

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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CHRIST WAS ONCE OFFERED TO BEAR THE SINS OF MANY

READ HEBREWS 9, 24-28

HERE we behold it again, the black night, into which the light of the cross shines, dispelling the darkness and bringing peace and joy: "It is appointed for men once to die, but after this the judgment." These words point to the uncertainty of the hour of death — Who knows how near my end may be? In the midst of earthly life snares of death surround us. These words emphasize the certainty of death, "It is appointed unto men once to die." And the words speak of the finality of death; we die once, and after this the judgment.

But Christians can meet and match the King of Terrors with the glorious truth of the Gospel, "Christ was once offered to bear the sins of many." It is hardly within the scope of the words before us, yet one cannot resist the force of the truth, that Christ slew death through His own death, that the antidote against death is the death of Christ, even as Moses lifted up the serpent in the wilderness as an antidote against the poisonous bite of the serpents. Christ's death is the death of our foe. And what can harm or destroy us, if we are in the grace and keeping of our Savior-God who turned the very weapon which our enemy used against us into a boomerang which slew the enemy himself? This our Savior did, when He conquered death by His own death on the cross.

Christ Made a Curse for Us

But here the emphasis is placed on the finality of the death of Christ, "Christ was once offered to bear the sins of many." If our own death carries with it such a weight of significance, we die once, and then the judgment, what then is the significance of the death of Christ, the Son of God, on Calvary? The words before us will lead us to consider the *abiding efficacy* of the death of Christ.

Sin and death came into the world with the first man, Adam. "By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5, 12. St. Paul also reminds us, that sin and death reigned over men even before the Law was given by Moses, "Nevertheless death reigned from Adam to Moses." Rom. 5, 14. The Law of Sinai only added to the guilt of sin and repeated the curse pro-

nounced upon man. That curse has been removed for us by Christ, who became a curse for us on that accursed tree. We look back to that Cross of Christ and say, "So Christ was once offered to bear the sins of many."

Denying the Lord Who Redeemed Us

But has it occurred to us how the generations that lived before Calvary and Good Friday were saved? Others have given thought to this question, and it has become a matter of speculation with them. The question has been answered by some — wise men in their own conceit — who speak of the



"eternal passion (suffering) of the heart of God" on account of sin. The sufferings of Jesus, these teachers tell us, were but the manifestation in the flesh of the divine sufferings of God from the beginning. By this passion of the heart of God, which is a continuous process, the sins of the generations before Christ were expiated. We mention this spiritual nightmare of some men only to show to what length men will go to dethrone Christ and wipe out the significance of the Cross of Christ, and how men will become fools once they contradict the clear words of the Scriptures.

The Word of God before us emphatically states that Christ was *once* offered to bear the sins of many. This passage in Hebrews also adds, "By His own blood He entered *once* into the holy place, having obtained *eternal redemption* for us. — Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Christ's

death, once, for all, obtained an eternal redemption. It has an abiding efficacy.

The Cross of Christ in the Old Testament

It redeemed those generations also that lived before Calvary. To begin with, the Cross of Christ was planted even before the creation of the world, before sin itself entered the world. The Word points to Jesus as "the Lamb slain from the foundation of the world." Rev. 13, 8. Peter filled with the Holy Ghost, in his Pentecostal address said, that "Jesus was delivered by the determinate counsel and foreknowledge of God." Acts 2, 23. God's eternal plan of salvation included the Cross of Christ. And God saw the world, from Adam to the last man, redeemed in Christ.

But God also placed the Cross before the eyes of the people in the Old Testament. Adam saw it in the seed of the woman, who should crush the serpents head, and whose heel should be bruised. Abraham saw the sacrifice brought on Calvary when he led his son Isaac up Mount Moriah. Moses and Israel saw the Lamb of God that taketh away the sin of the world in the divinely instituted sacrifices of the tabernacle and temple service. David saw the Christ of God in his Passion, when he prayed the Twenty-second Psalm. Isaiah and his generation saw the Lamb that was led to the slaughter in the Man of Sorrows, whom this prophet portrays in the fifty-third chapter of his book. The passage in Hebrews before us points to the fact that "the holy places made with hands are the figures of the true." The Old Testament institutions, particularly also the service on the great Day of Atonement, were types, shadows of Christ. As such the believers in the Old Testament knew them and beheld them. Even as we look back to the Cross of Jesus, so they looked forward toward it, and believing in it were saved.

We remember also, that on Good Friday, when our Savior died, the earth did quake, the rocks were rent, and the bodies of the saints which slept arose and appeared after His resurrection. There, too, we behold the efficacy of Christ's death, reaching back to the saints that have fallen asleep before Calvary.

(Continued on page 71)

Prof Henry J Vogel
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Jan 45

Editorials

Our Sixteen Thousand Boys Yes, we of the Joint Synod of Wisconsin, now have 16,000 men in the armed forces of our country. They are distributed over a great part of the world. They are in Africa, China, Italy, England, Greenland, Iceland, on the thousand islands of the Pacific, in Australia and in the states. Some are in the infantry, some in the heavy artillery, some in the Navy, some in the Air force. Many of them have seen long and active duty; many are still waiting to be called to share the burden of the war.

At home there are anxious parents of these 16,000 boys, concerned for their well-being. More concerned, no doubt, for their spiritual than their physical well-being. Uppermost in the minds of these parents is the thought that these boys, accustomed to hear the Word of God more or less regularly in their churches at home, are deprived of this opportunity. Those fears are not without foundation. Yes, there are churches and chaplains in the Army and Navy; chaplains of every denomination and faith. But these cannot give our boys that spiritual nourishment to which we have accustomed them at home. Nor can a chaplain, serving a mixed group of men of different beliefs and faiths, serve our men as we know they ought to be served and as God wants them to be served.

Yet, our 16,000 boys are not being neglected spiritually by our synod. In fact, we are in touch with 98 per cent of them at all times. Our Spiritual Welfare Commission is constantly and regularly sending these 16,000 boys spiritual literature consisting of devotional booklets, printed church services, with hymns, prayers and sermons. Most of them are getting their home church paper and the *Northwestern Lutheran*. No, these boys are not forgotten. Perhaps they are receiving more attention today, in the armed forces, than they have received at any time in their lives.

