

# The Waterloo Scroll

A publication of the Evangelical Lutheran Seminary of Canada.

Vol. 1

WATERLOO, ONT., SPRING, 1957

No. 1

## Introducing . . .

Christian brotherhood and fellowship is the ideal towards which Waterloo Seminary aims. Two people who have greatly helped in the contribution of this ideal are the Reverend and Mrs. Ragnar C. Teigen. We are pleased to welcome them into our seminary family.

Professor Teigen was one of a family of six brothers and one sister born to Lars and Jonette Teigen, originally from Norway. He was born on a farm near Starbuck, Minnesota.

His primary education at a rural school was at first a real chore for he spoke Norwegian and his first teacher was Irish. At present he is teaching Hebrew to English-speaking students. ("A little bit of humour here, men".)



REV. R. TEIGEN

Professor Teigen was confirmed in his native tongue in the Indherred Lutheran

Church by the Rev. G. O. Forde. Our own Dr. Heick, professor of Systematic Theology, had the pleasure of meeting this man last summer on the ship Stavangerfjord enroute and on the Oslofjord returning from the Ecumenical Conference held in Germany.

After graduating from Starbuck High School, Professor Teigen worked on his father's farm. In 1939 he entered Concordia College, Moorhead, Minn. After a year and a half of college he entered the army to serve in the Medical Corps at the outbreak of World War II. He received his basic training in Texas and then was posted to New Guinea for two years.

At the end of the war in 1945 he returned to Concordia to complete his Bachelor of Arts degree. In 1948 Professor Teigen entered Luther Theological Seminary at St. Paul and graduated in two years with his B.Th. Then in July he was ordained at Starbuck. In the same year he received and accepted a call to Silverdale, Washington as a Home Mission developer of the E.L.C. In the summer of 1955 he enrolled at Princeton Theological Seminary and completed the O.T. studies towards his Masters degree graduating in June, 1956 with his M.Th. In June 1956 he accepted the call to the chair of the O.T. department of the Evangelical Lutheran Seminary of Canada.

His wife Donna Wallentine was born at Wilmar, Minn. Her early life was spent at Svea or Little Sweden. She received her high schooling at Wilmar and after graduation entered nursing school at St. Paul, Minn. and graduated in 1950 as a R.N. She then transferred to Seattle, Washington and there met her future husband. They were married in December, 1952.

We would ask God's richest blessings to be upon them that their years with us may be "rike og givende".

Barry C. Lang

# The Waterloo Scroll

A Publication of the Evangelical  
Lutheran Seminary of Canada

Waterloo, Ontario

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This is the initial publication of The Waterloo Scroll. It is our hope that many editions will follow, that it may enjoy a long and fruitful existence.

We see as our purpose:

To aid in maintaining a bond of fellowship in Christ among students, faculty and pastors;

To set forth views of individuals of this institution;

To present to our readers a picture of the life, personalities, and aspirations of Waterloo Seminary.

To this task we joyfully dedicate ourselves.

We trust you will find The Waterloo Scroll interesting and attractive. Any comments would be appreciated. Also, we would like to see this, and subsequent issues, placed in the hands of persons interested in entering the Seminary.

To all who know Waterloo Seminary, and to those who have yet to benefit by that experience, this first edition of The Waterloo Scroll is humbly dedicated.

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Graduation services will be held at St. Matthew's Church, Kitchener, on May 5th, at 8 p.m. Rev. A. W. Lotz, president of the Board of Governors of the College and Seminary will deliver the sermon.

# Jesus Is Lord

(I Cor. 12:3)

by Otto W. Heick

On the altar in our seminary chapel stands a crucifix representing not the Suffering Saviour but rather Christ the King. Though the figure may not be genuine from the historical point of view — on that first Good Friday no kingly glory was perceptible to a human eye — the crucifix is nevertheless a correct interpretation of the Cross as seen in the light of the Easter faith of the church. He whom they crucified was indeed the "Lord of glory" (I Cor. 2:8). Jesus himself had thus spoken of His approaching death, "And I, when I am lifted up from the earth, will draw all men unto me" (Joh. 12:32). As lifted up upon the Cross He did become the Saviour of the world. Paul sums up the content of the Christian faith, saying, Jesus is Lord.

The word "Lord" — Kyrios — has two different connotations in the Bible both of which in the Apostolic message are blended into one.

