

THE NORTHWESTERN LUTHERAN

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

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MOSES' DEATH AND BURIAL

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day." Deuteronomy 34: 5, 6.

Extraordinary as the whole life of Moses was, it was no less so with its solemn end. Indeed, the death and burial of this man of God is shrouded in such mystery, that it would almost seem as too hallowed a ground to tread on. We can only observe the account Scripture gives on the matter; and that tells us in plain words, that Moses died in the land of Moab, and that the Lord Himself buried him there, no man knowing of his sepulchre to this day.

A few observations suggested by this remarkable story will surely prove instructive, so much the more, as also this history is the inspired Word of God and has been written "for our learning, that we through patience and comfort of the scripture might have hope." Rom. 13: 4.

Moses' Death

Ever since the fatal day of Meribah, where the Lord God had spoken to Moses and Aaron, "Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them," Num. 20: 12, the prophet knew that he was doomed to die, without setting the sole of his foot upon the land which was to form the heritage of his people. But now that his work was done and the leadership of Israel was placed into the hands of his successor Joshua, he receives a distinct intimation that the appointed time was come, and he is directed to ascend the neighboring mountain, there to see from the mountain of Nebo, from the top of Pisgah, that is over against Jericho, the promised land with his own eyes from a distance. And who can tell with what eagerness he now glanced over the magnificent country that opened to his view. Tracing with his eye the course of the Jordan upon his right hand, he beheld the hills of Gilead, and the rich fields of northern Canaan bounded in the remote distance, by the mighty Lebanon. At his feet, upon the other side of the Jordan, he beheld Jericho amid its palm trees, "and all Naphtali, and the land Ephraim, and Manasseh, and all the land of Judah unto the utmost sea." Chapt. 34: 1-3.

This was the scene upon which Moses cast his last look, and undimmed as his eyes were and unabated his natural force at this time, it was a clear and distinct outlook. The land of promise lay out before him in all its attractiveness, and he surely could have wished to cross the Jordan and enjoy the goodly land in its reality. But the view of it; clear and glorious, is all in the present life he is to receive.

But was this really a loss to him? Had Moses gone over the Jordan and endured the fatigue of battle and the hardships and privations ensuing from immigration and pioneer life in a new land, his soul could not have been satisfied therewith, and he might have asked, "Is this the glorious land of promise?" As his spiritual conception of the promised land matured and ripened, he would have desired a better inheritance than Canaan could yield. But now, since he has seen with his own eyes the land of promise in all its beauty, which was typical of a far greater inheritance — the inheritance of the heavenly fatherland, Moses could rest content, even as we are told of Abraham and his followers, "But now they desire a better country, that is, an heavenly." Hebrews 11: 16.

It was most likely in the midst of such reflections, "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord." This is the divine record of his death, for it is, as stated here, according to the word or command of God. How this man of God died, under what circumstances, whether after physical convulsions, or what was the immediate cause of death, we are not told. One thing we know, it was the Lord God who took him out of the land of the living, and that, took not as in the case of Enoch through ascension, nor as in the case of Elijah "In a chariot of flame," but by means of actual death.

Death is no man's friend, to natural man he is a grim monster, yea St. Paul says, "the last enemy that shall be destroyed is death. 1 Cor. 15: 26. "Who shall deliver me from the body of this death?" Rom. 7: 24. "The wages of sin is death." All men must die, because all have sinned, yet to those who have found redemption in the blood of the Redeemer death is a terror no longer, but simply the gate-way to the land of eternal bliss. Thus it was with Moses. He lived in communion with God; he had received forgiveness of sin in the Savior whom he professed. And God

was his friend, his departure from this world was in His hand. God was nearer to him than ever yet; and though no earthly friends witnessed his departure, strong angels were at his side to bear his soul on their wings to the glory-land. What a beautiful departure the death of Moses was!

His Burial

Nor is this all. "And he buried him in a valley in the land of Moab, over against Beth-peor: but no one knoweth of his sepulchre unto this day." So God buried the body of Moses. There is a secrecy and a mystery about Moses' burial, which it would be profanity to penetrate. On a later page of Scripture — in the Epistle of Jude — we read the following: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." It would appear that the devil laid claim on the dead body of Moses, this man of God, as his own, inasmuch as he must have regarded it as the fruit of sin, which is his domain and sceptre, and that he would dispose of it according to his evil will and purpose, but that the Lord God took extreme care of the body of Moses guarding and protecting it against the "railing accusation" and wiles of the devil through Michael the archangel. However this may be, God did not give to chance or leave Moses' body to destiny, whatever may become of it, but took it into His own keeping and buried him Himself, laid him to rest in one of the mountain recesses in the land of Moab, in a secret place, no man knowing the sepulchre to this day. Surely there was a purpose in this concealed burial place, which now can be dishonored by no pilgrimage, and where no false veneration can rear altars and shrines to the memory of this man of God. Never must his tomb become the occasion of idolatry or superstition.

This disposal of the body of Moses was surely a significant act on the part of God. He took the matter completely out of the hands of Israel. Not his people should bury the body of their prophet and leader. They had no part in it. Undoubtedly it would have been a funeral such as the world had never witnessed, neither before nor after. But that was not to the will and pleasure of God. There were higher motives by far involved in the solitary burial of Moses. Israel was to be trained in faith, faith that is dependable on the Word of God alone, faith that looked forward to a better land than the one promised which they were now to take possession of, faith in the resurrection of the dead and the inheritance of the saints. Moses was buried; was that all of him? Did his death end all? Was there no hereafter, no life beyond the grave? He who could bury Moses, was He not able to raise his mortal body to everlasting glory?

To train Israel his people in these highest of values in human life evidently was the objective of God in burying the body of Moses Himself all alone. And fifteen hundred years later we find this verified in a most remarkable incident relating to Moses. It was his appearance in a glorified body together with Elijah on the mount of Transfiguration. Why this appearance? To be sure that the greatest of all prophets, the prophet likened unto Christ Himself, Deut. 18: 15, was to be witness of Christ in the height of His glorification in the state of His humiliation. But did not this incident also furnish absolute proof that God could raise Moses from the dead; that Moses is not dead but living before God in a glorified state? In brief, that there is eternal life with God?

Moses' death and burial — how wonderful and edifying they are! To us they are the grandest exemplification of the truth expressed in the 116th Psalm, v. 15: "Precious in the sight of the Lord is the death of his saints."

J. J.



A VICIOUS BOOK

It was published just two months ago and bears the title, "Life of Christ" by the late Hall Caine, well known English Novelist. The book had a prominent place in our library demanding attention.

On the flyleaf was pasted a review which sounded very interesting: "This monumental Life of Christ represents the essence of 39 years of research, study, and writing which a great author devoted to a great subject. In the first place it is a personal study. Hall Caine's purpose has been to make every incident illustrate and develop Jesus' Character. . . . In the second place, this is a life of Jesus to meet the needs of our own troubled times." The review ended, "Only by reading such a book can one come to a complete realization of the significance of Christ's Life." This last sentence makes this book necessary to a proper understanding of the Bible and the Lord Jesus. So it claims an importance next to the Bible.

Many of our readers might also find the book and take it home to read, so a brief review of it might be helpful.

The Foreword gives us the key to the author's heart and to the contents of his book: "The spiritual life of Jesus did not, in my judgment, begin in Galilee during the reign of the Emperor Augustus . . . but with the hopes and fears and visions of primitive man, which were older than any pagan fable of which they had any knowledge."

The Bible then which reveals the life and work of Jesus had its beginning, not in God, but with primitive man. So from the very outset we know, although this man worked on his book 39 years, he was no believer in God and His Word, and did not call Jesus, the Lord, that is, his Savior. What a pity! The time in reading the Bible was wasted and the 1310 pages of his book will be wrong from beginning to end. 1 Cor. 2:14.

It is well to bear this in mind with any book on the Bible: If people do not approach their Bible to find the Lord Jesus and Salvation in it, they miss the purpose for which it is written. Read 2 Tim. 3:15 ff.; John 5:39. Any book written by such people on religion or any translation of the Bible by them cannot be correct. This applies also to all books written today by all the false religionists of our day.

To return to our book. We can expect Hall Caine to say: "miracles in the accepted sense have never happened . . . man could never have arisen from the dead. It would not do. Once dead, man was dead forever. If any of these natural events had occurred, the world must long ago have fallen into chaos." Accordingly, then God is no longer almighty, he is no longer God! What a pity then that the man did not immediately burn his Bible, denounce Jesus and the apostles as an imposter and a fraud, and the church since that time a great racket! Unbelief, however, never gives a man the assurance that he is right. Only faith in the Lord Jesus brings with it such knowledge as St. Paul expresses it: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12.

We need write no more about the book. From beginning to end its pages are filled with such fallacies as this that the Bible had its beginning in that great prehistoric age "of hardly less than 200,000,000,000,000 years" or that certainly the untaught John could never have written a book like the Gospel, or that bodily resurrection is beyond belief. The book is vicious. It is another Bible. It brings another Gospel, which is not a Gospel! Let it be accursed! Gal. 1:8.

Just a hundred years ago a similar book was written, "Das Leben Jesu" by Strauss. Strauss did not solve the problem for his times, nor did the followers of Strauss, but eventually with the victory of those who believed that the Bible was God's Word and that Jesus Christ was the risen Savior, light was restored to groping hearts. And so Caine's book can never bring light, because he himself is blind. The glory of God could not shine from his pen, because this glory had never been permitted to enter his own heart even after 39 years of study on the subject. His denial of Jesus is as old as Caine, and his book is outdated and will only add to bring more confusion and darkness into our present world. Lord, keep us steadfast by Thy Word.

Gervasius W. Fischer.

