuscript, even a pre-Christian one, has been found which takes us back still farther into the history of our Bible text. What does this ancient text tell us when compared with our Masoretic text? Does it contain many variant readings which show the Masoretic text to be in error? Nothing of the kind. The very opposite is true. Both the text of Isaiah and also that of Habakkuk as found in the Habakkuk Midrash, "is, on the whole, better than that of the new Scrolls." But how is this possible? How can a much younger text be better than a much older one? Because these ancient manuscripts have made it quite evident that the standard text upon which the Masoretic text of both Isaiah and Habakkuk rests, its so-called archetype, does not only go back to the first century after Christ but to "pre-Maccabean times," *i. e.*, prior to the second century B. C. In other words, our Masoretic text has an excellent tradition to back it, one that will hold its own over against any text of the first two centuries before Christ. And the word for word comparison already drawn by one scholar between our Masoretic text and the Isaiah manuscript has led him to the following observation: "Differing notably in orthography and somewhat in morphology, it (the newly discovered manuscript) agrees with the Masoretic text to a remarkable degree in wording. Herein lies its chief importance supporting the fidelity of the Masoretic tradition." And where the two texts do not agree with one another, there it very often is quite evident that the text of the Isaiah Scroll contains "many omis-

sions of words and phrases and in one case even an omission of a whole sentence. Our readers can see this for themselves by looking at the two insertions between the three columns of the accompanying photographic copy and also at the one insertion between lines 6 and 7 of the middle column. These insertions do not only point to other hands which have inserted these words, but also to omissions of words and verses on the part of the original scribe. A comparison between the older and the younger text, even where they do not agree, does not reduce but rather enhances the authenticity of our Masoretic text with its reliable traditional background.

Yet the ancient manuscript text will not always be in error where it differs from the Masoretic text. It will serve in a number of instances to correct the reading of the Masoretic text wherever that has not already been done by the Masoretes themselves with their marginal annotations. Such cases have already been discovered in the text of the Isaiah manuscript. They should also be welcomed by all Bible scholars in just that measure in which they aid us to correct copyists' errors, from which even our Masoretic text is not free. There is no manuscript

apart from the original autographic copy as it issued from the hands of the sacred writers which is devoid of errors. Therefore we welcome such corrections, although they are not always very important, very often only involving the exchange of one consonant for the other, the insertion or removal of a consonant, which may at times change the meaning of the word, yet very seldom gives the whole sentence any considerable change of meaning. But wherever such a correction has to be made it can only be welcomed by every Bible scholar who wants to know the reading of his Bible word for word, letter for letter. And where our Isaiah Scroll aids us in this, there a real service has been done to the traditional reading of the holy Bible text, of which our Masoretic text is the most trustworthy exponent.

Thus the providential preservation of our Bible text and the trustworthiness of the Masoretic tradition has again been set forth by a sensational find and as such calls our attention to the words of Isaiah recorded in our photographic copy of the Isaiah Scroll: "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isaiah 40, 8).

P. PETERS.

History of St. John's

"**B**UILT upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone." Eph. 2, 20.

St. John's Ev. Lutheran Church, Cold Spring, Wisconsin, stands as a monument of the undeserved mercy and grace of Almighty God. For 65 years His Word has been preached here in all its truth and purity and the sacraments have been administered according to Scriptural command. Fathers and mothers, sons and daughters have found light and hope and joy in the assurance of the forgiveness of their sins and the promise of everlasting life. The members of St. John's in this sixty-fifth anniversary year, thank their God for His mercy and love and grace and plead for His continued presence and power and care.

According to the records of St. John's and the information we have been able to glean from some of the older members of the congregation, the history of our church began back in 1884.

It was in the spring of that year that our church was purchased from another church organization for the sum of \$375.00. The exact date, according to Jefferson County records, was March 12, 1884. Several years later, on February 11, 1892, a certificate of incorporation was filed.

The church had a good beginning and grew slowly but steadily down through the years. In 1893 a school was built next to the church where classes were held three months of the year. Rev. Haase's daughter was the first teacher — about 18 were enrolled. About this time Rev. Haase

was called from his congregation in Ft. Atkinson and A. F. Nicolaus became pastor in his place.

It was in 1924 that the members of St. John's decided to have their

Mrs. Herman Monthie in memory of their son, Gilbert, and a bulletin board was purchased for the church by Mr. and Mrs. Herman Kreklow in memory of their son, Gerald. Both

Street and 15th Avenue, South. The Rev. Julian G. Anderson, pastor of the new group, is shown turning the first shovelful of dirt surrounded by some of the officers of the church.



