

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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DO YOU KNOW that there are over 200 complete biographies of Martin Luther, written in every major language of the world.

The Savior Elicits A Piety Which Is New And Unique

Luke 5, 33-35

THROUGH word and deed Jesus revealed His glory as the true Savior of men. A glimpse of this Savior's glory is also given to us in St. Luke's account of a discourse of Jesus with certain Pharisees and disciples of John. They were the very people who should have understood the Savior and His Gospel. Jesus Himself said on another occasion: "The Scribes and the Pharisees sit in Moses' seat." They were teachers of the Scriptures, and the very heart of the entire Old Testament was the promise of the Savior. Their associates on this occasion professed to be disciples of John the Baptist, the very man whom God had specially sent to prepare His people for the reception of the Savior. Yet these Pharisees and disciples of John understood neither the Savior nor His Gospel. Over against their religious ideas Jesus therefore spoke of His Gospel as something new and unique. The Gospel of Christ is still something new and unique ever against all man-made religions. As such it effects a piety that is new and unique.

A Piety Hidden To Natural Man

No Understanding For It Jesus had just called Matthew into His discipleship. Rejoicing in the salvation which he had found this former publican prepared a festive meal, to which he invited not only Jesus and His disciples but also many of his former associates that they, too, might possibly come to know their Savior. It seems to have been on a day on which the Pharisees and the disciples of John fasted. We know at least of the Pharisees that they observed two fast days during every week. Seeing Jesus with His disciples at a festive meal these people were again made aware of the fact that Jesus did not share their own conception of piety. From the Gospels we are well informed concerning the piety of the Pharisees. It consisted in a self-righteous performance of all kinds of outward deeds, in the conscientious observance of purification rites, in meticulous payment of tithes, in

ostentatious praying, in a grave demeanor, in regular fasting, and the like. For the most part this piety centered about self-chosen works. Yet even where Old Testament ordinances were involved they thought of them merely as meritorious works with which they might earn God's favor. These disciples of John were seemingly such as had neither grasped nor heeded their master's message concerning Jesus and thus likewise pursued a self-righteous piety of outward deeds. This is still the only kind of piety for which man by nature has any understanding.

No Appreciation For It In Others It need not surprise us that these people felt

that there must be something wrong with the piety of Christ's disciples who did not observe their own rules concerning fasting. Thus we find a number of them coming to Jesus with the question: "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?" In this question lay a censure of the piety of Christ's disciples, a censure which was ultimately directed against the Lord Himself.

The Only Piety That Is Pleasing To God

The Lord Defended It In His Disciples The Savior's answer was clothed in vivid figurative language: "Can ye make the children of the bride chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." Jesus defended His disciples against the accusation that they lacked piety because they partook of God's gifts with joyful thanksgiving and did not fast or pursue other outward, self-imposed works. He maintained that they were pious and devout nonetheless, devout according to the new piety wrought by the Gospel. Jesus, their Bridegroom, was in their midst and they were rejoicing in Him.

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Editorials

Judging Ministers God tells us how alone ministers of the Gospel are to be judged, namely by God's standard and not, as some Corinthians did, by man's. Paul had founded the congregation, Apollos succeeded Paul, and converts of Peter had moved in. Instead of praising God for the peculiar gifts of each minister some members made their favorite pastor the head of their party, some even said they belonged to the "Christ" party. So four factions were forming and the unity of the congregation was endangered, though all preached the same true Word. — Paul admonishes that ministers are not Man's but God's servants, "stewards of the mysteries of God." God has entrusted the Gospel to their special care. According to His instruction they are to teach, preach, and do. They are God's ambassadors and cannot do as they please (2 Cor. 5, 20). In the discharge of their duty, God expects but one thing, namely faithfulness. For this they are answerable to the Lord and to Him alone. Human opinion, either theirs or others, just cannot become their concern. God's judgment alone establishes the criterion of their work. Some day they will stand before His throne and then what people thought or what they thought of themselves will have no bearing on God's judgment of them. — So Paul admonishes members not to judge pastors according to human standards, but rather ask whether they are faithful to God's Word. If they are, then all can rest assured that in due time God will bring to light the hidden things, and then all who have been found faithful will receive praise from God. — Indeed members should search the Scriptures daily, to ascertain whether the pastors preach the truth of Scripture (Acts 17, 11). If in doubt, let them go to the pastor that he might enlighten them. If what he said, was not correct, he shall be glad to correct it publicly. "Now, I beseech you brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1, 10). "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labors are not in vain in the Lord" (1 Cor. 15, 58). G. W. F.

Who Is My Brother? You've heard it, haven't you — "The Fatherhood of God and the brotherhood of man"? I'm certain you heard it again and again during and preceeding the holiday season just concluded. The radio, newspapers, magazines, all were filled with the spirit of "brotherhood" during Christmas.

Did you ever find yourself asking the question, "I wonder who really is my brother?" I'm certain that many of our readers have begun to wonder. Although the writer has always been aware of it, he became even more aware if it when he again received a call from a neighboring sectarian minister who spoke as follows, "Brother, the P. T. A. has requested that I extend an invitation to you to lead us in prayer at the Christmas party to be held at the public school." Naturally a

discussion followed regarding prayer-fellowship with such who are not our brethren. To be certain, our stand was not understood. Sometimes church members do not understand it.

Surely we know that God has made of one blood all nations of men for to dwell on all the face of the earth. As our Creator, God is the Father of all men. But, there is one sad fact which is always overlooked. When Adam and Eve sinned and that sin was passed on from generation to generation, mankind disinherited itself. It withdrew itself from the household of God. Paul described this to the Ephesians when he said (2, 11-12), "Remember that ye, being in time past Gentiles in the flesh, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world."

During the Christmas season, however, we heard the great proclamation, "For unto you is born this day in the city of David a Savior, which is Christ the Lord!" We heard with great joy, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive *the adoption of sons*" (Gal. 4, 4-5). We heard, "Behold, what manner of love the Father hath bestowed upon us, that we should be called *the sons of God*" (1 John 3, 1). And again we heard, "Ye are all the *children of God* by faith in Christ Jesus" (Gal. 3, 26). That was the blessed message of the Nativity Season just concluded. From the glorious proclamation of this Gospel Message, we become aware of the fact that everyone who has accepted the Christchild as his Savior, has through the vicarious atonement of this Savior again been restored to sonship. He has been restored to the household of God. He has been made God's heir.

Who is my "brother"? That's simple now that we know these facts. Everyone who, with me, has accepted this Jesus Christ as his Savior and abides by God's Word minus human interpretation, addition or subtraction. Christ said, "Who are my brethren? And he stretched forth his hand toward his *disciples*, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12, 48-50).

People have felt that a person is not very charitable or "brotherly," that one is not following Christ's example when he refuses to call someone, not of his faith, "brother." Did not Christ associate with unbelievers and sinners? Yes, indeed He did. But He did not call them His brethren until they accepted Him as their Savior. We must learn to distinguish between "neighbor" and "brother." Every brother is also my neighbor, but not every neighbor is my brother. I have definite duties over against my neighbor. Christ says that I should love my neighbor as myself. The whole second table of the Ten Commandments show me what my duties are toward him. The Bible tells me that I should be concerned with the welfare of his soul. I

will preach the Gospel to him in accord with my Savior's great commission. If I win him, he is my brother.

If I do not win him he remains my neighbor whose windows I will not smash; whom I will not kick in the shins when I meet him on the street; but, with whom I cannot worship, whom I cannot call my "brother," because he is not yet of the household of God. I may of necessity do business with him, associate with him at work but I cannot pray with him because Scriptures say, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, *And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty*" (2 Cor. 6, 14-18). Every believer is my brother and neighbor, but not every neighbor is a believer and for that reason he is not my brother.

