

The Northwestern Lutheran

Prof. Henry J. Vogel
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Jan 45

"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

Volume 32

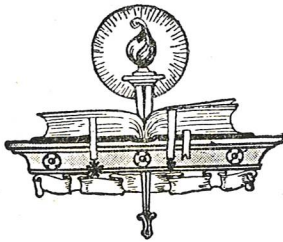
Milwaukee, Wisconsin, January 21, 1945

Number 2

AND HE SAID UNTO THEM, WHERE IS YOUR FAITH?

LUKE 8, 25

WE do not know what the new year, 1945, has in store for us. We cannot know what the morrow will bring. Jesus writes, "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there



a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow."

Do we want to know what will happen tomorrow or a month from now? Our Savior has said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." The Lord knows our frame, He knows that we are given to worrying. If we knew what lies before us in this year, we would add so many anxious cares and worries to the heat and burden, to the evil of this present day. — Yet we have an answer to our question as to what the new year has in store for us. It is an answer that covers every day of our life. The answer is contained in the question which our Lord addresses to us in Luke 8, 25, "Where is your faith?" The Lord does not tell us what we may expect, what lies in store for us, from without, but He does remind us of that which has been laid up in store for us in His Word and in our hearts as children of God. Ponder this question of our Savior and mark that the Lord points to our inexhaustible source of strength and comfort for the days that lie before us.

When Other Helpers Fail

We know, the world, too, will ask the question, "Where is your faith?" But the world knows of no other faith than the confidence and trust in man; the world speaks of self-confidence and self-reliance. We in America have a good portion of self-confidence. We put our trust in our unlimited resources and wealth, in our power, and in our ingenuity. It is difficult for us to realize that we, too, can suffer reverses and defeats. We have not yet learned to believe.

The faith to which our Lord refers is that faith of which the Scriptures speak, "Now faith is the substance of things hoped for, the evidence of things not seen." This is the faith that lives, that comes into its own, when every earthly prop gives way, when all other helpers and comforters fail and flee. The connection, in which the question before us stands, shows this. Jesus and His disciples were in a ship on the Sea of Galilee. Suddenly a storm arose, and the disciples were in jeopardy. They cried out in their distress, and Jesus said unto them, "Where is your faith?"

The entire passage from which the text is taken begins with the words, "Now it came to pass on a certain day that He went into a ship with His disciples." This was but one of many days which the disciples spent in the company of the Lord Jesus; it was but one of many days when faith proved to be the one thing needful. It will be helpful to review some of these days.

Our Greatest Need

One day Jesus was invited to the home of a Pharisee to eat with him. While they sat at meat, a woman of

the city, with the reputation of being a sinner, came and stood at Jesus' feet weeping; and began to wash His feet with tears, and did wipe them with the hairs of her head and kissed His feet, and anointed them with ointment. When all in the house were offended at Jesus and the woman, He answered, "Her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." — And He turned to the woman, and said, "Thy sins are forgiven." Luke 7, 36-50. Many tears — it is apparent — will be shed in the year that lies before us. Much of the weeping will be audible, like the voice of lamentation in Rama. But many tears will flow unnoticed by any one but the Lord; and much of the weeping will be heard only by Him. And these are tears which He alone can dry; this is a sorrow which He only can heal. These are the tears which are shed because of sins. Perhaps the times do change, but sin remains unchanged in every generation; and we daily sin much. Nothing will cause so much trouble in this year as sin; our sins lie at the root of all our ills and sorrows. The tears that are shed under the load of sin and a guilty conscience are the most bitter tears. — Only the assuring Gospel of the crucified Savior can dry these tears. Be of good cheer, thy sins are forgiven. Thy sins, the little sins and the great sins, the willful transgressions, and the secret faults, all are forgiven. "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This is the Lord's word of forgiveness — where is your faith? It is the one thing needful for our peace.

(Continued on page 12)

Editorials

Back From The Wars All of us have been yearning for the day when all the men and women drawn into the armed forces will be able to lay aside their uniforms and again become just plain civilians. That hour may be far off; yet it may be closer than we think. The time is in God's hands. We pray the Lord to hasten the day.

Demobilization will involve the shifting of more than ten millions from one mode of life to another. It will require a great deal of re-adjustment and re-orientation. Already we are reading about the countless agencies that will be set to lead a helping hand. What about the Church? The religious presses are turning out tracts and pamphlets by the score in an attempt to make this transition more understandable and more productive of the "highest good." These releases are intended to make the Church especially conscious of its opportunities, but to a great extent they fail to stress its one great obligation: the eternal salvation of the soul through the merits of Jesus Christ, the Savior.

We, too, owe these veterans our attention and an earnest endeavor, by means of the Word, to incorporate them in, or to keep them with, the Holy Christian Church. We have a God-given responsibility toward them, and we can not discharge that without having given some thought to it before hand. We dare not proceed on the assumption that all is well and that we can, as some suggest, gather them in by soft and sentimental speech. We must view the situation very realistically.

What Kind Of People Are They? Bernard Iddings Bell, lecturer on preaching at the Seabury-Western Theological Seminary in Chicago, in an essay on "The Church and the Returning Veteran," in the December, 1944, *Atlantic Monthly* relates how he after extensive research has arrived at a very definite opinion: "It seems an indisputable fact that with the exception of a quite small minority those in the armed forces, officers and men, *neither know much nor care much about Christianity*. This is most apparently true of those who call themselves Protestants, less so of Catholics (Roman and Anglican) . . . They have performed their war duties like the valiant young pagans they are, never bothering their heads about God except perhaps when sheer, stark danger of death aroused their longing for supernatural protection — a kind of religious awareness which almost always fades away as soon as the battle is done."

We cannot ignore a statement such as that, especially because it is very much like that of other competent observers. Any other conception of the situation is wishful thinking. There is no great spiritual revival sweeping through the armed forces. It is well for us to know that. It will save us both time and disappointment later on. We regret this state of affairs, but it reminds us of a remark a gray-haired army chaplain, then a major, made a few years ago. "Really," he said, "the Church has begun to worry about most of these men about twenty years too late." He implied that in the army an increase in religious interest and appreciation was almost too much to be hoped for.