St. John's Ev. Lutheran Church

own pastor, and a call was extended to the one who had served them when the congregation was organized, Rev. Julius Haase. He readily accepted the call and became St. John's first resident pastor. His salary was \$500 per year. In 1927 Gustave Haase, his son, assisted his father, remaining until 1929.

From 1929 till the present time St. John's of Cold Spring has been served by pastors from Cambridge, Wisconsin. Rev. R. F. F. Wolff served from 1929 till 1939. In 1940 the present pastor, Rev. M. Wahl, came.

At the present time St. John's is being redecorated and renovated. A new entrance and tower have been built, the pulpit lowered and the sacristy moved. An amplifying system was placed in the tower by Mr. and

boys lost their lives during World War II. Many renovations are still going to be made in St. John's. The members, willing and ready to do the Lord's work, are anxiously waiting for the time when this work will be completed. May the blessings of God continue to abide with them in the future as they have been so notably with them in the past.

M. WAHL.

GROUND-BREAKING CEREMONY Hiawatha Lutheran Church Minneapolis, Minnesota

Ground-breaking ceremonies for the new Hiawatha Lutheran Church, Minneapolis, Minnesota, were held last Sunday, October 2, at 1:00 P. M. at the site of the new edifice, 43rd



The newest of Minneapolis' Lutheran churches, Hiawatha is affiliated with the Norwegian Synod and was organized last June by some twenty-five families as a protest against the growing liberal tendencies and irregularities in doctrine and practice prevalent in the E. L. C. synod to which they formerly belonged.

The new congregation has been meeting at Bancroft School, 38th Street and 13th Avenue, South, since last June, and hopes to be able to move into their new church home late this year.

Since June communicant membership has grown to 46, with a Sunday School enrollment of 30 children.

SCHOOL DEDICATION Salem Congregation

Town Granville, Milwaukee Co., Wis.

"Praise, O mankind, how the name so holy

Of Him who, doth such wondrous things!

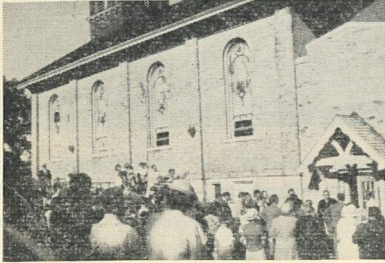
All that hath being, to praise Him solely

With happy heart it's "Amen" sings!"

This and other songs of praise and thanksgiving were sung by members and friends of Salem Congregation as they gathered on the afternoon of the 28th of August to dedicate the newly built school. A capacity crowd gathered first in the church, where Pastor A. Buenger of Kenosha, Wisconsin, spoke to them, basing his words on the very appropriate words of Christ spoken to Peter, "Feed My lambs" (John 21, 15). He showed very conclusively that this command of the Savior was issued not alone to Peter and to the disciples, neither to pastors and teachers alone, nor to those parents with small children,

but to those "that in faith embrace their Savior in love."

The service in the church ended, the congregation went in procession to the door of the new building, where dedicatory services were held. The Chairman of the Building Committee, Mr. Clarence Krause, presented the key to the Trustees. "With happy hearts" the congregation sang



"Amen" to the common Doxology, in which they gave final praise and glory to the Triune God, who allowed them this day to see their prayers answered.

An hour of inspection and a social gathering followed the ceremony. People who entered the building for the first time expressed pleasant surprise. The outward appearance does not indicate the roominess within. The building, added to the rear of the church, contains two classrooms, twenty-three by thirty-two feet, two cloak rooms, a corridor and a furnace room.

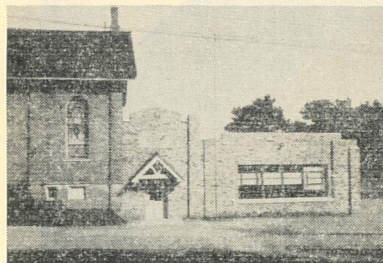
This is perhaps the first school in the State of Wisconsin to be built with a ten-foot ceiling. The lower ceiling gives an appearance of coziness and warmth. Green chalk-boards take the place of the conventional black, and the five pastel colors in each room blend with the green of the boards to give a most pleasing effect. The very latest in lighting gives no glare from the chalk boards, no shadows anywhere in the room, and three times the necessary foot-candles at all points. New unit-type desks stand on floors of asphalt tile colored in two-tone, matching the colors in the room. New automatically controlled oil-heating and air-conditioning units were installed. Window ventilation is indirect. The building was so constructed as to make the expansion of the church a possibility. Steady growth in membership makes this a probability.

Only the painting and part of the grading was done with donated labor. The rest of the work was done by job

contractors, the Building Committee doing the general contracting. The project was decided upon at the January meeting of the congregation, construction was begun late in April, and the project completed by mid-August.