So, dear reader, do not feel apologetic when you resign from an organization which you have discovered, teaches a Christless religion of false doctrine; when you protest against prayer fellowship at P. T. A. meetings and meetings of other civic organizations; when you protest against religion in publicly-supported schools and institutions. You are not being uncharitable. You are not being un-Christ-like. You are remaining in His Word and following His command. J. F. BRENNER.

"Even As Christ Forgave You" Forgiveness of sin is man's greatest boon. (Gal. 3, 13)

The Son of God had to become man, suffer and die to obtain it; on Judgment

Day only those who believed in the forgiveness of sins, which had been forgiven during their lifetime will be with the Lord forever in eternal bliss. All others are lost. "Blessed is he whose transgression is forgiven" (Ps. 32). "If we say we have no sin we make God a liar and His Word is not in us. If we confess our sins He is faithful and just to forgive us our sins" (1 John 1). Like our heavenly Father we too should have a forgiving heart. If someone has sinned we must forgive him immediately. Yet love and obedience demands that we go to such a one and tell him of his sin. Why? He may not know that he has sinned (Ps. 19, 12) and our knowledge as a fellow-Christian makes his sin our responsibility. "*Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him*" (Lev. 19, 17). Our love demands that we assist him in removing such sin from his conscience. The purpose of rebuking him is that he sees his error, repents, and confesses his sins to God. Whether this rebuking remains a private affair depends on the nature of the sin (Mt. 18; 1 Tim. 5, 20). His confession to God offers us the opportunity to assure him of God's forgiveness. — Once Christians are assured that it is love which prompts them to rebuke the fallen, the admonished will be truly thankful for not permitting such sin to remain upon them. — All these facts place a great responsibility not only on pastors but on all members of a congregation. If all approach the erring with a heart that has forgiven them, and those who have sinned know this, then every barrier between the wrong-doer and the wronged will be removed. Every misdemeanor of a member reflects on the whole congregation. What is hidden from the pastors and not to certain members becomes the responsibility of those who know it (Col. 13, 16; Ro. 15, 14). Once a sin is forgiven, it must be forgotten. Jesus: "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke 17, 3). An unforgiving heart is no longer a believing heart: "So likewise shall my heavenly Father do also, if ye from your hearts forgive not everyone his brother their trespasses" (Mt. 18, 35). G. W. F.

Holy Communion

God's Gift To His Christians

II

IN our previous study we mentioned the fact that He who instituted the Supper is the Son of God Himself, that He is our Savior, that He loves us to the end. We did not refer more than in a casual way to the blessings which God intends to convey to us by means of the Supper, nor shall we do so in this study. We shall make some applications to our life and conduct of the facts which we have so far studied briefly.

What Kind of Service Does God Demand of Us?

We all know by nature that there is a God. This truth is written in

delibly in the human heart. No people or tribe has been found so far, no matter how primitive or savage they were, that did not acknowledge some superior being. The knowledge that there is a God does not grow in the human heart through the influence of civilization. Nor can civilization erase it. There are many people who ridicule the belief in a God, while others merely say that we can never know for sure. But even such people cannot rid themselves of the truth that there is a God.

Everybody has a conscience. Conscience not only testifies that there is a God, it also testifies that God is

the supreme lawgiver and judge. God demands that we serve Him. He has a right to demand this, and will hold us accountable. We must serve God.

Man's ideas about serving God. — How shall we serve God? Put this question to any person, and you will always get the same answer. It may be formulated by different people in a different way, but in essence it will always be the same. Ask the common man on the street, or ask the greatest philosopher: they will all tell you that you must do something for God. They may tell you to bring costly sacrifices to God. Take something that is most dear to you and consecrate it to God. Some Gentiles slaughtered even their own children and thought that thereby they were doing God a service.

Others did not go quite so far, but they also assumed that the gods demand some sacrifice, a sacrifice of something that is dear to us. They assumed that we must erect costly temples in their honor, and the like. Or they taught that we must develop a strong character, must curb our natural impulses and desires, must work righteousness and do good works, for which God will then owe us a reward.

The error of this service. — Paul had occasion in his mission work to point out the folly of this idea. In Athens he met representatives of two schools of philosophers, the Stoics and the Epicureans. These philosophers were always arguing among themselves, for in their systems they were far apart. Yet in the basic principle they agreed. When the question came up, how we may achieve happiness, though the methods which they recommend differed radically, yet in this they agreed that a man must work out his own salvation by his good conduct.

Paul pointed out to them the folly of trying to serve God in such a way. God made the heavens, the earth, and the seas together with all things that are in them. He thus plainly is the Lord of heaven and earth. Should He require a temple to live in for His comfort? Should He require our sacrifices, our burnt offerings and drink offerings, to satisfy His hunger and quench His thirst? We cannot do anything for God, rather, it is the other way around; we are dependent on God for all that we have and are. "In him we live and move and have our being."

The right service. — God, by creating heaven and earth, by getting them ready for us to inhabit, by providing food and drink, clothing and shelter, so that we may live comfortably, by filling our hearts with food and gladness, has already clearly shown that He takes a delight in blessing us. We cannot repay Him, nor does He want us to repay Him. He wants us to enjoy the gifts which He bestows on us, and expects us to thank Him for them. That is the service which He demands of us.

It should be very easy to render such service, just to accept God's blessings, to enjoy them, and to thank Him for them. But that is the very service which man by nature considers as foolish, yes, as an insurmountable obstacle to real service. That kind of service robs us of the honor

of doing something worth while ourselves, of earning some blessing, or at least of paying for it. Yet that is the true honor which God seeks, that He is acknowledged as the Giver of all good gifts.

The Service of God in the Supper

The service which God expects of us and in which He delights is in general just this that He shows us kindness and blesses us, and that we in turn accept His blessings with believing hearts, that we enjoy His gifts and live by them, that our hearts be filled with happiness and thanksgiving. If we entertain ideas of meriting God's favor or of paying Him for His gifts, that would imply a great lie; for we cannot do anything of ourselves, seeing that all we have and are is of God. We are His creation. Can you serve God with a lie? Can you honor Him by declaring Him dependent on your service? If you try to, that will spoil your whole service. It will turn into an abomination for God. To serve God means to trust in Him that He will serve you, to receive His blessings with thanksgiving, humbly, joyfully.

God's special love. — The truths that we considered so far treat about our relation to God in general. We did not yet take into consideration the fact that we are sinners, that we have merited the just wrath of God, that we are under the curse. How shall we get rid of our guilt and win back God's favor?

Just as in our general relation with God it is a lie that we on the strength of our honor or of our character can do anything to earn God's blessings or pay Him for them: so it is much more with regard to our sins. We cannot atone for them, we cannot do anything to appease the wrath of God. The more we try, the more we entangle ourselves in that lie that we even with our corrupt nature can produce anything good as of ourselves.

Here more than anywhere else it becomes evident that only God can do anything about it. And He has done something. He so loved the sin-lost world that He gave His only begotten Son. He laid the sins of the world on Him. His Son died for the sinners, for the enemies of God. He won for them salvation and reopened the way to heaven.

The Supper a monument to God's love. — If we look at the Supper outwardly, what do we see? Not much.

Each partaker receives a small piece of bread and a little sip of wine, over which a prayer has been spoken and certain words from the Bible have been recited. There does not seem to be much to the whole affair.

That is as far as the human eye can see; but faith looks deeper. Faith first of all listens to the words which Jesus spoke concerning this meal and its elements. Jesus said, "This is my body which is given for you." And, "This is the blood of the New Testament shed for the remission of your sins." Jesus shed His blood and died for our redemption. And here, under the bread and wine, He is holding up to us and offering us that very body and blood of His. Here we have a strong reminder of what God's saving love has done for us sinners. The Supper is a monument of God's saving love, of God's special love to sinners.

The Supper a means of grace. — The truth that the Supper is a means in the hands of God for conveying His saving grace to us calls for more than just a passing remark. A fuller discussion must follow. Here it suffices to note that the Supper is not merely a monument reminding us of God's special love to sinners, but that God has filled this meal with the forgiveness of our sins, and with power to strengthen our faith both in its assurance of God's gift and in its regenerating nature as a new life principle in us.