Let anxious parents consider and remember this as a source of comfort. Our synod is not neglecting these 16,000 boys but is as anxious about them as the parents are themselves. Our synod is spending approximately \$3,000 each month to supply these boys with spiritual literature and with the Word of God. Where the Word of God is, there God is; there the Spirit of God is active in the hearts of these boys, and where the Spirit is there is peace, that peace of God which passeth understanding — peace, even in the midst of danger, of war and bloodshed.

In the meantime let all Christians implore the God of all grace to keep these 16,000 boys from all danger and harm, both in soul and body.

W. J. S.

* * * *

"From the Power of the Devil" In the Second Article of our Creed we thank God that through Jesus Christ He redeemed us "from the power of the devil." We are now in the midst of the Lenten season, during which we meditate especially on Christ's work of redemption. Who is the devil out of whose power Jesus rescued us? One meditation is far too short to present the matter properly; it must suffice to assemble a few statements concerning the devil and his kingdom as this is pictured to us in the Scriptures.

When Jesus came into this world to save sinners He deliberately sought out the devil to battle with him and to destroy his power. In connection with His casting out devils He said: "When a strong man armed (meaning the devil) keepeth his palace, his goods are in peace; but when a stronger one than he (namely our Savior) shall come upon him and overcome him, he taketh from him all his armor wherein he trusted and divideth the spoils" (Luke 11, 21-22). And then St. John wrote: "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3, 8).

The first thing that Jesus did after by Baptism He had entered upon His public ministry was to go out into the wilderness, as the Spirit led Him, in order to submit to the temptation of the devil, and to overpower him (Matth. 4, 1ff.). And just before His great suffering He explained: "The prince of this world cometh and hath nothing in me" (John 14, 30). In the garden of Gethsemane Jesus said to His captors: "This is your hour and the power of darkness" (Luke 22, 53). This was in agreement with the very first promise: "I will put enmity between

thee (the devil) and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3, 15).

The devil is a murderer and a liar. So Jesus describes him to the Jews: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar and the father of it" (John 8, 44). See him practice his murderous designs on Job (chap. 1, 13-19; 2, 7), on Paul (2 Cor. 12, 7), even on dumb animals (Mark 5, 13).

All the devils are united in a well organized kingdom, the kingdom of darkness, under the leadership of one who is their head. He is called by many different names, *e. g.*, the Devil, Satan, Beelzebub, Belial, the Tempter, the Wicked one, the Prince of this world, the God of this world, the Prince of the power of the air, the old Serpent; while the members of the satanic kingdom are called devils (demons), evil spirits, unclean spirits.

Where did the devil come from? He is not, like God, from everlasting; he had a beginning. God created him. But God did not create him as a devil, He made him an angel of high rank; but the devil fell away from God and became His bitter enemy. So St. Peter informs us: "God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2, 4). Similarly Jude, in the sixth verse of his short letter, says: "The angels which kept not their first estate (literally, their principality; German: *Fuerstentum*) but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

The question when the devils began to sin and just in what manner they fell away from God, is not answered for us in the Scriptures. On the sixth day of creation their fall had not yet taken place, for then "God saw every thing that he had made, and behold, it was very good" (Gen. 1, 31). But shortly thereafter the devil already tempted Adam and Eve to eat of the forbidden fruit (Gen. 3, 1ff.). Their fall had taken place in the meantime. The fall of Adam and Eve is fully described for us in Gen. 3, but about the fall of the devils we know nothing except that it took place.

When man was seduced by the devil, God at once visited him and promised to repair the damage. He invited Adam to repent and held out the hope of forgiveness. There is no such hope for the devils. They are confirmed in their sinfulness. The devil now has become simply "the wicked one" (Matth. 13, 19; Eph. 6, 16) or "the enemy" (Matth. 13, 25, 39; 1 Pet. 5, 8); he is "reserved unto judgment" (2 Pet. 2, 4) and is bound in "everlasting chains" (Jude 6).

Christ redeemed us from the power of the devil. How much it cost Him to achieve His purpose we are considering particularly in the Lenten season. He suffered death and the agony of hell for us. But thereby He actually atoned for our sins, the source of the devil's power over us. He did defeat the devil, and destroyed his kingdom. However, the devil is not yet cast into hell. That will happen at the last judgment. Rather, he is still going about as a roaring lion, seeking whom he may devour. Moreover

Deep guile and great might
Are his dread arms in fight;
On earth is not his equal.

Yet in the power of Christ we can resist the devil, we can fight against him with the "sword of the Spirit which is the Word of God" (Eph. 6, 17) and defeat him so that he must "flee" from us (James 4, 7).

Much more could be said about the devil, but let this suffice, so that we appreciate all the more what a great work Jesus did for us, and that we cheerfully commit ourselves to Him in unending thanksgiving.

J. P. M.

* * * *

Secret Grudges are like a canker, eating out the soul. Put away all bitterness. Be faithful to those that wrong you. Reprove them thoroughly, yet lovingly, confessing your own faults meanwhile. And when forgiveness is asked and granted, let it be full, free and final. Let love prevail over wrong. Let bitterness end. Let your charity cover the multitude of sins, and forever hide them from the gaze of men. — H. L. Hastings.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

Article XVII

Of Christ's Return to Judgment

Also they teach that at the Consummation of the World Christ will appear for judgment, and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

II.

IN the Second Article of the Apostles' Creed the last words are: "From thence He shall come to judge the quick and the dead."

How can Jesus judge the dead? Is not a man, once he died, beyond the reach of justice? A man can be hailed before court, tried, convicted, sentenced, and judged, as long as he is among the living; but how can he be judged after he is dead? Yet Jesus is to judge, not only the quick, but also the dead.



There are many references in the Scriptures to the fact that also the dead will be judged. When Peter preached in the house of Cornelius he spoke of Jesus "that it is he which was ordained of God to be the judge of the quick and the dead" (Acts 10, 42). Paul testified of the "Lord Jesus Christ who shall judge the quick and the dead" (2 Tim. 4, 1). In his first epistle Peter warns us that we must all "give account to him that is ready to judge the quick and the dead" (chap. 4, 5).

