

# The Northwestern Lutheran

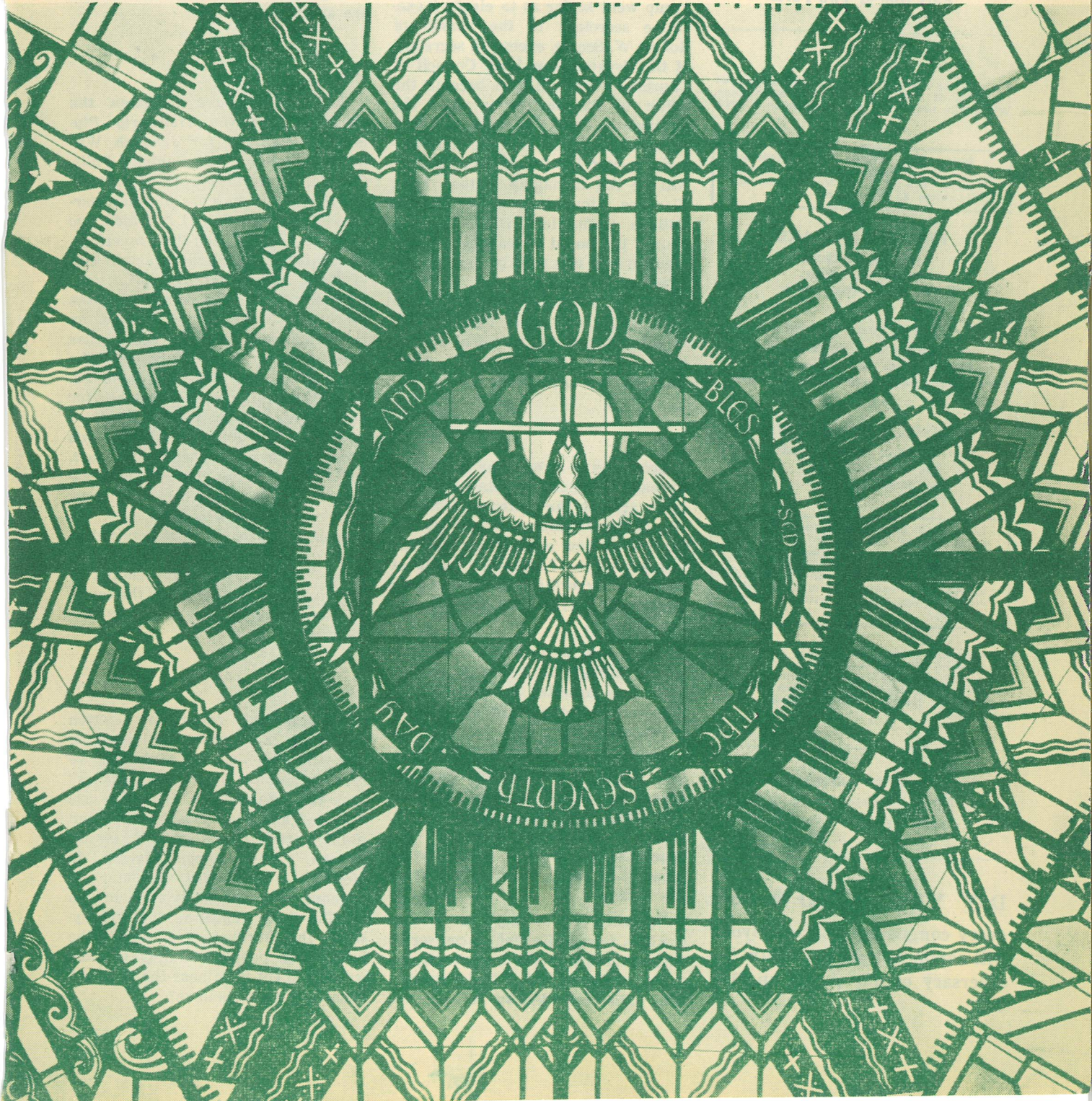
*"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57*

WISCONSIN SYNOD

Milwaukee, Wisconsin

May 21, 1950

Volume 37 — Number 11



# The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of  
Wisconsin and Other States

Issued Bi-weekly

Part One of Two Parts

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

## EDITORIAL BOARD

W. J. SCHAEFER  
Managing Editor  
4521 North 42nd Street

PROF. JOHN MEYER  
PROF. C. LAWRENZ  
Church News and Mission News  
Theological Seminary, Thiensville, Wisconsin

## ASSOCIATE EDITORS

President John Brenner  
Im. P. Frey  
E. Schaller

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

## COVER DESIGN

Ceiling Light, Nazareth Church, Milwaukee  
Photo by Mel Scherbarth

**DO YOU KNOW** that every congregation in our Synod will commemorate the 100th Anniversary of our Synod on May 26?

# Siftings

BY THE EDITOR

A Protestant weekly newspaper will soon appear on the market if plans that now seem to be in the last stages of perfecting do not entirely miscarry. The board of managers for this new venture held a long meeting in Chicago during the week of May 1 and announced that the new plan will be set in operation by fall. The group went so far as to elect an executive secretary in the person of Robert W. Searle, executive secretary of the Greater New York Council of Churches. He will also become the editor of the newspaper when the publication will become a fact. James E. Craig, at one time chief editorial writer for the New York Sun, will be the managing editor. Pres. Clarence Stoughton of Wittenberg College, Springfield, Ohio, is chairman of the board of managers. It is planned that this weekly, bearing the name of *Protestant World*, be published in separate edition in the larger cities and carry local as well as national and international church news. About one-fifth of its space will be given to pictures.

According to a report by the "News Bureau," Hungary has started a new drive against the Lutheran Church. We quote: "Ominous signs are appearing of new and serious difficulties within the Lutheran Church of Hungary, according to information received here from private sources in that country.

"It is now definitely known that several Hungarian Lutheran pastors have been arrested recently by the Communist Government on charges of 'conspiracy.'

"One of the men taken into custody is Dr. Andrew Keken, formerly governing pastor of the Budapest churches under Bishop Lajos Ordass, and a staunch defender of the Church's right to carry on its private schools without interference from the state.

"Another one of those arrested is the Rev. George Kendeh, successor of Bishop Ordass in the latter's former parish at Kelenfoeld, a Budapest suburb. His only known 'crime' has

been his refusal to send church news from his parish to the *Evangelikus Elet*, present official and collaborationist organ of the Lutheran Church of Hungary, and edited by Laszlo Dezsery, an admitted Communist.

"It has been reliably reported that others also have been arrested in this new purge, but no additional names are as yet available."

\* \* \* \*

*Claiming to have mistaken the Christian Brethren (formerly Plymouth Brethren) for Jehovah Witnesses, a mob in Shawinigan Falls, Canada, made short work of destroying the chapel (a store building purchased and remodeled) in which this sect had been holding their meetings. Shawinigan Falls is an industrial city of about 25,000 some 75 miles distant from Montreal. But according to the "Montreal Standard" as quoted by the "Christian Century," this excuse is not tenable. Says the paper: "The explanation or excuse has been advanced that this sect was mistaken for another; as though such an explanation made everything all right. This excuse would be laughed out of court. In any event there could be no justification for mob action even if some offense had been committed. . . . Freedom of worship is recognized as one of the essential democratic rights." This raid on the chapel of the Christian Brethren was the work, so it is said, of some Roman Catholic fanatics.*

\* \* \* \*

Contradictory report on church conditions in Germany will have no end. On one and the same day we read an account by an "eye witness" that the churches in Germany are deserted and that those who attend public divine services are mostly women. Now comes Merrill B. McFall, a Methodist minister at Bloomington, Indiana, who spent two months there reporting that "everywhere the churches were filled to the brim, with people standing outside, waiting to get in to hear the service." What are we to believe?

## Our Treasure Of The Gospel

### II Cor. 5, 19-20

**T**HIS issue of the *Northwestern Lutheran* is dedicated to the Centennial Jubilee which the congregations of our Synod will be observing on Pentecost Sunday. This date exceeds by only two days the completion of a hundred years since our Synod was formally established through the adoption of its first constitution. The unmerited blessings, so richly bestowed upon us, for which we wish to thank our gracious Lord are all bound up with the one great blessing of the Gospel and have their value in and through it. Also all the prayers with which we implore the continuance of God's blessings for the future flow together in the one prayer that the Lord may graciously keep us in the blessed possession of His pure Gospel. The Holy Spirit was poured out upon the Apostles on the first Pentecost that the treasure of the Gospel might be brought to sinful men. Through the Gospel in Word and Sacrament the Holy Spirit continues to perform His gracious work, making men blessed and fruitful unto every good work.

#### That It Is Committed Unto Us Is Our Greatest Blessing

*Righteousness Through Christ* God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." St. Paul writes these words. Yet like every word of Scripture they are written by divine inspiration. It is God who is speaking to us. Here we have the blessed fact which He proclaims to us in His Gospel. It is the message of a glorious fact which concerns you and me and all men, the whole world; and this is a world of sinners for there is no difference, all have sinned and come short of the glory of God, all are by nature sinful and unclean, all are by nature the children of His wrath. Yet the great fact which God proclaims in His Gospel message is this that in Christ He has reconciled this whole world of sinners to Himself, so that He no longer imputes their trespasses unto them. For in His infinite love God sent His Son into our flesh to be-

come our substitute. Paul writes that "he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Isaiah had already prophesied: "The Lord hath laid on him the iniquity of us all." With His holy life and His innocent suffering and death Christ has satisfied all the demands and threats of God's holy law for us sinners. Thereupon God raised Him up from the dead on the third day, raised Him up for our justification, thereby declaring the whole world of sinners righteous in His sight. This God announces to us in His Gospel, the word of reconciliation which He hath committed unto us.

*Ours In Faith* Through this Gospel the Holy Spirit wins our hearts to accept what it tells us and to rejoice in it. Through the Gospel the Holy Spirit awakens faith in our hearts. It is the God-given hand with which we embrace the forgiveness of sins which the Gospel announces as an unconditional fact and which it offers and extends as a pure gift. As we thus by faith enjoy the forgiveness of our sins we partake also of all other spiritual blessings. For where there is forgiveness of sin there is also life and salvation, there is comfort and assurance for this life and perfect blessedness in store for the life to come.

#### That We Proclaim It Is Our One Entrusted Task

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." To preach the glorious Gospel, the whole counsel of God in Christ Jesus as revealed in His Word, is the one task which the Lord has entrusted to His church of believers. It is a most sacred trust that He has put into our hands the Gospel of grace and forgiveness which He established with His own vicarious life and death and which is the sole light, life, and hope of sinful men. It has been granted to His church exclusively. If the church does not carry it out, no one

will. In the discharge of this commission the Lord seeks faithfulness.

*For One Great Purpose* Faithfulness will mean keeping the purpose of mind for which Christ asks us to proclaim the Gospel and not supplanting it in any way with a purpose of our own conceiving. It is the purpose for which the ascended Lord also endows His church with special gifts. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 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." Thus we see that the purpose which is set before us in our proclamation of the Gospel is the spiritual one of perfecting the saints, of edifying the body of Christ, His believers. To edify means to build up, to establish. The church is built up, in the first place, when men are added to it, when the number of believers in Christ is increased. Again, the church is built up when those who already belong to it are furthered in their Christian faith, life, and hope, when they are more and more perfected. The Christian is built up, edified, when he is being strengthened in his faith and in the blessed certainty of his salvation, when his love grows warmer, when he grows in Christian knowledge and understanding, "that we henceforth be no more children, tossed to and fro, and carried about with 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."

*No Other Purpose* Whatever does not come under this head cannot rightfully be called the work of the church. It has no call to seek and to wield temporal power, to take an active part in politics; it is not called upon to be the guardian of public morals, to initiate and foster social and economic reform, to promote culture, or to provide entertainment for leisure time; neither is the church to pursue the purpose of

(Continued on page 165)

# Editorials

**You Are Going To Celebrate** It is selfevident that every member of the Joint Synod of Wisconsin is going to commemorate the 100th anniversary of the founding of our Synod on the day proposed by the special Centennial Committee which is May 28, Pentecost Sunday.