Salem Congregation is proud of its school, and being a group of scarcely two-hundred communicants, is happy over the reasonable cost. The estimated figure of \$18,000.00 was not exceeded. The faith and the spirit of the members can be shown by the fact that the Building Fund was in the red when the project was agreed upon. This is only one phase of Salem's building program. Renovation and redecoration of the church interior is to follow after January 1.

The official school term was begun on September 12 under our new teacher, Mr. Melvin Schwartz. The problem of filling one room proved to



be no problem at all. The room is filled to capacity with forty pupils enrolled. At this time a greater problem confronts us. Applications are still coming in, and possibilities of opening the second room very soon are under discussion at present.

Having and maintaining a school is not something new for Salem. For seventy-five years school was held in the church basement. Six years ago it was closed.

May the gracious God, the Father of our Lord Jesus Christ, be and abide with us and with our school so that His lambs may be richly fed the saving truths of His Word.

R. L. WIEHMANN.

FIFTIETH ANNIVERSARY OF CHURCH DEDICATION

Emmanuel Church

Town Herman, Wisconsin

On the fourteenth Sunday after Trinity Emmanuel Church, Town Herman, Dodge County, Wisconsin, was privileged to celebrate the fiftieth anniversary of their church building. The Rev. Herman Cares, a former

The Northwestern Lutheran

pastor, preached the festival sermon based on Acts 2, 41-42, reminding the congregation of the priceless spiritual blessings they had received in this house of God in the past and exhorting them to remain steadfast to the Word of God also in the future. A thankoffering for missions was brought at this service.

F. H. SENGER.

SEVENTY-FIFTH ANNIVERSARY OF ORGANIZATION

Trinity Church

Town Ellington, Wisconsin

On Sunday, August 28, 1949, the Lord granted Trinity Lutheran Congregation of Town Ellington, Wisconsin, the gracious privilege of celebrating the seventy-fifth anniversary of its founding and organization. Trinity Congregation was organized February 3, 1874, under the guidance of Pastor John P. Sprengling in the farm home of Mr. Carl Herrman.

Pastor August Vollbrecht, Trinity's only living former pastor, preached the morning anniversary sermon on the basis of Isaiah 12, 2-3. Pastor Traugott Redlin, a son of the late former pastor, Emil Redlin, preached in the afternoon confirmation-reunion service, basing his sermon on 1 Kings 19, 4.

The following pastors served Trinity Congregation during the seventy-five years: John P. Sprengling, Martin Eickman, Richard Siegler, August Vollbrecht, William Kansier, Emil Redlin, and Carl J. Henning.

The Lord has done great things for us, whereof we are glad. Unto Him we give glory, thanksgiving, and honor.

CARL J. HENNING.

FIFTIETH ANNIVERSARY

St. Martin's Ev. Lutheran Church Rapid River, Michigan

June 5, 1949, to a good many Americans was just another Sunday: a good day for sleeping, for fishing, hunting, touring, doing special chores about the home, or just lounging around. To Christians, however, Sunday, June 5, was a special day of worship. It was Pentecost, one of the three high festivals in the church-year. To the members of St. Martin's Evangelical Lutheran Church, Rapid River, (Upper) Michigan, June 5 was of special significance. It was exactly fifty years ago that St. Martin's had been organized into a congregation with six charter members.

The fiftieth anniversary was observed on June 5 in three special services: morning, afternoon, and evening. In the morning service the local pastor, Theophil Hoffmann, preached the sermon and administered Holy Communion. One of the charter members, Mr. Chas. Vietzke, was privileged to partake of the Holy Sacrament together with his pastor of fifty years ago, the Rev. A. Dasler (now living in retirement in Madison, Wisconsin). The latter addressed the congregation briefly at the end of the service. Two sons of another charter member (deceased)



signed the constitution fifty years after their father.

In the afternoon service the Rev. Kurt Geyer of Peshtigo, Wisconsin, preached the sermon, reminding his hearers of the "wonderful works of God" during fifty years of grace. The ladies of the church had prepared a bountiful dinner and supper in a nearby hall for all the guests.

In the evening a film "The Power of God" was shown by the Men's Club of Salem's Ev. Lutheran Church, Escanaba. The collections on this day totaled enough to place St. Martin's into that group of Wisconsin Synod congregations who have reached at least their fair share of the required minimum for the Synodical Building Fund II.

The preaching of the Gospel in and about Rapid River was begun in 1882. A permanent organization was not effected however until June 5, 1899. Since that time the following pastors have served St. Martin's A. Dasler, 1899-1904; L. Kasper, 1904-1909; L. Witte, 1909-1913; O. Hohenstein, 1913-1915; J. Masch, 1915-1918. O.

Hohenstein, 1918-1920; C. Doehler, 1920-1926; W. Gutzke, 1926-1927. T. Hoffmann, 1927—.