In order to judge the dead, Jesus will bring them back to life. There will be a resurrection of the dead. Our Article formulates it this way: *and (Christ) will raise up all the dead.* We now hear just a few Scripture passages which connect the resurrection of the dead with the final judgment. Jesus says: "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" (John 5, 28, 29). Daniel prophesied: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (chap.

12, 2). The book of Revelation presents this vivid picture: "And I saw the dead small and great stand before God; and the books were opened; and another book was opened which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (chap. 20, 12, 13).

To many of the dead, to all those who died in unbelief, resurrection will be a terrible thing. The state of death would be much more tolerable to them than the judgment which they have to face. When the women who followed Jesus on the way to Calvary were wailing and lamenting Him He turned and said to them: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." And then He spoke of coming days in which "they shall begin to say to the mountains, Fall on us, and to the hills, Cover us" (Luke 23, 28, 30). The book of Revelations uses the same expression, which is also found in the Old Testament, in the book of Hosea, chap. 10, 8. Revelation says: "In those days shall men seek death and shall not find it; and shall desire to die, and death shall flee from them" (9, 6). And again: "And said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" (chap. 6, 16, 17).

Resurrection will be a terrible thing to all unbelievers because of the following judgment. Here on earth they light-heartedly assumed that death would end it all. They may have lived according to the foolish motto: "Let us eat and drink, for tomorrow we die." But in the resurrection, from which they cannot escape, they will realize that death did not end it all. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5, 10).

While the resurrection is an event filled with horror for all unbelievers, believers may look forward to it with cheerful hopes, for they shall then hear the verdict of their Judge: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And while the unbelievers shall go away into everlasting punishment, the righteous shall enter into life eternal (Matth. 25, 34, 46).

There always have been people who doubted the resurrection. In the days of Jesus the Sadducees denied the existence of angels or spirits, and also held that there would be no resurrection. They even ridiculed the idea by repeating the story of seven brothers who, in succession, married the same woman. They sneeringly asked, Whose wife will she be in the resurrection? Yet Jesus, from the fact that God calls Himself the God of Abraham, showed conclusively that, though Abraham was dead from the human way of looking at it, yet from God's standpoint, who views the

resurrection as an assured fact, he was living. At the same time He called their attention to the fact that after the resurrection there will be no family life; they will not marry, nor will there be any death. In this respect the heirs of the resurrection will be like the angels. (Of this some more in a later study.)

Also among the Greeks the future resurrection was questioned. We hear in particular that the congregation in Corinth was troubled by doubters. Paul uses the whole fifteenth chapter of his first epistle to this church in order to fortify it against this insidious error. From what we read in his second letter we can infer that he succeeded in stamping it out.

On his first mission journey through Greece Paul spoke to a gathering of philosophers in Athens. He mentioned Christ and the resurrection. They thought he was speaking of some new gods, or rather, a god and a goddess. But when he told them that God had raised Jesus from the dead, they began to mock. The very idea of a resurrection seemed ridiculous to them.

We find other traces of the denial of the resurrection. A few years later, when Paul was being held as a prisoner in Caesarea, the Roman governor, Festus, entertained his guests, the king Agrippa and his sister Bernice, together with the chief captains and the principal men of the city, by presenting Paul to them. In his address before this assembly of notables Paul asked the question: "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26, 8).

Still later, when Paul was prisoner in Rome for the second time, and was now facing death, he had occasion to warn against the error of denying the resurrection of the dead. In his last letter he mentions two of the errorists by name (2 Tim. 2, 17), Hymenaeus and Philetus, and says that they "concerning the truth have erred, saying that the resurrection is past already." Paul did not take this error lightly. Already in 1 Tim. 1, 20, he said concerning Hymenaeus that he had delivered him unto Satan "that they may learn not to blaspheme." He had excommunicated him. And in 2 Tim. 2, 18, he complains that these errorists "overthrow the faith of some."

In the Third Article of the Apostles' Creed we confess our faith in the *resurrection of the body*, and in the Augsburg Article under consideration we declare that Christ *will raise up all the dead.*

THE CROSS WAS MINE

He took of His own, when He used the stall
For His birthplace, the Dear Saviour of mine;
But the cross was mine which caused Him to fall:
I furnished the Cross, it was mine.

He took of His own, when He used the boat
For His pulpit, the dear Saviour of mine;
But the Rod was mine — it was I who smote:
I furnished the Rod, it was mine.

He took of His own, when He gave the bread
To the hungry, this Saviour of mine;
But the thorny crown I pressed on His head:
I furnished the Thorns, they were mine.

He used of His own, when He rode the beast
In His triumph, this Saviour of mine;
But the Cross was mine on which He was nailed:
I furnished the Cross, it was mine. A. N.

YE ARE NOT YOUR OWN

FROM A SERIES OF ARTICLES BY PASTOR I. HABECK, WEYAUWEGA, WISCONSIN

Your Talents Are God's

NO two human beings are alike. God has created individuals, not copies. This is as true of talents as it is of looks and other physical characteristics. It is well to remember that whatever talents we possess are ours because God has given them to us. We ourselves certainly had nothing to do with giving ourselves the talents which we possessed in an undeveloped state even when we were born. Nor can we credit them to heredity. We can all tell cases of which we know personally in which brilliant parents had dull, even abnormal children, and of others in which dull parents had children who were so brilliant that those who knew their parentage shook their heads in amazement and said, "I don't know where they get it." Someone has said that genius is ten per cent ability and ninety per cent hard work. If true, the will and energy which led to that ninety per cent of hard work were still given by God.

As Christians we recognize that God has an even higher claim upon our talents than that which springs from the fact that we owe to Him our origin as individuals. It is a claim sealed with blood. When Jesus shed His precious blood to save us, He bought not only our souls, not only our bodies, but us with all that we are and all that we have. The full person is meant when we are told, "Ye are Christ's; and Christ is God's" (1 Cor. 3, 23).

"Ever, Only, All For Thee"

"Out of the heart proceeds pride" (Mk. 7, 21, 22). Even after we have received a new heart and a new mind by coming to faith in our Savior, the sinful heart, the Old Adam, remains as a source of danger and a constant cause of grief until we shall put it off permanently at death. The pride which springs from this sinful heart is quick to seize upon the fact that we are different from everyone else to make us admire the peculiar abilities which we possess and to look down upon those who do not have them. The Lord has given us a tonic to counteract that pride: "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4, 7).