In the Septuagint, the Greek version of the Old Testament, "Kyrios" is the standard translation of "Jehovah". In the mystery religions of the Hellenistic world a deity was likewise worshipped as a saviour — kyrios. Applying the term to Jesus, Paul then confers all the glory and majesty of Jehovah upon Jesus, the Crucified. When therefore we as Christians read Psalm 23, we may read the psalm as a confession in Jesus as the Good Shepherd of our lives. And with respect to the significance of the word "Kyrios" for a Greek, Paul boldly states, for although there are many so-called lords in heaven or on earth, yet for us there is only one Lord, Jesus Christ (I Cor. 8:5 f). He is the only Saviour of the world. Him alone we worship, for the tortured body upon the Cross was by the power of God transformed for faith into the figure of the King of kings and Lord of lords.

How blessed to know that this Lord has redeemed me, a lost and condemned creature, secured and delivered me from all sin, from death and the power of the devil.

# New Dean of Seminary Elected

*At a recent meeting of the Board of Governors of Waterloo College and Seminary, Dr. Ulrich S. Leupold was elected Dean of the Seminary. He will begin his new duties on September 1, 1957.*

Dr. Leupold was born and raised in Berlin, Germany. His father, A. W. Leupold was the organist of one of the large downtown churches and well known in musical circles as an interpreter of J. S. Bach and Max Reger at the console, as an organ teacher, and as a composer of rank. His mother was a soloist and voice teacher in her own right.

Dr. Leupold studied theology at the universities of Berlin and Zurich and after the start of the Hitler regime, at the seminary of the German Confessing Church. Dr. Reinhold Seeberg, Emil Brunner, Hans Asmussen and other prominent European theologians were among his teachers. At the same time he studied music with his father and at the University. In 1932 he obtained the Ph.D. degree from the University of Berlin, majoring in Church Music.

In 1938 he came to the United States and served Augsburg Lutheran Church, Toledo, Ohio as a Minister of Music. The following year he accepted a call to St. Matthew's Lutheran Church, Kitchener, to serve as an assistant to Dr. John Schmieder and was ordained by the Canada Synod the same year.

In 1942 he was married to Gertrude E. Daber and followed a call to Christ's Lutheran Church, Maynooth.

Since 1945, Dr. Leupold has been on the staff of Waterloo College and Seminary.

Dr. and Mrs. Leupold have two children, Marcia 4, and Mark 3.

opment from the earliest times to the present, of the history of the Church in Canada.

The author has done an excellent survey and has documented his work well. The book deals primarily with the Anglican, Roman, and Reformed Churches, while our Lutheran Church has received very little attention. Credit has been given to the father of Pastor John Schmieder of St. Matthew's, Kitchener as the first resident Lutheran pastor in Canada's West.

Probably the reason that the Lutheran Church has not been recognized in the development of Canada is due to the fact that as a Church it has been conservative, "foreign" and not given to political interests.

**The Christian Church in Canada** makes us aware of our own unpublished history, and for our pastors to get a good sweeping survey in readable manner, here is a commended book for the home library.

However, our Church in Canada has a very old and interesting history and this alone demands its publication!

If we are going to present our Church as a Church and not a sect as it is held in some parts, we should publish our history to give tangible proofs that we were part of the army of pioneers and builders of Canada.

Where are our historians?

*Charles H. Dechert.*

## A Fleeting Thought . . .

"Have you got some time . . . ?"  
A hasty glance, two furtive eyes,  
(Which never quite looked in mine),  
Then back to heaving sighs . . . . .

I pressed again, 'once more', I thought, —  
Once more he turned to me:

"I know I really ought,  
But then I have no time, you see.

Working for a friend of mine —  
You'd work for him too . . . .  
What a man . . . so true . . . so fine,  
Has he ever met you?"

"Has he eyes — . . .  
Can't he see . . . ?  
Does he think he works for me?  
He spoke my name . . . I heard it plain,  
Plain as day . . .  
And yet, he will not let me stay."

*William D. Huras*

## Book Review

**The Christian Church in Canada**, by The Rev. H. H. Walsh; publisher, The Ryerson Press, Toronto. 341 pages.

Canadian church history is exciting and fascinating, perhaps more than we have realized. This book traces the devel-

# Why The Cossman-Hayunga Society?

Vernon N. Cronmiller

All the Lutheran students enrolled at Waterloo Seminary are members of the Cossman-Hayunga Missionary Society which is named in honour of two great Lutheran pioneers in Canada, the Rev. Charles Cossman and the Rev. Herman Hayunga.