Such is the benefit of the Supper that in it we receive "forgiveness of sins, life, and salvation" by virtue of God's promise which He attached to it: "Given and shed for you for the remission of sins."

Shall We Not Render God This Service?

The feeling that we must serve God is planted in every man's heart so deeply that no one can rid himself of it completely. A man may forget about it for a while, but sooner or later his conscience will awake from its slumber and will begin to trouble him for his neglect. There is in natural man also a certain readiness to render service to God, namely for a consideration, in the hope that God will reward him for his service.

God's command. — A Christian will take Communion frequently, but not for a reward. The idea that God should pay him for coming to His

table would spoil his service from the very outset. But should it not be enough for a Christian to know that God wants him to come? God said, "This do." He even added, "As oft as ye do it." It is His command that we come, and that we come often. How can we call God our Father, and then ignore His express will? God's will alone should be sufficient to compel us.

God's promise. — Since God has in the Supper erected a memorial to His goodness, should we not come all the more willingly and more often? Do we not want to honor our God? How better can we do this

than by reminding ourselves and others of the glorious victory which Christ won over sin and death by His own suffering, by His blood and death?

God offers to nourish and strengthen our spiritual life in the Supper. Do we despise His offer? Do we imagine that our spiritual life is so vigorous and strong that it does not need any nourishment? If God offers us food and drink, what greater shame could we do Him than to neglect His offer? On the other hand, what greater service can there be than to come often in faith to be refreshed?

J. P. M.

equalled expositions and doctrinal textbooks written by the Church's best dogmaticians and historians; teachers at whose feet our theological faculties and students still sit to be thoroughly indoctrinated. It is regrettable that some of our people are still unaware of the rich inheritance our fathers left us in the German language. But it is fitting, as we stand in recollections at their graves, that we rise up and call them blessed for loving the Church so much that they ardently desired to bring it down to us in its original, biblical truth and purity in the fitting medium of their German language.

They Lacked Full Confidence in God's Providence

Only in one sense we dare say, the fathers in their fears weren't Lutherans enough. Let it be said in all reverence and with a challenge to the children. With all their devotion to the Church the fathers did not have the inspiring confidence in the power and principles of our Lutheran Church by which she will triumph eventually over every obstacle. That was their mistake. Let us profit by it. It is for us, the children of these pious fearful Lutheran fathers to believe firmly that after all the changes of national life, and of language, with all the pressure of sectarianism and unionism and communism, the Church of Jesus Christ will stand. "Even the gates of hell shall not prevail against her."

Let us not limit the glory of our Church to one language. A good share of her original literature, some of her symbols, part of her church service and so many of her hymns, were originally in the Latin language. Surely, if the Lutheran Church lived at one time in a dead language, and she did, she certainly can live in any living language. The power of God unto salvation is not confined to any particular language, but in the Word of God itself. Let that be our trust! God help us!

P. B.

The Fear Of The Fathers

Their Zeal for the German Language

IT was a very positive conviction of the fathers that the glory of the Lutheran Church in this country must be preserved in the savoring salt of the German language. So they asked for German sermons, and insisted (and how!) that their children be confirmed in the tongue of Dr. Martin Luther. They wrote it into their church constitutions, lest some young preacher would forget, that as long as three members object, no English could be preached. They were heard arguing: "Did not God Himself speak German?" And they would show you on the second page of their German Bibles. "When God spoke the first time to man, what did He say? — He said: 'Adam wo bist du?' And isn't that German?"

They Saw Dangers

Nevertheless the fathers had something there! Of course, some of their oppositons to the English rose from narrow views, because they were sentimental, national Germans; but in the majority of the better instances they feared, and subsequent history has born out their fears, that Confessional Lutheranism itself — our life, our doctrine, our usages, so dear to the Lutheran heart, might be endangered by the change.

We Honor Their Spiritual Motives

In our Wisconsin Synod Anniversary reviews it behooves us to do honor to their spiritual motives. Their objections were not all on cultural grounds. They saw that the language of our land had not Lu-

theran literature, no history just to the claims of our Church, no expressions of the spirit which could meet the uniqueness of our beloved Lutheran Church. They feared that under these circumstances Lutheranism would melt away, or become the mere creature of the influences with which it was surrounded. And that is a real danger to which uninformed Lutherans so easily succumb.

The Emotional English Hymns

The fathers heard their children sing the more emotional English hymns of the sectarians. Their melodies are so catchy and their words so subjective. To the unregenerate taste such popular refrains of the human ego were much more appealing than biblical realities of the sound and sedate German chorals singing of what God has done and still does for our salvation. They feared that the children might love the man-god of some of the Gospel hymns more than the Godman of the German chorals. There was much purifying that had to be done before we really learned to sing in English what our fathers praised in German. And our best musicians tell us that the sublime heights of spirituality in the German choral have not been reached, and that the church music of Bach and his contemporaries have never been surpassed by anything in English.

The Rich Fount of Spiritual Knowledge

The same could be said of the rich treasures of our Lutheran Confessions and the large conservatory of un-

The Savior Elicits A Piety Which Is New And Unique

(Continued from page 18)

In Jesus the disciples had found the promised Messiah, their Lord and Savior. From the lips of Jesus they heard words of eternal life. Now they had peace with God and peace in Him

for their daily life. The thought of engaging in self-imposed works of piety did not come to them. They were wholly engrossed in Christ, the bridegroom of their souls. All their thoughts, desires, and actions stood in relation to Him. In order to serve Him they had forsaken all and followed Him. Fasting, for the time being, did not fit into their life, not even true, God-pleasing fasting, fasting as an expression of inward sorrow and humble submission under God's chastening. For joy rather than sorrow and sadness filled their hearts as long as Jesus was at their side. Jesus Himself stated that the time would come when their bridegroom would be taken from them. Yes, He was taken from them through suffering and death. Then they were indeed depressed and sorrowful for a time in the weakness of their flesh and in their lack of full spiritual understanding. Then fasting became quite a natural thing for them. Through the outpouring of the Holy Spirit on Pentecost Jesus, the Bridegroom of their souls, however, returned to their hearts in an even richer measure. Through the Holy Spirit they now came to a full understanding of His saving gifts for time and eternity. Thus new joy in the Lord filled their hearts, the joy of blessed pardon, peace, and eternal hope. Even persecution and tribulation could not quench it or disturb it for any length of time. Such joy moved them to labor and to live for Christ's glory.

The Lord Seeks It In Us Also our piety, if it really pleases God, will be of the new kind that is wrought and effected by the Savior and His Gospel. It will be found in us inasmuch as Christ dwells richly in our hearts by faith as our Savior and as the blessed Bridegroom of our soul. All of our thoughts, desires, actions, which flow out of such faith in our Savior are a portion of true piety: not our gifts and alms in themselves but inasmuch as we give them to the needy for the Lord's sake, because we know this to be pleasing in His sight; not our church attendance in itself, but inasmuch as we diligently seek out our house of worship, because we cherish His Word and gladly hear it for the nourishment of our soul and have a heartfelt desire to praise and magnify our Savior before others. Being pious

is something quite different from going through life with grave and solemn faces and a gloomy outlook. True piety rather consists in this that we pursue our daily tasks with a cheerful heart, because through Christ we are certain of the forgiveness of our sins and know ourselves to be at peace with God. Devoutness is not a matter of slaving to do God's will as a stern and burdensome law in order to earn His favor. This rather is true piety that, rejoicing in faith that through Jesus we have become blessed children of God, we now love Him as our dear Father and delight to walk according to His holy will. True piety, as it is wrought by the Gospel, consists in this that amidst joy in our Savior and out of thankful love toward Him we strive

after all that is pleasing and acceptable in His sight and are thus constrained from within to lead kind, obedient, chaste, temperate, honest, truthful lives and to labor and sacrifice abundantly for the promotion of His kingdom among men.