If our gratitude is what it ought to be no one will be able to keep us from celebrating on that Sunday. This gratitude, however, must be based on knowledge of what our Synod is and what it means to us. If we are going to be satisfied with the knowledge that we gain by others telling us, our celebration may not reach the height that it could and should. Every member of our Synod, man, woman, and child ought to read and study the history of our Synod, for only so will we realize to some extent what great things the Lord in His mercy has done for us and through us. This and this alone will prepare us for the coming celebration. There are enough books to be had at our Publishing House in which the work of our Synod is described. We are thinking, for instance, of the book entitled, *Our Synod And Its Work*. It is a small volume and will not require too much time to read and yet it is very informative. Or, read the history in short form in this issue of the *Northwestern Lutheran*. Also the Centennial book will be ready shortly and every member of our Synod will want a copy of it in his home to read at his leisure. This book bears the title, *Continuing In His Word*.

Whoever is satisfied to commemorate the 100th anniversary of our Synod on the meager knowledge of the simple fact that we are 100 years old certainly will get as little out of it as he puts into it. The experience and the result of that kind of a celebrating will leave much to be desired. No Christian will be satisfied to have so celebrated. The celebration ought to be the topic of conversation in the homes of our members, in the schools and in the church. Every one ought to make it his business to spread the knowledge of this celebration from house to house within the confines of his home church. Not one soul ought to remain ignorant in regard to the meaning of this day, May 28. This can be done if each person makes it his personal responsibility to speak about it to those of our members with whom he comes in contact. That is the very least we can do. We are not advising a publicity campaign of artificial and mechanical design after the manner of fanatics. Rather we are thinking of a quiet, sober discussion of the meaning of this 100th anniversary with emphasis on its spiritual meaning and value. This alone will have any lasting result. It must be done with knowledge and with a purpose thereby to sing the glory, the grace and mercy of God toward us. Let us so celebrate as children of God mindful of the great things God has done for us. This will please our heavenly Father and redound to His glory.

W. J. S.

**How Are We Going To Do It?** On May 28, Pentecost Sunday, a Synod-wide commemoration service of the 100th anniversary of our Synod will be held. Our people will gather in their houses of worship to hear the message of salvation which it pleased God to proclaim from our pulpits for one century. We said, *the message of salvation*. On this Sunday we are not going to speak particularly on the works of men but on the works of God which it pleased Him to carry out by men. Behind every minister in our Synod, preaching Sunday after Sunday, was God Himself sending out His Word of Reconciliation reaching down into the hearts of all sinners with the comforting assurance "Son, be of good cheer, thy sins be forgiven thee." Each Sunday came the assurance from God, "I have loved thee with an everlasting love, therefore out of loving kindness have I drawn thee." And each Sunday we went back to our various homes comforted and strengthened. We openly confessed this before men by our attendance and by returning to the house of God Sunday after Sunday. We confessed this when in deep trouble we called the minister of God to preach the Word to us in the privacy of our own home or at the hospital. Remember those blessed moments and what they meant to us?

It is this same Word, by which the Lord speaks to us and in which His Spirit, the Holy Ghost, is operative that we want to proclaim on the Sunday set aside for the commemoration of our 100th anniversary. We want to hear all that God has wrought among us and through us.

While this will make us rejoice in spirit it will also humble us, as surely as we are Christians, children of God. Every one of us will have to confess that we have been unprofitable servants and not requited the Lord as we might have and should have with unselfish service. In the heart of every Christian the thought will surely rise, "What shall I render unto the Lord for all His benefits toward me?" (Ps. 116:12). The holy writer knew the answer. He answers his own question: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord in the presence of all his people." It seems to us that that is the way to commemorate God's kindness toward us for the past 100 years: In the first place to "drink of the cup of salvation," that is, receive with meekness the engrafted Word which is able to save your souls — accept it, believe it, trust in it, with all our hearts, rejoice in it and be grateful for it, but also "to pay our vows," in unselfish service toward God, and that includes the least that we can do — give back to God a small fraction of the earthly goods with which He daily and richly supplies us. A truly grateful heart will not want to do less than that.

Let us, then, strive valiantly to overcome our miserly old Adam and on the day of our celebration come before God with an offering of which we need not be ashamed.

How are you going to celebrate?

W. J. S.

## Our Treasurer Of The Gospel

(Continued from page 163)

fostering pride in its own numbers, in its outward achievements, in its position of importance in the sight of men, in the prominence of its members in the affairs of this world. All these things lie outside of the one task of the church and the purpose for which it is to be performed.

Through Our Ascension Day we have again been reminded that our Savior "was received up into heaven, and sat on the right hand of God." Our exalted Savior governs and directs all things in heaven and on earth for the particular interest and wellbeing of His brethren, His

church of believers. Through the Gospel which He has bidden them to proclaim He is gathering, extending, strengthening, and perfecting His church unto eternal life. Everyone, be he humble or renowned, who through the Gospel is brought to saving faith becomes a part of the holy temple of His church, and all that the believer does through the Gospel's power becomes a part with Him in this temple. This temple and all that is built into it will remain to glorify Him eternally when on Judgment Day everything else is taken away and thrown into the fire of eternal judgment. How should this not move us to faithfulness in that one great task of the church, the task of proclaiming the Gospel!

C. J. L.

disrupted. Jesus restored everything to its original order.

### Jesus and the Angels

Throughout the earthly career of our Savior angels were constantly with Him. We cannot go into details, we merely mention a few things recorded in the Scriptures. Even before Jesus was born we read about an angel, Gabriel. He announced the birth of Jesus' forerunner, John the Baptist, to his father Zacharias (Luke 1, 11ff.) and the birth of Jesus to His mother Mary (Luke 1, 26ff.). When Joseph hesitated to take his betrothed wife Mary unto himself an angel was sent to him with pertinent information and instruction (Matth. 1, 20ff.). When Jesus was born an angel proclaimed the news to the shepherds, and angel choirs sang their Glory to God in the highest (Luke 2, 9, 14). Then an angel warned Joseph of the murderous intentions of Herod and directed him to flee into Egypt; and in due time he called him back (Matth. 2, 13, 19).

At the beginning of His public career Jesus was tempted by the devil in the wilderness. After His defeat of Satan angels came and ministered unto Him (Matth. 4, 11). Jesus assured Nathanael that the angels of God were ascending and descending upon the Son of Man (John 1, 51). When Jesus wrestled with death in the Garden of Gethsemane, and His sweat became as great drops of blood, an angel from heaven strengthened Him for the ordeal (Luke 22, 43). And Jesus assured His disciples that He could easily have more than twelve legions of angels to fight for him (Matth. 26, 53). When Jesus was risen from death an angel rolled away the stone from the door of the sepulcher and spoke to the women that came to anoint the body of Jesus (Matth. 28, 2, 5). Also at His ascension there were angels to rouse the disciples from their reverie (Acts 1, 10).

On Judgment Day there will be angels in the company of Jesus to carry out His orders (Matth. 25, 31). There will be the voice of the archangel and the trump of God (1 Thess. 4, 16). The angels will gather all things that offend and them which do iniquity (Matth. 13, 41); likewise will they gather together His elect from the four winds (Matth. 24, 31).

## Angels And The Progress Of The Church

NEXT Sunday, on Pentecost Sunday, the congregations throughout our Synod will observe the one hundredth anniversary of the founding of the Wisconsin Synod, the adoption of the first constitution having been effected on May 26, 1850. The mercy which God showed our founding fathers is so rich, so varied, so manifold, that this theme can never be exhausted. Fittingly we observe our anniversary on Pentecost Sunday. If God had not given His Holy Spirit to men, there would be no Church and there would be no Wisconsin Synod. And if the Holy Spirit had not been with our founding fathers and, according to the promise of our Savior, had not with great patience "guided them into all truth," our Synod would not be what it is today, a body humbly adhering to the Word of God, the Word of truth.

In recent studies we have looked a little at what the Scriptures have to say about angels. There is still very much that could be said on this subject, but in connection with our anniversary we shall limit ourselves to the question about the relation which the angels have to the progress of the Church. Angels serve God in many ways, but chiefly He uses them in the interest of His believers. "Are they not all ministering spirits, sent forth

to minister for them who shall be heirs of salvation?" (Heb. 1, 14).

### THE ANGELS AND SALVATION

#### They Need No Savior

There is no salvation for the evil angels. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2, 4). "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). — The good angels, who remained faithful to God, have no need of a Savior. They now stand confirmed in their original holiness. Thus the Epistle to the Hebrews says: "For verily he (the Son of God) took not on him the nature of angels, but he took on the seed of Abraham" (chap. 2, 16).

Yet also the angels are benefited by the work of our salvation. In the Epistle to the Colossians St. Paul says that it pleased the Father "by him (His Son) to reconcile all things unto himself: by him, I say, whether they be things on earth, or things in heaven" (chap. 1, 20). By the sin of man all creation was affected. The earth was cursed, and the happy relation between man and the angels was

## THE ANGELS AND GOD'S KINGDOM

### The Law

Because of sin Adam and Eve were driven out of the Garden Eden, and God placed cherubims with a flaming sword which turned every way to keep the way of the Tree of Life (Gen. 3, 24). Stephen reminded the Council in Jerusalem that they had received the Law by the disposition of angels (Acts 7, 53). St. Paul likewise told the Galatians that the Law was ordained by angels in the hand of a mediator (chap. 3, 19). Referring to the Law, the Epistle to the Hebrews calls it a word spoken by angels (chap. 2, 2). In the account of the giving of the Law Moses merely mentions an exceeding loud voice of a trumpet (Ex. 19, 16, 19), but in his valedictory blessing to the people he said: The Lord "came with ten thousands of saints: from his right hand went a fiery law for them" (Deut. 33, 2).

### God's Children

Angels are used by God chiefly for the protection of His believers. Besides the passage from Hebrews, which we quoted above, we adduce two Psalm verses: "The angel of the Lord encampeth round about them that fear him, and delivereth them" (34, 7). In the temptation of Jesus in the wilderness the devil misquoted a word from Ps. 91: "For he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (v. 11, 12). The devil omitted the important words "in all thy ways." In speaking about believers, particularly weak and little ones, Jesus says that their angels always behold the face of His Father (Matth. 18, 10).

There are numerous examples illustrating this truth. Think of Lot (Gen. 19, 10, 16). Think of Jacob fleeing before Esau (Gen. 28, 12), returning from Laban (Gen. 32, 1). Or think of Elisha and his servant when they were surrounded by enemies (2 Kings 6, 17); and of the three men in the fiery furnace (Dan. 3, 25) and of Daniel in the lions' den (Dan. 6, 22). Even in death poor Lazarus was carried by the angels into Abraham's bosom (Luke 16, 22).

### Ministers of the Word

In the Book of Acts we read of several cases where angels gave special attention to the apostles. An

angel released them from prison (chap. 5, 19). An angel directed Philip to meet the eunuch of Ethiopia (chap. 8, 26). An angel instructed Cornelius to send for Peter (chap. 10, 3). An angel led Peter out of prison in the night before the very day on which he had been sentenced to be executed (chap. 12, 7). An angel encouraged Paul on his dangerous voyage to Rome (chap. 27, 23).

### Progress of the Church

That the angels are deeply interested in the progress of the Church is evident, for instance, from St. Paul's instructions to Timothy. He wrote to him: "I charge thee before God, and the Lord Jesus Christ, *and the elect angels*, that thou observe these things" (1 Tim. 5, 21). But let us not imagine that for that reason we ought to worship angels. They themselves decline such honor. St. John tells us twice in the Book of Revelation that he fell down before an angel to worship him, but was prevented by the angel in both cases (Rev. 19, 10; 22, 9). Angels have a much better understanding than we of God and His ways, but when they see how He builds, and preserves, and protects His Church, they learn to admire His wisdom all the more: "Now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3, 11).

Angels take a great interest in the way Christians conduct their services. In Corinth some women attended the services in immodest dress. Paul tells them that they must observe the customary rules of propriety by veiling their faces "because of the angels" (1 Cor. 11, 10).

## OUR SYNOD

### Dangers

Pioneer days were dangerous times, as we can read in any book on our country's history. The founders of our Synod shared these perils, particularly also on their way to church and from church, and their children on their way to and from school. The pastors had to make dangerous trips in looking up the settlers and in founding preaching stations. — God sent His angels to protect them.