What Of The Quite Small Minority? What can we expect of that group? Have we reasons to be optimistic? Bernard I. Bell continues: "Not many even of the professedly religious soldiers in either group *seem to have much understanding* of the more intimate and penetrating devotional implications of their faith, just as few show that they understand the relationship of that faith to their personal behavior. . . . The religion even of those who admit that in some sense they regard themselves as 'religious,' with rare exceptions, *seems not to have penetrated much below the surface of their thinking* and to have little to do with patterns of conduct."

This assertion may be hard to take. It allows of but one conclusion: inadequate religious instruction and training when these men and women were boys and girls. How can they give answer to every man that asketh them a reason of the hope that is in them when they have had but a vague impression or a shallow draught of that hope? How can they be really loyal to Him of whom they have not heard so intensively, so consistently and so thoroughly that He lived in them and they in Him? Perhaps they themselves, perhaps they to whose spiritual care they were committed at an earlier day took Christian training too lightly. It would seem as if, somewhere, some one has failed.

What Now? Frankly, the prospects are far from bright. We have the "rare exceptions," but, apart from those, we shall doubtless be disappointed if we expect these veterans to flock to our churches immediately upon their return. Surely, we shall be pleased to welcome them, and ready too, but we should also know that many of them will worry not a whit whether we welcome them or not. Most of them have never had any connection with any church, and many others have had only a nominal one. They are looking forward only to good jobs, fine pay and easy work. Beyond that goal they have never learned to look.

These veterans, with negligible exceptions, have, as B. I. Bell also says, "been educated to believe that life's satisfactions overwhelmingly are material and of this world, satisfactions in the pursuit of which the Church certainly is not needed. . . . The American soldier, in other words, is the product of the American system of education, a system which concentrates attention almost wholly on mastery of materials . . . which the apparent assumption that man does live by bread alone, though it be desired that the bread be spread with butter and jam." He has been "miseducated."

Ours will be a formidable task — to re-educate grown men and women, by the honest and conscientious preaching of the Word, by seeking them out, wherever they may be, and by exercising patience and friendly consideration. Jesus Christ, the only mediator between God and man, is a stranger to them. Close acquaintance with Him can not be established in a few short hours. Thorough Christian indoctrination takes time.

And as we look still farther into the future, let us now resolve to do all we can so that at a later day no one will ever again have reason to say that "we have begun to worry about most of these men twenty years too late."

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXIII

Of the Marriage of Priests

II

IN the first part of this Article our fathers presented their reasons against enforced celibacy of the priests. They took them, first of all, from the Scriptures, showing that marriage is an institution of God which serves the special purpose of preserving decency among men under the present conditions of sin. Secondly, they added reasons taken from the history of the church, showing that in the early stages bishops were free to marry, and that only in later times celibacy was forced on them in spite of opposition and of the adverse counsel of sober men.

On the basis of their reasons thus set forth our fathers proceed, in the second part of the Article, to plead with the Emperor for relief.

II. Plea for Relief

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany. — Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that the churches shall at some time lack pastors if marriage is any longer forbidden.

NOTES

The plea is here based on the observation that as the world progresses toward its end men are gradually becoming weaker, less able to resist temptation and to control their natural drives. Incidentally we see that our fathers did not believe in Evolution, rather in devolution and a steady degeneration. They are in this part of their plea not urging the point that marriage is not sinful in itself; they stress merely the role which it plays according to God's will for preserving decency among the people. The State,

to whom our fathers in this part direct their appeal for the release of the marriage of priests, must frequently permit a lesser evil in order to avoid a greater. Our fathers argue that even if the marriage of priests were an evil (which it is not), it would be by far more tolerable than the evils which, as experience has shown, are bound to follow in the wake of enforced celibacy. They urge also that the Church's Canons frequently counsel, in a general way, a relaxation of "the old rigor . . . because of the weakness of men."

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canon, for no other cause than marriage. Paul, in 1 Tim. 4, 3, calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

NOTES

In this part our fathers base their plea on the immorality of enforced celibacy itself. They point to the commandment of God, not only to be fruitful and multiply but also to use matrimony as a preventive for licentious living; they point to the custom of the early church, when marriage of priests was prevalent; they point to the inevitable scandals which result from "impure" celibacy — all of which things indicate the inherent immorality of any attempt to demand celibacy. They express astonishment that in spite of all this no law is enforced with greater harshness and cruelty than this one which goes directly counter to God's Word and to experience.

The conclusion which our fathers draw is inescapable. If the law against marriage, which as an institution is

based both on divine and human ordinances, can be maintained only by means of inhuman penalties, this fact goes to show clearly that it must be what Paul calls a "doctrine of devils."

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters. — And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

NOTES

Cyprian, who is mentioned here, was bishop of Carthage in northern Africa. He died a martyr's death in 258. During his time the church was troubled by bloody persecutions, in the course of which many Christians denied their faith. Then, after a while, some would ask to be readmitted into the church. Many doubted their sincerity, and Cyprian was obliged to give much thought to the problem. He learned to understand human frailty thoroughly. It was thus from a wide experience that this church father gave his opinion on the vow of virginity, which our Article quotes.

Several times the "Canons" are mentioned. From the *Catholic Encyclopedia* we here add the following explanation. "Canon Law is the body of laws and regulations made by or adopted by ecclesiastical authority, for the government of the Christian organization and its members." In contradistinction from civil law, the Canons are also called "ecclesiastical law," even "divine law," as the *Encyclopedia* explains, because canon law "concerns holy things, and has for its object the well-being of souls in the society divinely established by Jesus Christ." — The most famous collection of canons was that compiled by Gratian and published about 1148 at Bologna, in a treatise which cited and discussed the various canons. This book soon was generally used as "the text-book for the study of canon law."

AND HE SAID UNTO THEM, WHERE IS YOUR FAITH?

Luke 8, 25

(Continued from page 9)

According To Thy Faith

One word, in variations, is repeated by our Lord throughout the Gospel. In every city and home, under varying circumstances He said, "Go thy way, and as thou hast believed, so be it done unto thee." Mark this promise. The help, the blessings, which we shall receive shall be according to our faith, "As thou hast believed, so be it done unto thee." — Near Capernaum two blind men followed Jesus, crying and saying, "Thou Son of David, have mercy on us." And Jesus said unto them, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord." Then touched He their eyes, saying, "According to your faith be it unto you." And their eyes were opened. — As Jesus touched the eyes of the blind, so a woman who was sick for twelve years, and who had spent all her living on physicians, came behind Him, and touched the hem of His garment; for she said within herself, "If I may but touch His garment, I shall be whole." And Jesus turned, and said unto her, "Daughter, be of good comfort; thy faith hath made thee whole." — The healing of this woman took place on the way to the home of Jairus whose daughter lay dying. Then came one saying to Jairus, "Thy daughter is dead; trouble not the Master." But when Jesus heard it, He said, "Fear not: believe only, and she shall be made whole." We know that Jesus raised Jairus' daughter from the dead. — Now compare your needs with those of these men and women, are they greater? Yet these people received help according to their faith. — Where is your faith?