God gave us our talents to use. If a man has a knack for figures, he no doubt would make a good accountant or bookkeeper or clerk. The Lord wants him to do some kind of work, for He says, "If any would not work, neither should he eat" (2 Th. 3, 10). By giving him the talent for figures which he possesses, the Lord makes it natural for him to turn to the kind of work in which he can put this talent to the best use. We are impressed with the wisdom of the Creator when we consider what a wide variety of talents He has distributed among men so that there might be people available for every kind of work. What a lopsided world this would be if there were many carpenters, but no plasterers; many scholars, but no laborers.

The Lord hasn't put us into this world, however, only that we should eat, nor has He given us our talents only to that end. Jesus

told Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Mt. 4, 4). The right relationship toward God comes first. If we are right with God through faith in our Savior, we serve Him too when we use our talents to provide bread for ourselves and for those who look to us for support. But if the Lord had nothing more for us to do than to eat, He would have taken us home to heaven as soon as we became believers, for it would not be in keeping with His mercy to keep us from enjoying our inheritance just in order to let us keep on eating here below. We are still here for a higher purpose. "Preach the Gospel to every creature" (Mk. 16, 15). And we have our talents for this work.

How?

Preaching the Gospel is the work of all believers. Believers are the Church. The Church is likened by the Lord to the human body. Just as the body is made up of parts as different one from the other as the foot is from the eye, so believers are different one from the other by virtue of their different talents. If we are to do any task well, our entire body must function well. To be convinced of the fact, try to add a column of figures when you have a bad toothache. So if the Church is to do its work well, each member must function well, and that means that every believer must use his talents in the work of the Church.

There are some talents the very possession of which is a call to put them to use in the work of the Church. If you can sing well, you should not need a special invitation to join the church choir. If you like to teach, there is room for you on the Sunday-school staff. If you can express yourself clearly, your voice is needed in the congregational meetings and in comforting the sorrowing, admonishing the erring, and winning the unchurched. If a boy or a girl has that combination of talents which is needed in a pastor or a teacher in a Christian Day School, it is a call to desire the office of a bishop. Dorcas liked to sew, and put her talents to use in the service of the Church (Acts 9, 39).

Again, there are times when the Church finds that its work can best be done by calling certain men to put their talents to a special use. Such was the case when the mother church at Jerusalem elected the seven deacons (Acts 6). We still do much of that in our election of officials and appointment of committees. The writer of these lines has little patience with those who deliberately stay away from meetings in the Church, be they of the congregation or of the Synod or of its districts, because they are afraid that they might be elected to some office or appointed to serve on some committee, or with those who refuse to qualify if they are elected or appointed. He does not believe, to be sure, that the Lord has been so sparing with His gifts that any one man must be saddled with an office for life because he cannot be replaced. He recognizes the fact, too, that there may be circumstances of health or family conditions which are not matters of public knowledge, but are a clear

indication to the individual that he can assume no more burdens. But under ordinary circumstances, if we are called upon to do so we ought to be willing to make available to the Church the talents which the Lord has given us. For we are here on earth to use our talents not only in order that we may eat, but primarily in order that the kingdom may come. Therefore the Lord tells us, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pet. 4, 10). May He make us such stewards!

"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
'Here am I, send me, send me!'"

INGRATITUDE

Sometimes, dear Lord, when I am always fretting
Because Thou dost not give me that for which
I pray —

So discontented that all else forgetting
No thanks I offer for Thy gracious gifts each day.
While some spend nights in restlessness and sorrow.
I have been blest with sweet, refreshing sleep;
Some Satan strongly holds within his power,
Thy guardian angels Lord watch over me did keep.

Some spent the day in pain and mental anguish,
Yet I was strong to do my daily task.
Some hearts beneath a heavy burden languish,
And here am I who have so much to ask.
So much, that matters yet so very little,
If Thy love by its granting I should lose.
Teach me to have a stronger, firmer faith, Lord,
Help me according to Thy wisdom all to choose.

In faith, Lord, let me face the unknown morrow,
Content that all my paths are in Thy sight;
Gladly to bear whatever pain or sorrow
Thy hand may send; for Thou wilt guide Thine
own aright.

Thy strength shall be my strength in time of
weakness,
Thy presence in dark hours be my stay,
Thy Light envelop me, Thy peace dwell in me,
The peace this world and all within can't take
away. E. A. S.

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March 19, 1944

Siftings

BY THE EDITORS

A Manuscript, Written In High German, is said to have been discovered in Yankton, South Dakota, purporting to be an authentic history of a sect known as the Hutterian Brethren. According to a report, this sect is supposed to have been made up of "a group of Swiss religionists" who left Switzerland and settled in Moravia about the year 1627. This, however, cannot be verified. It is claimed that Empress Maria Theresa of Austria commanded the burning of all Hutterian writings, whereupon this manuscript was secretly taken to Transylvania. In 1874 members of this sect migrated to South Dakota and there established colonies, living much the way as their forefathers did in Europe. The "manuscript" is said to have been found by Dr. A. J. F. Ziegelschmid of the German department at Northwestern University. The manuscript was found with the Rev. Michael Waldner, lying in a cupboard of his home. A translation of the manuscript is to be published in the near future.

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If We May Trust A Report in the *Pathfinder*, the churches refuse to have anything to do with the final peace settlement. We quote: "The Federal Council of Churches in America representing over 25,000,000 Protestants in the United States, is opposed to the Church having a place at the peace table. The Council's Executive Committee says such representation would not accomplish the desired results. Reasons cited were: (1) presence of the Church at the peace conference would tend to absolve Christians representing governments from the responsibility of exerting the influence of their own spiritual faith; (2) any practical settlement of a political nature in the post war world would fall short of Christian ideals; and (3) that a continuing adjustment of world affairs after the war would, if it were to be effective require a continuing representation from the Church." How much easier it would have been to simply state, that the Church has no business at the peace table and no business to try to regulate the ways of the world. We are glad to hear, however, that the cry, "the Church must sit at the peace table" is dying. Now let all get back to the real work of the Church to call sinners to repentance, preaching the Gospel of the Kingdom.