### Improvement In Practice

Our fathers, Lutheran by confession, came from a unionistic background in Europe. As missionaries that had received unionistic instructions for their work among the immigrants, and being filled with a burning zeal for the salvation of souls, they, in their ignorance, often followed a practice which was not in agreement with the Word of God. But God gradually led them to greater clarity and to a cleaner practice. — Were the angels present to watch their progress? Did they rejoice as over a sinner who repents?

### Outlook

There seems to lie dangerous times ahead for our Synod, for its pastors, for its members, for its children. Shall we cringe, or shall we face these dangers confidently trusting that God will give His angels charge concerning us to keep us on His ways? — When we conduct our services, are we always doing it in a way that the angels will be pleased when they hear our preaching, see our attention to the Word, listen to our singing and to our prayers? Let us remember how interested our heavenly companions are in our welfare, both bodily and spiritual.

We thank God for the services of His angels. J. P. M.

## Short History Of Our Synod

### The First Beginnings

THEY were missionaries three who came to America to preach the Gospel; and none of them remained here very long after they had founded the Wisconsin Synod. The first perished at sea in 1858; the

second died at Milwaukee in 1867; and the third shortly returned to his native Germany. But in the years of our Lord 1849 and 1850 they joined hands and congregations, creating the new church body which today pub-

lishes this Centennial issue to commemorate its first beginnings. And this is how it was:

At Barmen, one of the many missionary institutes which flourished in Germany at the time, Johann Weinmann was doing post-graduate work; and Candidate of Theology W. Wrede of Magdeburg, having completed his training, was serving a congregation in Pommerania, when the Langenburg Mission Society for the Germans in America decided to send a detachment of three missionaries abroad. Weinmann and Wrede were persuaded to accept such a commission and left from the docks of Bremen on July 9, 1846.



Muehlhaeuser Finds Grace Church

#### Arrival of Two Missionaries

A dispatch from Barmen, meanwhile, had advised Johann Muehlhaeuser, a considerably older and more experienced Barmen worker in New York, of the imminent arrival of the new missionary contingent. Muehlhaeuser met the voyagers and provided for them. But soon duty separated the three. Wrede accepted a call to Callicoon, New York, while Weinmann, in answer to a pleading letter, came to the territory of Wisconsin. Here, at Oakwood near Milwaukee, a Lutheran congregation had been left without a shepherd after their pastor had disgraced his office by a shameful life. The group of 300 souls happily welcomed Weinmann as a gift of God, and he settled down as overseer of this flock, which later held the distinction of being the oldest congregation of the Wisconsin Synod.

Then came Muehlhaeuser. Weinmann prevailed upon his new friend to leave New York State and resume his calling as a travelling missionary in the Milwaukee area, where, beginning in the summer of 1848, he went about with Bibles and tracts until illness forbade further strenuous travel.

Encouraged by two English sectarian clergymen, a Presbyterian and a Congregationalist, Muehlhaeuser began to serve the Germans in a section of Milwaukee. A hall was rented, and a new Lutheran congregation established in October of 1848. Incorporated in the following year, it was called, and still is known to-day, as the "Gnadengemeinde," or Grace Church, of the Wisconsin Synod.

The reader will now be waiting for the third man to appear on the scene; and the wish is herewith gratified. Pastor Wrede arrived from Callicoon, New York, in 1849 and accepted the pastorate of an established congregation at Granville, five miles north of Milwaukee.

The three friends were neighbors, drawn together by their common origin and the needs of men laboring with the Gospel in a pioneer age and area. What was more natural than that they should work together, consolidate their strength, and seek to rivet their congregations in the same

bond which united them? The meeting which they finally arranged at Grace Church on December 8, 1849, was certainly an event that seemed of very little importance either to the world or to the Church; yet it was on that day, in that place, that the Wisconsin Synod was born. In its organization the man-power supply became totally exhausted: Muehlhaeuser was elected President, Weinmann Secretary, Wrede Treasurer. This little Synod planned for its full and formal organization by arranging a convention for May 27 of the coming year at Granville.

In the ensuing five months, a Pastor Paul Meiss of Schlesingerville, with seven congregations in his parish, and Kaspar Pluess of Sheboygan with four congregations, sought admission to the Synod. Meanwhile, Muehlhaeuser was serving a second small congregation, Weinmann also, and Wrede had three. So that, when the brethren came to Granville, five pastors and 18 congregations were represented in the adoption of the Constitution which Pastor Muehlhaeuser had prepared.

As President Bading would say, twenty-five years later "In humble unpretentiousness this work originated, through difficult and dangerous times it had to pass; yet it is established among us unto this day."

E. S.

## Striving For Doctrinal Purity

### Some Criticism

"Let us openly and frankly confess that, while many of the reproaches heaped upon us were extreme, unjust, hateful and not according to the love which edifies, some were undeniably justified. It is true that for some time our position was a vacillating one. On the one hand there was our declaration of unqualified adherence to all the confessional writings of the Lutheran Church, as expressed by Synod almost annually; on the other hand, there was our connection with associations which operated within the United Church and which regard that body as a good thing. . . .

"Especially did the sense of obligation for help received (from those German mission associations) prevent the Synod from giving adequate public expression of her inner confessional fidelity and from refuting

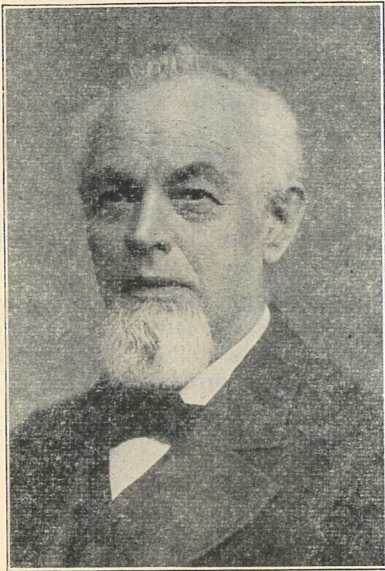
**I**N the year that found the young Synod mourning the death of its most cherished founding father Muehlhaeuser, the convention of 1868 heard its president, John Bading, address the delegates in serious words which set forth as in a summary the record of our Synod's early striving forward the full light of a purity in doctrine and practice which was not hers at the beginning. President Bading said:

"For years we suffered the accusations of strict confessional Lutherans who, because of our connection with friends of the Union (united church in Germany), charged us with harboring a unionistic attitude. Our confessional faithfulness was questioned, our Synod was designated as unLutheran, and everything was done to challenge our right of existence as a Lutheran body.

charges of unionistic inclinations by unequivocal testimony against all unionism in doctrine and practice.

"These inconsistencies, worthy brethren of the ministry and of faith, must come to an end." . . .

This call to confessional stability suggests the inner struggles which gripped the young Synod in its infant years. The founders had been men trained in Germany, where in those days Lutheranism suffered under the blight of the Union by which people of Reformed and Lutheran convictions were compelled to worship together and to tolerate one another's doctrines.



Bading

Taught to regard the rationalistic unbelief and the ever militant Roman Catholicism as the dangerous enemies of the Truth, men like Muehlhaeuser and his companions failed to recognize the seriousness of the errors of the Reformed Churches and did not hesitate to cooperate with Methodists, Congregationalists and others in church work or to recognize them as brethren. This weakness in confessionalism, then, naturally became the weakness also of the Synod which they founded. Though it professed adherence to the Word of God and the Lutheran Confessions, in practice it departed from them and tolerated fellowship with errorists. As a result, the sound, orthodox Lutherans of that day, chiefly those of the Missouri Synod, refused to accept our Synod as a true Lutheran body.

### A Serious Question

But by God's gracious guidance and intervention the testimony of sound doctrine and practice became ever more loud and insistent within the growing Synod. When Pastor Weinmann, who had meanwhile been called to Baltimore, addressed the Synod by letter in 1854, he asked some pointed questions and requested the body to decide them. May a Lutheran pastor, in charge of a congregation of his own, administer the Lord's Supper to a Methodist congregation? Is it right for him to lecture occasionally to such a congregation and thus to identify himself doctrinally with it?

These questions indicate in some measure how seriously the sin of unionism was impairing the spiritual health and undermining the Lutheranism of Synod; but they also show that men were searching and groping toward confessional purity. And while in 1854 the Synod could still not agree on the proper answers to Weinmann's questions, while indeed the majority still held to a unionistic

## The Northwestern Lutheran

position, a ferment was in process which drove men to a re-appraisal of their position in the light of Scripture and Confessions.

As the Synod grew numerically, it gained into membership a group of men who labored with ever increasing determination for the cause of sound Lutheranism; and their influence through the Word of God gradually became dominant. It was not an easy or a painless advance. There were bitter controversies and sad separations. But it is only so, by the surgery of discipline and the conviction of gainsayers, that the cancer of unionism can be rooted out and the Church enjoy a healthy growth.

Eventually, as President Bading insisted they must, "those inconsistencies" came to an end. But let us be mindful the pain and labor by which our Fathers in Christ wrought for us the goodly heritage of confessional purity which we today enjoy, and against the loss of which we owe the dedication of our best energies and earnest prayers.

E. S.

## Great Difficulties

NO one is able to describe or even visualize the difficulties confronting the fathers of our Synod in 1850. There were but three of them to begin with. These three men, as yet, did not realize the mighty obligation they had assumed and the work that the Holy Ghost had prepared for them to do. At the present time they only realized that if they were to accomplish anything they would have to unite their forces and resources. They did this in the fear of God in 1849 and began to work as a Synod in 1850.

They saw a wide open field all over the State of Wisconsin. Cries for help came to them from many parts of the state. But how were they to give them help? They had no school where men could be educated for the work of the ministry. In fact, they knew of no young men who were ready to enter the work of the church. Nor were they too clear on what they wanted. They were not thoroughly Lutheran in their confession at this time.

In their dilemma they turned to their own countrymen in Germany and pleaded with them to send them

ministers. They did not appeal to them in vain. The letters and requests of the first president of our Synod, Pastor Muehlhaeuser, in which he described the critical conditions in America and the need for men to carry the Gospel to isolated people of German extraction made a deep impression in Germany. There were particularly three schools in Germany which labored zealously to supply our Synod with young men studying at their institutions. These institutions were the Barmen institution, the Langendorf Society and one in Berlin. We must not imagine that these men came in large groups however. Rather they came by twos or threes — often singly to take up the work in our Synod. Although this was a great help to the young Synod yet many more could have been put to work in the great field "white unto harvest."

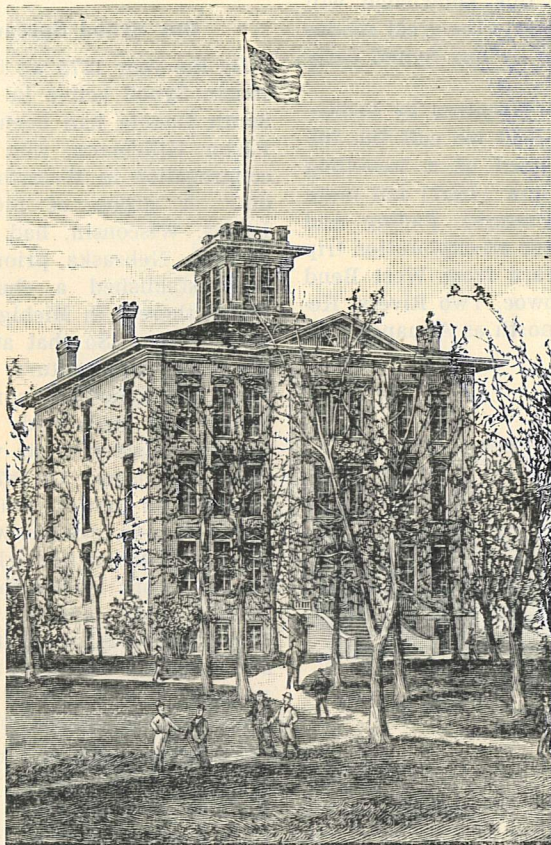
While our Synod was still experiencing the travail of birth and desperately battling for its very existence, our sister synod of Missouri well organized by this time and stronger, much stronger in numbers, had already opened a school of its



own in Perry County, Missouri, which was later moved to St. Louis. This school immediately guaranteed the future of the still infant synod. Here they would be able to train their own young men to serve as pastors

A committee which had been previously appointed to consider the advisability and possibility of opening a seminary reported at the 1863 convention held in Grace Church, Milwaukee. These were serious times.

was erected the seminary opened its doors in the fall of that year. Pastor Moldehnke, a traveling missionary of our Synod, was called to take up the work of theological professor. Two students presented themselves at the newly opened school to take up their studies preparatory to entering the ministry. One year later eleven students had enrolled at the seminary. "It was reported at the sessions of 1865 that the new college building would be ready in a few weeks. It had three stories above the basement, being 56 feet high in the walls with a front of 60 feet and a depth of 56 feet and had cost \$16,900." Prior to this Pastor Bading had made a trip to Europe to interest the Christians in Germany and Russia in the new church in America and plead with them for money to carry on the work. His efforts were successful, for he brought back with him \$10,215. With this nest-egg it was possible for the Wisconsin Synod to erect the buildings at Watertown. The estate purchased at Watertown was a five acre tract on which the buildings were erected. The instructions in the college began September 15, 1865, with 66 students.