According To His Word

No doubt some one will say, "Lord, I believe, help thou mine unbelief." Perhaps, we shall say, "My faith is too weak." — What is faith? It is the echo of God's own Word and promise in our hearts. Faith rests upon the Lord and His Word. Faith takes the Lord at His Word. Without the Word and promise of the Lord we cannot speak of faith. Remember the woman of Canaan. When Jesus said to her, "It is not meet to take the children's bread and to cast it to dogs," she answered, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Here was a promise of the Lord, and this woman

simply clung to it in faith. We have the advantages of all the people mentioned in this connection; we have the complete Bible with all its rich promises — the promise of God's grace, the promise of His providence and care, the promise of His guardian angels, who can name them all? — Where is your faith?

The Prayer of Faith

Never, perhaps, have so many prayers ascended to heaven as in these days of anxious cares. But how do we pray? Jesus speaks of one effectual prayer, "the prayer of faith." James 5, 15. The time, the place, the length, and the form of prayer are not so important. There is one essential ingredient of true prayer. It is faith. And in His mercy the Lord has not even decreed the amount of faith. Indeed, Christ once said, If your faith be as a mustard seed ye shall move mountains." But what is the prayer of faith? In answer to the petition of the disciples, "Lord, teach us to pray," Jesus said, "When ye pray, say, Our Father which are in heaven." — For His name's sake — God is our Father in Christ — He will answer our prayers. Yea, before we ask, He will hear us. "Your Father in heaven knoweth that ye have need of these things." — Where is your faith?

Keep the Faith

We cannot but think of the war today. We realize that it will take heavy artillery and tanks, high-powered motors on land, on the sea, and in the air; it will take manpower and courage, nerves of steel, brawn and brain to win through to victory. No, only God can give us the victory, and only God can incline the hearts of men to make peace. — Where is your faith?

Now turn to the eleventh chapter in Hebrews where the writer points to the men of faith in the Old Testament, and mark the brief words in the thirty-eighth verse, "Of whom the world was not worthy." Indeed, the world of unbelievers is not worthy of the humble children of God; the world of unbelievers is not worthy of the many blessings which it receives from the hand of God because of these children of faith, because of the prayer of faith that rises to the throne of mercy from the hearts and lips of the believers. — Remember, "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him." Therefore keep the faith.

A. P. V.

The Northwestern Lutheran

A GOLDEN ANNIVERSARY AT THE NORTHWESTERN PUBLISHING HOUSE

Toward evening on the fourth of January the entire personnel of the Northwestern Publishing House gathered in the shipping room to extend congratulations and best wishes to a fellow-employee, Carl Lohmann, who has completed fifty years of service in our Publishing House.

The good wishes of his co-workers found expression in more than words; they had collected a purse for Carl, as he is known to all of them. Mr. Luenning, in the name of the Publishing House Board, also presented him with a sizable check. No shipping room ever took on a more festive appearance. There were flowers, and a table laden with tasty sandwiches and sweetmeats, including a large anniversary torte. It was a most pleasant gathering.

Carl Lohmann came to the Northwestern Publishing House as a young man in his early teens. The Publishing House then was located at 310 3rd Street and Mr. A. Schaller was its manager. Mr. Lohmann has seen the establishment grow from a small business with seven employees to its present size, with twenty-five workers. He has served the Publishing House faithfully and efficiently in various departments, chiefly in the shipping room.

Mr. Lohmann is a member of St. Mark's Church (Wisconsin Synod) in Milwaukee. His wife is a former employee of our Publishing House. They have our best wishes. A. P. V.

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

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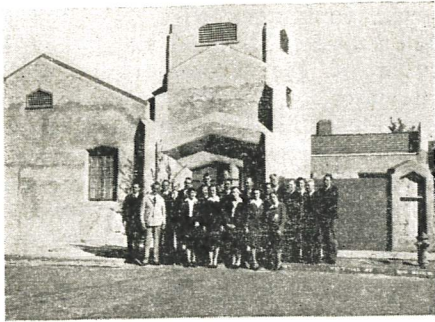
All Articles intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee (9), Wisconsin.

Church News and Mission News should be sent to Rev. A. Voss, 5847 West Elliot Circle, Milwaukee (8), Wisconsin.

All Business Correspondence, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee (3), Wisconsin.

All Subscriptions are to be paid in advance or at least within the first three months of the year.

ARIZONA MISSION DISTRICT CONFERENCE



The above picture represents the Arizona District Conference with women teachers from the Apache Indian Mission in attendance, assembled at Winslow, Arizona, October 31 to November 2 of the past year, to discuss matters vital to our Synod, particularly the progress, opportunities, and problems of this rapidly expanding mission field of the far Southwest.

Although separated by vast distances the conference was unusually well attended, only a few pastors having been prevented from coming because of pressing duties at home.

It was a meeting that indeed bears historical significance, it being the first of its kind to be held in the northern portion of the State.

The picture also shows the newly remodeled but as yet incompleting Trinity Lutheran Church at Winslow, Arizona, where the sessions were held. It was formerly a grocery store. A tower and a parish hall, also used for school purposes, have been added in the course of the year.

J. E. S.

DEDICATION

God again, in a very evident way, revealed His ever fervent desire that He would have all men to be saved and come to the knowledge of the truth. In three special services on October 29,



1944, five hundred friends and members of Our Savior's Ev. Lutheran Church, Wausau, Wisconsin, thanked God for giving us a new Christian day school

building, a teacher and fifty-six children. Preachers for the second anniversary, installation, and dedicatory services were Prof. E. E. Kowalke, Watertown, Wisconsin, the local pastor, and Pastor Wm. Baumann, Neillsville, Wisconsin.