* * * *

The New York State Council Of Churches showed good judgment when it opposed a bill presented by Assemblyman John V. Downey to make Good Friday a legal holiday in the state of New York. This is not the first attempt to make Good Friday a legal holiday in the state of New York. The Council of Churches fought against the bill on the grounds that it would "tend to discriminate against minority groups." Although this is very true, yet the Council certainly could have proposed a better reason for its opposition to the bill. Immediately, this same Council of Churches, proposed that individual communities be encouraged to proclaim a part of Good Friday "as a period of prayer." That is consistency! In the one breath they ask the legislatures to

keep hands off Good Friday and in the next breath they propose a plan for its observance. Can the blind lead the blind?

* * * *

The American Standard Version of the Bible which was entrusted to a committee of which Dr. Luther Weigle is chairman, will soon present the complete New Testament. Owing to the shortage of paper, however, the printing will be delayed until paper is available for this purpose. The new translation "will retain the essential characteristics of the King James' Version," says Dr. Weigle. The "thee" and "thou" of the King James Version will be eliminated except in prayers; such words as "saith" and "verily" will also be dropped. The translation of the Old Testament is more than half completed at this time and ought also to be ready very shortly. Perhaps, by the time paper will be available for the publication of the New Testament, the Old Testament will also be ready for print. This new translation has been given much publicity. Many are waiting for its appearance. We hope they will not be disappointed.

* * * *

The One Hundredth Anniversary of its publication is being quietly observed by *Der Lutheraner*, an official organ of our sister synod. It became the official organ of the Missouri Synod in 1847, having previously been published by the Lutheran congregations in and about St. Louis, Missouri. Its first editor was Dr. C. F. W. Walther. Although but few congregations remain in the Missouri Synod that still use the German language exclusively, as is also the case in our own synod, the *Lutheraner* still has a subscription list of 20,000 readers. The present editor in chief, Dr. L. Fuerbringer has served the *Lutheraner* during the past thirty years. Those acquainted with Dr. Fuerbringer's work will agree that he has done his work well, always taking his stand on the side of positive Lutheran confession and practice. We join the many others in our congratulations to the *Lutheraner* and its editorial staff.

* * * *

What Is The Religious Condition Of Spain? This question is answered by Missionary A. Angst in *Der Heidenbote*, in a free translation: "The many churches (in Barcelona, Spain) were of special attraction for me. With but one exception they were all more or less ravished or hurt by fire as a result of the civil war. Little is done to repair them, mostly they are left as they are. In Holy Week it was forcefully brought to my attention how many churches, chapels and cloisters there really are. No parade without a place of prayer for some saint. Of parades and endless processions there seemed to be no end in which the high dignitaries of state and church participated. Manifold and innumerable were the crucifixes which were carried from one end of the city to another accompanied by a mighty mass of people. Before each church the people stood in line which extended away beyond the approach-walks of the church. Palm-branches, artfully braided, Easter-trees

and noise-instruments of all kinds were sold on the market place, with which the witches and spirits were to be driven away on Easter Day. Weeks after Easter these little trees still hung from the balconies of the house which were to protect the dwellers from the witches and evil spirits. We, who came from the heathen land of Africa, were tried and sorrowful in spirit; we had to confess that we were still not in Christian Europe. What did all this (superstition) have to do with Easter? What a mixture is this Spanish Catholic Church of Christian culture and heathenish customs and thought. Surely these Spanish women standing in line to kiss the crucifix are not one bit above our Negro women who run to the medicine man for help. . . . I was in many churches and sought "HIM" . . . but I did not find "HIM," the Prince of Life." What a picture!

SPIRITUAL WELFARE COMMISSION

★ ★ ★

The new location of the office of the Spiritual Welfare Commission has necessitated the correction of addresses on all our material. Those corrections have been made. Hence we are able to supply the new cards in any quantity upon receipt of a card or letter to that effect. The 2B cards are for new inductees, 3B for changes of address, and 4B for discharges. We shall also gladly furnish pink addressed envelopes which may be used in correspondence with the office, also the Communion Identification Cards, Service Scrolls, Mission Offering Envelopes for the Spiritual Welfare Commission, and the leaflet *Military Funerals*.

* * * *

May we again ask that all addresses of the servicemen and women be mailed to us on the cards which are printed for that particular purpose. This greatly expedites our work of filing these names. Permit us also to quote from the postal regulations in reference to the addressing of mail to those in the service: "Matter addressed to persons and activities of military personnel is insufficiently addressed when the address employed fails to show the specific Division, Section, Branch, and Unit, or Laboratory, or Troop Organization to which the individual is assigned."

* * * *

As the pastors may have noted, we have been unable to supply them with all copies of sermons, orders of services, and tracts which have been mailed to our men and women in the armed forces. It is of course necessary to order these many weeks in advance of the mailing date, and it is difficult to correctly estimate the number of copies needed at that time. A large influx of new inductees will necessarily preclude the sending out of this material to our pastors. We hope to return to our former policy of sending a copy of our material to each pastor also. This does not include the daily devotional booklets, which may be obtained from the Publishing Houses.

EARLY HISTORY OF OUR ITINERANTS IN DAKOTA

BY PASTOR ARMIN ENGEL

UNDER the long view of the work by our synod in days past, a word of Holy Scriptures occurs to us that is well suited to describe further the faith of the fathers. "They wandered about in sheepskins . . . being destitute, afflicted, tormented; they wandered in deserts . . . and in dens and caves of the earth," Heb. 11, 37-38.

Fifty years ago, the delegates of the Old Minnesota Synod in convention at Milwaukee, June 22 to 26, 1893, listened to a complete report of Julius Engel, their itinerant missionary from "out West" concerning the most out-of-the-way mission in Dakota. They were told of his field 150 miles long and 50 miles wide extending over eight counties of western prairie, bordering the "Big Muddy" Missouri West of the river the Sioux Indians still wandered about their reservations.