First College at Watertown

Finally, after sixteen years, our Synod was to be independent of foreign help and was to train its own ministers. This was the turning point for our Synod. Nine years later, at the convention in St. Peter's Church in Milwaukee, the roll call showed 68 pastors present and 22 teachers. "The original 3 congregations had increased to 130." Thus the difficulties of the fathers to secure workers in sufficient numbers was finally overcome, by the grace of God.

W. J. S.

in their synod and imbue them with the spirit of the founders. That was an immeasurable advantage to begin with and a mighty contributing factor in the rapid growth of the synod, its unwavering confessional stand and united front against all heretics.

Not until the year 1863, ten years after its formal organization, did the young Synod of Wisconsin find itself able to consider the question of establishing its own seminary to train young men for the ministry. The Synod at this time was still numerically small, numbering but 21 ministers. That year, however, fourteen new workers had entered the ministry of the Wisconsin Synod bringing the total up to forty-five. Not too great a number considering that the Synod was now fourteen years old. The growth was slow and painful up to this time.

The Civil War, raging at that time, had already entered upon its third year and the spirits of men were faint. Nevertheless, it was at this convention that the Synod decided to open a seminary at Watertown, Wisconsin. After a modest building

### The Mission Zeal Of The Fathers

**T**HERE is no denying that our Synod, the Joint Synod of Wisconsin, did not grow numerically and prosper in numbers as did the Missouri Synod which was but one year older than our own, reckoned from the time of its formal organization. Looking at the growth of our Synod from this point of view the mission zeal of the fathers is not obvious. In fact, it would seem to those who know little about the historical development of both Synods that our

fathers were derelict in mission efforts.

#### Missouri Synod Out Ahead

To be fair in our judgment of the work of the founders of our Synod we must remember that the Missouri Synod had an entirely different beginning than did our Synod. When the Missouri Synod finally organized in 1848, much preliminary work had already been done; many ministers in five different states had had cor-

respondence with one another or had read *Der Lutheraner* edited by Dr. C. W. Walther, then minister in St. Louis and the leading spirit in the movement for organization. These ministers in the various states were already serving many congregations and brought them with them into the new organization. So that in 1850, the year of the organization of our Wisconsin Synod, the Missouri Synod already had a membership of 42 voting pastors, 33 advisory pastors, and about 60 congregations located in many states of the Union.

### We Make Gains

In that same year the Wisconsin Synod came to life with 3 pastors, and few more congregations. The pro-

ered would mean little. But our fathers had no such conveniences and fast moving conveyances. They had to accommodate themselves to the means of travel at that time. They travelled either by water, on horseback or, and as was mostly the case, on foot. Only this knowledge will help us to appreciate the great strides in growth made by our Synod early in its history.

From a history written by Professor A. Sitz in 1940 we cull the following: "The need of a travelling missionary was now (1857) felt more and more. (Pastors) Bading and Koehler had made an exploration trip on foot northward from West Bend through Manitowoc, Two Rivers, Ke-waunee as far north as Ahnapee (Al-

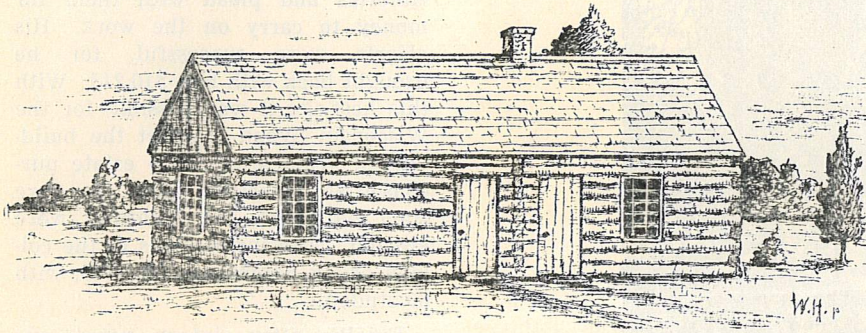
territory about Columbus and Beaver Dam and now (October, 1857), he was sent on a more extended tour through the Fox and Wolf River Valleys. . . . He had visited Fond du Lac, Neenah, Menasha, Hortonville and New London."

### Our Synod Spreads Out

By the year 1875 we find the Wisconsin Synod active in other states. South Dakota had been invaded by Pastor Hillemann, who organized a congregation in Watertown and Tindal. A group of pioneers from Ixonia, Wisconsin, had settled near Norfolk, Nebraska, prior to this and had established a church of our Synod there. In Michigan work had begun. So that at the end of the nineteenth century, after but 50 years, our Synod had spread to many states and had made phenomenal growth considering its very inauspicious beginning. In 1878 our Synod assumed its share in carrying on the Negro Mission together with the other Synods of the Synodical Conference. In 1893 work among the Indians in Arizona was begun. Today our Synod is laboring in 15 states, Nigeria and Germany (formerly Poland). So mightily has the Lord blessed the efforts of His unprofitable servants.

From the small beginning of 3 pastors in 1850 our Synod, by the grace of God, now numbers 620 pastors; from a mere dozen congregations to 833. It would be wrong not to attribute much of this success, under God, to the missionary zeal of the fathers and the spirit which they passed on to their successors. May God ever keep this spirit alive with us.

W. J. S.



Old Log Church

portion then was 14 to 1 in favor of the Missouri Synod; today the proportions is 6 to 1. Then, too, it must be remembered that our fathers confined themselves to work in the state of Wisconsin while the fathers of the Missouri Synod had already located in five different states.

From this it must be evident that our fathers and our Synod worked with zeal and devotion to reduce the proportion from 14 to 1 to 6 to 1, under more adverse circumstances than those encountered by the sister Synod of Missouri.

### Mission Journeys

The three pastors that organized our Synod immediately set out on long missionary journeys. The first mission effort took them south to Racine and Kenosha, north along the shores of Lake Michigan to Manitowoc, Sheboygan and westward toward Watertown and Fond du Lac.

We must not underestimate these efforts. In our day of the automobile and fast trains and other conveniences the territories they cov-

goma). As an immediate result Pastor Goldammer of Manitowoc extended his labors to Two Rivers. In 1857 Princeton and Montello asked to be served. In the person of Pastor Fachtmann the Synod now found a capable man able to size up men and situations, who undertook the arduous task of traveling missionary. . . . He had already explored the

### Our Synod Today

FROM small beginnings and through many adversities the Wisconsin Synod has grown to its present stature under the gracious care of its Master. With 297,922 souls listed in its records as of January 1, 1949, when the latest statistics were compiled, Synod carries on its work through the support of 211,030 communicant members who are assembled in 833 congregations and served by 620 pastors. As of last year, within fourteen States of the Union, Canada, Germany, Synod was maintaining 239 mission parishes

and 155 missionaries. Approximately six and one-half million dollars a year are contributed by our Christians for all Church purposes.

### Christian Education

A consistent interest of Synod in the work of Christian education has resulted through the years in the present system of educational facilities by which the faith of many hearts has been and is being established upon a firm foundation. Within our body, 444 teachers are now serving the 14,928 children enrolled in 204

day-schools. Christian High Schools are available to our youth in a number of areas. Expansion programs now under way are designed to increase the flow of trained teachers as well as pastors into the Lord's service. Dr. Martin Luther College of New Ulm, Minnesota, will house over 400 students next year, many of whom will devote themselves to the teaching and preaching ministry. Ours is the only Synod of the Synodical Conference maintaining an institution where the full college course is available; graduates of Northwestern College, Watertown, Wisconsin, receive a B. A. degree. Within two years the Normal Department at New Ulm will offer a four-year course and a degree of B. E. to the graduate.

**Our Mission Endeavors**

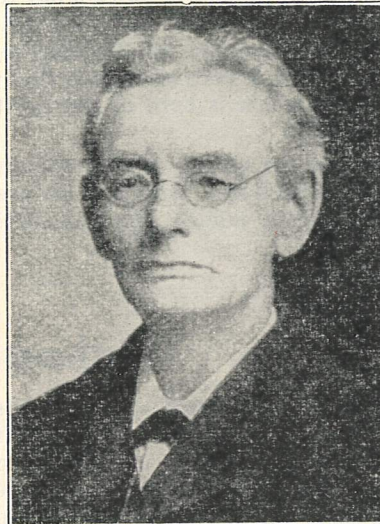
The constantly expanding field of Synod's mission endeavor is an indication of spiritual health. Today, more than ever, Synod is engaged in enlarging its borders, both at home and abroad. Foreign missions, it is true, are still limited largely to the work being done in Nigeria and to the picking up of the threads of the former Poland field among the displaced persons in Germany. The modest size of Synod as compared with that of other bodies indicates the reason for its restricted program of foreign work. Yet new African and Mexican mission projects are under discussion and our missionaries are beginning to appear in States heretofore not touched by our efforts.

**Standard of Measure**

It is difficult to rid the human mind of the superstition that size is the measure of greatness; and thus, to many, our Synod is an unimpressive body which at its hundredth anniversary merits less than a passing glance. We, however, think of our Synod in different terms and measure it by a different standard. Though there be many defects and sins, both of omission and of commission, in the record of its past, though its present spirit of devotion leaves much to be desired because of fleshly weakness, yes, because of attacks of pride and lovelessness, though it has not always dealt in consistent faithfulness with its Lord or its brethren, Synod stands with penitent heart in the Word and accepts with uncompromising firmness the Grace by which it has been entrusted with the unchangeable Truth of the Gospel.

**God-pleasing Peace**

For to this our Synod, unworthy though it be, has been called and led. In an age of utmost apostasy, of blatant indifference toward purity of doctrine and hostility toward those who hold to an inflexible form of sound words, the Wisconsin Synod lifts its voice with the Formula of



**Prof. Adolph Hoenecke**

**The man who, under God, led our Synod into the clear light of the Gospel**

Concord and declares, saying: "We have no intention of yielding ought of the eternal, immutable Truth of God for the sake of temporal peace, tranquillity and unity."

This, as we are well aware, is an invitation to conflict; for the eternal Truth of God is ever an embattled citadel to be defended at enormous

cost. But it is also the way of true peace. Our Synod realizes that the Truth is not of her making; it belongs to Christ the Redeemer, in whose service we stand. But to continue in it with unflinching, even reckless devotion is to preserve the quietness of conscience which makes our service in this vale of tears a privilege of priceless worth.

**Be Steadfast**

To whom much is given, of him will much be required. We confess our wealth, and our responsibility. Synod, in view of its doctrinal position, stands committed to a two-fold trust. First of all, it must face the compelling responsibility of lifting its voice with ever increasing power in the testimony of the everlasting Gospel which it confesses with unadulterated purity. Preaching is Synod's first concern, witnessing its most joyful duty; and in that campaign to win and save souls there is no discharge. Secondly, however, the pure Gospel must be defended against all gainsayers; and error must be refuted with consistent and implacable determination. The temptation to yield the slightest ground must be met with the answer of consciences so bound in Scripture and the Confessions that they will defer to no man, no group of men, no pressure, to no proposal of outward peace and amity at the cost of compromising one jot or tittle of the precious Truth. For only in such steadfastness can our Synod, as hand-maiden of the Gospel, find and hold its place under the approving eyes of God in a world swiftly declining toward the darkness of the end.