The congregation was organized on October 21, 1942. During the course of the next two years God made it very evident that it was His will and wish that He wanted a school in this mission field where children could be fed the Bread of Life. Through the willing cooperation of the members and under the guidance of God's appointed authorities we received a loan from the Church Extension Fund so that a new building could be built. Today after five months of hard work by the members and contractor we have a new two-room school which rooms when filled have a seating capacity of eighty children.

The congregation called and Mr. Adolph Wilbrecht, of Fort Atkinson, Wisconsin, came and took upon himself the duties of teacher and principal. He was installed on October 29 by the local pastor. After six weeks of school it became very evident that conditions demanded a second teacher. With the permission from the proper authorities a second teacher was added. Mr. Wilmer Gresens began teaching the primary grades on November 15.

The new school building was built at a cost of \$3,500.00. The building itself is fifty-six feet long and twenty-eight feet wide; frame construction and full basement.

L. KOENIG.

OBITUARIES

ARTHUR WILLIAM BLAUERT

The Lord of Wisdom and Grace has seen fit to suddenly call into the Church Triumphant the soul of His faithful servant Pastor Arthur W. Blauert of Austin, Minnesota. On Saturday evening, August 26, he suffered a severe cerebral hemorrhage and was taken to St. Olaf Hospital, Austin. He never regained consciousness. On Tuesday, August 29, he quietly and peacefully went to the place prepared for him in Heaven by our Lord Jesus Christ. His age was 54 years, 5 months and 24 days.

Arthur William Blauert was born at New Ulm, Minnesota, on March 5, 1890, the son of Fredrick W. Blauert and his wife Fredrika Vogelpohl. In early infancy he was baptized by the sainted Pastor C. J. Albrecht, who also confirmed him and ordained him as a minister of the Gospel.

His elementary education was acquired in St. Paul's Lutheran School at New Ulm, where his father was also his teacher. Pastor Blauert then prepared for the Holy Ministry at Dr. Martin Luther College at New Ulm, Northwestern College at Watertown, and at the Lutheran Theological Seminary at Wauwatosa, Wisconsin, completing his studies with the class of 1913.

After his ordination in the same year, he entered his life's work in the mission field of Dupree and Faith, South Dakota. He labored there for seven years, then accepted a call to Mound City, South Dakota. In October, 1927, he became pastor of the congregation at Olivia and Danube, Minnesota. The Minnesota District Mission Board in 1941 extended to him the call to the new mission field at Austin, Minnesota, where his faithful and untiring efforts were abundantly blessed. Within the comparatively short time of less than three years a new congregation in Austin was organized, St. Paul's Ev. Lutheran Church. A basement church was built and a parsonage purchased. Pastor Blauert's faithfulness to his Savior's commission has left its mark upon St. Paul's Congregation, which by the grace of God has enjoyed exceptional growth.

During his ministry in South Dakota he served for a time as secretary of the Dakota-Montana District Mission Board. He also served as second vice-president of the Minnesota District from 1940 to 1942.

On June 3, 1914, Pastor Blauert was united in holy wedlock to Julia Geesey. This union the Lord blessed with five children, the first of which died in infancy. Besides his faithful and devoted wife his passing is mourned by the following children: Mrs. Harold Pankow (Lyla), Milwaukee; Mrs. Charles Brown (LaVerne), Austin; Mrs. William Schendel (Irene), San Diego, California; Arthur W. Blauert, Jr., of the U. S. Marine Corps. The following brothers and sisters also survive: Mrs. R. Schierenbeck (Irma), Sanborn, Minnesota; Adelbert at New Ulm, Minnesota; Mrs. George Neumann (Hilda), Muckwonago, Wisconsin; Erich of Renville, Minnesota; Armin of Wayside, Wisconsin; Edgar of Greenleaf, Wisconsin; Mrs. Willis Hoyt (Edna), St. Peter, Minnesota; William at New Ulm, Minnesota.

The funeral service was conducted in St. Paul's Lutheran Church, Austin, by Pastor H. F. Muenkel, on September 2. Pastor A. Ackermann, President of the Minnesota District, deliv-

ered the sermon, speaking words of divine comfort and encouragement to the members, relatives and friends who on that day humbly bowed to the unsearchable wisdom of the Lord. The burial service at Oakwood Cemetery, Austin, was conducted by Pastor T. E. Kock, Goodhue, Minnesota, the Visitor of the Red Wing Conference.

* * * *

LOUIS J. UNGRODT

On November 27, one of our oldest teachers, Louis J. Ungrodt, was called to his eternal rest. A service, in which also the Milwaukee Teachers' Chorus took part, was held on the following Friday. His body was interred in Graceland Cemetery.

Louis J. Ungrodt, a son of Missionary Bernhard Ungrodt and his wife Johanna Schroeder, was born in Pella, Africa, on September 20, 1860.

In 1867 his father was called to Algoma and later, to Jefferson, Wisconsin, where Louis received his primary education in the Christian day school. After his confirmation, he entered Northwestern College, enrolling for the normal course.

By the grace of God he was permitted to serve our Church in its schools for fifty-two years, in Manitowoc, Racine, and Milwaukee, Wisconsin. After teaching in the school of St. John's for forty-two years, he was compelled to resign ten years ago on account of ill health.

Notwithstanding the recurrence of his disease and the gradual loss of his sight, he remained mentally alert and deeply interested in things spiritual, grateful to the Lord for the blessed years he was still being permitted to enjoy in the circle of his family and his friends.

On December 14, 1883, he entered into wedlock with Miss Mathilda Knickrehm of Manitowoc, Wisconsin. Their union was blessed with the birth of two sons and one daughter.

His widow, two sons, one daughter, one son-in-law, two daughters-in-law, nine grandchildren, one great-grandchild, two brothers, and two sisters survive him and hold him in fond remembrance.

JOHN BRENNER.

* * * *

MRS. FRIEDA GIESCHEN

Frieda Karoline Catherine Gieschen, née Guenther, was born on October 9, 1873, at Burr Oak, Wisconsin. She was a daughter of the sainted Pastor Friedrich Guenther and his wife Auguste, née Zlamke. On October 19, 1873, she was brought to Christian bap-

tism. The years of her childhood and youth from the age of six were spent in the parsonage of St. Paul's Church, Oconomowoc, Wisconsin. Under the pastorate of her father she was confirmed in the Christian faith in the year 1887, and on February 3, 1898, united in marriage with Herman Gieschen, pastor of St. Paul's Church, Lake Mills, Wisconsin. From the year 1908 to 1927 she graced the parsonage of St. John's Congregation at Wauwatosa, Wisconsin, a faithful helpmeet to her husband and a devoted mother. Her death was preceded by the passing of a son, Hans, in November, 1927; and of her husband on September 20, 1935.