SAMSON, THE MAN OF VALOR

Should we regard Samson as a hero of faith? Many regard him merely as a myth. Even Hasting's Bible Dictionary informs us with regard to Samson that as the Greeks and Romans had their heroes in their mythologies, strong men who performed supernatural deeds, so also Jewish folk lore produced its fabled champions and wove around them stories of deeds of prowess, and in time priests included these in their sacred scriptures. "The story evidently belongs," we are told, "to the class of popular tales common to every country side."

To those, however, who believe that all Scripture is given by inspiration of God and that, therefore, the Scriptures cannot be broken, the story of Samson is not legendary but history. And that all the more because the New Testament especially refers to Samson as one of the worthies of the Old Testament, and links his name with such as Gideon, David, and Samuel. Heb. 11.

But was not Samson, though physically strong, also ultimately a morally weak man who yielded to the allurements of a bad woman and thereby brought about his own downfall? How can he, then, be regarded as a hero of the faith?

The human weakness in Samson, no more than that seen in David, discredits the part he played as an instrument of God to bring help to God's people. Samson's history certainly also teaches us that he that thinketh he standeth must take heed lest he fall. Samson did fall very seriously. The latter part of his history covers him with shame and disgrace. But it is not in this latter part of his life that Samson appears as the mighty champion of God's people. We have to distinguish the two periods in Samson's life. It is in the first period that we learn to know him as the hero of faith.

We have to behold in Samson not only a mighty liberator for Israel in those days of the Judges, we see in him a shadow and type of the great Liberator of God's spiritual Israel. He delivered Israel as no ordinary man could have done. The Spirit of Jehovah was upon him. He was specially raised up by Jehovah to be a savior for his people when under the heel of the oppressor. In Samson, therefore, coming events cast their shadow before.

Samson, like Isaac and like Jesus Himself, was a child of special promise. It was at the time when Eli was high priest in Israel. The Philistines in the south were invading the country. Their victories over the sons of Eli and their successful capture of the ark of the covenant had probably now made them very bold. There was a man of the tribe of Dan named Manoah whose wife bore him no child. That in our days might be considered rather a good thing, in this day it was thought a great calamity. What must have been the joy of the mother when there ap-

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peared to her husband and her one day a special messenger of Jehovah telling her that she should bear a son. Of this son she was told that he would be a Nazarite, that is, one dedicated to the Lord. He was to be different from the ordinary Nazarites in Israel who were under a vow to Jehovah for a time only; he was to be a lifelong Nazarite. He was accordingly to bear the tokens of a Nazarite all his life. He was to abstain from wine and strong drink, eat nothing unclean, and never have the growth of his hair interfered with.

Who was the messenger who appeared to Manoah and his wife? His countenance was like the countenance of an angel of God very terrible. When asked His name, the Angel said it was "Secret." The word here used might be translated "wonderful." Luther translates it "wundersam." His name shall be called Wonderful, says Isaiah. And so this Angel of the Lord is pleased to receive from Manoah a burnt offering. Whilst the animal is being burnt upon an altar, the Angel of the Lord ascended in the flame of the altar. This was not a created angel, but Jehovah Himself, the Second Person of the Godhead, the Son of God before His incarnation. He announces the coming of one by whom He is to be exemplified.

When in the fulness of time the Redeemer came, He too was announced in a special way to her who was to be His virgin mother. And the Spirit of the Lord was upon Him even as He was upon Samson, but in a much higher degree. God anointed Jesus of Nazareth with the Holy Ghost and with power. In Him dwelt all the fulness of the Godhead bodily.

In a singular way Samson accomplishes the defeat of the enemies of Jehovah's people. He does not blow a trumpet to gather a large army, not even an army of three hundred men as Gideon had. He fights the foe singlehanded. He treads the winepress alone as it were. His desire to marry a Philistine woman was not in accord with the law of Moses, and therefore his parents did not approve of his choice. But they could not prevent what God had planned. The journey to

Timnath already gave evidence of the divine strength granted to Samson, for when a young lion came roaring towards him as they travelled through the wild country that lay between Israel and Philistia, he caught him up in his hands and tore him to pieces.

The narrative is of interest also inasmuch as it shows us something of the marriage customs then prevailing. They have not altered much to this day among the people of that part of the world. The celebrations lasted a whole week, and the time was spent most in eating and drinking and coarse merriment. The groomsmen were thirty in number. When unable to win a wager that Samson had made with them that they could not solve his riddle, they used the direct threats towards Samson's wife, if she would not find out the answer from him and communicate it to them. We know with what success. Thus Samson is betrayed by one who should have been nearest and dearest to him. Was not the one who betrayed Christ also very near and dear to Him? But the treachery of the Philistines was for their own undoing. The stake was thirty change-garments, costly apparel that was worn only on festive occasions and was then changed for the ordinary clothes. Luther translates "Feierkleider."

It was only because of the Spirit of the Lord that was upon him that Samson was able to slay thirty of the foe at Ashkelon and possess himself of their festive robes which he gave in satisfaction of the lost wager. There was evidently some strategy in leaving his wife behind when he returned home. In a spirit of petty revenge, and with her consent, the father gave Samson's wife to another. This gave Samson the occasion that he looked for further to avenge himself on Israel's oppressors. His exploit with the three hundred foxes or jackals followed and it must have worked untold damage in the land of the Philistines. No wonder they were then bent on his destruction. Samson's own countrymen, they whom he wished to deliver from the yoke, not only offered no assistance, but, absolutely devoid of all national self-respect, even undertook to arrest him and hand him over to the tender mercies of his foes.

Now comes the crucial battle. The cords with which his own people have bound him fall from Samson's hands like threads of flax burnt with fire. To slay a thousand warriors with a headbone of a dead donkey would have been an utter impossibility had not the Spirit of the Lord been upon Samson. It was a great struggle. The battle must have lasted for hours. In all directions the slain covered the ground. Finally the attackers seek safety in flight. "I thirst," Christ cried upon the cross when He had borne the brunt of battle against the powers of darkness. "And now shall I die for thirst?" Samson cries in the exhaustion that comes upon him when the foe is routed. And the Lord who was with him and upheld him in that grim

fight would not now let him perish. The name of that place was called Lehi, the jaw bone. And there at Lehi, at the place called Jawbone, not in the weapon used by Samson as the English and German versions have it, the Lord caused a spring of water to gush forth and Samson was able to refresh himself.

Now Samson was judge in Israel for twenty years. With the flower of their army destroyed the Philistines, recognizing that discretion is the better part of valor, kept within their own borders. It must have been during the time of Samuel's rule that Samson judged the south of Israel. He evidently did not interfere with Samuel's activities, which were in the north of Israel. We can understand that during that time the people were inclined to make a little tin god of Samson who had freed them from their servitude to Philistia. But days of rest and easy living do not appear to have agreed too well with our hero. Idleness always has been the devil's workshop. Many a strong hero has lost his stamina in the days of ease. We often wonder why our life must be made up of toil and labor, of adversity and disappointment. Would it be safe for us, if the Lord made our ways all roses with no thorns?

Although Samson had lost his manliness, the Spirit of the Lord had not yet forsaken Him. He was still permitted to perform great feats of strength. He was able to carry the gates of Gaza, posts and all, to the top of a hill facing towards Hebron. But Delilah of the valley of Sorek, with her blandishments and enticements, proved too much for him. It is here we enter upon that part of Samson's history in which he no longer appears as a worthy or a hero of faith. Here he may serve as a warning example to all men. "For lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to hell." Prov. 5:3-5. Well might it be said of Samson as it has had to be said of many a fool, "with her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goes after her straight-way, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteneth to the snare, and knoweth not that it is for his life." Prov. 7:21. What the most doughty Philistine warriors with spears and swords had not been able to accomplish, Delilah is able to bring about: the strong man's defeat. And many a Delilah has accomplished that since.

But once more we see Samson as a type and shadow of Him who is to come. Once more Jehovah grants him strength. For the Philistines it is a high holiday. They are met to give glory to their fish-god Dagon, who has given their enemy Samson into their hands. Men and women are gathered together in their thousands. The fettered and blinded Samson,

who has since been employed in turning the mill and grinding the corn for his captors, is brought forth that they may feast their eyes upon him. Just what the architecture of the temple in which they were assembled was like, we do not know, but from the upper galleries they look down upon the captive who stands near the main pillars by which the upper story of the building is supported. The mirth and revelry have reached the highest point. Defiances are hurled at Jehovah. "Strengthen me, I pray thee, only this once, O God" is the prayer of Samson. Let it cost his life; gladly will he lay it down, if thereby he may serve his nation and his God. It is not suicide on his part. He lays down his life for his friends. With all his might he bows himself. The pillars reel and give way. With an awful crash the roof and gallery with all the human load come tumbling down in wild confusion. Then there is heard the groaning of the dying and the moaning of the wounded. More than a thousand dead are extricated from the ruins. Later the mangled remains of Samson are dug out of the debris and accorded decent burial. Even so Christ was put to death in shame and buried in honor.

There is nothing in the history of Samson to offend the faith; there is much to encourage faith. Christ is the mighty Champion of salvation. He has delivered us from all sins, from death, and from the power of the devil. Of Him the Scriptures, the Scriptures of the Old Testament, also in the Book of Judges, testify. The word of the Lord is right and all His works are done in truth.

—The Australian Lutheran.