When St. Martin's was organized fifty years ago, it consisted of about twenty-seven communicant members; after fifty years it numbers forty-nine. Although in the last twenty-two years forty-two communicants have been added by means of confirmations, fifty-three have left, either through removal, death, or excommunication. Nevertheless, although St. Martin's numerically has shown very little progress there definitely is progress: "My Word

shall not return void unto Me, but it shall accomplish that which I please." E. g., in 1927 the total communion attendance was 31 (an average of —2 per communicant), in 1948, 1947 (an average of 4 plus); in 1927 the monthly budget totaled about \$10.00, in 1949 \$117.90 (synodical budget contributions are a part of the regular congregational budget and are paid monthly to the synodical treasury).

St. Martin's owns a neat debt-free church property within the village limits of Rapid River and is happy to have for these many years been permitted by the Master of the Church to be the standard bearer for His cause in this out-post of our Wisconsin Synod.

Fear not, O little flock, the foe
Who madly seeks your overthrow;
Dread not his rage and power.
What tho your courage sometimes
faints,
His seeming triumph o'er God's
saints,
Lasts but a little hour.

THEOPHIL HOFFMANN.

† **TEACHER JOHN B. GEHM** †

John B. Gehm was born at Eitzen, Minnesota, April 28, 1899, the son of Pastor and Mrs. J. C. Gehm. In infancy he was received into the Holy Christian Church by the rite of baptism. Having completed elementary school he entered Dr. Martin Luther College in New Ulm, Minnesota, graduating in 1918. In the same year he accepted a call as teacher to Zion Congregation, Toledo, Ohio, where he taught for almost thirty years. On May 24, 1922, he gave his heart and hand in marriage to Lilly Meissner of Toledo.

On August 11 the Lord called him from this vale of tears unto his eternal rest.

Surviving are: his widow; a daughter, Lois; a son, John; his aged parents, Pastor and Mrs. J. C. Gehm of Bay City, Michigan; one sister and a brother. Burial took place at Toledo, Ohio, on August 15. The undersigned officiated, preaching on John 21, 15.

RAYMOND C. TIMMEL.

APPOINTMENT

Pastor Paul Pieper having resigned as a member of the Board of Directors of the Northwestern Publishing House, I have appointed Pastor Harold H. Eckert in his place.

JOHN BRENNER.

* * * *

Since Pastor A. W. Fuerstenau has accepted a call into another District of our Synod, Pastor H. C. Schnitker of Danube, Minnesota, has been appointed as Supervisor of Indigent Students in his place for the Minnesota District.

OSCAR J. NAUMANN, President,
Minnesota District, Wisconsin Synod.

NOTICE

Pastor Harold W. Neubauer on August 15, 1949, resigned from the pastorate of St. Paul's Churches at Prairie Farm and Dallas, Wisconsin, for reasons which makes him ineligible for a further call into the Holy Ministry.

H. C. NITZ, President,
Western Wisconsin District.

LIST OF CANDIDATES

MICHIGAN LUTHERAN SEMINARY
Saginaw, Michigan

The following list of candidates has been nominated to fill the vacancy at Michigan Lutheran Seminary caused by the death of the former dean and professor, Dr. Einar Anderson:

- Mr. William Arras, Monroe, Mich.
- Pastor Delmar Brick, Kimberly, Wis.
- Pastor Franklin Dobratz, Powers, Mich.
- Pastor Kurt Eggert, Valley City, N. D.
- Pastor Theodore Hartwig, Mound City, S. D.
- Pastor Leonard Koeninger, Ann Arbor, Mich.
- Pastor Gilbert Sydow, Ellensburg, Wash.
- Prof. Martin Toepel, Saginaw, Mich.
- Mr. Meilahn Zahn, Menasha, Wis.

The Board of Regents will meet at the institution on November 22, at 7:30 P. M., to call one of these candidates. All correspondence pertaining to any of these candidates must be received by the secretary of the Board by that date.

OSCAR FREY, Secretary,
1441 Bliss Street,
Saginaw, Michigan.

CALENDAR OF CONFERENCES

CENTRAL CONFERENCE OF THE NEBRASKA DISTRICT

Place: Gethsemane, Omaha, Nebraska, Pastor Herold Schulz.

Time: November 8 and 9, at 9:30 A. M. Speaker: W. F. Sprengeler (Gordon Fuerstenau).

Papers: Exegesis: Romans 14, 1-9, A. Laper; Methods of Raising Money for the Church with Special Reference to the Abuses, E. J. Dreyer; Exegesis: John 17, Leonard Schmidt; Common Faults in Preaching, L. Sabrowsky.