On Saturday, December 30, 1944, after an illness of four months, she departed this life at an age of 71 years, two months, and twenty-one days. Funeral services were held at the residence and in St. James Church, Milwaukee. The body was laid to rest in Graceland Cemetery, Milwaukee.

The immediate survivors who mourn Mrs. Gieschen's death are her children: Adolph, Carl, Waldemar, Gertrude, Mrs. Margaret Quitzow, Herman, and Magdalene, a son-in-law; Robert Quitzow, three daughters-in-law; Ruth, Hazel, and Dorothy Gieschen, nine grandchildren, and three brothers and one sister.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

A. P. V.

ANNIVERSARIES

SEVENTY-FIFTH ANNIVERSARY

Trinity Ev. Lutheran Congregation
Raymond Township, Racine County, Wis.

"The Lord hath done great things for us whereof we are glad." That was the keynote of Trinity Congregation of Raymond Township, Racine County, as it celebrated the Diamond Jubilee of its organization on September 10, 1944.

In three well attended services the members of Trinity Congregation voiced their heartfelt gratitude to God for the grace bestowed upon them and their fathers through His Gospel and Sacraments during the seventy-five years of their existence. The jubilee speakers were: Pastor J. B. Bernthal of South Milwaukee who delivered the German festival sermon, Prof. John Meyer of our Theological Seminary and Pastor M. F. Plass of Oakwood who preached in the English language.

Trinity Congregation was organized in the spring of 1869 and for more than twenty years met for worship in the South Raymond Township school house. September 29, 1889, it dedicated a modest house of worship to the service of the Triune God. Eight years later, in the year 1896, the congregation called its first resident pastor and the following year erected a residence for him. An altar niche with a beautiful art glass window depicting "Christ Knocking at the Door" was added to the church. December, 1941, the congregation purchased and dedicated a new electric Organotron organ to the service of the Savior.

Trinity's pastors during these seventy-five years were: Ph. Brenner 1869-1870; G. Denninger, 1880; C. Gausewitz, 1893; J. B. Bernthal, 1896; Wm. Heidtke, 1899; Ottomar Hermsstedt, 1904; F. Koch (vacancy), 1906; H. Koch, 1909; John Reuschel, 1911; M. F. Plass (vacancy), 1912; E. F. Grunwald, 1917; H. Koch, 1919; A. Lossner, 1941; G. Schmeling, 1944.

"Not unto us, O Lord, not unto us, but unto Thy name give glory this day for Thy mercy and for Thy truth's sake."

G. E. SCHEMELING.

GOLDEN ANNIVERSARY

Jordan Ev. Lutheran Church

West Allis, Wisconsin

The week of November 19, 1944, was an occasion of thanksgiving and rejoicing at Jordan Ev. Lutheran Church, West Allis, Wisconsin. During that week the congregation celebrated the fiftieth anniversary of its founding with special services on Sunday and Wednesday evenings.

In the English morning services, Pastor E. A. Knief, Des Moines, Iowa, a son of the congregation, and Pastor A. P. Voss, President of the Southeast Wisconsin District, delivered the jubilee sermons. In the German service on this same Sunday morning, Pastor C. H. Buenger, Kenosha, Wisconsin, preached. After the anniversary dinner, served at the school, another English service was held in the evening at which Pastor C. E. Found, South Shore, South Dakota, also a son of the congregation, occupied the pulpit. Jordan Choir, under the direction of Mr. L. Stellwagen, beautified the Sunday services with a fitting musical selection.

The service Wednesday evening was held in honor of the more than 100 men and women of the congregation now in the service of our country. Mr. Mentor Kuyath of our Theological

Seminary at Thiensville, also a son of the congregation, delivered the sermon. At this service Jordan Choir sang two groups of appropriate numbers.

In connection with the Wednesday evening service, the congregation also celebrated the tenth anniversary of Mr. L. Stellwagen as principal of Jordan Christian Day School. The undersigned preached a short sermon, after which Mr. Stellwagen was presented with a purse from the congregation in appreciation of his faithful service.

Jordan Congregation was founded in 1894. Professor G. Thiele, of the Theological Seminary, then located in Wauwatosa, Wisconsin, was the first pastor. He served from 1894 to 1907. Pastor A. Hoenecke was the first resident pastor, serving faithfully from 1907 to 1925. Since 1925 the undersigned has served. Pastor H. W. Herwig is assistant pastor.

The congregation at present numbers 240 voting members, 851 communicants, and about 1,100 souls.

May the Lord who awakened the desire to publicly worship Him at Jordan Church, and who sustained this desire, lo, these fifty years, continue to be with us in the future as He was with our fathers.

J. G. RUEGE.

GOLDEN WEDDING ANNIVERSARIES

Mr. and Mrs. Carl Radtke
Rib Lake, Wisconsin

On Sunday afternoon, December 3, in a special service of thanksgiving at St. John's Lutheran Church, Rib Lake, Wisconsin, Mr. and Mrs. Carl Radtke were privileged to observe their golden wedding anniversary with their children, grandchildren, relatives and friends. The undersigned addressed the couple, basing his remarks on 1 Chron. 16, 8-11. A thankoffering of \$25.00 was given for Bethesda Lutheran Home, Watertown, Wisconsin, by Mr. and Mrs. Carl Radtke. May the loving Lord in His grace continue to bless them in the future as in the past.

O. E. HOFFMANN.

* * * *

Mr. and Mrs. Ernst Radke
Hustisford, Wisconsin

By the grace of God Mr. and Mrs. Ernst Radke, members of Bethany Ev. Lutheran Church of Hustisford, Wisconsin, were permitted to celebrate the fiftieth anniversary of their wedding on December 11, 1944. A jubilee service was held in their home in the presence of relatives and friends. The undersigned spoke briefly, basing his address on Psalm 103, 1-2.

May the good Lord continue to bless Mr. and Mrs. Radke and grant them a peaceful eventide of life.