Waterloo was in its infancy when the students then enrolled formed what was known as "The Ministers in Training" with Nils Willison as president. Although the society did not have missionary objectives as its purpose, it did have some missionary features. As early as October 6, 1914, a separate organization was begun known as the "Student Missionary Society" with C. Sorensen as chaplain. One year later, on November 24, 1915, this society followed the suggestion of Rev. Professor Laury and changed its name to "The Cossman-Hayunga Missionary Society".

At the meeting in October, 1914 it was decided to hold weekly meetings for the study of Heathen Religions, to support a scholarship in one of our Mission Schools in India, and to conduct a public missionary service in the churches of the community. In November, 1914, another feature was added, namely the offering of a series of addresses on "American Lutheran Church History" to the Luther League of St. John's Church, Waterloo, and a series on the "History of Lutheran Missions" to First English Luther League, Berlin (Kitchener).

Today the work of the organization is carried on through the Middlers and Seniors at the Seminary who are asked to preach in one of the area churches. Early in the first semester, letters are sent out to a number of pastors and church councilmen asking for their church's support by inviting students to supply their pulpits. They have been most generous in publicizing this work and donating the loose offering of that particular Sunday, to the society. These monies are used to help support two native missionaries in India which amounts to \$80.00 annually. If there is a surplus, it is given to the Home Mission Fund of the Canada Synod. In 1956 \$384.31 was received.

The reason for choosing the name which the society holds is evident when one looks at the history of the Lutheran Church in Canada and the part which these two men played in it.

Between the years 1750 and 1753, 1,615 immigrants arrived in Halifax and ultimately were settled in the Lunenburg area by the British Government. The German immigrants in this group were dissatis-

fied with the Anglican services and longed for their accustomed Lutheran worship service. Through the years they were to meet much opposition from this same group who seemed determined to have the only church in Canada. The first regular pastor, Rev. P. Bryselius tried unsuccessfully to indoctrinate them into the Anglican Church. In 1772, Rev. Frederick Schultz from Wurtemberg came and served them faithfully until 1782 and was followed in turn by Rev. Johann Schmeisser and Rev. Ferdinand Temme, who served until his death in 1832.

In 1835 Rev. Charles Ernst Cossman, a graduate of the Seminary at Holle, Germany, accepted a call from the Nova Scotia Lutherans and began his work among them. He was a man of great missionary zeal who travelled about 4,000 miles a year on horseback or on foot. He preached not only on Sundays, but usually on every evening during the week, withstanding opposition from the the outside and even had the experience of being locked out of some of his churches. When he arrived there was but one church building in his parish and he lived to see a whole conference of six pastors and more than 20 congregations. He resigned in 1876 but continued on as a missionary until his death in 1894.

The history of the Eastern Ontario Lutherans follows a similar course to that of Nova Scotia. After the American Revolution, people of German descent crossed the border into Canada and in 1783 settled in Dundas County. By 1787 they had erected a church, called their first pastor, Rev. Samuel Schwerdtfeger, and organized in 1789 "Salem Evangelical Church", the first Lutheran Church in Ontario and Quebec. Rev. Schwerdtfeger died in 1803 and was followed by Rev. Frederick Myers who served three years and then went to Lancaster, Pa. There then followed much trouble as succeeding pastors deserted to the Anglicans — one of them even taking the church and parsonage with them.

By 1825 the Lutheran Church was almost out of existence for many had followed their pastors to other churches and the Lutherans that remained loyal were without a pastor. They called a meeting and sent a call to Hartwig Seminary asking for a pastor. In the graduating class of that year was Herman Hayunga of German ancestry who had been born on a Danish Island, Charlotte Amalie, St. Thomas, West Indies, in February 1799. When Herman was about 15 years old his father became ill and took his family

(Continued on Page 8)



# What Are My Dreams For Waterloo Seminary?

The year is 1975, and as I look back now, it hardly seems possible that Waterloo Seminary was the way they say it was in 1957. I understand the boys in those days had only three classrooms in a time-worn building. I have also heard that the Common Room didn't even have enough chairs for the whole student body. Things such as that sound impossible, but if they were true, then we certainly have much for which to be thankful.