Comments

A Lutheran at Madras Representatives of all Christian churches throughout the world met as an International Missionary Council at Madras, India. Before this mixed gathering Dr. Abdel Ross Wentz, a professor at the Gettysburg Lutheran Theological Seminary at Gettysburg, Pa., a member of the United Lutheran Church, spoke on the New Testament Conception of the Church. Developing his theme this teacher of Lutheran theology, facing an audience of mostly non-Lutherans, gave vent to some strange ideas on the church, as reported in the Lutheran Herald. Marking the church as Christ-centered, he describes it as a fellowship under a leader. The faith of this church he said was "not at first drawn from a body of sacred writings, nor set down in the form of a creed," but was a "simple personal trust in a Person, unquestioning devotion to a beloved personality." Thus in the church today personalities are

the centers also of all church movements, "Leaders of infinite power who could transform the world not by force, but by fellowship, not by formulas but by faith, not by logic but by love, not by programs but by personalities." Are we saying too much when we gather from this that the church is led by Christ, who builds His Kingdom and rules it through other leaders whom He may choose? Not God but men are the movers, not fixed beliefs in creeds but a personal faith and attachment make the church go. And yet Peter and all the apostles showed from the sacred writings of the Old Testament that Jesus was the Christ, and that the church was not of men nor by men but from the grace of God alone.

In the course of his address Dr. Wentz, trying to show that the church is holy, described this holiness which "Christ required of His followers" as "doing the bidding" of Christ by His followers "filled with His spirit, the Holy Spirit." St. Paul addressed the Christians as saints, because they belonged to "a community of believers where holiness prevails." Of course "the holiness of the church" is not complete but real, it is "an actual process," not a state of being holy. For the church has "the holy Scriptures, the holy sacraments, holy laws, holy teachings." Not a word here of justification by which the Lord God pronounces the sinner just before him through the blood of Christ. According to this the church **becomes** holy through its works of sanctification, a good Roman Catholic teaching, by the way, for the Roman sect too confuses justification and sanctification. It was against this that Luther fought so bitterly and for which fight he was damned by the Catholic sect. Are we going back on Luther and the Scriptures now?

We need not be surprised to learn that "these social acts," teaching holiness to the world — not the Gospel, "help to mark the church as a visible society." But the real objective of Dr. Wentz's speech was to cry down the need of a clear-cut creed or confession of faith, so that a church union may be attained, a church union between all manner of sects and creeds and beliefs, and thus to find a warrant for such conglomerate gatherings as that at Madras. He piously warns that "our efforts at church union should not degenerate into a trifling with something that transcends human comprehension," and that "we dare not permit our love for our particular ideas and traditions to delay that growth of unity which our Lord has in mind for His church."

This speaker, a Lutheran in name, finds himself so thoroughly in agreement with the sectarian cry for doing away with all creeds, or is so eager to win the applause of these sects, that he readily betrays, not only our age-old Lutheran beliefs, but twists the very words of Christ and His apostles to suit his unionistic purpose. Thus Lutheranism becomes a mere name, an empty shell, a vain show. Strong and swift is the

current which is sweeping all Christendom, and Lutheranism with it, into the vortex of crass unbelief, away from the sure word of prophecy. May the Lord guard and keep His church in the Word and truth, we pray. Z.

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Self-respect of the Church When the church has come to the pass where it does not any more respect God and His inspired Word it soon loses all respect for itself. That is clearly demonstrated in the actions of so many churches that have left the sure foundation of the Word and have followed the by-paths made by mere man. The editor of the Christian Century takes these churches to task for their kotowing to science. "Hosts of ministers displayed their grateful delight at any words which might be construed as an indorsement spoken by men of science. . . . Such an attitude still survives, despite the deflation which science has experienced in recent years as a source of ultimate truth."

These churches try to bolster their message not by "Thus sayeth the Lord," but on the word which has proceeded from Vienna, "Thus say Freud and Adler." They have rejoiced over the testimony of the father of psychoanalysis to the worth of religion. Just what did Freud say on that point? "The true believer is protected against the danger of certain neurotic afflictions; by accepting the universal neurosis he is spared the task of forming a personal neurosis." Religion the universal neurosis! And that is a testimony to the worth of religion over which these churches rejoice.

But how about "Thus sayeth the Lord," which the editor of the Christian Century recommends as the foundation of the church's message? It is indeed that, but these words sound strange in the mouth of the Christian Century, a church paper that has always labored to turn away its readers from that very command of God. For more years than we can remember, possibly from its very beginning, the Christian Century has done its utmost to destroy the belief in the Bible as the inspired Word of God. It has advocated all manner of frills and fancies in the church, but not a return to a belief in God's Word. If the church is to keep its self-respect, it must cling closely to the Word of God. Then and only then will men listen to it with respect. Z.

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The Church Paper We found the following in the Presbyterian Tribune. It is signed "Dan. Brummit," and contains so much truth that we dare to lift it bodily from the Tribune's page.

"The radio, the movies, the theater, the newspaper, have vast resources for the secularizing of life. Most of what our people read is out of line with what they hear from our pulpits. Much of their reading directly

discounts the work of the minister and the church. The non-readers are not much worried about the church's work or about its future, although they need to be. Beyond what is said in the pulpit when they are present, and what can be done in necessary brief and infrequent pastoral calls, they hear little about the church of today and tomorrow. The one agency that could give them any real awareness is the church paper standing in the pastor's place when he is elsewhere."

It is a common complaint in our circles that our church papers have but a small circulation and hence so few readers. The dreary world with all its noises fills the ears and the hearts of our church members, as well as of those belonging to no church. All work within the church suffers because of the lack of information on the part of our members on the needs and problems of our synod and the church at large. This is admitted by all church leaders, including the pastors. And yet there must be many of our pastors who are anything but active in trying to get their members to subscribe for a church paper. If the head of the flock is remiss in this, we cannot blame the sheep for their ignorance on church affairs, and thus for their lack of interest in their synod as shown in the meagre collections for synodical purposes. We do not advocate putting on drives for this purpose, as we do not believe much in these drives for any purpose. But if we can rouse some of our brethren to take a greater interest in their church paper, so that they put in a kind word for it, we shall feel that we have not touched upon this somewhat sore spot in vain. Z.

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A Drive to Make the Constitution Christian

Recently there was sent out by the Witness Committee of the Reformed Presbyterian Church of North America, apparently to all pastors and church leaders, an appeal, together with other literature, "with the view of enlisting your sympathy and support in a campaign to secure a national recognition of Christ the King." The aim is to have inserted after the opening words of the Preamble of the Constitution, "We, the People of the United States," the words, "devoutly recognizing the Authority and Law of Jesus Christ, the Savior and King of nations."

In the accompanying literature great pains are taken to show that the Constitution in its present form is not Christian and that, therefore, to call ours a Christian nation has no basis in fact. This is deeply deplored. Such statements are made as, "The Constitution as it stands is no help to Christianity in making or in keeping this country Christian," "A Christian cannot consistently swear, or affirm, that he will support the Constitution until the Constitution accepts the Lord Jesus Christ."

There is much muddled thinking here. It loses

sight of the fact that the state and the church have different spheres and operate with different weapons. If each remains in its proper sphere, they will not overlap but, as it were, complement one another. If the church makes good Christians, it at the same time makes good citizens who obey not only for wrath's but for conscience' sake. While, if the state keeps proper order and discipline, the church can do its work unhindered. The state's business is to protect the law-abiding citizens and to punish the evildoers. It has no business to enforce certain religious teachings or even to recognize a religious truth, such as the Kingship of Jesus, in its supreme law. We have every reason to thank God that the framers of the Constitution saw clearly on the subject of the separation of church and state, and any attempt to make our Constitution "Christian" is not Christian or Biblical.

A petition, to be signed by church bodies and organizations and to be sent to the Representatives in Congress, demanding a recognition of Jesus Christ in the Constitution was enclosed in the above-named literature. Such propaganda may ultimately result in obtaining of so many signatures to the petition and consequent pressure upon Washington (for such campaigns are right down the alley of Calvinistic churches) that the change is made in the Constitution. But if the change were made, that would not yet make our nation Christian. It would not make the people of our country true believers in Christ and servants of the Lord. We would simply have a form without reality. Many years ago a well-known writer drastically but effectively exposed the fundamental fallacy of such reformers by comparing them to a person who ties a baby-blue ribbon on a garbage can and imagines he has removed the odor. I. P. F.

* * * *

Paul Vs. Jesus According to the Sioux City Tribune, Rev. Lon Ray Call, Secretary of the Western Unitarian Conference, in one of a series of lectures stated: "Modern Christianity owes its existence not to Jesus but to Paul. . . . In its institutional expression it is as far removed from the simple religion of Jesus as any two religions can possibly be separated."

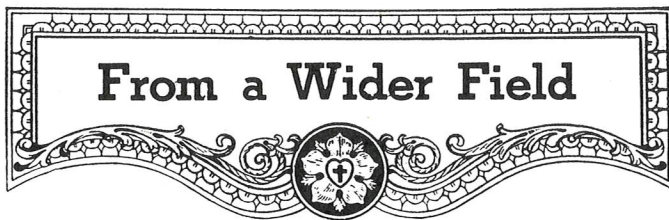
When this Unitarian makes such statements, he is not giving birth to a brain-child of his own but is simply rehashing what has been one of the stock arguments of opponents of the Christian religion for many years. They say that the doctrine of the vicarious atonement, the doctrine that Jesus suffered and died as the Substitute of sinners and so paid for the sins of mankind, was an invention of Paul, that Jesus Himself never taught that doctrine. That is supposed to settle the matter.

But any simple Christian who has read and studied the four Gospels, in which the life and teaching of

Jesus is recorded, will know that Jesus according to His own statements came into the world for the express purpose of suffering and dying and so making atonement for the sins of the world. The cross was the great magnet which drew Him on because He saw in it the only means of redeeming lost mankind.

Shortly before His death He said: "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." And as He was walking along with the two disciples of Emmaus, unrecognized by them, and they were so downcast, because all their hopes that Jesus was the promised Savior had been shattered by his shameful crucifixion and death, He said to them: "O fools and slow of heart to believe all that the prophets have spoken! **Ought not Christ to have suffered these things** and to enter into his glory?" And beginning at Moses and the prophets he expounded to them that suffering and death was to be the outstanding thing in the Messiah's work of salvation.