E. P. PANKOW.

**FORTIETH ANNIVERSARY
St. John's Lutheran Church
Lomira, Wisconsin**

On December 3, the first Sunday in Advent, the members of St. John's Church, Lomira, Wisconsin, were privileged to commemorate the fortieth anniversary of the dedication of their house of worship. In the morning services Pastor R. Fritz, during whose pastorate at St. John's the church was constructed, preached in the German language, and Professor Carl Lawrenz, a son of the congregation, in the English language. In the evening service Pastor W. Strohschein of Dundee preached in the English language. In the three festival sermons the members of the congregation were exhorted to give thanks to the Lord for His manifold grace and blessings bestowed upon them through the Word and the Sacraments which had been proclaimed and administered to them in their house of worship for the space of forty years, and to continue faithfully in the use of these means of grace. The choir and the Sunday school children assisted the congregation in the services with appropriate hymns.

May the Lord richly bestow His grace and blessings upon the congregation for the tasks which lie ahead.

H. J. LEMKE.

ANNOUNCEMENTS

NOTICE

Pastor Gilbert Thiele having accepted a call into another District, I have appointed Pastor G. Fischer to serve as Secretary of the Southeast Wisconsin District.

A. P. Voss, President,
Southeast Wisconsin District.

CALENDAR OF CONFERENCES

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will convene on January 23 and 24, 1945, at First Evangelical Lutheran Church, 909 Cherry Street, Green Bay, Wisconsin, the Rev. R. Lederer, pastor.

TUESDAY, JANUARY 23, 1945

Morning Session

- 10:00 Opening Devotions.
- 10:15 Minutes and Roll-Call.
- 10:30 Exegetical-Homiletical Treatise on Daniel 6:10-23. By F. Knueppel.
Substitute paper: Practical Exegesis on Ezekiel 33:8-9, in the Light of the Pastor's Responsibility in the final Judgment. By C. J. Henning.
- 11:15 Catechesis on the First Part of the Fourth Commandment. By F. Brandt.
- 11:50 Noon Intermission.

Afternoon Session

- 1:30 Opening and Minutes.
- 1:45 Election of Officers.
- 2:00 Visitor's Report. By Visitor W. Zink.
- 2:30 Book Review, "The Lutheran Church under American Influence," author the Rev. Paul Spaude. By H. Wicke.

- 3:15 Recess.
- 3:30 Modernistic Attitude in the Church toward the Christian Doctrine. By J. Masch.
- 4:15 Explanation of passages used as Proof Texts in the Catechism which present Difficulty of Explanation. By A. Voigt.
- Adjournment.
- 5:00 Evening Communion Service.
- 7:45 Sermon by Harold Wicke (R. Ziesemer).

WEDNESDAY, JANUARY 24, 1945

Morning Session

- 10:00 Opening Devotions.
- 9:15 Sermon and Liturgy Discussion.
- 9:45 Isagogics on Jeremiah. By Theo. Baganz.
- 11:50 Noon Intermission.
- 10:40 Catechesis on the Last Part of the Fifth Commandment. By D. Hallemeier.
- 11:15 The Missouri Synod Catechism compared with Gausewitz's Catechism. By A. Werner.
- 11:50 Noon Intermission.

Afternoon Session

- 1:30 Opening and Minutes.
- 1:45 Psychology and its Use in the Pastor's Work. By K. Toepel.
- 2:30 Study of Church Symbols. By N. Reim.
- 3:15 Recess.
- 3:30 Transaction of Business.
Report of Excuse Committee.
Fixing of Time and Place for next Meeting.
Report of Theme and Program Committee, Etc.
- 4:00 Report of F. Reier in Regard to his Investigation of the Boy and Girl Scout Manual: Has it been changed sufficiently to make it more palatable for Lutherans? Other casuistic questions and discussions.
- 5:00 Adjournment.

Please announce early to the host pastor.
Victor J. Weyland, Sec'y.

SOUTHWESTERN CONFERENCE OF THE WEST WISCONSIN DISTRICT

The Southwestern Conference of the West Wisconsin District will meet February 6, 1945, at Hustler, Wisconsin. Time: 10 A. M.

Papers: Exegesis of 2 Timothy 1, G. Geiger (Titus 1, R. C. Hillemann); Child Delinquency and its Only Cure, P. Lehmann; What Does Scripture Teach of the Anti-Christ, T. Schaller; Attributes of the Bible, A. Winter; Homiletical Treatise for pre-Lent, Part 2, L. Witte.

Conference preacher: M. Glazer (alternate, R. C. Hillemann).

E. G. Toepel, Sec'y.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet in Winner, South Dakota, February 6 and 7, 1945, at 10 A. M., C. W. T.

Papers: Isaiah 7, 15-25, Fritze; Dancing, in general, a sin, Stiemke; Baptism, Weiss; 1 Timothy 4, Kugler, Catechetical Instruction of Converts, Oelhafen.

Speakers: Unke (Sauer).

Text: Acts 1, 1-13 inclusive.

Wm. Neujahr, Sec'y.

SOUTHWESTERN MICHIGAN DELEGATE CONFERENCE

The Southwestern Michigan Delegate Conference will convene at 9:30 A. M. on Tuesday, January 23, at St. Matthew's Congregation of Benton Harbor, Michigan, H. C. Haase, pastor.

Papers: Woman Suffrage in the Church, H. Zink; Union Movement in the Church, A. Fischer.

C. J. Kionka, Sec'y.

MANITOWOC PASTORAL CONFERENCE

The Manitowoc Pastoral Conference convenes February 6 and 7, 1945, at Grace Ev. Lutheran Church, Manitowoc, Wisconsin, Dr. H. Koch, pastor.

The Schedule: Tuesday, A. M.: Devotion; Gal. 3, 22ff., Dr. A. Koch; Martha Spirit vs. Mary Spirit, E. Schroeder; Visitor's Report. Tuesday, P. M.: Devotion; Routine Business; Faithfulness of a Minister, M. Braun; Doctrinal Affirmation, H. Koch. Wednesday, A. M.: Devotion; Isa. 40, 19ff., W. Schink; Critique; Synopsis of Luther's Commentary on Galatians, H. Pussehl. Wednesday, P. M.: Devotion; Casual Questions; The Doctrine of Election, L. H. Koening; The Tenth Commandment, Special Reference to Pastor and Congregation, H. H. Eckert.

Additional Papers: Sanctification, the Call of a Christian for his entire Life, K. Thurow; Unionism, a Mixing of Law and Gospel, E. Kionka; Interpretation of 1 Cor. 9, 14, W. Haase; 1 Tim. 1, 15ff., E. Froehlich.