We, too, have our flesh to contend with, of course. Through it Christ's blessed presence in our heart is often dimmed and disturbed. Just because we are not yet perfect we often lose sight of the Bridegroom of our souls in the midst of sorrows, temptations, and crosses. Yet as we turn to His Gospel in word and sacrament we have His promise to dwell ever more fully in our hearts by faith that we may be prompted to live anew and ever more fully to His glory.

C. J. L.

"Preach the Gospel to Every Creature"

THE pastor and one of the deacons visited briefly after the morning service. Remarked the deacon, "Did you notice that a new family has moved in not far from our church? I wonder if they have any church connections? Maybe prospects for our church?" "How about an investigation this afternoon?" suggested the pastor. "Really, I felt that you had better go; however, if you think that I am qualified, I'll be glad to do this," replied the deacon. "Fine! That will be a wonderful experience! May I suggest that you get all possible information of every member of the family?" urged the pastor. "What do you mean?" inquired the deacon. "Well, the father may be a member of one church, the mother of another, the children of a third!" said the pastor. "I'll do my best and bring a report of my findings soon," replied the deacon waving farewell. "And may the Savior's blessings accompany you!" said the pastor in parting.

The next day the deacon delivered the following information at the parsonage: "The new family has not any church connections at all. Their parents were members of our Lutheran Church, but the younger generation has for many years completely neglected the church. The children also do not attend Sunday School. They would make no promise

of coming to church. However, they might send their children to our Sunday School."

A few days later the pastor called on this family. The parents promised to send their children, but they themselves were not interested. Thereafter the children did attend Sunday School very regularly. In due time they were baptized. Then something unexpected happened!

The youngest child, about four, became critically ill! The pastor called frequently at the home and later on at the hospital. One day, after the pastor had left, little Danie called to his father, "Daddy, I'm going to be by Jesus! Don't you want to come too?" Not to hurt the boy the father somewhat hastily replied "Yes."

After the child was buried the parents just could not erase this remark from their memory. They went to the pastor, "Won't you help us get better acquainted with that Jesus, who could make our Danie so happy even when he was dying?" In due time both were confirmed. The deacon was one of the witnesses. He was heard muttering a quiet prayer, "Thanks, Jesus, that you permitted me to have a hand in bringing these people to Thee!"

There are millions of such people in our country: without hope for

time and eternity. What are you doing about it? We need thousands of missionaries like the above deacon, who are ready and willing to speak to their unchurched friends and neighbors. We need thousands of Christians who will invite their unchurched friends and neighbors to our churches. Will you not become

one of these and share in the joy of the above deacon?

"They that turn many to righteousness shall shine as the stars for ever and ever." May you become more zealous in winning lost souls for Jesus! And may this year's mission festival encourage you to this end!

T. H.

In The Footsteps Of Saint Paul

The Synagogue At Antioch

BY DR. HENRY KOCH, MORRISON, WISCONSIN

SAINTE LUKE only offers us a very concise report on the entry of Paul and Barnabas into the city and synagogue of Antioch. He writes (Acts 13, 14): "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down." No words are lost on the long, wearisome, and perilous journey. In those days it was customary for Jews coming from afar to go to the strangers' quarters, which were maintained by the members of the synagogue for the benefit of the traveling Jews. Today we have similar institutions in our Christian hospices. In the strangers' quarters our missionaries could obtain information as to the whereabouts of the Jewish quarters (Ghetto), and where they could find temporary lodging. Paul also wanted to know, where he could rent a loom to weave covers for tents, so as to be no burden to anyone during his stay.

A Visit to the Synagogue

On the sabbath day we find our missionaries entering the synagogue. Since they entered the synagogue, there must have been quite a number of Jews living in Antioch. This was to be expected, for Antioch was a flourishing Roman colony and Jews were always to be observed in the wake of the Roman colonies in search of trade and commerce. They did not have to go to the river's banks as in Philippi (Acts 16, 13). Where the number of Jews was too small to enable them to build a synagogue, they would assemble along the banks of a river or even a smaller stream so as to have water at hand to wash their hands before prayer. In those days they could not write to a mission

board to advance them money for the building of a synagogue. No monies were forthcoming from the general



treasury in Jerusalem for such purposes. Whatever money went to Jerusalem was sure to stay there too.

Those in authority saw to that. The Jews in the dispersion could only depend on their own resources. If there were ten or more self-supporting Jews in a locality, they would begin to build a synagogue, be it ever so humble. Do they not put us to shame with their religious zeal? At times wealthy Jews or proselytes would build a synagogue for the poorer Jews. Thus the Roman centurion built a fine synagogue for the Jews in Capernaum (Luke 7, 5).

Origin of Synagogues

The practice of building synagogues arose during and after the Babylonian captivity. There the Jews lacked a place of worship. Idolatry had brought them into the land of captivity. In true repentance they resolved to abstain from all idolatry henceforth. Tenaciously they clung to their belief in one God, for whom they erected meeting places for joint prayer and worship, giving them the Greek name synagogue, signifying an assembly or place of meeting. Wherever we find the Jews in the dispersion they always saw to it to have a joint place for worship. Do we always show the same love toward our own Lutheran Church?

Rome Gave Privileges to the Jews

Being a thrifty nation the Jews soon became the bankers of emperors and kings, of the aristocracy and the representatives of business. For the money they lent they always knew how to obtain favors for their own nation and religion. Their young men did not have to enlist in the military forces. No Jew had to burn incense to Caesar as a god as was demanded of all other citizens of the Roman empire. They were the only race and theirs the only religion that could make proselytes. Later on this proved to be a stepping stone for Paul in his endeavor to bring the Gospel to the Gentiles. Whenever he preached in a synagogue, he was sure to meet proselytes, former Gentiles, who had accepted the Jewish faith, its monotheism and higher moral law in preference to the disintegrating and immoral national religions. For a long time the Romans did not distinguish between the Jewish and the Christian religion. Only after the fanatical Jews had called attention to the new and different religion of the Christians, did the Romans become

aware of it and then hatred and persecution set in. Paul's preaching of Christ and his winning of many souls for the Savior among Jews and proselytes turned the tide. In their fanaticism the Jews persecuted Paul from city to city and branded him before the Roman authorities as a founder of a new and dangerous religion.

Distinguished Visitors

For the time being peace reigned in Antioch and Paul and Barnabas were welcome visitors in the synagogue at Antioch. When Paul introduced himself to the leading rulers of the synagogue, he could have told them that he had sat at the feet of the learned and renowned Gamaliel and Barnabas could have pointed out that he was a Levite. Surely they were distinguished visitors. They entered the synagogue and sat down among the men, the women sitting behind a screen unseen by the men. The well-known pattern of liturgy is followed. Here Luke gives us a little more information (Acts 13, 15): "After the reading of the law and the prophets, the rulers of the synagogue sent to them saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." After the customary readings in the Law and the Prophets Paul arose as spokesman to address the Jews in his first recorded sermon.

The Scripture Readings

Before we discuss the sermon itself, it will be necessary to add a few words of explanation for the benefit of some of our readers. The readings of the Law were taken from the Five Books of Moses, those of the Prophets included also the historical books from Joshua on to the last of the minor prophets, Malachi. Fifty-four lessons from each the Law and the Prophets served as the readings for the whole year. Our own liturgical service is largely patterned after the Jewish service. We too have readings from the Gospels and the Epistles. In the eastern synagogues the readings from Scriptures were in the original Hebrew tongue, the interpretation being given in the vernacular or local tongue of the country, in which the synagogue happened to be located. Thus the interpretation in Palestine was given in the Aramaic, the tongue spoken by our

Savior. In the lands once ruled by Alexander the Great and his successors the readings were taken from the Greek translation of the Old Testament, called the Septuagint.