E. S.

**1850: The Organization of Our Synod  
1850: The Setting, The Heritage**

FIFTY years prior to this date the political institutions of the French Revolution had been dissipated in the complete corruption of the Directory. The ideas behind the revolution, however, could not be suppressed. Carried in the knapsacks of Napoleon's soldiers, whose lightning stabs radiated in every direction, they affected all Europe and, in general, liberalized governments. Nevertheless, they could not successfully establish themselves politically in Europe. The enlightenment failed

on the continent, fizzling out in the revolutions of the twenties, thirties and forties.

Fifty years after 1850, following a period of unification and growing nationalism, the great powers of Europe were maneuvering for the balance of power on the diplomatic chessboard and therewith preparing for the wars of our present generation. The agencies and operations of unification and nationalism are compromise and war. Europe was full of it. Wars are followed by depres-

sions. The common man yearned for peace. Among these were our fathers. America was a haven.

Fifty years prior to 1850 the wheels of the Industrial Revolution were heard, running parallel chronologically to the political revolution. Steam was applied to manufacture. Cottage industry changed to factory industry. There followed a rapid growth of the cities, and, with it, of social problems. Manufacture demands markets and a source of raw materials. These, of course, were pawns of imperialism and its wars. To the European the American frontier represented economic emancipation and magnificent opportunity. Our fathers were among them. The second American Revolution of 1861-1865 could not stop them. They came yearly by the tens of thousands until the closing of the American frontier in 1890.

Fifty years prior to 1850 the Intellectual Revolution diffused itself through every field of life. It had its origin in the minds of eighteenth century thinkers, whose ideas were the parents of three revolutions. Reason was enthroned. The universities became beehives of activity. In the seminars brilliant students attached themselves to brilliant scholars. The age of research and specialization began, and, it may be added, of "pendantry and sweat-boxing of things that do not admit of proof."

Fifty years after 1850 the scientific laboratories with their test tubes symbolize the age. We are not interested here, however, in the astonishing results of scientific research and what it has added to our life. There are a few things, however, of great importance to the Church. Our Fathers were engaged with them. In 1800 the separatism of modern criticism began to attack the Bible. In the course of the century it ruined the Church of the land of the Reformation. It subtly undermined the faith in the inspired Book. Against this our fathers took a stand.

By 1850 the mechanistic interpretation of life was doing its havoc. Human beings, indeed all life, was explained as a matter of progressive evolution. Man is a higher animal. "Missing links" were now produced with the facility and complacency that jack rabbits are pulled out of tall sik hats. God was eliminated. Man is God. "Faith in the divine author and authority . . . has been

made impossible for the cultivated mind of the Western World," says Dewey. In the face of disparaging and ironic criticism, our fathers took a stand against this on the basis of the Word of God, in Church and school. As to education it was obvious to them that a school is nothing if it is not a spiritual entity. Religion was not a counterpoising lump to be called in once or twice a day to restore a materially disturbed balance. Religion was of the essence. "That which is born of flesh is flesh; and that which is born of the spirit is spirit."

Such is the setting of 1850; such is also the heritage. And now we are observing our jubilee. As a personal

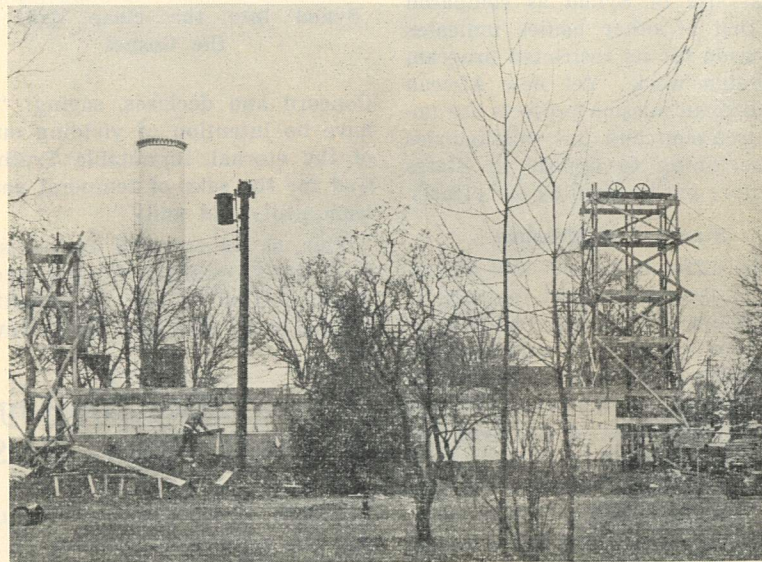
choice one might prefer to forego the pleasures of jubilees. The reason need not be stated. Nevertheless there is joy in our heart and resolution. May our prayers ascend to the throne of Grace and Power that we may have the strength and courage to stand as our fathers did, accoutered with the armor of faith and prepared to combat the spirit of compromise and latitudinarianism! May we as the quiet in the land say, as our fathers did, with the words of Samuel: "Lord, speak, thy servant heareth!" May God preserve unto us the Biblical citadel of our synodical integrity!

W. A. SCHUMANN, written in 1940  
for the *Northwestern Lutheran*.

## Northwestern College

THE two cuts that appear in this issue showing the progress of building operations at our college in Watertown will give those who are acquainted with the Northwestern College grounds a fair idea of how the new structures are located in re-

This building will contain four regular classrooms, a chemistry laboratory, a general science laboratory, a science lecture room, a large library reading room, and offices. It will be a two-story building. The basement will contain rooms for students from



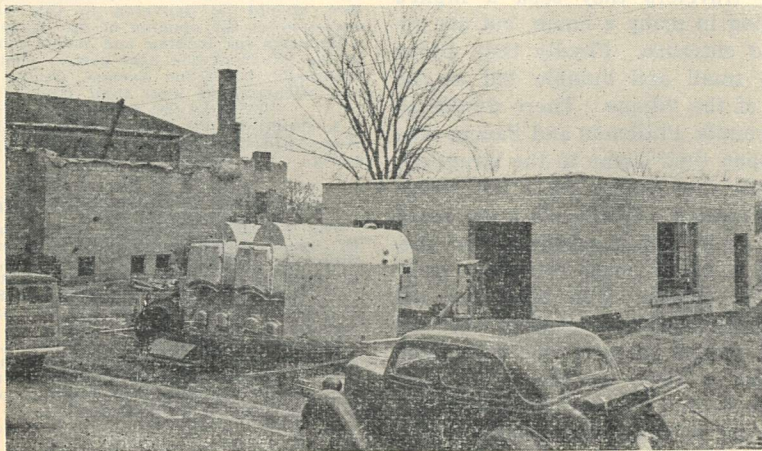
lation to the old buildings. The water tower in the background of one of the pictures is a familiar landmark. In the foreground is the new library-recitation building as it appeared about April 10.

The eastern end of the building extends a few feet into the old cemetery, which is now college property. The front entrance faces the college grounds, not the street.

town, the library stack room, rehearsal rooms, and storage space.

The second cut shows the new boiler room and the addition to the east end of the gymnasium. The addition to the gymnasium provides that building with a permanent stage, two small dressing rooms, and rear exits which had been ordered by the Industrial Commission of the State of Wisconsin.

The new boiler house will contain two new Kewanee boilers of sufficient capacity to heat all the buildings on the campus. The building is large enough for a third boiler if that should ever become necessary. Oil will be used for fuel, and provision is being made for quick conversion to gas.



All construction work at the boiler house is finished and the boilers are being installed at this writing. Work at the new chimney was begun May 5. The mason work of the addition to the gymnasium is also finished. Although the carpenter work will not be finished, the contractors have assured us that we shall be able to use the stage for our commencement exercise on June 8.

The first-floor slab of the new recitation building has been poured, and

the brick walls of the first floor are rising rapidly.

An important part of the building project is the replacement of all the old heating equipment in the dormitory and the old recitation building. That work has been completed in the dormitory. By the time school opens in September all of the work

will be complete except the new recitation building. That will not be ready for use before November 1.

The mild weather of the past winter was very favorable for the work that was being done and the builders found it possible to keep well ahead of the schedule that they had set. Although work was being done in all of our buildings, the regular schedule of the school was interrupted only in the gymnasium, which was out of use after the middle of March.

E. E. KOWALKE.

## In The Footsteps Of Saint Paul

### Paul Performs A Miracle At Lystra

BY DR. HENRY KOCH, MORRISON, WISCONSIN

**I**N Lystra there was no synagogue, to which Paul and Barnabas could have gone to worship and to preach. We are told that Paul and Barnabas did preach the Gospel in "Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about." In Lystra they either went to the market place, the center of commercial and other activities or to the place, where an altar was erected to the highest Greek and Roman god Jupiter (the Grecian Zeus). In either place they could expect a

larger audience.

#### Paul Heals the Lame Man

Among the hearers of Paul at Lystra we find a man, who was "lame from his mother's womb," who had never been able to walk. While Paul was preaching sin and grace through Christ Jesus, he noticed that this man was listening intently and "beholding him steadfastly." He riveted his eyes upon Paul. It could not escape Paul, that his message of Christ, who was the great healer from all sin and

who had also healed many from their various physical ailments, had gripped this poor invalid. "Oh, if only this Christ, in whom I recognize God and my Savior, could also heal me," was the implied wish and prayer of this most interested listener. The Holy Spirit let Paul perceive this "faith to be healed." All of a sudden he interrupted his sermon and said to the cripple with a loud voice, so that all, who were present, could hear it, both the lame man and the others, who were to be witnesses of this miracle: "Stand upright on thy feet."

#### "The Gods Are Come Down"

Luke has recorded this miracle of Paul for us in detail just as he has given us a detailed report of the healing of the lame beggar by Peter. It is a striking parallel. Both were lame from their mother's womb on, both were brought to the public places by their relatives, both came to believe in Christ as their Savior. Peter and John are put into prison for the one, Paul is stoned for the other. In both cases the grace and mercy of the Lord is revealed. To the one Peter says (Acts 3:6): "Silver and gold have I none, but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up and walk." To the other Paul speaks in a loud voice: "Stand upright on thy feet" and at once he can leap and walk, does not even have to learn to walk. He can move about at once. It was only too natural that this miracle should cause confusion and even conternation among the populace. Everyone knew the man who had been lame. Only a god, they thought, could perform such a miracle. In great excitement they express their innermost thoughts: "The gods are come down to us in the likeness of men." Luke tells us: "They called Barnabas Jupiter (the equivalent of the Greek Zeus) and Paul Mercurius (the equivalent of the Greek Hermes), because he was the chief speaker." Luke uses the Roman names. He is writing to and for Theophilus, who was either a Roman knight or some high Roman official. It would hardly do to give preference to the Greek names when addressing a Roman official. Every learned man in the Roman world knew the identity of these gods. The meagerly Hellenized Lycaonians would know them under their original names of Zeus and Hermes.

### Why?

Why should Barnabas be identified with Jupiter (Zeus) and Paul with Mercury (Hermes)? Evidently the outward appearance of Barnabas was more stately and dignified. By his silence he only emphasized his majesty and dignity. Paul was the speaker just as Mercury (Hermes) was the divine messenger of the gods to man. Besides that, in the town of Lystra there happened to be a priest of Jupiter. How could it be



otherwise? The miracle of the healing of the lame man permitted but one conclusion: The gods of Jupiter and Mercury have left their heavenly abodes and in their visit are revealing themselves as gods by their healing of the lame man.

### An Old Superstition

All this would hardly explain the preparations of the priest of Jupiter and the populace for a sacrifice to honor the newly arrived gods satisfactorily. An ancient legend helps us to understand these pagans of Lystra a little better. Every child in town knew the legend. In days gone by the people inhabiting these regions had not recognized and received the same gods Jupiter and Mercury cordially and had been punished very severely by them, whilst an aged couple, which had shown the proper hospitality, had been rewarded bountifully. They did not want to make the same mistake. On the contrary, they wanted to honor the newly arrived gods in due fashion.

The Roman Ovid has retold this ancient legend in his enchanting way in his *Metamorphoses* (VIII 624f). This is his story in brief.