To say that the vicarious atonement was an invention of Paul of which Jesus knew nothing is a palpable lie. I. P. F.



This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

THOUGHTS ON A WINTER MORNING

How beautiful the morning ensuing misty night,
When frost-encrusted landscape resplendent greets the light!

I marvel at the wonder of finding vesture fair
On trees, which in the evening showed only framework bare.

Each branch and tiny twiglet with boldness lifts its head,
In startling snowy whiteness, in glistening jewels clad.

The garden gate meek, humble, is now a portal grand;
While posts, now guards in ermine, at stiff attention stand.

Low bushes wear gem clusters; flaked diamonds grace the
weed,

The fence in silver meshwork is background filigreed.

Has winter played good fairy to sad and wretched earth,
Bedecking want with splendor, and giving hope new birth?

I like to think our Father, would show what glorious dress
Through Jesus is assured us, to hide our nakedness.

How e'en the lowest sinner in Christ's white garb arrayed,
May greet His Day with boldness; his fears by faith allayed.

His righteousness shall clothe us in spotless raiment white,
On that bright blessed morning, which follows tear-dimmed
night.

Theodora Lau.

ABOLISH PRACTICE OF KISSING BIBLE?

One of the proposals now before the legislature of North Carolina is a recommendation to eliminate the practice of requiring witnesses in state courts to kiss the Bible before testifying. Bar associations of the state have memorialized the lawmakers to abolish the requirement as "archaic and unsanitary."

We are inclined to agree with the move, since the custom probably has developed into a meaningless gesture that serves no real purpose. It would be far better if the courts of North Carolina, as well as those of all other states, would impress upon witnesses the real meaning of a legal oath and to make them understand that perjury is not only a serious offense in the eyes of the state, but a transgression of the law of God.

A venerable college professor whose parents came from Sweden recently impressed his hearers with a statement of how a legal oath is regarded in that country. In former years — we do not know if it is still the practice — if a person accused of a crime desired to obtain his freedom by swearing to his innocence, he was permitted to do so, provided the evidence against him was merely circumstantial. First, however, he was compelled to visit the minister of his parish every day for a week, during which time he was instructed carefully regarding the meaning of an oath.

Something like this would be highly desirable in America. We have listened to the administration of oaths by civil officials many times in this country, and almost invariably it has sounded like a farce. It has generally consisted in a jumble of meaningless sounds, winding up with a flippant "So help me God," and the witness is supposed to be sworn.

But before America can learn the significance of an oath in the name of God, it needs to be taught that there is a God and that He has solemnly said, "Thou shalt not take the name of the Lord thy God in vain" and "Thou shalt not bear false witness against thy neighbor." And that means that America must first of all be redeemed from the paganism that is fast sweeping over it. — Lutheran Companion.

MILWAUKEE CITY CONFERENCE AND BINGO

At the annual meeting of the City Conference held January 24 and 25 "Bingo" was brought up for a thorough discussion. After much debate on the subject President Brenner was asked to draw up a brief on "bingo" and present it to the conference the next day. The points were readily and unanimously adapted. Believing the resolution to be of general interest we shall here reprint it.

1. Though "Bingo" in itself is to be classed among the adiaphora, it has at this time through misuse fallen into utter disrepute as contrary to the civil law and destructive of public morals. It is positively

scandalous that officers of the law patronizingly tolerate that churches and fraternal societies violate the law while other citizens are punished for such offenses.

2. For this reason we hold that a church or a church society in sponsoring "Bingo" parties after the manner in which this is done are giving grave offense and bringing shame upon the name of our Lord and on His Church, thus hindering the work of the Gospel.

3. As our congregations are bound together by the ties of our Christian faith and love, we owe it to our brethren that we admonish them when they err, and to our Lord, that we keep our fellowship free of such offenses.

4. Therefore we plead with those among us who are conducting "Bingo" parties that they for the sake of the Lord and for the welfare of souls immediately abate this offense and together with us strive to walk as it becometh the Gospel of Christ: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2, 15.

Note also: Give none offense neither to the Jews, nor to the Gentiles, nor to the Church of God. 1 Cor. 10:32. Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Gal. 5:13. For the fruit of the Spirit is in all goodness and righteousness and truth — See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be not unwise, but understanding what the will of the Lord is. Eph. 5:9, 15-17. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. 2 Thess. 3, 6. Having your conversation honest among the Gentiles: That, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Peter 2:12.

MAJOR LENOX R. LOHR,

president of the NBC, addressing the Federal Council of Churches in Buffalo some time ago, gave the radio or rather The National Broadcasting Company a pat on the back for its "moral integrity" in refusing "fabulously large accounts" coming from liquor interests throughout the country for the privilege of advertising over the air. He said: "One such account which would have run close to a million dollars, was offered recently by the maker of a well-known brand of whiskey. The potential client volunteered to put on a program of unquestionably high caliber and without commercial announcement except, Sponsored by . . . Distillery, as required by law. We refused it." He

also said: "The National Broadcasting Company will henceforth not accept on its network any advertising for beer or light wines, and this new regulation is an extension of the company's ban on liquor advertising." We wish the National Broadcasting Company would extend its vigilance to other programs originating from their studios of very questionable character, especially those which are intended for the children and young people. If the NBC has such pronounced moral convictions we recommend that NBC fix its moral eye on them. Perhaps less harm, moral harm, is created by the mere announcement, "Sponsored by . . . Distillery" than by those "blood and thunder" serials and the subtle and often very plain spoken suggestive, rude and lewd "jokes" indulged in by some "actors" on the radio.

AFRAID TO DIE AN ATHEIST

The French author Lavredan, long known as an atheist, when confronted by the horrors of the World War made this gripping confession: "I laughed at faith and thought myself wise. Finally this laughter became hollow and vain for I saw France bleeding and mourning. What would become of France if her children did not believe, if her women did not pray? Oh, a people whose fields are covered with the dead. How difficult it is to remain an atheist on this national cemetery! I cannot, I cannot, I have deceived myself and you who have read my book. It was a delusion, a giddiness, an evil dream. I see death and call for life. Hands equipped with weapons make death; folded hands bring life. France, turn back to faith, to forsake God means to be lost! I do not know whether I shall live tomorrow, but I must tell my friends, Lavredan is afraid to die an atheist. I am not afraid of hell, but the thought impressed me, God lives and you are so far from Him. Rejoice, my soul, that I have been permitted to experience the hour when, on my knees, I can say, I believe, I believe in God. I believe, I believe, that word is the matin hymn of humanity. For him who does not accept it, it will soon be night."

FATHER COUGHLIN AND THE JEW ARE AT LOGGER-HEADS

Some time ago the redoubtable "Priest of the Air" unleashed a tirade against the Jew in a radio broadcast. Many have been the victims of the priest's victriolic outburst and many of them did not strike back. But the Jew — that is something different; he did strike back answering Father Coughlin's charges in a lengthy, very lengthy pamphlet which was mailed to every minister of the Gospel in the length and breadth of our land. Since that time the priest, no doubt, has spent much of his time meditating on the wisdom of his act. We admit that the Jew and his activity is a

very interesting and almost inexhaustible subject and ought to furnish anyone who thrives on attacking and criticizing anything and everything that tends to stir the public emotions and for the purpose of elevating himself to the position of "champion of the down-trodden and underprivileged" — with a fertile field. Perhaps Father Coughlin by this time has come to fully realize that it is poor judgment to attack the Jew.

MAHATMA GANDHI

also has a word to say about the Jew and his treatment at the hands of the Arab and the German nation. While in no wise defending the Jew or siding with him in his present predicament he draws a comparison between the Jew and the untouchable of India which is not in the least complimentary to the Christians. He has this to say: "They (the Jews) have been the untouchables of Christianity. The parallel between their treatment by Christians and the treatment of untouchables by Hindus is very close. Religious sanctions have been invoked in both cases for the justification of the inhuman treatment meted out to them." Mahatma Gandhi is mistaken. The Jew is not and never has been a part of Christianity, whereas the untouchables are a part of Hinduism. His comparison does not compare.

THE INVENTION OF THE PRINTING PRESS

by Johann Gutenberg is 500 years old this year if one can rely on the meager information obtainable. This is of interest to us who are the children of the reformation. Without the aid of the printing press it is hard to guess how far the doctrines of Luther would have or could have advanced, humanly speaking. But here was the ready servant to broadcast the 95 theses and the many writings of Luther over the whole then known world. Every word Luther wrote or spoke was important enough to manifold and put into the hands of the people and this the printing press alone could have accomplished. And let us not forget Luther's translation of the Bible into the German. Had not the printing press reached such a point of development, as movable type for instance, in that day it is hard to imagine how the Bible would have found its way into the homes of the people, especially those of the poorer class. This is also true of the Catechism. But here was the printing press brought into the world by the Lord at the opportune time to once more spread His Word from coast to coast and shore to shore.

"And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Acts 2:42.

"This verse records four spiritual ministries provided by the small assemblies of the early Christian

Church. First there was the ministry of instruction — the apostles' teaching; then that of Christian fellowship; there was worship, signified by the breaking of bread; finally, there was intercession. The Madras Conference follows closely the early Christian model. Changing the order slightly, it has met for worship. The object of adoration is the one God and Father of all, Whom we have come to know in Jesus Christ. It has met for fellowship, in the Name that transcends all divisions of race, or creed or language. It has met for instruction, to master the principles and facts concerning our world enterprise. Finally, it has met for continued and steadfast intercession, an act to which we are incited by the power of God, the grace of the Lord Jesus and the greatness of our world's need. May we yield ourselves to these four ministries of the Spirit in this our day of privilege and blessing."

—Jesse W. Arnup.