Rome and Greece Must Serve God's Purpose

Here too we see the providential hand of God. To Alexander the task had been assigned by God to spread the Greek language, the idiom of the New Testament and also of the Greek version of the Old Testament, the Septuagint. The Romans, the rulers in the days of Saint Paul, were shrewd enough not to try to force their own Latin language on the natives. Latin remained the language of the courts and official decrees, but always accompanied by a Greek translation for the public. The Romans also avoided the impression as though their own culture

and language were by far superior than that of the Greeks. On the contrary, they always tried to appear as admirers of Greek culture and thought as well as religion. From the Romans many a modern statesman could learn a lesson in shrewd diplomacy. The Roman poet Horace stated the fusion of Greek and Roman thought and way of life in this way: "The conquered Greeks conquered the victorious Romans."

All this was not accomplished for a mere fusion of the Greek-Roman world as secular historians would have it. The little Child in Bethlehem, the Man of Sorrows on the Cross quietly changed affairs in the lands once governed by Alexander and Caesar Augustus. The mighty Caesar Augustus had to serve the purposes of the child in the manger, the King of Kings, and Paul and the Church benefited thereby.

Our Church In Africa Continues To Grow

THE Lord of the Church has showered many spiritual blessings upon our church in Nigeria, West Africa, for more than a decade. Every day our missionaries are bringing the Bread of Life to famishing souls and men, women and children are being sustained by this Manna from heaven. They are being brought out of darkness into the marvelous light of the Gospel and are finding peace for their weary souls.

It is true, our workers on the field are oftentimes performing their tasks under great difficulties. Not only are they harassed on all sides by the devil and his cohorts who constantly seek to undermine the faith of the Christians by nefarious schemes and treacherous devices, but they are also compelled to face physical conditions which slowly but surely sap their strength and bring about a multitude of diseases which finally compel them to break down under the strain.

Serious Illness

Two of our missionaries, some months ago, returned to the States broken in health and spirit. They are now recuperating and we are hoping that they will be fully restored within a year so that they may return to the work which they so dearly love. Another missionary is en route home

suffering the terrible effects of a deadly malaria attack and must remain at home for some months in order to regain his strength. On the field, some ninety miles from the home base, another missionary is fighting for his life in a British hospital. After being on the field some thirteen months he was stricken with malaria and pneumonia. After a week's confinement in the hospital typhoid was added to his list of ailments, followed by peritonitis. The last cablegram from Africa indicated that the good Lord performed a miracle in sparing his life.

Their Courage Does Not Wane

Despite all these reverses our workers continue to serve their Lord with courage and zeal. The so-called "White man's grave" holds no terror for them. They must be about their Father's business and they labor from morning till night with dispatch and confidence in God's protective care. They rely constantly on their Savior's assurance that He is with them always even unto the end of the world.

The other day the undersigned received a letter from Missionary J. P. Kretzmann who returned to the field after a nine month furlough to begin his third term on African soil. Pastor Kretzmann describes two services in

which he and Superintendent W. H. Schweppe were privileged to baptize 627 individuals.

We kindly urge our readers to note that 362 adults were numbered among those who were made God's own by the Sacrament of Holy Baptism. Two hundred sixty-five in the above group were infants and children of pre-instruction age. We quote from the letter of Missionary J. P. Kretzmann:

A Letter from Missionary Kretzmann

"Emem gi baptism n'aha nke Nna, na nke Okpara, na Nke Mo Nao." After this baptismal Formula had been repeated 362 times in three hours, Rev. W. H. Schweppe and the undersigned gave special thanks to God for the privilege of serving Him in Nigeria.

"In 1947 some people at Onne Town, Eleme, applied for membership in the Lutheran Church. Rev. J. L. Konz was asked to visit them.

"During 1948 sermons in English and Ibo were sent to the leaders of the group, but they were told that we could not serve them in any other way because of the great distance from the nearest Lutheran missionary. Almost every month during 1948, the people of Onne Town sent a delegation over 90 miles to attend the Board of Directors meeting at Obot Idim and plead for the Lutheran Church to be established in their village.

"Finally in January, 1949, it was decided to send a religious teacher to them. Laetus Umanah began instructing the people for baptism. Mr. Efiog Johnson Udoh, the leader of our work at Umuezeala Nsu, also took up the work as he was familiar with the Ibo language. Rapid progress was made. Instruction classes were held every day.

"On Palm Sunday, 1949, Rev. W. H. Schweppe baptized 265 infants and children of pre-instruction age.

"The church building at Onne is constructed of brick. Though not completed as yet it seats over 600 people.

"After a year of instruction the examination for adult baptism was held. It took five days to examine all the candidates.

"It was an impressive service that accompanied the baptism of 362 adults. The long lines of candidates, dressed in white, approached the chancel in two orderly lines. Each

time the baptismal formula was pronounced by the two officiating pastors, there was a resounding 'Amen' from the assembled congregation.

"And certainly there must have been a resounding 'Amen' in heaven for the 627 souls who had been added to the Kingdom of God by Holy Baptism in two services."

Many Souls Yet to be Saved

What an opportunity for our church to bring the Gospel of Peace to agitated souls! Let us not forget that there are 21,000,000 heathen in Nigeria alone. Since 1936 our church was privileged to enroll in the army of Christ more than 17,000 recruits who are now fighting the Lord's battles against the powerful forces of wickedness. These soldiers are battling valiantly and are doing their part individually and collectively to

break down the bulwarks of Satan and place the banner of the Cross as an emblem of victory upon the ruins of heathen altars. May God be with our leaders who are giving heed to them as they carry on and sustain the command of the Captain of their salvation to "preach the Gospel to all creatures."

We here at home should stand at their side in spirit and commend them to the care of an almighty God whose protective care they need and supply them with the necessary weapons to continue their battles against the enemies of the Cross.

May God bless our efforts in behalf of immortal souls both at home and abroad!

KARL KURTH, *Executive Secretary*
of the Missionary Board of the
Lutheran Synodical Conference.

The Tragedy Of The Closed Door

LUKE 13, 24-27

THERE is something relentless about the passing of time. We take down the 1949 calendar and hang up the 1950 calendar. Perhaps it is the last time that we shall do that. It conveys to us the warning: "Prepare to meet thy God. It is appointed unto me once to die but after this the judgment." That warning is also sounded by Jesus in the statement listed above.

"Strive to Enter in at the Strait Gate"

The gate or door through which we are to strive to enter is described by Jesus at "strait," that is, "narrow." It is hard to get through it. That is one of the thoughts which Jesus wants to impress upon us.

A great stigma attaches in our day to the word "narrow" when it is applied to the thinking of people. People hardly ever express greater contempt than to say of a person: "He is an utterly narrow-minded person." And hardly anything hurts people more than to be called narrow-minded. Broad-mindedness and tolerance is the big thing. The world simply cannot stand narrowness, not even in religion, yes, especially not in religion. If people hate one thing it is a narrow-minded religion; insistence upon every word of the Bible

and the assertion that all ways but one lead to a closed door.

And yet Jesus clearly describes the religion for which He stands as narrow. When, therefore, people call our religion and our way of salvation narrow, they are really paying us a compliment. People may not like a narrow religion and denounce it bitterly, but that does not alter the fact that Jesus is quoted as saying that the only door which leads to eternal life is strait and narrow. All the abuse and epithets in the world cannot erase that statement of Jesus. Now, what is that strait and narrow door? Jesus on another occasion said: "I am the door, by me if any man enter in he shall be saved."

Jesus Is the Door

Jesus did not claim merely to be A door, one of many, but THE door to heaven. There is none other. People either use Him as the door, or they do not get in. That was the absolute and categorical statement which Jesus made and which is repeated throughout the Bible.

Aside from this passageway through Jesus heaven is barred by a high, unscalable wall. Man's sin set up that barrier, for there nothing but what is pure and holy can enter in. But

Jesus, the Son of God, broke through the wall by means of His substitutional suffering and death and equipped it for us sinners with a door above which God has hung out the welcome sign. God now says in effect: "Come to me through Jesus, trusting in His atoning blood, and nothing will keep you out." It is a strait and narrow door, but it lets you in. Those who try to enter in some other way, by character and right living, by doing good turns, by trying to live up to the Golden Rule, which most people today regard as the way to eternal life, are running up against a solid wall, which cannot be crashed. The Jesus way is the only way.