Our bright new building, although it was built fifteen years ago, is still in perfect condition thanks to our janitor Nick Lauer. When it was built, it caused quite a stir because of its unique architectural design. It is built in the design of an octagon. The classrooms, faculty offices and other necessities are built around the outside. On the interior, and quite contrary to the advice of the professor of Church Architecture, is a charming central-plan chapel. When I first saw it, I must confess that I wondered if it could be considered Lutheran; but after worshipping there for nearly three years, I cannot say that it opposes any of the articles of the Augsburg Confession.

Our building is really beautiful and I am so glad that the Board saw the need of it and that this has become a reality. The one thing that impresses me the most is the huge cross that defines this building as a Christian institution. On a summer evening, as the sun slowly sinks in the West, the shadow that is cast by the cross leaves its influence over the whole campus of the university.

Our president, Dr. J. Ray Houser, is still doing an excellent job as the administrator of the Seminary. I understand that when he first came to Waterloo, he was greatly overworked. Besides recruiting young men for the ministry, he also had responsibility of teaching several courses. I am happy to know that the Board was able to secure an additional member on the faculty to relieve him of this extra work.

Even though our student body has grown to seventy-five members, I am happy to report the wonderful spirit that prevails. We are all brothers in the family of God and our actions prove that statement. No longer are there any little cliques, dissensions or strifes; but true harmony reigns supreme. We don't even have to coax the boys to attend Chapel or Assembly; they want to go willingly and gladly. It is wonderful to see grown men lay aside their own selfish interest and do things primarily for the greater glory of God's Kingdom.

I'll have to finish this article later, be-

cause this is our recreation period and I have to go over to the gym. We have a fully organized sports programme now and the boys are really taking advantage of it. There is everything for the athletic taste and the three hours a week help to keep us in fairly decent physical condition. Ted Cronmiller and I played badminton against two of the other seniors last week and beat them five games straight. The physical activity is really worthwhile and it's unfortunate that the men graduating fifteen and twenty years ago didn't have such opportunities.

It has become increasingly more obvious that the clergy of today require as much academic training as possible. It is good to know that all of our present students have a university degree. To see the academic standards of an educational institution rise the way they have at Waterloo, is a healthy sign. I don't mean to say that the men who graduated in the years gone by have not been faithful and good stewards of the Lord; but the maturation in three years in university is certainly a definite advantage.

Along with that I understand that the programme of graduate studies offered by Waterloo has seen a great development in recent years. Up until ten years ago, the B.D. degree was the only graduate work that a man could take; but now the additional courses have also helped to increase the standards. I must also compliment the faculty for making the Bachelor degree a prerequisite for graduation. Several of the other U.L.C. seminaries have had that for some time and it is a move that has had a share in increasing the standards of Waterloo.

As I look out of my apartment in the quarters for married students, it is hard for me to imagine what the campus was like twenty years ago. From all the stories I hear as told by the alumni that come back from time to time, it seems fantastic that such a change has taken place. At one time, our Seminary was not able to supply all the Pastors needed by the Synod; but now that is just a memory. The growth that Waterloo Seminary has seen is a definite evidence of the grace of God. In a heart filled with genuine thanksgiving, my prayer is that to Him be all praise and glory.

*William Kurschinski*

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The annual Summer School for Church Workers and Church Music Institute is planned for the week of July 7 - 12 at Waterloo College and Seminary.

# The Opportunities For A Bilingual Pastor In The Lutheran Church In Canada

Every year thousands of immigrants from all over Europe enter into Canada. Most of them come from Germany and Finland and were members of the state supported Church in their homeland. Many have experienced the sufferings of war, sacrificing or losing everything they loved and have become refugees in this world. Their greatest desire is freedom and peace. Among these immigrants are old and young people of whom only a few are able to speak the English language to any extent. These facts confront our Lutheran Church in Canada with its greatest problem, namely, how to minister to these people in word and in deed, in order to proclaim the Gospel to them intelligibly.

The policy of our Church in the past has been, if possible, not to serve these people in their mother tongue, but rather in the English language. To this policy we may ask, What is the sense of presenting the Gospel, which is God's word, to people when they cannot understand it? Certainly we should keep in mind, that the Church of Jesus Christ is not a Church of any specific language or nationality. However, we cannot forget that language is the basic common agent of transmitting this Gospel.