### The Ancient Legend

Once upon a time the gods Jupiter and Mercury had decided to visit the habitations of man in disguise. As poor travelers they seek a night's lodging in many a home, but are refused entrance. Finally they arrive at a small and humble hut at the end of the village. There dwells an old couple, Philemon and Baucis, who do open their home to the strangers. Hastily they gather their last scraps of firewood. Gladly do they sacrifice their scanty provisions to prepare a frugal meal for their unexpected guests. The next day the visitors reveal themselves to the aged couple as gods and urge them to ask a favor of them. In their modesty they request neither riches nor the privilege to remain in this world forever. They have but one wish. They want to enjoy good health as long as they live and then die on the same day. Gladly is their humble wish granted. They are asked to leave the humble hut and to retreat to a high hill in the neighborhood. The place, where the village had stood, is changed into a swamp. This was the punishment for the other inhospitable inhabitants. Their own hut is changed into a temple. They ask to be the guardians of the temple as long as they live. At the time of their death they themselves are changed into two trees. The two trees with their international branches serve as a constant reminder to all villagers. Thus is disobedience and disrespect of the gods punished and dutiful behavior on the other hand rewarded. This legend the inhabitants of Lystra surely had in mind, when they saw these strangers within their gates and Paul healing the lame man. Now we shall understand the story as Luke portrays it all the better.

## DISTRICT CONVENTIONS

### MICHIGAN DISTRICT

The seventy-fifth convention of the Michigan District will be held from June 19 to 23, 1950, in St. Matthew's Church, Benton Harbor, Michigan, E. Wendland, pastor. The opening session will be held on Monday afternoon at 2 P. M. The opening service with Holy Communion will be held on Monday evening. Prof. O. J. R. Hoenecke will deliver the sermon. Two essays will be read to the convention: "The Hundred Years of Our Joint Synod: An Historical Survey," by Prof.

## The Northwestern Lutheran

Walter Schuman; and "The 'Outward Growth and Inner Development of the Michigan District in the Century Past,' by Pastor Oscar Frey.

The closing service, which is dedicated to Christian Education, will be held on Thursday evening. Pastor Theodore Sauer will preach the sermon.

All memorials and other communications which are to come before the convention are to be in the hands of the District President, Pastor K. F. Krauss, by June 10.

The credentials of the lay delegate, stating the place and name of the congregation and bearing the signature of the President and Secretary of the respective congregation, should be delivered to the District Secretary at the opening of the convention.

Requests for lodging and meals must be in the hands of the host pastor, Pastor E. Wendland, 125 Kline Avenue, Benton Harbor, Michigan, no later than June 5.

THEODORE SAUER, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates.

### NORTHERN WISCONSIN DISTRICT

The Northern Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and Other States will convene, God willing, June 19 to 22, 1950, in St. Paul's Ev. Lutheran Church, N. Morrison and E. Franklin Street, Appleton, Wisconsin, Rev. F. M. Brandt, pastor.

The credentials of the lay delegates, stating the place, name of congregation, and bearing the signature of the chairman and secretary of the respective congregation can be mailed to the undersigned.

St. Paul's Ladies' Aid will serve dinner and supper for a nominal price.

Everyone is requested to provide for their own lodging. If impossible to do that contact the local pastor.

F. A. REIER, Secretary.

A display by our Northwestern Publishing House will be available to convention delegates.

### SOUTHEAST WISCONSIN DISTRICT

The Seventh Biennial Convention of the Southeast Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at the Theological Seminary at Thiensville, Wisconsin, June 19 through June 22, 1950.

The opening service will begin at 10:00 A. M., Monday, June 19. First Vice-President of the District, Pastor Herman Cares, will deliver the sermon.

A closing service with the celebration of the Lord's Supper will be held in Calvary Ev. Lutheran Church, Thiensville, on Wednesday evening, June 21. Pastor A. Schuppenhauer of Arizona will preach the sermon.

The essay for the convention is entitled "The Absolute Authority of the Word of God," and will be presented by Professor Carl Lawrenz.

Credentials of all lay delegates and alternates should be sent to the undersigned district secretary on the mimeographed form provided by the District not later than June 10, 1950.

ADOLPH C. BUENGER, Secretary.

### DAKOTA-MONTANA DISTRICT

Place: Bowdle, South Dakota, P. G. Albrecht, pastor. Please announce at your earliest convenience.

Time: Opening service on June 15, at 10:30 A. M. Close of sessions on June 16 at 12:00 M.

Essay: The Lutheran Doctrine of the Inspiration, Pastor W. F. Sauer.

Credentials: Please send them to the undersigned by June 10.

Centennial services on the evening of June 15.

K. G. SIEVERT, Secretary.

### NEBRASKA DISTRICT

The Seventeenth Convention of the Nebraska District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held June 21 to 26 in St. Paul's Church, Norfolk, Nebraska.

All memorials and applications for membership shall be in the hands of the District President, the Rev. Im. P. Frey, by June 10.

HEROLD A. SCHULZ, Secretary.

**PACIFIC NORTHWEST DISTRICT CONVENTION**

Place: Good Hope Ev. Lutheran Church, Ellensburg, Washington, G. Sydow, pastor. Time: June 13-15, 1950.

The sessions will open with a communion service at 10 A. M., June 13. On the evening of June 13, a service commemorating the Centennial of our Synod will be held. Business: District reports, elections; Synodical report.

Essays: The History of the Pacific Northwest District. Rev. L. C. Krug. Another essayist will be sought from the middle-west.

Pastors and lay delegates please announce to the host pastor.

G. SYDOW, Secretary.

**CALENDAR OF CONFERENCES**

**EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA**

The Evangelical Lutheran Synodical Conference of North America will meet at Fort Wayne, Indiana, for its forty-first convention, beginning with an opening service at 10 A. M. on Tuesday, August 8, 1950. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, not later than June 15 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the convention. All further details in connection with the convention will be announced later.

GEORGE V. SCHICK, Secretary.

**EASTERN DELEGATE CONFERENCE**

The Eastern Delegate Conference of the Southeast Wisconsin District will meet at the Good Shepherd Lutheran Church, 824 South Barnekow Road, West Allis, Wisconsin, at 2 P. M., June 4, 1950.

L. HALLAUER, Secretary.

**CROW RIVER VALLEY DELEGATE CONFERENCE OF THE MINNESOTA DISTRICT**

The Crow River Valley Delegate Conference will meet on June 13-14, 1950, at Immanuel's Ev. Lutheran Church, Buffalo Township, Pastor P. Nolting, host.

The conference will begin at 10 A. M. Tuesday morning.

Assignments: The Pastor's Call, M. J. Lenz; Church Membership, T. E. Koch. Preacher: P. R. Kuske (M. Lemke). Kindly announce to host pastor.

P. R. HANKE.

**FOX RIVER VALLEY PASTORAL-DELEGATE CONFERENCE**

The Fox River Pastoral-Delegate Conference will meet at Riverview Ev. Lutheran Church, Appleton, Wisconsin, on Tuesday, June 6, 1950, from 9 A. M. to 5 P. M. Conferees are to furnish their own meals. The paper to be read is: A Church Council Which Functions Effectively.

DELMAR C. BRICK, Secretary.

**MANKATO DELEGATE CONFERENCE**

Place: St. Peter's Ev. Lutheran Church, St. Peter, Minnesota, G. Th. Albrecht, pastor.

Date: June 4, 1950.

Time: Beginning at 2:30 P. M. and evening session.

Program: Syllabus for Minnesota District Convention at New Ulm, Minnesota, June 18-22.

M. H. EIBS, Secretary.

**REDWOOD FALLS PASTORAL-DELEGATE CONFERENCE**

Date: June 2 (Friday), 9:30 A. M.

Place: St. John's Lutheran Church, H. H. Schaller, pastor, Tp. Helen, McLeod Co., Minnesota.

How to get there: From Glencoe 3 miles East on Highway 212, turn right and go south 3 miles, then half a mile East.

Discussion: Business which will be taken up at the Minnesota District Convention at New Ulm in June.

Note: Pastors are asked to report the number of their delegates to host pastor no later than a week before the convention.

N. E. SAUER, Secretary.

**LAKE SUPERIOR DELEGATE CONFERENCE**

The Lake Superior Delegate Conference will meet at Peshtigo, Wisconsin, on the 6th of June at 9:00 A. M., C. S. T. Host pastor, Rev. K. Geyer. Kindly announce to the host pastor in advance.

F. C. DOBRATZ, Secretary.

**NEW ULM DELEGATE CONFERENCE**

Place: St. John's Church, Lake Benton, Minnesota.

Time: June 14, 9 A. M.

Essay: The Comforts to be Derived from the Doctrine of the Christian Church, Pastor W. Scheitel.

Kindly announce to the host pastor, Rev. A. H. Birner, before June 11.

W. FRANK, Secretary.

**RED WING DELEGATE CONFERENCE**

The Red Wing Delegate Conference will convene June 6, 1950, at St. John's Lutheran Church, Caledonia, Minnesota, the Rev. Karl A. Gurgel, pastor.

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: E. G. Hertler (alternate: Carl A. Hinz).

Please inform host pastor of number of delegates and of your intended presence or absence.

N. A. REINKE, Secretary.

**CLOSING SERVICE IN SEMINARY**

God willing, the closing service for the present school year will be held in the Seminary Chapel on Thursday, June 1, beginning at 9:30 A. M. A class of 14 will be graduated.

The usual closing concert will be given by the Seminary Chorus on the evening before, Wednesday, May 31, beginning at 7:45. — A bus leaves the Service Building in Milwaukee at 6:30, arriving at Thiensville at 7:08. The only return bus leaves Thiensville at 9:52.

Friends and patrons of the Seminary are cordially invited for both occasions.

JOH. P. MEYER, President.

**COMMENCEMENT EXERCISES AT DR. MARTIN LUTHER COLLEGE**

Our commencement program, with one exception, will follow the order of other years, and, like always, we extend a hearty invitation to all of you to be with us on June 8, at 7 P. M., for the cornerstone laying — new girls' dormitory.

June 8, at 8:15 P. M., for the commencement concert.

June 9, at 10 A. M., for the commencement exercises.

Pastor Arthur P. Voss will deliver the address.

CARL L. SCHWEPPE.

**SYNOD CENTENNIAL SERVICES**

Congregations of the Manitowoc Conference will observe the 100th anniversary of Synod's founding in a joint morning service at the Manitowoc County Fair Grounds in the city of Manitowoc, North 15th Street and New York Avenue, on Sunday, May 21, 10 o'clock.

W. W. GIESCHEN.

The congregations of the Dodge-Washington Counties Conference have arranged a mass Synod Centennial Service to be held Sunday, May 21, at 2:30 P. M., at Sunset Valley near Ackerville, Wisconsin. Visiting Elder von Rohr will serve as liturgist, while Dr. Norman Madson of Bethany Lutheran College, Mankato, Minnesota, has been secured as speaker. The band of Northwestern College will accompany the congregational singing, and the chorus of the college will render sacred selections. A cordial invitation is extended to fellow-Lutherans to attend this service. Sunset Valley, a spacious amphitheater, is located one-half mile east of Ackerville, which lies at the junction of U. S. 41 and S. T. H. 60.

THE COMMITTEE  
PER W. F. SCHINK.

**CALL FOR NOMINATIONS**

The Missionary Board of the Lutheran Synodical Conference herewith appeals to the congregations of the Conference to present the names of suitable candidates for the position of a full-time professor at the Alabama Lutheran Academy, Selma, Alabama.

Candidates should have a ministerial background and should be qualified to serve in the capacity of an administrator. The professor elect will become the head of the Department of Religion, however, he should also be able to assume other assignments in the field of general education as the needs of the school may require.

Nominations should be made to the undersigned before June 19, 1950.

THE MISSIONARY BOARD  
Rev. Theo. F. Walther, Chairman  
Rev. E. L. Wilson, Secretary  
3558 S. Jefferson Avenue,  
St. Louis 18, Missouri.

Since Dr. H. Nau has resigned from the presidency of Immanuel Lutheran College, which position he held for twenty-four years, the Missionary Board of the Lutheran Synodical Conference herewith requests the congregations of the four constituent Synods of the Conference to nominate suitable candidates for this vacancy.

The duties and functions of the president are outlined in the Regulations adopted by the Synodical Conference as they apply to Immanuel Lutheran College as follows:

"The President of Immanuel Lutheran College shall be the spiritual, academic, and administrative head of the institution and shall serve as the executive officer of the College Board.

"He shall represent the institution in its relation to the College Board and the Missionary Board.

"He shall be the head of the Department of Religion and, if possible, give the principal courses in the same. In particular he shall be the head of the Department of Theology and pay special attention to the training of ministerial students."