"Strive"

"Strive to enter in," says Jesus. That word "strive" in the original has a peculiar meaning of its own. Literally it means "agonize." Agonize to enter in at the strait gate. It means striving with agony, giving it all you've got. It is a term borrowed from the ancient athletic contests. It was the term used to describe the efforts of the sprinter as with contorted face he puffed and strained toward the goal and the victor's crown. He strove. He agonized. It was the one thing he wanted above everything else.

So we are to strive and agonize to enter the kingdom of heaven. How little there is of that among men, yes, among us, too! We are so inclined to toy with this thing, while earthly things claim our major interest and effort. That, Jesus tells us, is fatal. Strive, agonize to enter in at the strait gate.

The Open Door Will Become a Closed Door

Jesus wants us to strive now and not put it off, for there will come a time when it will be too late, when the door will be closed forever, and all clamoring and knocking at the door will be of no avail. Referring to that time Jesus says: "For many, I say unto you, will seek to enter in and shall not be able. When once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are." The time is coming when the door will be shut once and for all, when

there will be no chance to get in. That will be when Jesus, the master of the house, comes again to judge the quick and the dead. For all practical purposes that time comes for the individual at the time of his death. There will be no second probation after death. When the Lord has once shut the door, all clamoring and pounding at the door will be fruitless. "Now is the accepted time, now is the day of salvation. Seek the Lord, while he may be found, call ye upon him, while he is near." If you do not enter while the door is still open, it will be too late when it has been closed.

Meant for Church Members, Too

The warning which Jesus sounds is not intended only for the atheists, skeptics, professed enemies of Jesus and the Church, the unchurched and outright vicious people but, as His words show, particularly for those outwardly within the church and nominally connected with Him. That those who regularly despise the Word and flagrantly neglect what He has to offer in His Church will find the door closed to them on that day, we may not doubt. But that even many church members are going to have that experience, what a shock that will be to many! Jesus tells us that among those outside of the door there would be many using the argument: "We have eaten and drunk in thy presence, and thou hast taught in our streets." Some of them will say: "We were in the audience when you taught and more than once sat at

the same table with you." But that in itself will not carry any weight with Jesus nor open the door to them but will only make their guilt all the greater. What could be worse than to have enjoyed such advantages, and yet not to have been profited by them?

That has its application also to our generation. Many are going to say on that day: We attended so and so many church suppers and church doings. Or: We were baptized and received Christian instruction, we were confirmed, we joined, supported, and regularly attended church. And yet they will hear from the lips of the Judge the rebuff: "I know you not whence ye are."

Mere outward church-membership will not do it. It is not just the outward spiritual advantages that you enjoy that count but the use that you make of them. The Lord is looking for sincere, living faith of the heart. To many a church member God must say in disgust: "I would that thou wert cold or hot, so then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth."

Oh, what a plea and warning to be serious about our Christianity, to be really concerned about the salvation of our souls! How we ought to strive to enter in at the strait gate, for "Many," says Jesus, "will seek to enter in and shall not be able."

The door is still open in Jesus. Let us enter before it is too late.

I. P. F.

Hakka Lutherans In Borneo

(A report on a recent visit to the land of rubber and cocoanut by the Rev. A. S. Olson, director of the China Branch of the Lutheran World Federation.)

BORNEO is the third largest island in the world, covering an area of 284,000 square miles. Two thirds of this is under Dutch control, while the rest is a part of the British Colony of the Straits Settlement. This British colony includes North Borneo and Sarawak, Brunei and Labaun along the West coast. The British colony has a population of about 330,000. Of these, over 60,000 are Chinese.

A Peaceful Place

North Borneo is the most peaceful place in the Far East. There are no labor uprisings, no noticeable Communist activities and no bandit gangs. The country is well policed. Even in the jungles the natives, who have received police training, keep good order. Asking a chauffeur, while driving in the interior, if there was no danger of highway hold-up, he smiled and answered emphatically, "No, we don't have those things here!"

While there is much low and swampy brush land, North Borneo has also its many towering cocoanut

trees, larger rubber plantations, its great variety of lumber, the beautiful spreading palm trees and its rice fields. The East Coast is noted for its bird's nests from which the "bird's-nest soup" is made. The people, their friendly attitude, the scenery, the even climate, the cool breezes, the peace and quiet and, above all, the opportunities for mission work, captivated my very being — a land with golden opportunities for real Christian work.

These parts have rich oil fields and much lumber. The main produce of the island is rubber, coconut and lumber. There are good prospects of coal and minerals. The British are now making great plans for developing these resources. Architects are at work making plans for large cities. Surveyors are mapping out roads. Airfields are being prepared. In fact, there is a vast reconstruction and development program in progress. Plans are being made to immigrate several thousand desirable people from the outside, since there is a great shortage of workers for both agricultural and industrial purposes. As yet, there are only ninety miles of railroad and few highways. These were badly destroyed during the Japanese occupation, but have now been repaired.

The Present Churches

We find here a great field for Christian work. The most active church for the present is the Roman Catholic Church. Having been established in several of the coast cities for decades and very active in school work, they have now a large number of native workers. These, together with foreign priests, are now pressing into the interior, opening schools and building churches. The Seventh Day Adventists also have big plans for work. The Church of England has been established on the island since the latter part of the century when the British took over the Colony of North Borneo. This church, while administering to its own nationals who now number about 1,000, is also doing considerable work among other aliens and natives.

Besides these churches we have the Borneo Basel Self-Established Church which was organized in 1900. Shortly after the British took possession in 1882, a large number of Chinese were brought over to North Borneo from

South China. Among this number were about 40 Christian families of the Basel and Berlin Missions in Kwangtung Province. They settled in and near various coast cities, their main occupation being farming. Later, more Christians came and joined them. Many of these, wanting a place of worship, became affiliated with the State Church of England.

The Coming of the Lutherans

In 1900 three men — Li Siang Kwang, Wang Shu Ming and Tai Yong Hua of the Basel Mission — came to Borneo and started work among these Hakka-speaking Chinese people and organized a Lutheran church. The Basel Christians who had joined the Church of England withdrew their names and joined their own church.

Mr. Li Siang Kwang soon returned to China and asked that a pastor be sent. Pastor Wang Tien Yu of the Basel Mission was asked to go. Later, three of the German missionaries made extended trips to the island to help organize the work and build churches and schools. The oldest work is at Kudat, a city in the Northern part of the colony where, in 1903, the first church was erected. In 1904 a church was established at Jesselton, now the capital 90 miles southwest of Kudat. In 1908 work was started at Sandakan, the largest city in the colony with a population of about 15,000. Sandakan is on the East coast, 140 miles from Jesselton.

There are three districts around which the Basel work centers. These are Jesselton, Sandakan and Kudat, as mentioned above. In and around these cities are 13 congregations with a membership of about 3,000. In 1925 the Basel church in Borneo celebrated its twenty-fifth anniversary. At this meeting a Rev. Schultz was present and informed the gathering that no further financial help could be expected from the Basel Society. From that time on, the name of the church was The Borneo Basel Self-Established Church.

A Severe Blow

Before the war these churches did very well in educational work. Every congregation had its primary school and several of the churches had a full Middle School. English was one of the main subjects. As a result of these schools and the English taught,

we now find a large number of the Basel Church members employed in high government positions in North Borneo. In fact, these seem to be the most active members in the churches today.

During the Japanese occupation, Borneo suffered comparatively more than most of the places in the Far East. Of the 890 government buildings, 614 were totally destroyed, and 266 badly damaged. The Basel Mission also had severe losses. Five of their churches were totally destroyed and several damaged. A number of their school buildings were either burned or bombed. All mission equipment was destroyed or taken away. Due to the brutal treatment, many of the church members, with others, fled into the jungles. In the Jesselton District alone seventy of the church members were murdered. Their pastor was severely beaten for ten successive days. His deep bodily scars bear witness to this. After the war he was asked by the authorities to testify in the trial of the Japanese General responsible for these brutal acts, but his fine Christian spirit forbade him.