Preaching in this section began when Dakota was still a territory. The trail-blazer for the Minnesota Synod was Rev. George Lahme, who came here as early as 1888, followed by Herman Volkert and C. F. Malkow during whose pastorate in 1891 St. John's Congregation was organized at Bowdle, South Dakota. All three pioneers soon moved on into new fields. Here the civilized world was as it were at an end. According to the content of many, there was no rain in Dakota, no crops, no bread; only much snow, terrible storms and bitter cold. Here settlers die of starvation, thirst and cold unless they shake the dust off their feet in time and leave for better country. No wonder it was so hard to win traveling missionaries for the new Dakota territory.

Pastor Julius Engel

Under God's providential guidance the mantle next fell upon the shoulders of Candidate Julius Engel, who was licensed to preach at New Ulm, April 11, 1892. His coming into this territory was at a most opportune time. The relations begun with the Wisconsin Synod officially twenty-eight years before, resulted in an organic union between the two synods in that year. Home missions were inaugurated with renewed energy, and Minnesota, with its adjacent Western territories now offered the best prospects for rapid expansion. Headquarters were established at Bowdle, sixty miles west of Aberdeen, at the end of the C. M. & St. P. Railroad. He was ordained and installed by E. L. Luebbert on the first Sunday after Easter in a public school where the lack of churchly atmosphere was keenly felt. At the home of one of his members he tasted his first chicory-coffee in America, served not in a cup but in a water glass according to the Russian custom.

Parsonage At Bowdle, South Dakota

In the parsonage acquired by one of his predecessors at Bowdle, Julius Engel began his missionary life a bachelor. Although the Minnesota Synod provided the means for traveling, this synodical conveyance had to be hunted together. Two Indian ponies long past their best days, were found eighty miles distant on a farm. They were boarded out to earn

their keep during the vacancy. Their sore backs were well greased before they could carry a harness. The buggy rattled so that everyone along the way knew who was coming. When he made his first acquaintance with the members entrusted to his care, he soon noticed how mistrustfully and dubiously he was received. "Are you also going to do as your predecessors, leave soon and depart from us?" some of them asked most painfully. After a time the whole outlook changed, difficulties were removed, and the proper confidence was regained.

The nearest preaching station was ten miles away, the farthest was eighty miles distant. His first round-trip included the following six stations on his itinerary: Bowdle, Theodore, Pembroke, Appomatox, Banger, and Hein. Within a short time he added: Mound City, Gale, Omro, Sutley, Mann, Seneca, Walworth, Eureka, and Kulm, so that for a time he had



Rev. Julius Engel

fifteen places to look after. Every five weeks he made the rounds and each time covered 500 to 600 miles per horse and buggy.

Early History Of Our Itinerants In Dakota

The roads over the wide and open prairies of Dakota were in the nineties laid out according to milestones and holes in the earth. As far as the eye could reach no trees or stumps, no roots in the way, nothing but grass. Occasionally bones of the buffalo that once roamed the prairies were scattered around, then a flock of wild geese were seen flying up into the air, or grass snipes were confidently running around by pairs, and usually behind the farmer's plow were crows, for which the plowed-out worms seemed to be a pleasant feast. One seldom saw another vehicle on the way. As night came on the miles became tedious, tiresome, endless for the missionary. It mattered little where one drove, as long as the traveler remembered the directions. His best compass was the sun by day and the north-star by night.

There were many dangers to which the missionary, Pastor Julius Engel, was exposed on his long journeys. One evening he fell asleep. The horses soon strayed from the road. Suddenly, they were in a quandary. He was still dreaming of that last warm meal at the home of a member. When the cradle-like buggy

came to a halt, when the song of rolling wheels died away and all the noises of a squeaking moving vehicle ceased, he awoke. He reached for the whip, reflected in haste, stepped out and sought to find the unexplainable reason for delay. He was enveloped in total darkness. He had arrived at the brink of the Missouri at a point where the city of Moberge stands today. A few steps farther would have tumbled horses and driver into the rushing river, and without the help of God they should have perished.

No one was near to inquire of the right way, as these roads were very seldom traversed, and wayfarers scarcely ever met with at night. He turned about and took council. Beyond all expectation he saw a light. It disappeared and once again he pursued his solitary way in gross darkness. And who can describe the joy when, alas, he reached the hut where that hopeful ray of light came from. He left the horses, searched for the door, knocked with moderation, louder and louder he knocked but everything remained silent. He tried to find a window, in order to knock from there, stumbled over all sort of debris. There was an unusual disturbance but no answer. He called fervently, asked about the way, pleaded for an evening meal, but what was finally the answer? The curses of a disturbed sleeper were heard from within, raining in all tones like so many hailstones upon him. He would rather go on than to enlarge upon this unholy situation more than necessary. He searched for the horses at a hay-shock nearby where they sought their supper. Into the dark of the night they rattled off with their buggy homeward bound.

Thus Julius Engel soon learned, that the traveling missionary must often make use of these unfrequented roads to visit his distant members "of the household of faith," living mostly on roads that are not to be thought of in Dakota today. He frequently slept under the open canopy of heaven, with dry bread and water for nourishment awaiting him at home on his return. "Many a time I was obliged to go hungry from one morning until the next. I speak the truth, and lie not," he writes in one of his mission sermons.

As he was making final plans to visit his parents in Lodz, Poland, that summer, 1892, a cholera epidemic that had broken out in Russia intervened and was even then raging through Poland as far as Warsaw. He also learned of the sad plight of his friend, Pastor R. Fehlau, who was suffering from a nervous breakdown. He induced him to go along to Dakota to recuperate. When Fehlau was well enough to take over the work again, Julius Engel decided to vacate the parsonage at Bowdle in favor of his friend and could report to the synod: "After Pastor Fehlau followed a call as traveling missionary, I divided my field, left the greater southern part in charge of my co-worker and moved over to the northern, there to resume and carry on my mission already begun."

Affectionately known to each other henceforth as the "Northerner" and the "Southerner," these two itinerant missionaries, Engel and Fehlau, did yeomen work for the church

at large as they launched forth in this vast field to the "West," along the Missouri River in North and South Dakota. Since both had received advanced training in the teachers' seminary at Warsaw prior to their coming to New Ulm, they were well qualified to teach school, and resorted to teaching as soon as possible.