W. F. SPRENGELER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Werner, Richard R., in Hampton Heights Church, Tp. Granville, Wisconsin, by O. B. Nommensen; assisted by John Meyer and Paul Behn; 15th Sunday after Trinity, September 25, 1949.

Erhart, J. B., in Christ Church, Cochrance, and Martin Luther Church, Buffalo City, Wisconsin, by A. L. Mennicke; assisted by Wm. Limpert, Herbert Nommensen, Harold Backer; 16th Sunday after Trinity, October 2, 1949.

Schlenner, Orville L., as assistant pastor in First Ev. Luth. Church, La Crosse, Wisconsin, by Fritz H. Miller; 17th Sunday after Trinity, October 9, 1949.

Voigt, W. G., in St. John's Church, Frontenac, Minnesota, and Immanuel Church, West Florence, Minnesota, by H. A. Scherf; assisted at West Florence by P. E. Horn, R. R. Schulz, and O. F. Hinrichs; 17th Sunday after Trinity, October 9, 1949.

Teachers

Degner, Orville, in St. John's Church, Jefferson, Wisconsin, by R. W. Mueller; 12th Sunday after Trinity, September 4, 1949.

Bruesehoff, Albert W., as teacher and principal of Emanuel School, St. Paul, Minnesota, by G. A. Thiele; 17th Sunday after Trinity, October 9, 1949.

Will, Arnold E., as teacher and director of music of Emanuel School, St. Paul, Minnesota, by G. A. Thiele; 17th Sunday after Trinity, October 9, 1949.

CHANGE OF ADDRESS

Pastors

Erhart, J. B., Cochrane, Wisconsin.

Schlenner, Orville L., 521 Winnebago, La Crosse, Wisconsin.

Voigt, W. G., Frontenac, Minnesota, Box 37.

Paap, A. W., 111 Council Street, Fort Atkinson, Wisconsin.

Teachers

Bruesehoff, Albert W., 696 Oakdale Avenue, St. Paul 7, Minnesota.

Degner, Orville, 414 A Street, Jefferson, Wisconsin.

Will, Arnold E., 694 Oakdale Avenue, St. Paul 7, Minnesota.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy has received \$7.00 for its Tuition Fund. This memorial wreath in memory of Christoph Schilling, Akaska, South Dakota, was given by the following members of the congregation: Mrs. Gatharina Hettich, Mr. and Mrs. V. Mittelstaedt, Mr. and Mrs. F. Roesler, Mr. and Mrs. A. Strecker, Miss Molly Hettich, Mr. and Mrs. D. McAllister, and Mr. and Mrs. J. Knittel.

Heartiest thanks to the donors!

R. A. FENSKE.

MISSION FESTIVALS

Fifth Sunday after Trinity

St. Paul's Church, Marquette, Wisconsin. Offering: \$78.68. Wm. Wadzinski, pastor.

Eleventh Sunday after Trinity

St. Paul's Church, Tp. Day, Marathon Co., Wisconsin.

Offering: \$88.55. C. C. Kuske, pastor. Grace Church, Tp. Green Valley, Marathon Co., Wisconsin.

Offering: \$44.27. C. C. Kuske, pastor. St. Paul's Church, Manchester, Wisconsin. Offering: \$528.80. Wm. Wadzinski, pastor. St. Paul's Church, Hale, Ioscelle Co., Mich. Offering: \$119.00. G. A. Schmelzer, pastor.

Twelfth Sunday after Trinity

St. Paul's Church, Hazelton, North Dakota. Offering: \$538.09. G. J. Ehlert, pastor.

Thirteenth Sunday after Trinity

Trinity Church, Hillrose, Colorado.

Offering: \$185.07. G. B. Frank, pastor. St. Paul's Church, Ixonia, Wisconsin. Offering: \$617.75. O. A. Pagels, pastor. St. John's Church, Lomira, Wisconsin. Offering: \$322.10. Herbert Lemke, pastor.

Fourteenth Sunday after Trinity

St. Peter's Church, Helenville, Wisconsin.

Offering: \$907.00. G. Fischer, pastor. Zion Church, Rainier, Washington. Offering: \$166.81. E. O. Schulz, pastor.

St. John's Church, Vesta, Minnesota. Offering: \$600.00. H. H. Kesting, pastor. Zion Church, Chesaning, Michigan. Offering: \$541.00. H. H. Schultz, pastor. Zion Church, Cambria, Wisconsin. Offering: \$380.64. E. C. Schewe, pastor. Church Church, West Salem, Wisconsin. Offering: \$950.51. W. A. Paustian, pastor.

Fifteenth Sunday after Trinity

St. Mark's Church, Tp. Lebanon, Dodge Co., Wisconsin.