We are called to proclaim the Gospel among all nations and among all men, regardless of language, so long as we are able to confront the hearts of men.

In performing a true service for these people we must first understand their backgrounds, their experiences. They have lost everything which was dear to them, have encountered difficulties in seeking employment and in being rehabilitated to our new country, and in establishing new homes, besides being gravely concerned for their own families. In spite of this the English speaking people are often disappointed in the immigrants because of their slow response to worship and stewardship. In all these thoughts we have to remember that not all immigrants are good Christians and that we as home missionaries have to work among them as well as among the Eng-

lish speaking people. These people have to start all over again, which requires great financial problems. Naturally their giving to the Church cannot be as high as that of people who have been born in this country.

In addition to these facts, we have to understand that the European Churches do not have such a stewardship program as we have in Canada and the United States. Such a program is new to them and must be introduced to them by first capturing **their hearts** in a manner which is understandable to them.

Our Church to day is called upon to build bridges between these immigrants through love and understanding, to welcome them in our congregations and church groups, and to serve them if necessary in their own mother tongue and to assist them in their every need. This is the time when they need the Church and God's Word. Either there has been no Church or they have not been able to understand one word in English. We have immigrants who have lived five or more years in this country and have never had a pastor knock at their door to invite them to the Church or to give aid to them and to their children. Other Church denominations are trying to reach them. They have been successful to some degree with children and other young people. If we could at least reach the young people immediately, a big step forward would be fulfilled. Usually in a few years many are able to speak the English language and will join our English speaking congregations. However, the older people will never fully learn the new language and consequently will not fully understand the Gospel message. Are we not justified in serving them? Surely, but the question is, how? — To meet this great challenge, our Church today needs consecrated young men to serve these people in word and deed, in love and understanding, to confront them with the Gospel and to put **Christ first**, over all nationalistic and racial feelings. This is basic for the whole message.

*Bcdo H. Mehling*

# And So On . . .

During the past winter, Waterloo Seminary has had several distinguished visitors who have addressed the student body, among whom was the consecrated layman, Dr. Henry Endress who spoke to us on the Stewardship program of the U.L.-C.A.

The Board of Parish Education then sent Pastor Lawrence Reese to Canada on a special assignment and while he was in Kitchener, we invited him to Waterloo to speak to us. He gave us some handy hints on how to put zip into the various organizations of the church.

Not to be outdone, the Board of American Missions sent Dr. Donald Houser up from the States to meet with the pastors of mission congregations. They met at Waterloo Seminary, so of course we took advantage of such an opportunity. Dr. Houser imparted to the Seminarians a special insight into the problems facing the Board and the mission congregations and their pastors.

Rev. Edward Frey from the Board of Church Architecture in New York also had something to say to us and while here met with local pastors advising them on their building projects. The Rev. Mr. Frey favours a revolutionary idea of placing the altar in the midst of the congregation. "This scheme" he said, "automatically settles the question of the chancel choir since the choir becomes a part of the congregation." This seems to be the only saving grace of such a plan and the whole idea ran into a brick wall around here as you can imagine.

The Knubel-Miller Foundation lectures were presented this year at St. Peter's Lutheran Church in Kitchener. The Seminarians were given time off to attend. Dr. Martin Heinecken presented the lectures to a large group of pastors from around Ontario. The theme was "Christ Frees and Unites". It is expected that this series of lectures will be available in book form sometime in October of this year.

There were a number of other speakers at our assemblies this year, but time and space do not permit more than the men-

tion of their names: Dr. Charles Carroll, N.L.C., of New York City; Rev. C. C. Richardson of the Mount Vernon Foundation; Dr. George Berkheimer, the Board of Pension; Mission Developer Rev. Delton Glebe, Dr. A. G. Jacobi, President of the Canada Synod; Pastors John Schmieder, D.D., and Franklin Jensen, Dr. S. F. Leavine, M.D., and other lay people from the Kitchener-Waterloo district.

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The Waterloo Seminary graduating class this year boasts four men. They are Mr. William Huras, Mr. Vernon Cronmiller, and Mr. William Kurschinski, all of Kitchener. The fourth is Mr. Clyde Wentzell of Maplewood, Nova Scotia. These men have all accepted calls to parishes, the first three in the Canada Synod and the last in the N.S. Synod. Mr. Huras will go to Renfrew; Mr. Cronmiller to Arnprior and Mr. Kurschinski to Fort Erie. Mr. Wentzell will assume duties at Mahone Bay, Nova Scotia.