The Sturdy Reaction of Christian Faith in an uneasy world is showing itself in the Pilgrim's Movement", a new development in the Orthodox Church of Yugoslavia. Its purpose is to develop a truly Christian life on the foundation of Christ's Gospel. The Movement is a recall to first principles, and it is committed to the proposition that Christianity can only grow by the transformation of the personal life. Its members are pledged to the maintenance of a vivid religious life among themselves, and to this end pilgrimages are organized to visit sacred centers in Yugoslavia and even to Palestine. "Retreats" for spiritual meditation and communion are a frequent feature of their devotion. As a result a new interest in prayer and the reading of religious books has been stimulated. Many villages have been transformed and new churches have been built.

— Ex.

GENERAL IMPRESSIONS OF PALESTINE

By Herbert Busher, M. D.

The greatest return a Christian gets from a visit to the Holy Land is unquestionably the thrill of having stood with his feet on the ground where Jesus stood, walked the paths that Jesus walked, and seen with his eyes the country side that Jesus saw. In the last few articles I have tried to describe the thrill we got when we were in Nazareth, when we walked along the shores of the Sea of Galilee, and when we visited Jerusalem and Bethlehem.

However, there are many other impressions a visitor from Minnesota gets in Palestine which are interesting and instructive. For Palestine is not only a land of immense historical background, but is also a country very much in the limelight at the present time. Its political and economic vicissitudes are ranked as front page news. The Jews of the world, especially the expatriated Jews of the dictator countries, look

longingly to it as their refuge. England guards it jealously against Italy because its nearness to the Suez Canal makes it enormously important for the domination of the Mediterranean. And finally Germany has its eye on it, although probably only side-wise, in connection with its Berlin to Bagdad dream.

When a person arrives in Palestine, the size and contour of this little country immediately attract the attention. It is only as large as Vermont, one of the smallest of our United States. Its size is only one-tenth that of Minnesota. Galilee must be compared with one of our counties. The land of milk and honey is found to consist mostly of hills strewn with large jagged gray rocks. Flocks of sheep and goats graze on what grass they can find between the stones. Even the valleys bespeak of haphazard cultivation and neglect. As in bygone days wheat and barley are raised, but compared with Minnesota fields they are a scrawny sight. Every other year or so each patch of ground is used for the growth of lentils which rank second to alfalfa as a soil fertilizer. On some hillsides you will see a few olive trees, but in a general way a Minnesotan misses the forests.

A new spirit, however, is showing its head here and there, a spirit of revival, as though some modern American farmers and builders were taking a hand in local matters. For instance, in the valley of Armageddon not far from Nazareth, we saw the work of a Zionist-Jewish farming community. In the center was the town of frame and stucco bungalows, no building older than five years. Surrounding the town were little farms, intensively cultivated by modern implements. Besides the usual grain fields, we saw excellent chicken and dairy farms. The most modern scientific farming and irrigating methods are being used. We were told that the experiment is financed by Zionist money which is pouring into Palestine from all over the world, especially from the United States, and that so far these farming communities, of which there are quite a few, are not self-sustaining. It was obvious that it will require many more years to reclaim the soil neglected for centuries by the Arabs. We were given to understand that some of these modern Jewish colonies are communistic units, to the extent even of community dormitories and dining halls.

In western Palestine there is a fertile plain along the shores of the Mediterranean, the Plain of Sharon, which at one time was the land of Philistines. Here one sees a really marvelous new development, citrus groves, the like of which one rarely finds even in California. Oranges, lemons, grapefruit, and lime are grown here on farms extending for miles and miles. Incidentally, the Palestinian oranges are the largest we had ever seen. They are as large as our grape-

fruit, seedless, and very delicious. We also saw some well kept vineyards. Palestinian wine is every bit as good as the South European.

In this region, on the Mediterranean coast, the only large city in the world is located, the inhabitants of which are all Jewish — Tel Aviv. It is a new city, having just recently become larger than Jerusalem. And it is a modern city. The architecture of the buildings is of the modernistic type. The shop windows look like those in New York or Chicago. A curious situation exists in Tel Aviv, there being more clothing stores, furniture stores, grocery stores, etc., per population than in any other city in the world. Everybody being Jewish, everybody seems to want to make a living by bargaining. There also exists a regrettable situation. Now that the Jews finally have a city of their own, they cannot agree among themselves. There is friction. It seems the German Jews are too German to suit the French Jews; and the Russian Jews are too Russian to please the Italian Jews.

—The Messenger.

LAMB, THE ONCE CRUCIFIED!

Lamb, the once crucified! Lion, by triumph surrounded!
Victim all bloody, and Hero, who hell hast confounded!
Pain-riven heart,
That from earth's deadliest smart
O'er all the heavens hast bounded!

Thou in the depths wert to mortals the highest revealing,
God in humanity veiled, Thy full glory concealing!
"Worthy art Thou!"
Shouteth eternity now,
Praise to Thee endlessly pealing.

Heavenly Love, in the language of earth past expression!
Lord of all worlds, unto whom every tongue owes confession!
Didst Thou not go,
And, under sentence of woe,
Rescue the doomed by transgression?

O'er the abyss of the grave, and its horrors infernal,
Victory's palm Thou are waving in triumph supernal:
Who to Thee cling,
Circled by hope, shall now bring
Out of its gulf life eternal.

Son of man, Savior, in whom, with deep tenderness blending,
Infinite Pity to wretches her balm is extending,
On Thy dear breast,
Weary and numb, they may rest,
Quickened to joy never ending.

Strange condescension! immaculate Purity, deigning
Union with souls where the vilest pollution is reigning,
Bearth their sin,
Seeketh the fallen to win,
Even the lowest regaining.

Sweetly persuasive, to me, Thy call has resounded;
Melting my heart so obdurate, Thy love has abounded;
Back to the fold,
Led by Thy hand, I behold
Grace all my path has surrounded.

Bless thou the Lord, O my soul! who, thy pardon assuring,
Heals thy diseases, and grants thee new life ever during,
Joy amid woe,
Peace amid strife here below,
Unto thee ever securing.

Upward, on pinions celestial, to regions of pleasure,
Into the land whose bright glories no mortal can measure,
Strong hope and love
Bear thee, the fulness to prove
Of thy salvation's rich treasure.

There as He is, we shall view Him, with rapture abiding,
Cheered even here by His glance, when the darkness dividing
Lets down a ray,
Over the perilous way
Thousands of wanderers guiding.

Join, O my voice! the vast chorus, with trembling emotion:
Chorus of saints, who, though sundered by land and by ocean,
With sweet accord
Praise the same glorious Lord,
One in their ceaseless devotion.

Break forth, O nature! in song, when the spring-tide is
highest;
World that hast seen His salvation, no longer thou sighest!
Shout, starry train,
From your empyreal plain,
"Glory to God in the highest!"

Meta Heusser-Schweizer.
Tr. by Thomas C. Porter.

THE WORTH OF A SOUL

The worth of a soul cannot be calculated in earthly figures. Someone suggests that a soul is worth what is costs. God gave His only Son to save human souls. What a price! All the gold, rubies, and precious stones in the world are worthless compared with one human soul. The travail of the ages, the end of creation, the suffering and death of Christ — all lead to one glorious climax — the salvation of the human soul. No other values are permanent. No other values bridge the span between time and eternity.

Take away the worth of a soul and friendship is meaningless, character does not exist, love is a delusion, and life itself is a hollow mockery. All love values exist only in the light of the value God places upon the soul of man.

And yet millions of the earth spend all of life in the pursuit of purely material values as represented by wealth, education, fame and social position.

Wealth is a blessing if it be used to win souls to Him. Education is a benediction if it includes soul culture based on salvation by grace. The only fame worth achieving is that which comes through humble service. The only social standing that endures throughout eternity is fellowship with the Master of men.

Upon the worth of a soul is based the whole Christian enterprise. Christ on the cross, John on Patmos, Paul in prison, Judson in India, Livingstone in Africa, and the life of every Christian martyr, all bear witness that in the sight of God every soul is precious.

— Ex.



GOLDEN WEDDING ANNIVERSARY

Pastor Chr. F. Kock and his wife were privileged to celebrate their golden wedding in their home in Hutchinson, Minn., on January 29, 1939, in the presence of their ten children and their grandchildren. The 91 year old mother of Mrs. Kock, the widow of the late Pastor J. Chr. Albrecht, also was able to attend the celebration. The undersigned, their pastor, addressed them on the same Scripture text chosen by Mrs. Kock's father on their wedding day fifty years ago, Psalm 4, 3.

Pastor Kock, born 75 years ago, in the Province of Schleswig, near the border of Denmark, after finishing his studies in a teachers training school, in 1884 entered the Theological Seminary at Kropp. Having completed his course there he was commissioned to the United States to serve as a missionary in the state of Michigan. Before entering his work in Michigan he decided to visit his sister residing in Arlington, Minn., his only relative in the United States. During this visit the vacant congregation at Arlington extended him a call to serve them as their pastor. Fourteen years he served the congregation in Arlington. He then accepted the call of Trinity congregation at Belle Plaine, Minn., serving that congregation the succeeding 32 years. During his long ministry in Belle Plaine he also served our Synod as superintendent of the Home for the Aged there. In the fall of 1934 physical ailments forced him to resign from the ministry. Since then the family has resided in Hutchinson, Minn., and Friedens Congregation there has been their church home.

Pastor and Mrs. Kock have reared a family of ten children and their family circle also includes twenty-three grandchildren. So far death has left their family circle untouched. Two of their sons are pastors in our Synod, Christ. P. at St. Paul and Theo. E. at Goodhue, Minn.

"I have trusted in Thy mercy; my heart shall rejoice in Thy salvation: I will sing unto the Lord, because He hath dealt bountifully with me."