All nominations should be in the hands of the undersigned not later than June 19, 1950.

THE MISSIONARY BOARD  
Rev. Theo. F. Walther, Chairman  
Rev. E. L. Wilson, Secretary  
3558 S. Jefferson Avenue,  
St. Louis 18, Missouri.

**INSTALLATIONS**

(Authorized by the Proper Officials)  
Pastors

**Knickelbein, Paul**, in Immanuel Lutheran Church, Sault Ste. Marie, Michigan, by Theophil Hoffmann; Third Sunday after Easter, April 30, 1950.

**Heier, O. W.**, in St. Paul's Lutheran Church, Town Herman (Millersville) Wisconsin, by E. G. Behm; assisted by L. Koeninger and W. Hartwig; Easter Sunday, April 9, 1950.

**Pingel, E. Louis**, in Trinity Church, Coleman, Wisconsin, and in St. Matthew's Church, Tp. of Beaver, Wisconsin, by Reinhart J. Pope; assisted by Herbert Walther; Misericordias Domini, April 23, 1950.

**Stern, Theodore**, in Salem Church, Nase-waupee, Wisconsin, by Theophil Baganz; assisted by O. Henning, W. Fuhlbrigg, C. Toepel, and E. Hinnenthal; Jubilate, April 30, 1950.

**CHANGE OF ADDRESS**

Pastors

**Knickelbein, Paul**, 345 Nolte Street, Sault Ste Marie, Michigan.

**Berg, Norman**, 1157 No. 7th Avenue, Tucson, Arizona.

**BOOK REVIEW**

**American Freedom and Catholic Power**, by Paul Blanshard. \$3.50.

Mr. Blanshard, a member of the New York bar, has studied both theology and law. In the thirteen chapters of this book he elaborates his contention that the Catholic hierarchy is now threatening our fundamental ideas of democracy. Fraught with information are, for instance, the chapters dealing with Church, States and Democracy; Public Schools and Public Money; Marriage, Divorce and Annulment, and The Catholic Plan for America. Every chapter is well documented from information gleaned from official Roman Catholic sources. May it also be noted that this book is a Book-of-the-Month Club recommendation.

W. F. SCHINK.

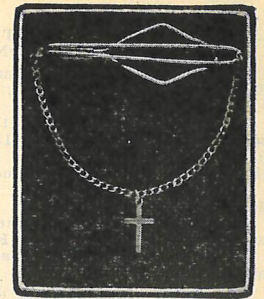
51 Jan  
 Rev. Armin Engel,  
 Box 44  
 26 Larsen Rte., L. Wis.

## CROSS TIE CLASP

NO. 8518

The practical usefulness and handsome appearance of this Tie Clasp will appeal to men and boys alike. The tie is draped through the chain, thus permitting freedom of movement of the tie. The cross is attached to the chain by a sliding ring, thus permitting self-adjustment. Gold-plated for long wear. Beautifully mounted in gift box.

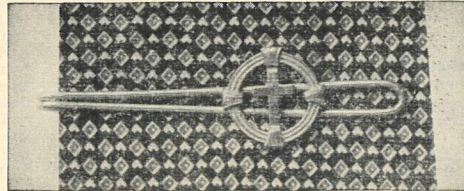
No. 8518—Cross Tie Clasp.....\$1.20\* each



### TIE CLASP PG 468

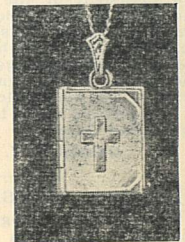
Cross mounted within Symbol of Eternity. Gold-plated for durability as well as for attractiveness. A practical gift for men or boys.

Price: 90 cents\* each



## LORD'S PRAYER BIBLE LOCKET

The rich dignity of simple, reverent lines is combined in these Lord's Prayer Bible Locketts. Locket is very durably made, and has the Lord's Prayer in the inside twin-frames. The 18-inch chain is of a beautiful design, and of close mesh. Attractively mounted in jewelry gift box.

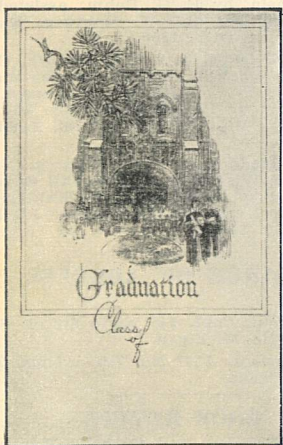


No. 1010—1/20 of 10 carat gold Bible Locket, engraved Cross on front, size  $\frac{3}{8} \times \frac{1}{2} \times \frac{1}{4}$ , 18-inch chain, in jewelry gift box.....\$3.60\*

No. 1012—1/20 of 10 carat gold Bible Locket, Mother of Pearl facing, riveted gold slim-model cross on front, size  $\frac{3}{8} \times \frac{1}{2} \times \frac{1}{4}$ , 18-inch chain, in jewelry gift box.....\$1.80\*

No. 1112—1/20 of 10 carat gold Bible Locket, Mother of Pearl facing, riveted gold cross on front, larger, popular size for adults,  $\frac{9}{16} \times \frac{3}{8} \times \frac{1}{4}$ , 18-inch chain, in jewelry gift box.....\$6.00\*

## SERVICE FOLDER FOR GRADUATION



No. 4707 —  $8\frac{1}{2} \times 11$ , Flat

Designed especially for use at graduations.

\$1.25 for 100; \$5.00 for 500;  
\$9.00 for 1,000; and postage



## STERLING SILVER MARCASITE CROSS

Marcasites are sharp-cut steel, highly polished, and are imported from Europe. Mounted on beautiful sterling silver crosses, rhodium plated to prevent discoloring, they reflect the glow of diamonds. Complete with an 18-inch chain to match, and mounted in a gift box.

No. 611— $\frac{3}{4}$  inch cross with 18-inch chain, \$2.70\*

No. 556—1 inch cross with 18-inch chain, \$3.60\*

\* Price Includes the 20% Jewelry Tax

## GRADUATION GREETING CARDS WITH SCRIPTURE TEXT

10GR5361—Text: "In all thy ways acknowledge him, and he shall direct thy paths.".....\$ .10

G10GR —Text: "The Lord give thee understanding in all things".....\$ .10

15GR5421—Text: "I have taught thee in the way of wisdom; I have led thee in the right paths.".....\$ .15

15GR5351—Text: "Grace be with you.".....\$ .15

20GR5861—Text: "The Blessing of the Lord be upon you.".....\$ .20

20GR5811—Text: "Study to show thyself approved unto God.".....\$ .20

20GR6021—Text: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.".....\$ .20

# NORTHWESTERN PUBLISHING HOUSE

3616-32 WEST NORTH AVENUE

MILWAUKEE 8, WISCONSIN



# 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

WISCONSIN SYNOD

PART TWO OF TWO PARTS

Milwaukee, Wisconsin

May 21, 1950

Volume 37 — Number 11

## Lady Teachers Sent To Africa

ON May 2, 1950, Miss Lucile Kraus, newly appointed teacher for the Lutheran Girls' School at Nung Udoe, Nigeria, boarded an Air France plane at Idlewild Airport, New York, and flew via Paris to Lagos, the capital of West Africa. After a brief stopover Miss Kraus continued her flight on a British plane to Port Harcourt where she was welcomed by a delegation from our Lutheran Mission and then transported some ninety miles in a Jeep Station wagon to Obot Idim, the home base of our Nigerian Lutheran Church.

In a letter to the Executive Secretary of the Missionary Board of the Synodical Conference, Miss Kraus expressed her implicit faith and trust in God, as she visualized her future tasks, in sentences like these: "On the eve of my departure from the States I have a calm and peaceful feeling. I leave with trust and confidence that God will be with me in my work. With His help I will do my best."

Miss Kraus was born in Cuyahoga Falls, Ohio, in 1924. She completed

here elementary training in Zion Lutheran School in Akron, Ohio, and thereafter attended Cuyahoga Falls High School until the day of her graduation. Miss Kraus was an ardent worker in her church. In 1944 she joined the United States Marine Corps and was assigned to active duty, being stationed in Hawaii, as well as Washington, D. C., and California. In 1946 she received her honorable discharge. Thereafter she enrolled in Valparaiso University in order to prepare herself for the teaching profession. On January 29, 1950, Miss Kraus completed her course at Valparaiso and was awarded a Bachelor of Arts Degree.

We commend this new worker to the care and protection of our Father in heaven and pray that He may bless her labors among the girls in our Lutheran School in Nung Udoe so that they may be made wise unto salvation through faith in Christ Jesus.

KARL KURTH,  
Executive Secretary.

showed great faith in Jesus and prayed ceaselessly and hopefully. He asked to receive the Sacrament frequently. Pastor Buls returned to America the following year. No one was able to visit this teacher for over a year for the field was without a resident pastor and the distance was great, yet the teacher's faith did not weaken and his trust never wavered. He requested and received sermons and other literature.

A few months ago Pastor Spiekerman moved to the Ibo field to serve as its pastor. One of the first things that met his attention was a letter from Enoch, requesting that he come soon to visit him. He had not been communed for over a year and was thirsting for the Sacrament. The visit was made. Arrangements were also made, at the request of the teacher, for regular monthly visitations. A talk was had with the doctor and his wife. They, too, marvelled at this teacher's faith and hope. They agreed that he had responded marvellously well to treatment — much more so than the average. The doctor further stated that when the teacher had first come, his case had been an almost hopeless one. Now it was almost certain that he would leave the settlement clean and whole. . . . That teacher's faith had made him whole.

We must never forget that we all are stricken with the leprosy of sin. This is the worst disease of all. Through the blood of Jesus we can be cured. That cure is offered to all. We, however, *must believe in Him. The Lord must be able to say: "Thy faith had made thee whole."*

V. J. SPIEKERMAN.

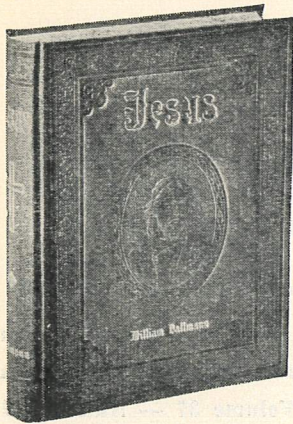
Lord, if Thou wilt, Thou canst make me clean . . . .

. . . . Thy faith hath made thee whole

THE day of miracles is not past. Faith in God can still work wonders. When the sick and diseased came to Jesus, He healed them, and often said: "Thy faith hath made thee whole." Leprosy was an incurable disease then and difficult types and others in its later stages are still very much incurable today.

About two years ago, Enoch Sunday one of the teachers in our Ibo field was stricken with this dread disease. It was not diagnosed as such until it was well advanced. Rev. Buls then took the teacher to the leper settlement at Uzuakoli. Ordinarily it would have been a hopeless case. The teacher, however,

# GIFT SUGGESTIONS FOR GRADUATION



## JESUS

### The Life of Christ

By Dr. William Dallmann

Beautifully embossed red art leather binding. Clear type on high quality paper, with 200 illustrations and maps. The de luxe gift for all occasions. 481 pages.

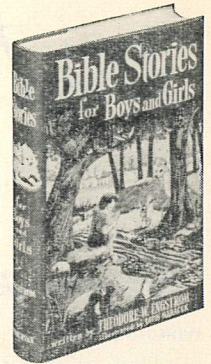
Price: \$4.00

## BIBLE STORIES FOR BOYS AND GIRLS

By Theo. Engstrom

Bible stories from both the Old and New Testaments. Illustrated in full color, printed in easy-to-read, large type. 192 pages.

Price: \$1.95

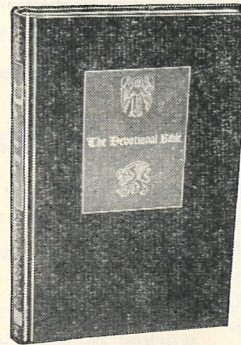
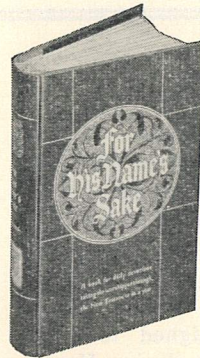


## FOR HIS NAME'S SAKE

By Martin Hegland

A book of daily devotions takes the worshiper through the New Testament in a year. Cloth. 488 pages.