(Continued in next issue)

CHRIST WAS ONCE OFFERED TO BEAR THE SINS OF MANY

(Continued from page 65)

Since Calvary

Since Calvary the day of types and shadows, of priests and sacrifices, is passed. At the death of Jesus the veil in the temple was rent from top to bottom in token of the fact that Christ was once offered to bear the sins of many, that Jesus appeared *once* to put away sin by the sacrifice of Himself. Yet even such who call themselves Christians, the Church that calls itself the mother of us all, and denounces us as protestants and heretics, dares to assert, that the Mass is a repetition of the sacrifice on Calvary, and that Christ "continues to offer Himself in an unbloody manner on the altar through the ministry of the priest." What is this but a blank denial of the Word of God, that Christ was *once* offered for the sins of the world! What is it but another manifestation of the Anti-Christ!

No Other Sacrifice for Sin

But beware! Satan has more ways than one to deceive men, and he attempts in many ways to dethrone our Savior. — When afflictions weigh heavily upon us, how easy it is for us to think, that under these afflictions we are, to a certain extent at least, making atonement for our sins, that we must here bear the consequences of our sins to be saved from the wrath to come. Neither will our "good deeds" atone for our sins. Remember: "Thy works, not mine O Christ, speak gladness to this heart. Thy wounds, not mine, O Christ, can heal my bruised soul. Thy stripes, not mine, contain the balm that makes me whole. Thy cross, not mine, O Christ, has born the awful load. Thy death, not mine, O Christ, has paid the ransom due; ten thousand deaths like mine would have been all too few. Thy righteousness, O Christ, alone can cover me; no righteousness avails save that which is of Thee. Remember: Christ was once offered to bear the sins of many. The Cross of Christ is the fixed center of salvation. As we abide in faith in it, we abide in grace.

A. P. V.

OBITUARIES

CLARA LUECK

Clara Lueck was born on August 7, 1875, at New Ulm, Minnesota, a child of Gustave Lueck and his wife Friedericka, née Backer. She was baptized by Pastor Reim and confirmed by Pastor C. J. Albrecht.

On August 26, 1896, Clara Lueck was united in marriage with Pastor Emil Fritz, Prof. J. Schaller officiated at the ceremony. The bride made a home for her husband in his ministerial charge at Henry, South Dakota, until 1899.

In Tp. Omro, Yellow Medicine County, they lived until 1912 and in Tp. Wellington since then. The Lord blessed this home with seven children. Three of them preceded the mother in death, an infant daughter, a son of four years, and Edmund, grown to man's estate.

Mrs. Fritz had been ailing for the last ten to twelve years. During the past two years her condition has been especially serious; but she carried her cross patiently, always finding comfort in the Word of her Lord and especially her confirmation text, Gal. 3, 26.27: Ye are all the children of God by faith in Christ Jesus, etc. She fell asleep on February 22, 1944.

Mrs. Fritz leaves to mourn, her husband, Pastor Emil Fritz, four children: Lydia, Mrs. Wm. Fritz of Spring Valley, Wisconsin; Irma, Mrs. Gust. Mahlke of Tp. Moltke; Esther, at home; Victor, with the armed forces in North Africa; two sons-in-law; one daughter-in-law; six grandchildren; two great-grand-children; one sister, Mrs. Emil Buenger of New Ulm; one brother, Mr. Al. Lueck of South Dakota.

Her earthly remains, full of frailties, but now delivered from the sorrows of her earthly pilgrimage, was laid to rest in the cemetery at New Ulm, there to await the call of her Savior on the resurrection morning. Pastors Im. Albrecht and Hy. Boettcher delivered the funeral sermons.

Memorial wreaths were given in her memory in the amount of \$263.75.

G. F. Z.

* * * *

MRS. ARTHUR WERNER

Helene Minnie Krause, daughter of Mr. August Krause and his wife Minnie, née Matzke, was born and baptized in Decatur Township, Green County, Wisconsin. She took her confirmation vow at St. John's Lutheran Church at Albany, Wisconsin. The memory verse which she received at her confirmation expresses the hope and strength which sustained her during her earthly pilgrimage: "Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

She was united in holy matrimony to Pastor Arthur Werner on October 31, 1914, at Broadhead, Wisconsin. As a faithful and humble Christian she accepted the duties of a pastor's wife during his service to congregations at Pewaukee, Appleton, and T. Center. T. Center had been their home since the year 1920.

Suffering from the effects of a severe heart ailment for the last four years, she bore her cross patiently and committed herself to the will and providence of her Lord and Savior. It was therefore the fulfillment of her expressed desire when the Lord delivered her quickly and peacefully on February 19 by calling her to her eternal home with Christ. She had attained the age of 47 years, 9 months, and 19 days.

She is survived by her husband and six children: Pastor Fredrick Werner of Centuria, Wisconsin; Ruth, a lieutenant in the WAAC's; Arthur, a lieutenant in the Marines; Dorothy, a graduate nurse; Naomi, doing office work at Appleton; and Paul, a sergeant in the Army. She also leaves three brothers: Frank, Albert, and Harry Krause, two sisters: Mrs. John Brandt and Mrs. Alfred Rhyner.

The undersigned conducted the burial service on February 23 at the Lutheran Church at T. Center and at the Appleton Memorial Cemetery. On the basis of 1 Cor. 1, 18 he directed attention to the cross of Jesus Christ as our source of comfort in tribulation and our guiding light for the future. May the Lord continue to be the everlasting consolation of the bereaved, as He was of the departed!

Walter E. Pankow.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

DAKOTA-MONTANA PASTORAL CONFERENCE

The Dakota-Montana Pastoral Conference will meet at Roscoe, South Dakota, April 18 to 20, beginning at 10 A. M., C. W. T.

Essayists: Meyer, Kettenacker, Sprengeler, Krueger (leader).

When announcing, state when you expect to arrive. No meals will be served Monday evening. The meals will be served at cost. Please bring your German hymnal.

Sermon: Sievert (Sippert).

K. G. Sievert.

JOINT MISSISSIPPI VALLEY-SOUTHWESTERN CONFERENCE

The Joint Mississippi Valley-Southwestern Conference will meet, D. v., in the First Lutheran Church of La Crosse, Wisconsin, on April 19, 1944. Sessions begin with a communion service at 9:30 A. M.; the Rev. A. Vollbrecht will preach the sermon. Essays by the followings: Revs. A. L. Mennicke, W. Schumann, W. Paustian, and F. Schroeder.