W. J. Schulze.

THIRTIETH ANNIVERSARY

In January, 1939, Reverend C. W. Siegler of the St. Paul's Ev. Luth. Church of Bangor, Wis., completed thirty years of service as pastor of said congre-

gation. This fact was recognized by its members in its special services held on Sunday, February 12, 1939, in which the President, Adolph Toepel, in behalf of the members of the congregation extended to their pastor the best wishes for a continuance of services in a speech appropriate for that occasion and extended to Rev. Siegler their appreciation for his services in preaching in the German and English language the true orthodox Lutheran doctrine, confirming this appreciation by presenting Rev. Siegler with a substantial purse. The services which were held were a complete surprise to the pastor, who, touched deeply, responded with fitting words showing his heartfelt appreciation and thanking the congregation for this recognition, the special services and the song by the ladies' choir.

During Rev. Siegler's pastorate a new church and parsonage have been erected, a parochial day school has been erected and increased in membership twofold.



ORDINATION AND INSTALLATION

Assisted by Pastor H. Knuth, Wm. Burhop, Th. Mahnke and E. Reim, the undersigned ordained and installed Candidate Wm. R. Thierfelder as missionary of the Western Wisconsin District of the Joint Synod of Wisconsin and other States, at Madison, Wis., on the first Sunday after Epiphany, January 8, 1939.

Address: Rev. Wm. R. Thierfelder, Sherman and Huxley Streets, R. R. 41, Madison, Wis.

Herbert C. Kirchner.

ROSEBUD DELEGATE CONFERENCE

The Grace Congregation of Burke, So. Dak., J. Gruendemann, pastor, will be host to the Rosebud Delegate Conference March 13 to 14. Sessions begin at 1:00 P. M. Monday.

Program: Third Article, R. Bittorf; Matthew 5 (Exegesis), F. Zurling; Scriptural Opposition to Unionism, L. Sabrowsky; Young Citizen's League, W. Neujahr; Types of the Savior in the Book of Leviticus, N. Mielke; Sermon for Criticism on 2 Thess. 3, 1-5, G. Geiger.

Please announce your presence, whether you wish lodging, and whether you will be present for dinner Monday.

N. M. Mielke, Sec'y.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet on April 25 and 26 at Gladstone, Mich., with Pastor Th. Hoffmann. The first session will begin at 9:30 C. S. T.

Papers: What Constitutes a Christian Burial?, C. Henning; The Prophet Micah, H. Hopp; Declarations of Doctrinal Unity between Missouri and A. L. C., G. Fischer (Bring Quartalschrift for July and October, 1938, and January, 1939); Sermon to be read for criticism, A. Gentz; Exegesis 1 Cor. 4, Wm. Fuhlbrigge; Chap. 5, G. Tiefel.

Confessional: T. Thurow, G. Fischer.

Sermon: Wm. Fuhlbrigge, A. Gentz.

Please announce.

E. C. Rupp, Sec'y.

NOTICE

Please send your report on "Re Institutions" by the 28th to your statistician.

G. E. Boettcher, Hortonville, Wis.

BOOK REVIEW

Professor J. Gresham Machen. His Life and Defense of the Bible by W. Masselink. Zondervan Publishing House, Grand Rapids, Mich. Cloth. 175 pages. Price, \$1.00.

This life of Prof. Machen, the Presbyterian divine, who so bravely fought for the fundamental truths of the Bible against the modernism now ruling within the Presbyterian Church of America, was written by one who knew him well. When Prof. Machen left Princeton Seminary, the great Presbyterian school, because it too favored modernism, he led his followers to found the Westminster Seminary, an independent school, also to organize the Independent Board of Mission, for which he was cast out of the Presbyterian Church, and he then with his followers organized a new body, the Presbyterian Church of America. Machen was peculiarly gifted for apologetics by his great learning, the earnestness of his character and his attachment to philosophy. Of the latter he said: "Philosophy and religion cannot be separated . . . philosophy is of immense value for religion," p. 57. Thus he tried to defend biblical truths not only from the Bible, but by philosophical reasoning — a poor weapon in such a warfare. Still his work was valuable for upholding the old beliefs of his church. He lived and died a thorough Presbyterian as his last words at his unexpected death at Fargo, N. D., January 1, 1937, testify. He said to a friend at his bedside: "Sam, isn't the Reformed Faith grand?" The book is well worth reading by all students of the present struggle going on in the church between modernists and true Bible Christians. Z.

Modern Humanism and Christian Theism by Elias Andrews, B. A., B. D. With a Foreword by Rev. James S. Thomson, M. A., D. D. Zondervan Publishing House, Grand Rapids, Mich. Cloth. 232 pages. Price, \$1.50.

As the jacket proclaims, "This book is an attempt to study the roots and the implications of Modern Humanism, to offer an impartial criticism of it in the light of Christian Theism, and to show wherein under the guidance and support of the latter we may subscribe to a Christian Humanism. The book is in four chapters, Humanism Past and Present, Types of Modern Humanism, An Appraisal of Modern Humanism, and Humanism with Christian Theism. Contemporary humanism is defined, p. 54, as holding tenets such as these: "That man is supreme in his universe and an end in himself. That man is capable of improvement and has the capacity for it within him. That man can and need no longer believe in the supernatural and especially in the idea of a personal God." We believe this to be a very adequate and just definition of present day humanism. But when the author contends that such humanism may be of service in making the doctrine of the incarnation of God into the flesh of Jesus Christ reasonable, and thus bolstering our faith in the incarnation, we must heartily dissent. Theism is the belief in a personal God. That cannot be combined with modern humanism, and if so combined it constitutes a betrayal of our belief. We cannot subscribe to the author's dictum, p. 226: "The only power that can raise men to high idealism, the only power that can transform society, is the power of sacrificial love to which men are so responsive as to answer in terms of that same power." That puts man in the center again and shoves God aside. This book is a sample of religious philosophy against which we are warned Col. 2:8. Z.

The Galilean Gleam, A History of the Christian Church by R. W. Yourd, A. M., B. D., Pastor, First United Presbyterian Church, Lincoln, Nebraska. Zondervan Publishing House, Grand Rapids, Mich. Cloth. 234 pages. Price, \$1.50.

According to the Preface "The Galilean Gleam" is the light that came into the world in the person of Christ and was manifest in the good news of a possible redemption and an immortal life through His death and witnessed by His resurrection. It is written in a popular style, not very coherent as to its parts or chapters, nor very profound. This writer takes his material from every kind of source and tries

to show the march of the Christian church through the centuries. Written from the Reformed standpoint, it makes much of John Knox and Wesley, besides mentioning Luther. The book contains a wealth of historical material. Z.

Stories of the East-Vikings by G. Bie Ravndal. Augsburg Publishing House, Minneapolis, Minn. Bound in heavy cloth, red stamped. 383 pages. Price, \$3.00.

This Saga of the Northmen who ventured east and south from the homeland was written by the author after many years of exhaustive research into the stores of knowledge on this theme in the greatest libraries in the world. C. Bie Ravndal, the author, is described as a man of wide experience, gained through his many years that he served as Consul and Consular-General in many cities of Europe and Asia. The startling events of the folk-wandering of these Norsemen, who voyaged far and wide on the seven seas, are minutely and accurately told. As the Prime Minister of Great Britain observed in a broadcast of 1933: "Those wild Vikings came, they ravaged, they pillaged, and they settled; and with them came a sea-sense and a love of adventure that has cropped up again and again from time to time in our history." They covered the Baltic, they sailed through the straits of Gibraltar, penetrated Italy and the near East, settled wherever they could find a foothold, going deep into Russia. As the Preface well observes: "Since most English-speaking peoples sprang from Germanic stock, it is thought that the early efforts of their racial forbears in Finnish, Slavonic, Byzantine and Arab settings, hitherto but rarely if at all presented consecutively and comprehensively in our tongue may command attention." We heartily commend this book to the reader who is interested in these sturdy men from the North. The book has some fine illustrations. Z.

Bible History Outlines. By Wm. A. Kramer. Print of Concordia Publishing House, St. Louis, Mo. Price, \$1.50.

These outlines are practical suggestions to the teacher on the treatment of the Bible Stories as selected in the book *Advanced Bible History*, thus there are seventy selections from the Old Testament and seventy from the New Testament. After stating the Central Thought of the story a fitting Devotion is indicated, to consist of a hymn, Scripture Lesson and Prayer. Then follow in the order mentioned Approach, Transition, Telling of Story, Discussion of Story, Summary, Closing Hymn (or Prayer), Special Assignment. We think the book should prove to be a great help to the teacher of the Bible Story. G.

Reed-Organ Preludes Vol. III, Adapted and Compiled by Martin Lochner. Print of Concordia Publishing House, St. Louis, Mo. Price, 75c.

As to the make-up of these Preludes the compiler states: "The selections offered here for the reed-organ are mostly adaptations of preludes originally composed for the pipe-organ. They are to serve as opening preludes or as postludes. For the benefit of those organists who wish to play them on the pipe-organ the compiler has added the term "Man." and "Ped." and small notes where the lower pedal notes will enrich the performance. Soft parts may be played on the Swell, louder parts on the Great." The Publishing House directs attention to the fact that with this third volume of the Preludes the price per volume has been advanced to 75c per volume. G.

Strangers on Earth. By Sverre Norborg. Print of Augsburg Publishing House, 425 South Fourth St., Minneapolis, Minn. Price, \$1.00.