A Promising Future

In spite of their heavy personal losses, these people became active, as soon as the war was over, in gathering for worship and planning for the repair and rebuilding of their churches and school buildings. Today we find ten primary schools with an attendance of over 800 pupils. At Jesselton they have just started their first class in the Middle School.

Schools are considered a very important part of the church work in Borneo. It is felt that a congregation without a school is not doing its duty toward the young or the church. Shortly after the war, the Basel Church was not in a financial position to reopen their schools, while the Catholics opened theirs without delay. As a result, many of the Basel students, especially those of high school age, attended these schools and a good number of them are now considered lost for our Lutheran church.

Due to the fact that there is a great demand for English-speaking people in government positions, English is considered by many the most important subject. The schools that offer the best English courses have the

largest attendance. This is one reason that the Borneo Basel churches are pleading for more of our missionaries and Chinese workers to come to their island to help, but it is not the only reason. They are in need of pastors and evangelistic workers. They have never conducted a Bible School or Seminary. They have only three pastors in the service; these come from the Basel Mission in China. They have altogether too few evangelists and no Bible women. They want workers to come and start a Bible School. They want workers who can make use of the golden opportunities of beginning work among the people living in the interior. Some young Seventh Day Adventist missionaries whom I visited in the interior said there was no difficulty in getting an audience and that the people seemed receptive to the Gospel message. China is in turmoil and, before long, most of our Lutheran missionaries may find it necessary to withdraw from their fields of labor. Many are asking, "Now where?" In considering this question I wish, on behalf of the Borneo Basel Self-Established Church, to plead with you to consider the call from the land of rubber and cocoanut.

News Bureau

**THE YEAR
NINETEEN HUNDRED FIFTY**

This is the year the Lord hath made,
He ruleth all things well.
Earth and its people He hath made

Ye: hearken thou and dwell
Ever in my commands and law
And fall not by the way.
Rejoice in thy dear Savior's birth

No other name can save
In heav'n or all the earth
None other pow'r shall have
Except God's only first-born Son
To wash away man's sin.
Each man must turn to Him in Faith
Each must his sins perceive.
Now from your sin repent, He saith,

Humble yourselves, and live.
Unite and open mind and heart,
Now take ye of my food.
Dine often at my table,
Receive this heav'nly gift;
Enjoy this sacrament, while able,
Do eyes to heaven lift.

"Forgive us all our sins," we pray,
"In Thee we have our stay.
Forsake us not throughout this year
Teach us Thy Will; Thy Word to hear, and
Yonder ever to Thee be near."

R. H. B.

**NORTHWESTERN COLLEGE
Watertown, Wisconsin**

Building operations at Northwestern College are progressing speedily in spite of wintry weather. On October 19 the Synodical Committee authorized the construction of a new administration building, a heating plant, a permanent stage for the auditorium, and complete replacement of heating equipment in the old buildings.

On October 26 the first materials were moved on to the grounds. Excavations were begun on Reformation Day, and the first concrete was being poured on Luther's birthday, November 10. The foundations of the boiler plant and of the addition to the auditorium are complete, and forms are being built for the foundation of the administration building. The first bricks were laid December 20.

The work will continue through the winter except in extreme cold weather and elaborate precautions are being taken to prevent damage by freezing to the new construction.

The contractors expect to have all construction work completed by November 1, 1950.

E. KOWALKE.

MY DEAR WISCONSIN SYNOD

My dear Wisconsin Synod
Small but in blessings great;
Upon God's inspiration
This task didst undertake;
The lost world to enlighten
Of His beloved plan;
That none may lose salvation;
Of any living man.

To obtain this world's favor
Is not within your call;
A kindred (worldly) asperation
But underlies such all;
Here a slight deviation
There something keen to add;
And if no heed is taken
Christ soon is deleted.

My dear Wisconsin Synod
Your membership and all;
Your schools and institutions
A testimonial:
That your sacred dear founders
Only salvation sought;
For without God's assistance
Their work would turn to naught.

In cities at the beaches
Just like in Galilee;
There they commenced their preaching
"God's grace be unto thee";
Neither a pious living
Nor any well earned praise;
Can show the way to heaven
Excepting through His grace.

My dear Wisconsin Synod
Humble in all your ways;
To you your own existence
Truly an act of grace;
A servant in His Vineyard
The Gospel to proclaim;
And not the servants greatness
No matter by what name.

Your songs like tender pleading
(Portray) Implicit faithfulness;
To God Himself most pleasing;
He in His Word attests;
Avoid outward commotion
And showy pioussness;
Plain publican confession
By Christ Himself was blessed.

My dear Wisconsin Synod
Consider always this;
That man in his vain effort
Succumbs to boastfulness.
If such you should encounter
And feel somewhat let down;
Remember God's great mercy
That is your sacred crown.

And in your soul's devotion
Be grateful unto God;
Your faith in Christ confessing
Against a worldly folk;
Pray that He not forsake you
But with His hand of love;
Protect and guide and lead you
Into His home above.

N. N. AMGREG.



As we go to press we are informed of the sudden death of Pastor John Gauss of Jenera, Ohio. Death occurred on the last day of the old year. He died at his home. Pastor Gauss was very active in the affairs of our Synod over a long period of years, serving as president of the Michigan District for many years and our general Synod in various offices. The obituary will follow in a later issue.

CALL FOR CANDIDATES

In calling a man as dean of boys and also as professor of music at Michigan Lutheran Seminary the Board felt his fitness to fill the position of dean should receive first consideration. With this in mind the call was extended to Prof. M. Toepel, one of our professors at this institution. He has accepted the call. He will not teach music, however, but, instead, will continue to teach some of his former branches and remain coach for the boys. Another man must, therefore, be called to fill the vacancy made by his accepting the deanship; and, as he will not teach music, the Board is requesting that, in proposing candidates for the vacancy, such men be proposed who will be especially qualified to teach music.

All nominations must be in the hands of the undersigned secretary of the Board by January 31, 1950.

OSCAR FREY, Secretary,
1441 Bliss Street,
Saginaw, Michigan.

* * * *

Pastor William Bodamer, who served the Synod faithfully for many years, has resigned from his office as Director of Missions for Poland and Germany with the explanation: "My age and my physical condition make it impossible to take care of this work as it should be taken care of."

Therefore the General Mission Board asks for a list of candidates from which a successor may be chosen.

Your General Mission Board and our Brethren of the Refugee Mission consider it advisable that a director be called who is willing to reside and work in our Refugee Mission in Germany.

We humbly ask that such candidates be proposed who can speak the German language fluently, are well-grounded in theology, have the ability to properly supervise and organize the work with an even temperament. An experienced and middle-aged pastor seems to be needed.

All recommendations and proposals should be in the hands of the undersigned by March 1, 1950.

WALTER E. PANKOW, Secretary,
812 Lawrence Street,
New London, Wisconsin.

* * *

Upon the advice of District President I. Habeck the Board of the Winnebago Lutheran Academy of Fond du Lac, Wisconsin, herewith asks the members of the Synod to nominate candidates for a professorship at our school to fill the vacancy caused by the leaving of Professor E. Albrecht. The instructor is to teach Religion, Latin, English, and is to be the athletic director of basketball and baseball. Nominations and letters of information are to be in the hands of the undersigned by February 28.

A. H. KOESTER, Secretary,
219 So. Hickory Street,
Fond du Lac, Wisconsin.

CALENDAR OF CONFERENCES

SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Pastoral Conference of the Michigan District meets Monday and Tuesday, January 30 and 31, 1950, at Lola Park Lutheran Church, 15534 Beech Road, Detroit, Michigan.