Price: \$2.00



## THE DEVOTIONAL BIBLE

Vol. I—Matthew and Mark

By Alfred Doerffler and M. F. Kretzmann

Vol. II—Luke and John

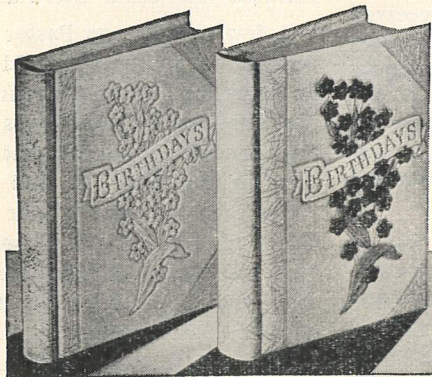
By Theo. Hoyer and H. G. Gockel

528 Pages

Containing the texts of the Gospels, with meditations and prayers.

\$3.00 each; \$5.00 per set

## BIRTHDAYS



### REGULAR EDITION

White leatherette binding over hard board covers with stamped forget-me-not design. Size, 3½×4¾. In gift box.

Price: \$1.00

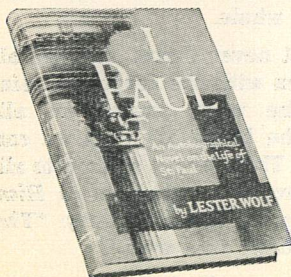
### DE LUXE EDITION

White leatherette binding, padded covers with full color forget-me-not design. Size, 3½×4¾. In gift box.

Price: \$1.25

## I, PAUL

By Lester Wolf



I, Paul, is an imaginative, yet factual account — the story of Paul's remarkable life, his unconquerable faith, great zeal, devotion to duty. Will prove a source of inspiration to all who read it. 316 pages.

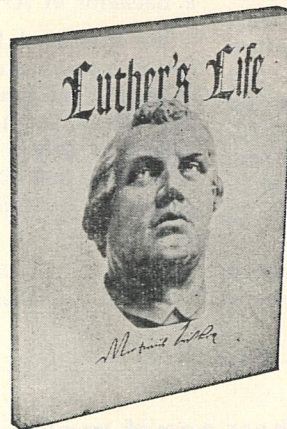
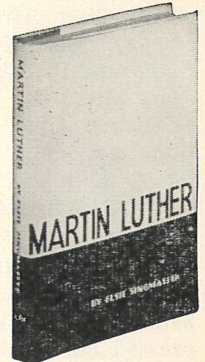
Price: Cloth, \$2.95

## MARTIN LUTHER

By Elsie Singmaster

"Though this is a brief biographical sketch on Martin Luther, it omits no essential facts. It is a refreshing, readable narrative which every member of the average family in our circles will enjoy. Suitable as an inexpensive gift book." 138 pages. Attractive blue cloth cover.

Price: \$1.25



## LUTHER'S LIFE

By Ingeborg Stolee

A revision based on Luther's Life by O. Nilsen.

A simple, pleasing story of Luther's life for the young people. The book includes Luther's explanation of his seal, the text of the 95 theses, the Three General Creeds and the Augsburg Confession. An excellent reproduction of Rietschel's head of the Luther statue in Worms illuminates the cover, and the numerous illustrations and manuscript facsimiles make this a handsome gift book. 157 pages. Size, 8×12.

Price: Paper, \$1.50;

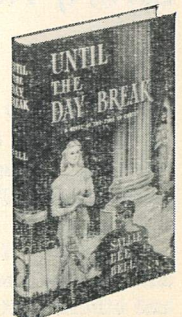
Cloth, \$2.50

## UNTIL THE DAY BREAK

By Sallie Lee Bell

A Novel of the Time of Christ  
Some of the familiar Bible characters which move among the pages are John the Baptist, the woman of Samaria, the demoniac of Gadara, Herod Antipas, Herodias, and Salome. The reader remembers places made precious by visits to Scripture. Biblical happenings empower the plot. 244 pages.

Price: Cloth, \$2.50



**DEDICATION OF GLOBE CHAPEL**

On March 26 it was the privilege of the Globe Congregation to dedicate the completed church on which it had been laboring in the eighteen months immediately past. When the original idea of building a church was conceived, it was immediately emphasized that the debt against the building should be small enough for the congregation to handle. But with that it was also hoped that the congregation might have a chapel that would be a concrete expression



of their love toward God and a dignified expression of beauty. It has often been said: "To be beautiful and substantial a church need not be expensive." St. Peter's set out to prove the truth of that.

With that in mind Pastor Norman Berg drew up the plans and in the course of time the miracle was accomplished. The building is an eye-pleasing structure of modified Mission architecture, of cement block

covered by white stucco. It has a red mission tile roof. The bell tower is complete with a bell. The inside of the church has an open-beam ceiling, a concrete floor with asphalt tile covering, and is furnished with oak pews. The windows are of acid-treated hammered blue glass set in steel sash. The sanctuary windows are of art glass with medallions that portray the Atonement and the Lord's Supper. The altar is laid up of El Capitan sandstone.

The dimensions of the church are 24 feet by 49 feet, with a vestibule that measures 9 feet by 15 feet. The auditorium will seat 125 people easily.

It was originally planned that the church should stand complete at \$6,000. Thus a loan of \$4,500 was asked for and received of the Church Extension Fund. However, because of unforeseen difficulties, it will be necessary to request an additional loan of \$1,000. Thus the over-all cost will be about \$7,000. The question that is always asked is: how is this possible? Naturally all short cuts possible were taken. The plans were drawn by the pastor, saving the architect's fee. Concrete block were made by hand. Donations were solicited and received from the members and friends of the congregation. Visitors and guests of the congregation were caught with the spirit and donated labor or some piece of furnishing.

But ultimately the answer rests in the one item that says: "90% of the labor was donated." The church was made possible at this figure by the faithful and consecrated work of the members, a work in which the pastor was always in the forefront.

And thus, the church at Globe has a building that is attractive, dignified, and in all respects an inviting House of God, drawing only \$5,500 from the Church Extension Fund. This means not only that there will be that much more money available for other mission stations, but it also means that the local congregation will not be burdened with a too-large debt.

Two services were held on the day of dedication. At 4 P. M. Pastor E. Arnold Sitz, one-time pastor of the Globe Church, preached the dedication sermon. A chorus of Apache children from Peridot under the direction of Miss Shirley Wiemer sang in this service. In the evening a service of thanksgiving was held in which the undersigned preached the sermon and a chorus of pastors and teachers under the direction of Pastor E. Sprengeler sang.

May our Heavenly Father give to this congregation that it may use this House of God always to the glory of His name and to the salvation of many souls.

R. H. ZIMMERMANN.

**STATISTICAL REPORT — 1949**

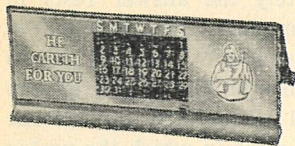
District	Congregations					Enrollment			Membership			
	M	O	X	Total	S	Baptized	Communicants	Voting	Total Communicated	Day School	Sunday School	N. R.*
Dakota-Montana .....	70	2	1	73	38	10832	6991	2210	14080	84	1885	— 5
Michigan .....	81	3	—	84	20	30664	20666	6105	51388	1828	4910	— 0
Minnesota .....	119	9	1	129	11	51790	36564	10473	93085	1846	7621	— 0
Nebraska .....	47	7	12	66	46	9214	5738	1644	14419	365	1793	— 4
Pacific Northwest .....	16	1	3	20	14	2168	1221	338	3640	14	629	— 0
North Wisconsin .....	134	10	—	144	23	61041	44711	15812	117205	3134	5684	— 3
Southeast Wisconsin .....	118	7	12	137	37	69282	48371	15372	120519	4206	9455	—24
West Wisconsin .....	136	24	3	163	25	65317	44750	16603	107218	3180	6080	— 0
Joint Synod, 1949.....	721	63	32	816	214	300308	209012	68557	521554	14657	38057	—36*
Joint Synod, 1948.....	720	68	44	833	221	297922	211030	67405	501598	13799	37786	— ?*

N. R.\* (Last Column)—Number of congregations "Not Reported" for 1949, but figures of 1948 used to compute totals.  
 Reduction in number of Congregations (816 vs 833) due chiefly to discontinuance of several "Preaching Stations" (X)—Unorganized.

M—Member of Synod  
 O—Non-Members (Organized)  
 X—Preaching Stations (Unorganized)  
 S—Supported by Synod.

EWALD W. TACKE, Statistician.  
 May 12, 1950.

## PERPETUAL CALENDAR



an attractive embossed design. Both edges of base are curved upward to hold a pencil or pen. Gift-boxed. Length, 5 inches; height, 2 inches.

No. 2171—Text: He Careth for You. Design: The Good Shepherd.

No. 2172—Text: God Answers Prayers. Design: Praying Hands.

No. 2174—Text: Jesus Never Fails. Design: Head of Christ.

Price: \$1.25 Per Calendar

Each is burnished and lacquered for lasting luster. The movable date panel is darkened to increase the legibility of the numbers. Date settings are provided. Flanking the date panel on the one side is a thought-provoking embossed religious text; on the other, religious text; on the other, religious text.

## COPPER LETTER OPENER



Three graceful designs, each with brightly burnished embossed text, lacquered to preserve high polish. Length 7 1/4 inches.

No. 1971—Jesus Never Fails (Head of Christ)

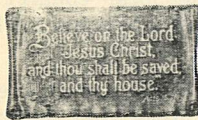
No. 1972—Commit Thy Way Unto the Lord (Open Bible)

No. 1973—The Lord Is My Shepherd (Good Shepherd)

Price: Each 50 cents

## METAL ART PLAQUES

Beautiful, Unbreakable Scripture Mottoes



No. 72  
3 1/2 x 6 inches  
\$1.00



No. 82  
3 1/2 x 6 inches  
\$1.00

## NEW "ART-WOOD" PICTURE PLAQUES

A lovely walnut-brown frame of hand-carved effect which does justice to the famous Sallman pictures of Christ. Made of durable plastic wood. Solid backs of molded wood plastic insure against warping, etc. Make excellent gifts. Individually boxed. Size, 5 1/4 x 6 1/4. Order by number.



Price: 60 cents

No. 8510

No. 8511—Christ in Gethsemane

No. 8512—Christ Knocking at the Door

No. 8513—The Good Shepherd

## HEAD OF CHRIST SALLMAN



Beautifully framed oval picture. Finished in gold or ivory. Lithographed on best quality linen paper.

No. 533—10 1/4 x 12 1/4 inches .....\$3.50

No. 509—10 1/4 x 17 1/2 inches .....\$5.50

No. 518—19 1/2 x 23 1/2 inches .....\$7.50

## NEW "ART-WOOD" BOOK ENDS

Beautiful gift pieces which will surely be "a joy forever" to any recipient.

Molded of plastic wood in a realistic carved effect. Rich brown walnut color. Graceful gothic design and embossed cross and crown augment the majesty and beauty of the full-color Sallman pictures of Christ which are inset in the panel.

A sturdy metal support is attached. Use not only as book ends but singly as desk or mantel-pieces. Size 4 1/4 x 6 inches. Come boxed in pairs of a subject.

Price: \$1.95 Pair

Order By Number



No. 1954

No. 1955—Head of Christ

No. 1958—Good Shepherd

No. 1956—Gethsemane

No. 1959—The Boy Christ

No. 1957—Christ At Heart's Door

No. 1954—Christ At Dawn

No. 1953—Jesus, the Children's Friend

## RELIGIOUS SUBJECTS IN FINE COLOR REPRODUCTIONS

Fine reproductions of color facsimiles representing Old Masters, particularly suitable as gifts for the home. Finely framed under glass. Excellent and artistic workmanship at reasonable cost.



No. 3096—Size 11 x 14 1/2 Christ at Twelve

No. 3098—Size 10 x 16 Lord's Supper

No. 3092—Size 11 x 14 1/2 Christ at Thirty-three

No. 3095—Size 11 x 14 1/2 Christ in the Temple

No. 3132—Size 11 x 14 1/2 Christ Blessing Children

No. 3130—Size 11 x 14 1/2 The Good Shepherd

Price: \$4.50 each