The writer holds up for our contemplation and emulation some of the heroes of the Bible — heroes by faith. The characters treated are Enoch, Noah, Abraham, Moses, Hannah, Samuel, David, Job. With singular skill the writer portrays these great ones to us, always carefully using the colors and the setting which the Scriptures themselves furnish us. Some of his paragraphs are especially spirited and appealing. Here is one from page 66, the story of Hannah, Peninnah, and Elkanah, which offers Dr. Norborg an occasion to dwell on "the well-known lie called the eternal triangle." "How many thousands of novels do not center around the husband, the wife, and the third party? And how immorally shameless are those authors in their deliberate and false defense of the modern Peninnahs and their weak Elkanahs. How diabolic their psychological construc-

tions, making it almost a moral thing for these Elkanahs to do as they please. The majority of modern novelists have never known the true heroism, the courage to carry life's burden, to remain faithful, to love until death does part that which no Peninnah nor Elkanah has any moral or human right to dissolve. If we would burn all the books of modern, anti-Christian immorality, our public libraries would be practically emptied of novels."

There are some minor points on which we must beg to disagree with the Doctor. Speaking of Israel's place among the world's peoples he says, page 47, "The promises to Abraham have never been defeated, neither by tyrants nor by the faithlessness of the Jews themselves. An unseen Hand has sustained this people, making it historically clear that God has something in store for this nation unique among all nations." Does this mean the return to the Holy Land? We agree with the writer if he has in mind the Savior's words, Matt. 24:34, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Page 89 and 90 state that Samuel really appeared to the witch of Endor at the solicitation of King Saul. We hold that the apparition was a deception of the Evil One. Page 99 says that Saul really died by the hand of an Amalekite. We think that the Amalekite was by a lie seeking to curry favor with David — a lie for which he paid an extremely high price. G.

Remember. Printed by the Concordia Publishing House, St. Louis, Mo. Price, 25c.

This is a little gift-book for the pastor to bestow on the catechumen on the day of Confirmation to help the confirmed to remember the vow of the day and assist in keeping it. It opens with a letter from the pastor to the scholar. Then follow short chapters on Your Confirmation Day, Your Vow, Your Life, Your Savior, etc., these generally close with a short prayer. A number of special prayers are furnished further on in the book. A list of Scriptures suited to special occasions and another of well-known texts are appended. The book closes with several pages for personal historical data. The language of the booklet is simple, the tone warm and hearty. G.

In the Holy Land. By Dr. and Mrs. Martin Hegland. Printed by Augsburg Publishing House, 425 South Fourth St., Minneapolis, Minn. Price, \$1.00.

Here is offered in book form a series of radio interviews describing a recent visit of Dr. and Mrs. Hegland to the land where the feet of our Savior trod during the days of His humiliation. The original broadcasts were made from Station WCAL at St. Olaf College, in Northfield, Minn. By skillfully worded questions and suggestions the announcer and production manager of the station breaks a continuity of discourse which otherwise might make for monotony and at the same time puts the spot-light on the feature which will be of interest to the listener (in this case the reader).

The book is instructive on things pertaining to the Holy Land, both as relating to the past and to the present. The scenes of past incidents as related to us by the Scriptures are pictured to us in their Scriptural setting and made clearer to us by the details adduced from the present. We think a lover of holy lore would benefit by a perusal of the book. G.

One in Ten Thousand. By G. L. Wind. Print of Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

This is fiction. The story of a confidential secretary who has received a Christian training in her home and at school and does not waver from the path set before her. A happy-go-lucky son of a Wall Street banker singles her out for persistent attention. The story relates how she not only won him for Christ but also was instrumental in guiding his worldly-minded father into the paths of peace. G.

ACKNOWLEDGMENT AND THANKS

We acknowledge with thanks the gift of \$14.00 from St. Peter's Ev. Luth. Church, Plymouth, Mich., for educational purposes at our institution. The sum was given in the form of a memorial wreath for the late Mrs. Thekla Radtke.

Michigan Lutheran Seminary,
Adolf Sauer.

The dear friends of our Apache Indian Mission, whose names appear below, are thanked most cordially for their welcome and useful gifts, with which they remembered the Indians, young and old, served by the undersigned missionary from Globe, Arizona, both on the San Carlos Apache Indian Reservation and outside of it, as at Superior.

The gifts distributed ranged from toys, dolls, picture-books, to delight little children at play, to all kinds of articles of clothing for the same, also for children in our Mission-school at Peridot, near San Carlos, and for old folks, old grandmothers and grandfathers, even a great-grandmother and a great-grandfather, the latter having reached 100 years, whom the Lord took to the heavenly Christmas above December 28. All were glad and thankful for underwear, stockings, dresses, trousers, shirts, sweaters, coats, jackets, overcoats, soap, towels and handkerchiefs and the like received. In addition the children's craving for sweets was satisfied with candy, nuts and cookies bought with gift money. And so that they might nibble daily on wholesome spiritual food and eat crumbs of Gospel to keep in mind the Gospel preached, the Christmas gifts in checks made it possible to buy Bible picture books, prayer books, Sunday school primary leaflets, Junior Northwestern, Young Lutherans Magazines, Scripture portions, Bibles, according to their knowledge in making use of them. Another portion of the funds received is used to pay for interpreter services in order to reach such as are blind (or nearly so), others nearly deaf, and others crippled and aged, that can not come to church, that understand no English and whose souls can be touched only through a loud and clear speaking, experienced interpreter.

From **Wisconsin:** Pastor C. Aepler, Fond du Lac; Pastor M. Glaeser, St. Paul's Ladies' Aid, Wonewoc; Pastor F. Reier, Waupaca; St. Peter's Lutheran Ladies' Aid, Weyauwega; St. Matthew Sunday School and Teachers, Pastor A. F. Halboth, Milwaukee; Mr. H. W. Jaeger, South Milwaukee; Pastor H. J. Schaar, Woodland.

From **Michigan:** Mr. Fred Wamhoff, Hopkins; Mr. Fred R. Roekle, Adrian; Emanuel Lutheran Ladies' Aid of Flint.

From **South Dakota:** Pastor G. Schmeling, Lutheran Ladies' Aid, Florence.

From **California:** Immanuel Ladies' Aid, Orange.

May the grace of our Lord Jesus Christ and the Love of God, and the Communion of the Holy Ghost continue with the kind friends reflecting the love of our Lord!

Alfred M. Uplegger, Globe, Ariz.

* * * *

Since October 21, 1938, the Home for the Aged at Belle Plaine received gifts from the following donors:

Minnesota: Mission Club, Arlington; Mr. and Mrs. Fred Dahlke, Belle Plaine; Mr. and Mrs. Holz, Belle Plaine; Charity Club, Truman; Ladies' Aid, North Mankato; Mr. and Mrs. J. A. Luehmann, St. James; Ladies' Aid, St. John's, Lewiston; Ladies' Auxiliary, Immanuel's Mankato; Ladies' Aid, Immanuel's Mankato; Ladies' Aid, Vesta; Ladies' Aid, Wood Lake; Miss Eleanor Voelker, Winona; Willing Workers, Wood Lake; Ladies' Aid, St. John's, Lake City; St. John's and Immanuel Churches, Lake Benton; Ladies' Aid, Frieden's Hutchinson; The Ladies' Guild, St. James, St. Paul; Miss A. H. Kressin, Winona; Mission Club, Arlington; G. F. Zimmermann, Fairfax; Dr. and Mrs. H. M. Juergens, Belle Plaine; Ladies' Aid, Belle Plaine; Ladies' Aid, Jordan; Miss Emily Frank, Cottonwood; Fred Lindhorst, Belle Plaine; Mrs. Emma Holz, St. Paul; Ladies' Aid, St. Paul's, New Ulm; Ladies' Aid, Immanuel, Acoma; Mr. and Mrs. R. F. Neubert, Mankato; Woman's Club, St. Matthew's, Winona; Ladies' Aid, St. Paul's, Arlington, Charity Society, Ellsworth; The Herzberg family, Winona; Ladies' Aid, North St. Paul; Ladies' Aid, Emanuel, St. Paul; The Guild, Emanuel, St. Paul; Ladies' Aid, St. James, St. Paul; Ladies' Aid, St. John's, St. Paul; Ladies' Aid, Jehova, St. Paul; Ladies' Aid, Mount Olive, St. Paul; Ladies' Aid, Our Savior, St. Paul; Rich. Kistner and N. N. Arlington; St. Paul's Church, Fairmont; Memorial Wreath for Mrs. Hesperheide from nieces and nephews, Belle Plaine; Memorial Wreath for Ed. H. Hausburg from Ladies' Aid, Rapidan; Memorial Wreath for Alex. Nelson from Mr. and Mrs. H. F. Thoeke, Perham; Memorial Wreath for Mrs. Herm. Schreiber from relatives, Winona; Memorial Wreath for Mrs. Aug. Thiemke from Mrs. Eliz. Trester and Ed. Zieball family, Winona; Memorial Wreath for Kristina Kaasa from the Norwegian

Synod; Memorial Wreath for Theresia Michael from Ladies' Aid, Rapidan; Memorial Wreath for Mrs. A. F. Thoenke from relatives and friends, Winona.

Wisconsin. Needle Club, Sawyer; Pastor Karl F. Toepel, Algoma; Mission Circle, St. Paul's, Tomah; Missionary Society, Lake Mills; Ladies' Aid, St. John's, Centuria; Dorcas Society, Spring Valley; Mrs. Helen Bess, Fountain City; Ladies' Aid, St. Paul's, Prairie Farmer; Ladies' Aid, St. Paul's, Tomah; Ladies' Aid, Redeemer, Amery; Ladies' Aid, St. John's, Whitewater; Ladies' Aid, St. Paul's, Brownsville.

Zion Luth. Church, Ipswich, So. Dak.; Concordia Society, Zion, St. Louis, Mich.; Ladies' Aid, Emmanuel, Grover, So. Dak.; Ladies' Aid, St. Paul's, Gresham, Nebr.; Johanna Steinke, Benton Harbor, Mich.; Ladies' Aid, Young People's Society, Men's Club and individuals, South Haven, Mich.; Ladies' Aid, Omak, Wash.