Offering: \$168.65. T. C. Uetzmann, pastor. St. Michael's Church, Fountain City, Wis. Offering: \$632.80. H. Nommensen, pastor. St. John's Church, Fairfax, Minnesota. Offering: \$1,418.50. I. F. Albrecht, pastor.

St. Matthew's Church, St. Charles, Minn. Offering: \$475.00. J. Carl East, pastor.

Zion Church, Tp. Leeds, Wisconsin. Offering: \$587.57. H. Geiger, pastor.

St. John's Church, Tp. Granville, Wis. Offering: \$421.63. A. C. Keibel, pastor. Christ Church, Marshall, Minnesota.

Offering: \$715.00. E. R. Gamm, pastor. St. John's Church, Waterloo, Wisconsin.

Offering: \$1,571.95. H. C. Nitz, pastor. St. Paul's Church, Tp. Lomira, Wisconsin.

Offering: \$238.57. H. Heckendorf, pastor. St. Paul's Church, Tomah, Wisconsin.

Offering: \$1,025.51. H. Schaller, pastor. Rockwood Church, Rockwood, Wisconsin. Offering: \$216.20. Ed. Zell, pastor.

Salem Church, Lowell, Wisconsin. Offering: \$510.00. O. W. Koch, pastor.

Sixteenth Sunday after Trinity

Park Hill Church, Denver, Colorado.

Offering: \$46.11. N. Luetke, pastor. Christ Church, Tp. Brady, Michigan.

Offering: \$648.00. H. H. Schultz, pastor.

St. Matthew's Church, Iron Ridge, Wis. Offering: \$479.07. F. Zarling, pastor.

St. John's Church, Montello, Wisconsin.

Offering: \$724.95. W. J. Oelhafen, pastor. Immanuel Church, Farmington, Wisconsin. Offering: \$650.00. A. W. Paap, pastor.

St. Matthew's Church, Benton Harbor, Michigan. Offering: \$2,100.00. E. H. Wendland, pastor.

Seventeenth Sunday after Trinity

St. Paul's Church, New Ulm, Minnesota.

Offering: \$2,290.86. W. J. Schmidt, pastor.

Grace Church, Le Sueur, Minnesota. Offering: \$161.10. M. J. Wehausen, pastor.

Grace Church at Muskegon Heights, Mich. Offering: \$200.00. A. Hoenecke, pastor.

Eighteenth Sunday after Trinity

Church of Our Redeemer, Wabasha, Minn. Offering: \$135.00. H. A. Scherf, pastor.

Redeemer Church, Fond du Lac, Wisconsin. Offering: \$240.94. R. Reim, pastor.

Darlington Church, East Ann Arbor, Mich. Offering: \$62.85. H. C. Buch, pastor.

St. John's Church, Sterling, Michigan. Offering: \$133.56. F. Frey, pastor.

PACIFIC NORTHWEST DISTRICT

Fiscal Year, July 1, 1948 to June 30, 1949

Congregation	Fourth Quarter	Budgetary	Non-Budgetary	W. S. B. F.
Brewster Mission	\$ 50.00	\$ 8.77		\$ 50.00
Clarkston, St. John	89.80	568.95		62.00
Ellensburg, Good Hope	138.80	315.60		111.00
Omak, Trinity	375.00	575.00	19.50	500.00
Orofino Mission		7.50		25.50
Palouse, St. Paul	10.00			10.00
Portland, Grace		243.96		
Rainier, Zion	55.10	236.25		276.00
Seattle, Grace	84.91	212.45		174.00
Snoqualmie, Snoqualmie Valley	110.00	220.00		203.00
So. Cle Elum, Good Faith	147.68	154.38		100.00
Spokane, Lincoln Park	31.91	19.91		19.00
Spokane, Shadle Park				53.20
Spokane, Trinity	144.19	561.39		186.91
Tacoma, Faith	104.69	172.20		179.50
Tacoma, St. Paul	441.30	584.47		753.95
Withrow Lutheran	49.41	252.66	8.00	
Yakima, Grace	488.47	1,647.39	253.30	891.00
Yakima, Redeemer	187.30	180.19		110.55
Zillah, Grace	62.50	138.00		17.50
Totals	\$ 2,571.06	\$ 6,099.07	\$ 280.80	\$ 3,723.11
GRAND TOTAL, 1948-1949				\$ 10,102.98