Sermon: E. Kionka, H. Grunwald.

H. H. Eckert, Sec'y.

INSTALLATIONS

Authorized by President Arthur Voss of the Southeast Wisconsin District, the undersigned installed Pastor Frederic Gilbert as pastor of St. Paul's Ev. Lutheran Church at Slinger, Wisconsin, and St. Paul's Ev. Lutheran Church at Cedar Lake, Wisconsin, on December 17, 1944. May the Lord richly bless his work in this new field.
Address: Rev. Frederic Gilbert, Slinger, Wisconsin.
W. Reinemann.

Authorized by President W. T. Meier, I installed Walter Zickuhr as pastor of Bethlehem Ev. Lutheran Church, of Hague Twp., Clark Co., South Dakota, on December 10, 1944.
No change of address. Karl G. Bast.

Being authorized by the president, the Rev. Arthur P. Voss of the Southeast Wisconsin District and assisted by the Rev. G. Kanless the undersigned installed his son, the Rev. W. O. Nommensen as pastor of Zion and St. Peter's Congregation at Allenton, Wisconsin, on December 10, 1944.
Address: Rev. W. O. Nommensen, Alleton R. 1, Wisconsin.
O. B. Nommensen.

Authorized by District President A. Voss the undersigned installed Rev. Gerhard Schmeling as pastor of Bethel Church, Milwaukee, on the first Sunday after Epiphany (January 7, 1945). The Rev. Gerald Hoenecke, assisted.
Gerv. W. Fischer.

Authorized by President H. Kirchner the undersigned installed Mr. Rudolph Schulz as teacher of St. John's Oay School, Fox Lake, Wisconsin, on Sunday, December 3, 1944.
Address: Mr. Rudolph Schulz, Fox Lake, Wisconsin.
A. G. Dornfeld.

ACKNOWLEDGMENT AND THANKS

It affords us great pleasure to announce a second gift of \$500.00 for the Seminary Library at Thiensville from Mr. Walter A. Getzel, Milwaukee, Wisconsin. Our readers will recall that Mr. Getzel sent us a donation in the same amount last Christmas. We are glad of this opportunity for expressing publicly our warmest gratitude to the kind donor for this generous gift.
Adalbert Schaller, Librarian.

N. N. of Watertown, South Dakota, donated the sum of \$25.00 toward Dr. Martin Luther College Library. To the kind donor I wish to express our cordial thanks.
E. R. Bliefernicht, Librarian.

The Michigan Lutheran Seminary Contact Committee herewith gratefully acknowledges the receipt of \$150.00 from the Ladies' Aid Society of St. John's Ev. Lutheran Church, Wayne, Michigan. To the kind donors our sincere thanks.
Theodore Sauer, Treasurer.

MEMORIAL WREATHS

Memorial Wreath in memory of Mrs. John Sessler for Home for the Aged, Belle Plaine, Minnesota, by:
Mrs. Emma Sundermeyer and family\$ 2.00
Mr. and Mrs. Ernest Pottratz and family... 3.00
Mr. and Mrs. Clarence Barthel and family... 1.00
Mr. and Mrs. H. Langeleth and family.... 2.00
Mr. and Mrs. Hans Jordt and family..... 1.00
Mr. and Mrs. Dick Hiller and family..... 1.00

Memorial Wreath in memory of Mrs. John Sessler for Spiritual Welfare Commission by:
Mrs. Neuenschwander and family.....\$ 5.00
Mr. and Mrs. Donald Mohning..... 1.00

Memorial Wreath in memory of Mrs. John Sessler for Children's Friend Society, Minneapolis, Minnesota, by:
Mr. and Mrs. John Miller and family.....\$ 3.00
Mr. and Mrs. Carl Johnson and family.... 2.00
Mr. and Mrs. Donald Mahning 1.00

Memorial Wreaths in memory of Mrs. Henry Thomsen were given as follows:
For Spiritual Welfare Commission — Trinity

For Spiritual Welfare Commission —
Trinity Choir, Hendricks, Minnesota.....\$ 4.00

For Church Extension —
Mr. L. F. Hempel.....\$ 1.00
Mr. and Mrs. Albert Dorn..... 1.00
Mr. and Mrs. Geo. Hanson and family.... 1.00

For Home Mission —

Mr. and Mrs. Albert Axelson.....\$ 1.00
Mr. and Mrs. W. C. Vierhuf..... 1.00
Mr. and Mrs. Carl J. Hanson and family,
Mr. and Mrs. Hilmar Hanson and family,
Mr. and Mrs. Hans J. Hanson and
Boys 1.50
Mr. and Mrs. Alfred Knutson..... 1.00
Mr. and Mrs. Isaac Sandro and Juanita
Art Benz and family..... .50
South Blom Extension Club, Toronto,
South Dakota 1.50
Olga Sandro and Clara Hagen..... 2.00
Mr. and Mrs. D. B. Hansen and family,
Mr. and Mrs. Anton Olsen, Mr. and
Mrs. Clair Dye, Mr. Hilmar Hansen.... 5.00
Mr. and Mrs. Emil Vierhuf and Darold.. 2.00
Mr. and Mrs. Chas. Hafner and Reuben
Mrs. Martha Dorn, Mr. and Mrs. Marvin
Dorn 1.50
Mr. and Mrs. A. B. Dirickson and family,
Mr. and Mrs. H. B. Dirickson..... 2.00

District No. 74 —

Mr. and Mrs. Nels Ronning and Eddie,
Mr. and Mrs. Melvin Wright and family,
Mrs. Anna Wright, Mrs. Carl Midtovne
and Barbara, Mr. and Mrs. oJhn Dear-
born and family, Mr. and Mrs. George
Eveland and Jess, Mr. and Mrs. Louis
Anderson and family, Mr. and Mrs. Louis
Welty, Mr. and Mrs. George Peters and
family 8.00

Total\$ 38.00
Rev. R. E. Bretzmann.

MISSION FESTIVALS

Eleventh Sunday after Trinity
Friedens Church, New Prague, Minnesota.
Offering: \$349.41. Alfred Martens, pastor.

Fourteenth Sunday after Trinity
Bethlehem Congregation, Raymond, So. Dak.
Offering: \$198.55. Karl G. Bast, pastor.
Preaching Station, Turton, South Dakota.
Offering: \$15.00. Karl G. Bast, pastor.