We wish to express our sincere thanks to all the donors. Belle Plaine, Minn., February 10, 1939.

L. F. Brandes.

CASH STATEMENT

Seven Months — July 1, 1938 to January 31, 1939

Cash on hand on July 1, 1938	\$ 178.98
Receipts from Districts	214,092.49
Revenues	27,152.26
Extraordinary Receipts:	
Previously reported	\$ 2,263.00
Miss Louise Zeitz for Missions	30.00
H. C. Hacker, Cedarburg, Wis., for	
General Administration	37.50
General Support	37.50
Debts	75.00
Collection from Poland Mission	290.80
Missouri Synod, Home for Aged	25.31
G. Ruediger for Missions	2.00
	<hr/>
	2,761.11
Receipts from School Bulletin	113.30
Total	\$244,298.14
Disbursements	220,653.80
Surplus	\$ 23,644.34
Minus collections for chapels	8,100.71
Actual budget surplus	\$ 15,543.63

Budget Debt

Debt on July 1, 1937	\$447,105.36
Receipts from D. R. C.	\$204,538.25
Collections for Debts	2,301.92
Total	\$206,840.17
Debts paid	201,432.02
Available	\$ 5,108.15
Inmates deposits	1,800.00
Total Budget Debt on January 31, 1939	\$247,473.34

Church Extension Division

Debt on July 1, 1937	\$164,420.29
Repayments	24,119.66
Interest	2,961.11
Collections	4,029.25
Other Receipts	5,758.89
Total	\$36,868.91
Church Extension Debts paid	32,325.00
Available for Debts	\$ 4,543.91
Church Ext. Debt on January 31, 1939	\$132,095.29

Total Debt

Budget Debt	\$245,673.34
Church Extension Debt	132,095.29
	<hr/>
	\$377,768.63
Inmates Deposits	1,800.00
Total Debt on January 31, 1939	\$379,568.63

THEO. H. BUUCK, Treasurer.

Supplement of the Northwestern Lutheran

Volume 26

Milwaukee, Wisconsin, February 26, 1939

Number 5

I FREQUENTLY

thought that the time of my departure was at hand, and I believe, so far as I am able to judge, that I did cast my eternal interests on the mercy of God, through our Lord Jesus. I felt that He had made a full atonement by the sacrifice which He offered up; and that, eternal life being promised to every one who believes in Him, I might look forward with humble expectation, to the time when all who are accepted in the Beloved, shall be declared pardoned, justified and made meet for the inheritance of the saints in light.

—Wm. Carey.

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11. Imitation Marokko, mit Goldschnitt und Deckelvergoldung 3.50	16. Marokko-Leder, mit Anhang, biegsam, Divinity Circuit, mit Goldschnitt 4.00
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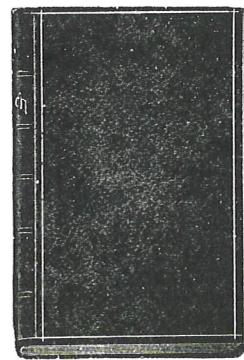
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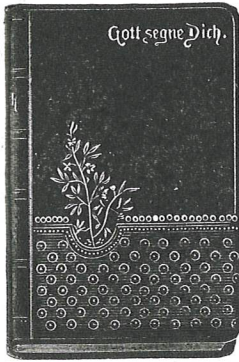
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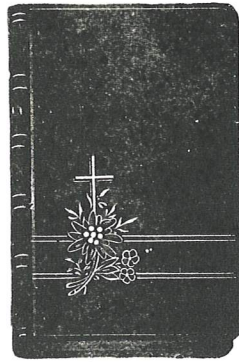
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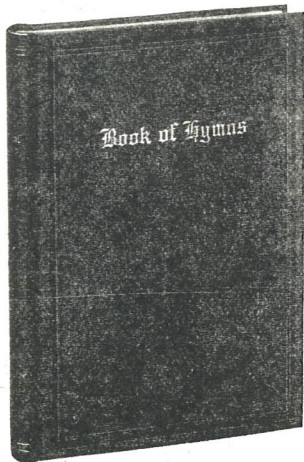
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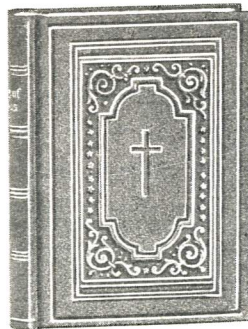
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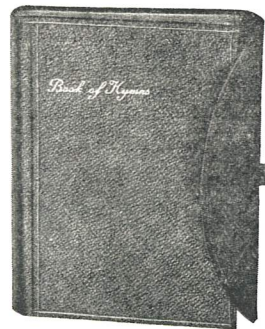


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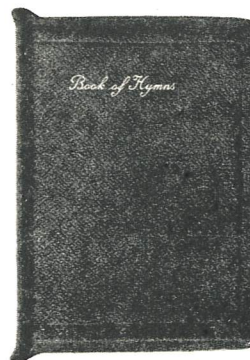
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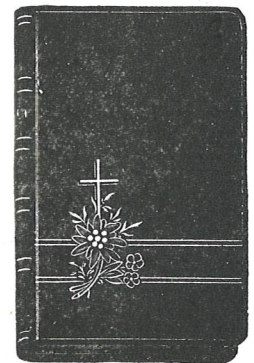
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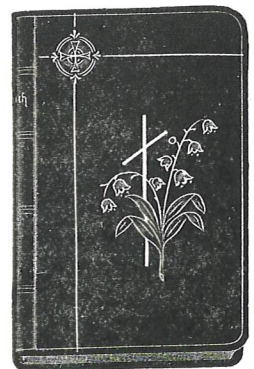
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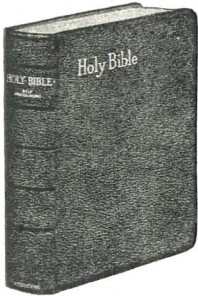


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149 CHAPTER 32.
Reuben and Gad inherit east of Jordan.

NOW the children of Reu'ben and the children of Gád had a very great multitude of cattle: and when they saw the land of Já'zēr, and the land of Gíl'e-ád, that, behold, the place ~~was~~ a place for cattle:

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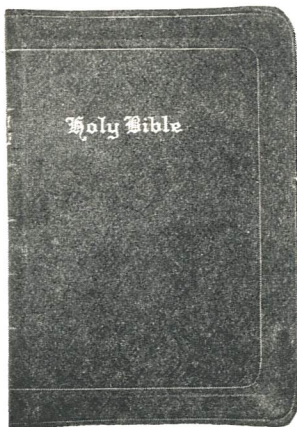
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God comforteth the church. ISAAIAH,

CHAPTER 43

1 *The Lord comforteth the church with his promises.*
14 *He foretelleth them the destruction of Babylon,*
18 *and his wonderful deliverance of his people.*

BUT now thus saith the LORD
a that created thee, O Já'cob,
b and he that formed thee, O Is'ra-el,

B. C. 712.

a ver. 7.
b ver. 21.
ch. 41. 2, 21,
24.
c ch. 44. 6.
d ch. 42. 6;
45. 4.

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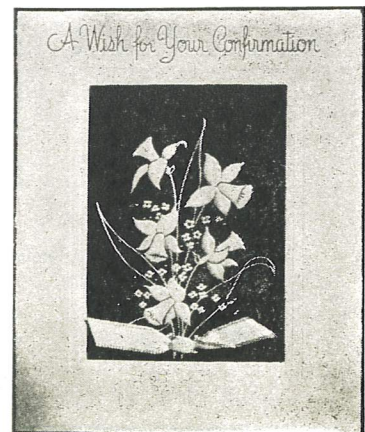
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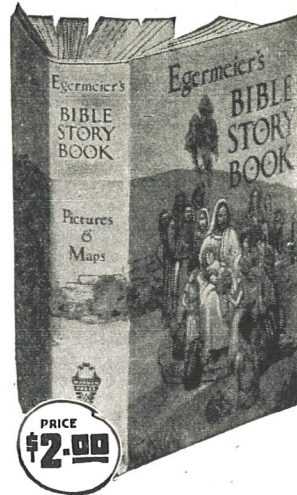
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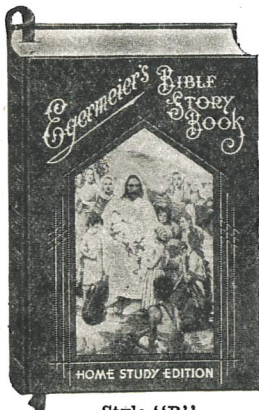
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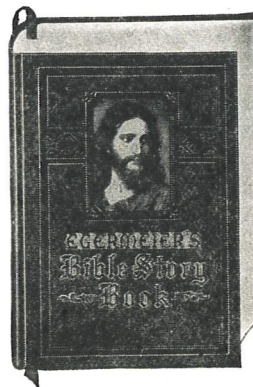
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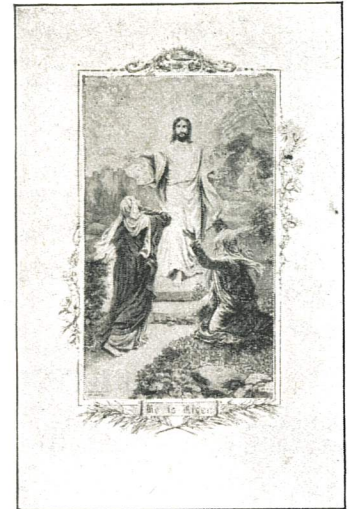
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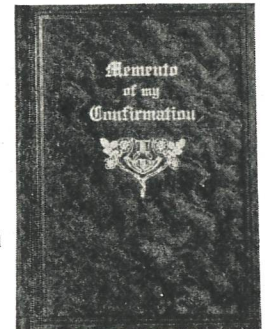
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