Wedding bells will ring out for Clyde who will marry Miss Marjorie Bolden of Walkerton, Ont., on the afternoon of May 11, 1957. Bill Huras plans on being married next autumn to Miss Barbara Lotz of Kitchener.

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The Seminette Club consisting of wives and fiancées of the Seminary men was founded in 1954 by Mrs. Alfred Kramer, wife of Rev. Mr. Kramer (Sullivan Twp.) It serves a dual purpose — acquainting the women with each other, and keeping them informed on the little things that are looked for in a pastor's wife. The club meets once a month and the girls are addressed by various worthies in the district, including Seminary professors, pastor's wives, and even the President of the Canada Synod. There is a wide range of topics and the meetings are invariably top-notch.

At present the girls are learning the art of stole-making under the direction of Mrs. R. Teigen, wife of the professor of Hebrew and Old Testament.

— Glenn O'Connor

## Obtaining The B.D. Degree Through Waterloo Seminary

During the last few years, interest in B.D. work has noticeably risen. At almost every Convocation of the University of Western Ontario one or two candidates from Waterloo Seminary have been receiving this degree. Some of them are students who kept well enough ahead in their studies to spare the time for writing a thesis. Others are pastors, both of the Canada Synod and of other denominations.

By and large, one might say that the requirement for the B.D. degree have become both lighter and more difficult than they were some years ago. They are lighter; for we no longer require the candidate to take special courses, additional to the prescribed undergraduate Seminary curriculum. In this we follow the policies of other Theological Schools, both in Canada and the United States. The full Seminary course is considered sufficient, as long as the candidate has the B.A. degree from a recognized institution, including sufficient studies in Hebrew and Greek, and obtained no less than a "B" average in his last two seminary years. On the other hand, the degree would become worthless if we would not insist on thorough academic work in the preparation of the thesis. A B.D. thesis must prove the author's ability to digest, organize, and evaluate all the materials that concern his subject.

The range of possible topics is as wide as the field of theology. A great variety of themes have been explored in recent years. Here are the titles of some B.D. dissertations accepted or in process of preparation:

"The Social Impact of Christianity upon the Graeco-Roman World During the Reign of the Pagan Emperors".

"The Life and Work of Isaac Watts".

"The Polity of the Mennonite Brethren Church".

"The Qumran Community", etc.

More details on the B.D. degree may be obtained from page 10 of the 1956-57 Seminary Announcements, or from the undersigned.

*U. S. Leupold,  
Director of Graduate Studies.*

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## WHY THE COSSMAN-HAYUNGA SOCIETY?

*(Continued from Page 4)*

to Germany where Herman attended Holle University and also graduated from Oxford, England. In 1820 he came to the U.S.A. and took a position as instructor in Hartwig College. In one of her letters to him, his mother expressed a wish that he study theology and taking this as an order he registered in theology at Hartwig Seminary and graduated in 1825. When the letter from the Dundas county Lutherans was read to the graduating class, Rev. Hayunga asked to be sent there. He began his work in 1826, visiting from house to house, overcoming the suspicion and fears of his people, withstanding temptations and ridicule from without, and completing the organization of St. Peter's, Williamsburg in 1827. A new church, St. John's, was built and consecrated at Riverside in 1833. The English language was introduced in the church giving the people the language of the land. Today the results of his work can be seen in the four congregations in Dundas County.

We thank God for these two men and many others like them and we are proud and happy to carry on their names in our missionary society.

(Source materials for this article can be found in "Lutheran Gleanings" published by Rev. C. R. Cronmiller, D.D. in 1934; in a letter from Dr. Geo. E. Hayunga, M.D., grandson of Herman Hayunga to Dr. Cronmiller written in 1951; "The Lutheran Church in Ontario" by A. J. Bieber, and in Seminary reports found in 1914 and 1915 editions of "The Canada Lutheran".)

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### *With the girls:*

Kate: What color stole are you making?

Duplicate: Blue. Why?

Kate: Blue! That's not a liturgical color!

Duplicate: Gosh, should it be? I bought blue 'cause it matched his eyes!