Memorial Wreaths

In Memory of — Sent in by	Budgetary	W. S. B. F.
Mrs. Chas. Johnson — E. O. Schulz, Rainier	\$	\$ 11.00
Albert Gehrke — E. O. Schulz, Rainier	11.00	20.00
Mrs. Arthur Demers — Wm. Zell, Faith, Tacoma		9.00
Mrs. Belle Beiring — Wm. Zell, Faith, Tacoma	5.00	
Aug. E. Kringel — G. Sydow, So. Cle Elum		10.00
Ernest Kringel — A. Sydow, Zillah		20.00
Mrs. Marie Stern — F. E. Stern, Seattle		5.00
Ernest Kringel — G. Sydow, Ellensburg	5.00	
Aug. Kringel — T. R. Adascheck, Grace, Yakima	2.50	5.00
Mrs. Marie Stern — T. R. Adascheck, Grace, Yakima		5.00
Mrs. Mathilda Boehler — T. R. Adascheck, Grace, Yakima	14.50	
Mrs. Hugo Contardi — T. R. Adascheck, Grace, Yakima	2.00	
Aug. Kringel — L. Grams, Lincoln Park, Spokane		2.00
Totals	\$ 49.00	\$ 73.00

F. E. PETERSON, District Treasurer.

DAKOTA-MONTANA DISTRICT
 July 1, 1948 to June 30, 1949
 Western Conference

Reverend	Budgetary	Special
M. Albrecht, Akaska	\$ 832.82	\$
M. Herrmann, Athboy	120.75	
M. Herrmann, Bison	232.62	
P. Albrecht, Bowdle	1,412.45	
H. Ellwein, Burt	136.55	
H. Lange, Carrington	127.96	5.00
E. Otterstatter, Carson	161.83	
H. Wiedman, Circle	399.89	
M. Herrmann, Date	75.83	
H. Bauer, Dupree	52.37	
H. Ellwein, Elgin	469.39	20.00
H. Bauer, Faith	367.96	
H. Birner, Faulkton	479.84	
E. Otterstatter, Flasher	228.14	
T. Hartwig, Gale	160.05	
K. Bast, Glenham	1,250.00	
P. Albrecht, Hague (vacancy pastor)	245.01	
G. Ehlert, Hazelton	1,087.50	
A. Schuetze, Isabel (vacancy pastor)	398.77	
H. Birner, Ipswich	256.38	
O. Heier, Jamestown	1,141.26	
H. Ellwein, Leith	92.10	
M. Herrmann, Lemmon (vacancy pastor)	909.51	
A. Walther, Livingston	15.28	
P. Kuehl, Mandan	953.57	25.00
H. Meyer, McIntosh (vacancy pastor)	244.20	
H. Meyer, Miner (vacancy pastor)	26.98	
K. Bast, Mobridge	1,514.33	5.00
H. Meyer, Morrystown (vacancy pastor)	416.41	
T. Hartwig, Mound City	662.40	
E. Otterstatter, Paradise	176.45	
H. Sauer, Piedmont	49.50	
H. Wiedmann, Presserville	147.44	
H. Sauer, Rapid City	226.86	
H. Bauer, Ridgeview	32.32	
H. Lau, Roscoe	2,058.85	
H. Sauer, Sturgis	60.00	
L. Schaller, Tappen	682.93	
A. Schuetze, Timber Lake (vacancy pastor)	43.55	
H. Wiedmann, Terry (vacancy pastor)	344.35	
M. Albrecht, Tolstoy	369.69	
K. Sievert, Trail City	264.02	
K. Eggert, Valley City	351.34	
H. Meyer, Watauga (vacancy pastor)	173.76	
E. Semenske, White Butte	169.64	
E. Semenske, Reeder	246.15	
H. Lange, Windsor	123.80	
P. Albrecht, Zeeland (vacancy pastor)	614.24	
	\$ 20,586.72	\$ 55.00

Eastern Conference

F. Schulz, Altamont	\$ 550.67	\$ 11.00
R. Bretzmann, Arco	61.65	
R. Reede, Argo	374.39	
Aurora	369.95	9.00
Bruce	94.91	8.00
W. Zickuhr, Bryant	64.00	
R. Beckmann, Clark	415.30	
F. Schulz, Clear Lake	678.49	
E. Bode, Dempster	473.45	
E. Bode, Estelline	433.27	88.00
W. Lindloff, Elkton	934.55	170.00
W. TenBroek, Florence	283.06	9.00
H. Hempel, Gary	554.89	
H. Winkel, Germantown	301.36	
A. Hellmann, Goodwin	447.57	
H. Rutz, Grover	2,595.86	
R. Bretzmann, Hendricks	549.41	
W. TenBroek, Henry	651.09	
R. Reede, Hidewood	491.31	
W. Zickuhr, Hague	399.76	
A. Hellmann, Havana	399.48	
H. Winkel, Mazeppa (vacancy pastor)	698.59	25.00
B. Borgschatz, Rauville	1,341.01	
R. Beckmann, Raymond	637.90	4.00
H. Winkel, South Shore	428.94	
W. Lindloff, Ward	765.47	150.25
W. Meier, Watertown	2,644.09	60.00
W. Zickuhr, Willow Lake	431.85	
	\$ 18,072.27	\$ 532.25
District Totals	\$ 38,659.99	\$ 587.25

ELMER BARTLING, District Treasurer.