Frederic Gilbert, Sec'y.

NOTICE

In place of Pastor Paul Pieper, resigned, Pastor Raymond Huth has been appointed as Visitor in the Milwaukee City Conference.

R. O. Buerger, President, Southeast Wisconsin District.

ORDINATIONS AND INSTALLATIONS

Authorized by President of the Nebraska District, Pastor Im. P. Frey, the undersigned ordained and installed his son, Alfred, as pastor of the Zion's Ev. Lutheran Church at Garrison, Nebraska, on February 20, 1944. Assisted by Pastors Edward Hahn and Gustav Frank. May both pastor and members serve the Lord of the Church in harmony and peace!

Address: Rev. A. K. Hertler, David City, Nebraska.

E. G. Hertler.

* * * *

On February 13 the undersigned, assisted by Pastor R. Roth, ordained and installed Candidate A. B. Habben as pastor of our newly-founded Redeemer Lutheran Church at 508 West 3rd Street in Hastings, Nebraska.

Address: Rev. A. B. Habben, 1117 No. Williams Avenue, Hastings, Nebraska.

L. A. Tessmer.

* * * *

Authorized by the president of the Nebraska District, Pastor Im. P. Frey, the undersigned installed Pastor Henry Ellwein as pastor of Zion Ev. Lutheran Church of Shickley, Nebraska, February 27, 1944. Pastor E. A. Breiling assisted. May God bless both pastor and congregation.

R. H. Roth.

* * * *

Mr. Floyd Mattek, now permanently called as teacher of Inmanuel Ev. Lutheran Church, Kewaunee, Wisconsin, was installed by the undersigned upon due authorization of the Northern Wisconsin District President E. Behm on February 13, 1944. May the Lord bless his efforts in feeding the lambs of Jesus entrusted to his care.

W. F. Zink.

MISSION FESTIVAL

Eleventh Sunday after Trinity

St. Paul's Church, Onalaska, Wisconsin. Offering: \$247.55. L. M. Bleichwehl, pastor.

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Rev. E. Zaremba, P. em., 526 N. 5th Avenue, Wausau, Wisconsin.

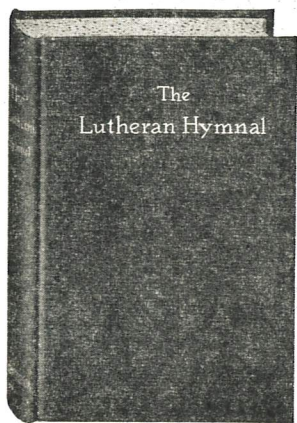
FOR CONFIRMATION AND EASTER THE LUTHERAN HYMNAL

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EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

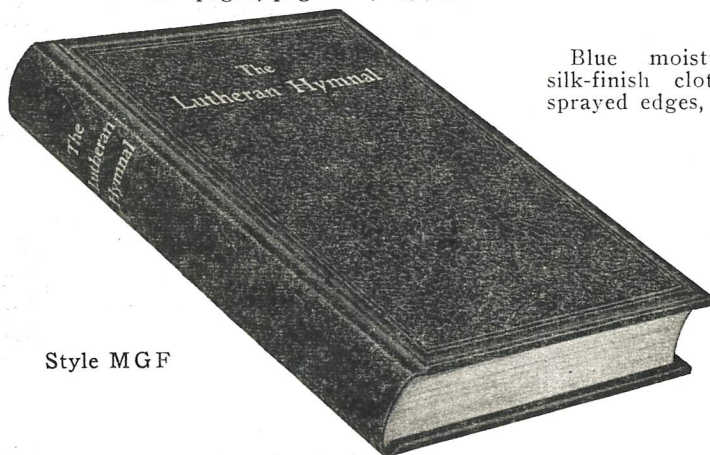
EDITION OF 1941

The Lutheran Hymnal is intended for use in church, school, and home. The committee entrusted with the task of compiling and editing has earnestly endeavored to produce a hymnal containing the best of the hymnodical treasures of the Church, both as to texts and tunes, in accord with the highest standards of Christian worship. It is our sincere prayer that these treasures may be cherished by God's people wherever the English tongue is used in public or private worship. We have freely used whatever we found of value and, by way of acknowledgment, have carefully indicated all sources. In turn, we freely offer for the use of others all original contributions or translations made by the committee as such or by its individual members.

852 pages; page size, 5¼×8¼ inches



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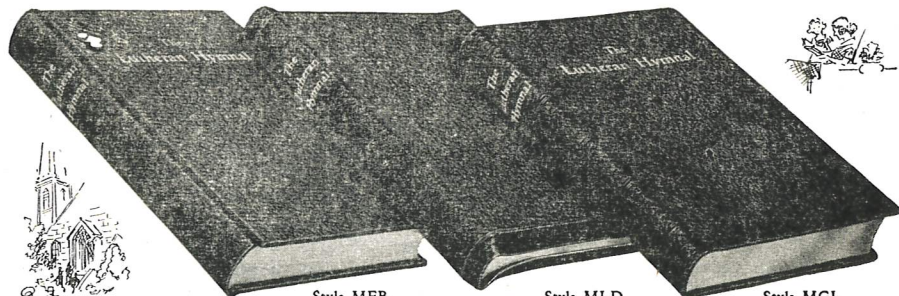
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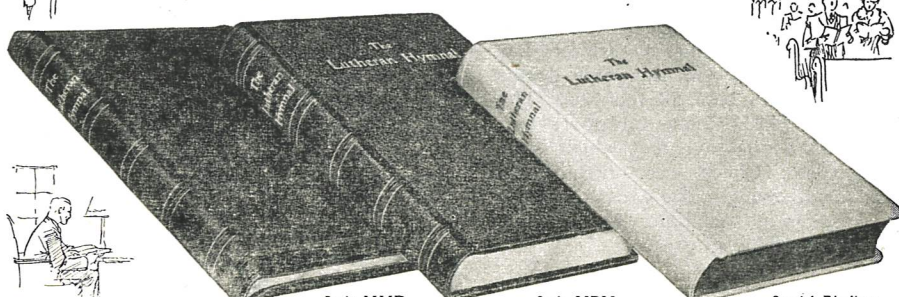
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