Fifteenth Sunday after Trinity
Salem Church, Escanaba, Michigan.
Offering: \$190.00, \$25.00 Sunday School. Wm.
F. Lutz, pastor.
St. Peter's Church, Kekoskee, Wisconsin.
Offering: \$353.57. R. Marti, pastor.

Sixteenth Sunday after Trinity
Christ Church, Menominee, Michigan.
Offering: \$374.63. Theodore Thurow, pastor.
St. John's Church, Fox Lake, Wisconsin.
Offering: \$440.76. A. G. Dornfeld, pastor.

Seventeenth Sunday after Trinity
St. John's Church, Firth, Nebraska.
Offering: \$130.30. E. F. Hy. Lehmann, pastor.

Eighteenth Sunday after Trinity
Trinity Church, Kaukauna, Wisconsin.
Offering: \$517.26. Paul Th. Oehlert, pastor.

Twentieth Sunday after Trinity
Bethany Church, Kenosha, Wisconsin.
Offering: \$272.68. W. K. Pifer, pastor.
Grace Church, Manitowoc, Wisconsin.
Offering: \$267.10. Dr. H. O. Koch, pastor.
St. Paul's Church, Crandon, Wisconsin.
Offering: \$109.15. W. A. Gieschen, pastor.
Peace Church, Argonne, Wisconsin.
Offering: \$28.75. W. A. Gieschen, pastor.
Christ Church, Hiles, Wisconsin.
Offering: \$15.20. W. A. Gieschen, pastor.

Twenty-first Sunday after Trinity
Lutheran Church at Bruce, Wisconsin.
Offering: \$75.51. A. Frey, pastor.

Twenty-third Sunday after Trinity
St. Jacobi Church, Twp. Theresa, Wisconsin.
Offering: \$53.24. R. Marti, pastor.

Twenty-fourth Sunday after Trinity
Our Savior's Church, Wausau, Wisconsin.
Offering: \$103.48. S. Koenig, pastor.
Immanuel's Church, Mosinee, Wisconsin.
Offering: \$22.00. S. Koenig, pastor.
Our Savior's Church, Pueblo, Colorado.
Offering: \$13.00. W. H. Siffring, pastor.
St. John's Church, Rib Lake, Wisconsin.
Offering: \$221.00. O. E. Hoffmann, pastor.
St. Peter's Church, Tn. of Greenwood, Taylor
Co., Wisconsin.
Offering: \$62.00. O. E. Hoffmann, pastor.

First Sunday in Advent
Trinity Church, Hillrose, Colorado.
Offering: \$170.75. John F. Brenner, pastor.

BOOK REVIEW

Northwestern Lutheran Annual for the Year 1945. Gemeinde-Blatt Kalendar Auf Das Jahr 1945.

These "Annuals" are now ready for distribution. They cost but 15 cents. One or the other of them ought to be in each home in our synod. The material and information they contain are invaluable. Besides the reading matter for entertainment and edification the reader will find much information on the various departments of our synod and the addresses of all Lutheran pastors affiliated with the Synodical Conference and all stations and cities, alphabetically arranged, that are served by pastors of the Synodical Conference. This is invaluable at this time when people are moving from city to city in the interest of war-work. These Annuals, or one of them, ought to be among the first things put into the traveling bag.

W J. S.

Amerikanischer Kalendar Fuer Deutsche Lutheraner Auf Das Jahr 1945.

Lutheran Annual, 1945. 15 cents per copy.

These are the Annuals of our sister Synod Missouri. They both contain the usual tables for reference — chronological and statistical. They offer a goodly store of reading matter and information both interesting and edifying.

W J. S.

Scripture Cannot Be Broken. Six Objections to Verbal Inspiration Examined in the Light of Scripture. By Dr. Th. Engelder. Print, Concordia Publishing House, St. Louis, Missouri. 498 pages. Price, \$3.00.

Here is a book that is worth the money to any Lutheran. The author has divided his book into six convenient parts. He treats 1. The Bible contains errors; 2. It is marred by moral blemishes; 3. It deals in trivialities; 4. Verbal inspiration is mechanical inspiration; 5. It implies an atomistic conception and use of Scripture; 6. It means the establishment of the legalistic authority of the letter. The author examines these six objections and thoroughly discusses them and refutes them convincingly. Any pastor who has not this book ought to, by all means, buy it and read it. It will fill his heart with joy and inspire him anew to cling to every word of the Scripture as a word spoken by God. The quotations taken from the books of those who deny inspiration and the Scripture as the Word of God and the only authority of faith and life, are a library in themselves. This book will be read and studied.

W J. S.

Voices of the Passion. By O. P. Kretzmann and A. C. Oldsen. Print, Ernst Kaufmann, Inc. 127 pages. Price, \$1.50.

This book contains nine addresses. The authors let the nine characters speak. They are: Judas, Peter, John, Caiaphas, Simon, The Centurion, Pontius Pilate, Dismus and Paul. Added are seven short addresses on the seven words from the cross.

In regard to the addresses the one author has this to say in the foreword: "The readers of this volume will understand that these addresses are not sermons in the usual and accepted sense of the term. The authors are deeply conscious of their shortcomings if they should be measured by sermonic standards. They are rather meditations whose form and contents were dictated by the comparative brevity of a Lenten devotion and the cosmopolitan character of audiences consisting of a cross-section of American life, many college students, and a large number of visitors. The seven Words from the Cross were prepared for one of the three-hour devotions which many of our pastors have been arranginf for Good Friday." We believe this booy may lend itself for devotional reading.

W J. S.

Victim Or Victor. Edited by Paul Zeller Strodach. Print, The Muehlenburg Press, Philadelphia, Pennsylvania. 210 pages. Price, \$2.00.

This book contains sermons for the pre-Lenten and the Lenten season. Beginning with the Sunday Septuagesima they carry through to Easter inclusive. A series of sermons on the seven Words from the Cross are also added. This is the fourth volume of its kind published by the compiler in as many years. The material offered is thought-stimulating. Those who have purchased the other volumes will know what they have to expect in this volume.

W J. S.

America, Turn To Christ! Radio messages of the Lutheran Hour from Easter through Christmas-tide. 1945. By Walter A. Maier, Ph. D., D. D.

This book contains the radio addresses delivered by Dr. Walter A. Maier.

W J. S.