TREASURER'S STATEMENT

July 1, 1949 to September 30, 1949

Receipts

Cash Balance July 1, 1949	\$ 22,385.53
Budgetary Collections	\$149,016.96
Revenues	63,587.14
Total Budgetary Collections and Revenues	\$212,604.10

Non-Budgetary Receipts:

U. S. Government Bonds Sold	100,000.00
Payments on Mortgage Receivable	200.00
Unused Portion of Reserve for Moving Expenses of Northwestern Publishing House	885.38
Total Receipts	\$313,689.48
	\$330,075.01

Disbursements

Budgetary Disbursements:	
General Administration	\$ 12,647.31
Theological Seminary	9,434.50
Northwestern College	30,406.74
Dr. Martin Luther College	28,571.59
Michigan Lutheran Seminary	20,673.80
Northwestern Luth. Academy	11,027.92
Home for the Aged	5,149.53
Missions — Gen. Administration	10.83
Indian Mission	21,568.69
Negro Mission	5,580.06
Home Missions	91,010.18
Refugee Mission	10,837.66
Madison Student Mission	563.28
Spiritual Welfare Commission	968.40
General Support	15,629.00
School Supervision	1,375.58
Total Budgetary Disbursements	\$265,455.07
Cash Balance September 30, 1949	\$ 70,619.94
C. J. NIEDFELDT, Treasurer.	

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For September, 1949

For Missions

No Name, from Detroit, Michigan	\$ 20.00
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For Spiritual Welfare

Walter E. Nuernberg	\$ 5.00
Mr. and Mrs. John H. Dreier	30.00
	\$ 35.00

For Church Extension Fund

Memorial Wreath in memory of Hulda Jeschke, given by Steve Haumann	\$ 3.00
Memorial Wreath in memory of Pamela Fay Sander, given by Rev. E. L. Mehlberg	5.00
	\$ 8.00

For Building Fund

Memorial Wreath in memory of Hulda Jeschke, given by H. and M. Scherzer families	\$ 5.00
Memorial Wreath in memory of Hulda Jeschke, given by St. John's Congregation at Hemlock, Michigan	10.00
Memorial Wreath in memory of Mrs. Lena Schmidt, given by Rev. Ed. Zell	7.00
	\$ 22.00

C. J. NIEDFELDT, Treasurer.



I
3624 W. North Ave
Milwaukee 4, Wis.

Synd.
C. J. Medfeldt

Messenger

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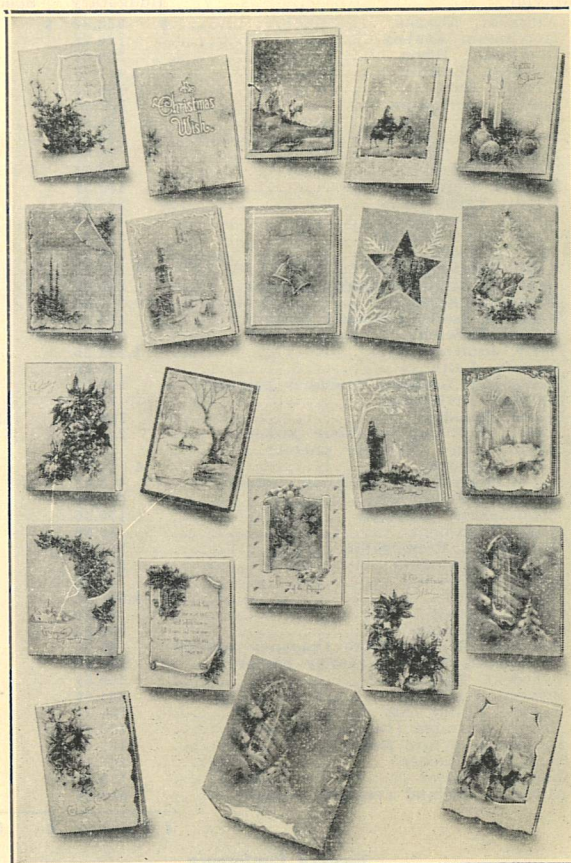
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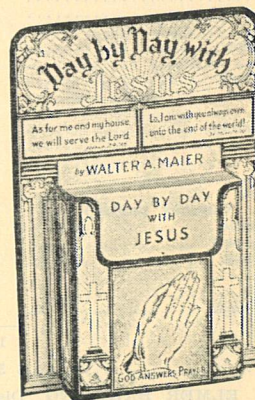
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