The agenda includes: 1 Cor. 14, by F. Zimmermann; Doctrines of the Church, by C. Frey; Wine or Grape Juice, by J. De Ruiter; Pastor-Teacher Relationships, by G. Press; and a Study of our Synod's Letter to Missouri Synod, A. Hueschen.

The pastors are requested to bring along the 6 mimeographed pages on the Doctrine of the Church. Preacher: W. Valleskey. Confessional: C. Kiptmiller.

Announce to Rev. Ed. Zell, 15903 Kinloch Avenue, Detroit, Michigan.

WINFRED KOELPIN, Secretary.

MANTOWOC PASTORAL CONFERENCE

Time: Tuesday, February 7, 1950, 9 A. M. Place: Manitowoc First German Lutheran Church, Pastor L. H. Koeninger.

Preacher: V. Siegler (M. Braun).

V. J. WEYLAND, Secretary.

DELEGATE CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Littleton, Colorado, R. Vollmers, pastor.

Time: February 14-16, beginning Tuesday, 1:00 P. M.

Old Papers: Romans, chapters 4-6, O. Kreie.

New Papers: The Finality of Scripture, W. Siffring; Christian Giving in the Light of II Cor. 8, 9, W. Krenke.

Speaker: G. B. Frank (R. Vollmers).

Please announce yourself and delegate to host pastor.

R. UNKE, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Pastoral Conference of the Michigan District meets on Monday and Tuesday, January 30 and 31, at Sodus, Michigan. Sessions will begin on Monday at 10 A. M.

Conference papers: Exegetical, Revelation 1, A. J. Fischer; Ephesians 2, R. A. Gensmer; Ephesians 3, William Krueger. Isagogical, Hosea, L. Meyer. Historical, Confirmation, W. W. Westendorf. Doctrinal, The Church and the Ministry, John Brenner.

Preacher: L. Meyer (E. Wendland).

Announce to Pastor A. J. Fischer, Box 12, Sodus, Michigan.

E. H. WENDLAND, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Place: Sparta, Wisconsin, A. Berg, pastor. Time: February 14, 1950.

Essays: Exegesis of Col. 1, 11ff., A. Steubs; 2 Tim. 3, L. Albrecht; To Whom

Did Christ Give the Office of the Keys?, A. Dobberstein; What Did Luther Mean When He Said to Zwingli: "Du hast einen andern Geist"? Carl Siegler; The Fourth Letter in Revelation, L. A. Witte. Sermon: A. Berg (C. E. Berg).
A. LOCK, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will be held on January 24 and 25, 1950, at Mount Olive Lutheran Church, Appleton, Wisconsin. R. E. Ziesemer will be the host pastor. The conference will open at 10 A. M. on Tuesday, January 24.

Conference Papers: Old Assignments: The Advantages and Disadvantages of Consolidated Christian Day Schools, W. Zink; Isagogical Treatise on Micah, E. C. Hinentalh; The Condition of the Seven Churches of Asia Minor as They Apply to Churches of Today, Revelation 2, 1-7, Im. Boettcher; May Pastors and Parishioners Profess Their Faith Through Prayer and Preaching in Public?, O. Henning—E. Thierfelder; Catechesis on Gausewitz, Questions 130-141, P. Knickelbein. New Assignments: Exegetical-Homiletical Treatise on Synodical Conference Old Testament Text for the Fourth Sunday after Epiphany, 1 Kings 19, 9b-18, G. Franzmann; Exegesis on II Corinthians 11, 19-12, 9, D. Brick; Biography of Muehlhauser, F. Brandt; Why Do We Not Observe the Old Testament Sabbath?, O. Henning; Does the Catholic Church Still Require Membership in It and Submission to the Pope as Necessary for Salvation?, W. Gieschen.

Preacher: P. Knickelbein (E. Krueger, substitute).

Kindly announce to the host pastor so that lodging can be provided.

DELMAR C. BRICK, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Immanuel Lutheran Church, La Crosse, Wisconsin, W. Gutzke, host pastor. Time: Wednesday, January 18, 1950, at 9:30 with communion service.

Speaker: J. Carl Bast.

Program: 11:00-11:45 A. M., Woman Suffrage, H. Henke; 1:15-2:15 P. M., Exegesis on 2 Kings 5, 15-19, F. Miller; 2:15-3:15 P. M., Faith Healing, W. Koepsel; 3:15-4:30 P. M., Conference business, questions, reports.

GERHARDT P. KIONKA, Secretary.

NEW ULM PASTORAL CONFERENCE

Place: St. John's Lutheran Church, New Ulm, Minnesota.

Time: February 15, 9:30 A. M.

Essays: Exegesis of Philippians 2, 12ff., E. Schmelzer; The Church Life and Apostolic Days According to the Acts, A. H. Birner.

Preacher: W. Scheitel (E. Schaller).

W. FRANK, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet February 13 and 14, 1950, at St. Peter's Church, Fond du Lac, Wisconsin. First session will start at 9:00 A. M.

Topics: Sermon Study, P. Bergmann; Micah, W. Gawrisch; Questions Pertaining to Holy Communion, W. Schaller; Hebrews 8, G. Kobs; The Story of the Canon, T. Redlin; Engagement in the Light of Scriptures, M. Schwartz.

Preacher: C. Koepsell (B. Kuschel).

Pastors wishing to stay overnight are asked to announce with the host pastor, Gerhard Pieper, 52 E. 1st Street, Fond du Lac, Wisconsin.

OSCAR SIEGLER, Secretary.

MANKATO PASTORAL CONFERENCE

February 6, 1950, 9 A. M. Grace Lutheran Church, Le Sueur, Minnesota; M. J. Wehausen, pastor.

Speaker: A. Ackermann (E. C. Birkholz). Program: Dr. Schwan's Work on Evangelical Practice and Legalism, A. Martens; Paper on 1 Timothy 3, ff. (continued), A. Ackermann; Paper on Romans 16, 17 (continued), M. Birkholz.

M. H. EIBS, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Place: St. John's Lutheran Church, Vesta, Minnesota, H. Kesting, pastor.

Date: February 14, 1950.

Time: 9 A. M., Communion Service at this time.

Speaker: N. Sauer (G. Gerth).

Papers: 1 Thess., Theo. Bauer; A Study of the Majority and Minority Reports of Synodical Conference on the Doctrine of the Church, discussion led by H. H. Schaller.

Please send excuse to host pastor if you cannot attend.

N. E. SAUER, Secretary.

NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

Place: Bay City, St. John's, A. F. Westendorf, pastor.

Time: January 30 and 31. Opening at 9 A. M.

Work: Practical lesson by a member of the staff of St. John's School; The Ascension of Christ — Its Significance for Christ. Its Significance for Us, Wm. Steih; The Finger of God in History, A. Sbleif; Study and report on the essay on Bible Classes, C. Miller; Exegesis of 1 John 2, 1-17, G. Cares; What Can Pastors and Teachers Do to Improve the Church Attendance of Children?, W. Mueller; Round-table discussion of teachers' problems; practical suggestions for correcting commonplace transgressions of the Second Commandment, W. Woltmann.

Sermon: (Monday evening service) E. E. Rupp (R. Schaller).

Immediate announcement for quarters is requested.

J. VOGT, Secretary.

NOTICE

PASTORS OF THE WISCONSIN SYNOD!

Please send the names and addresses of your members who are living in southern California, especially in the Los Angeles area, to these missionaries:

REV. F. G. KNOLL,
1137 N. 7th Avenue,
Tucson, Arizona.

REV. A. C. KEIBEL,
3331 W. Good Hope Road,
Milwaukee 9, Wisconsin.

CHANGE OF ADDRESS

Pastor

Hoenecke, Otto J. R., 1553 Bay Street,
Saginaw, Michigan.

AN OFFER

Jordan Ev. Lutheran Church of West Allis, Wisconsin, offers free of charge to the first congregation or congregations of Synod asking for them any or all of the following items: altar, pulpit, lectern, hymn books, and altar appointments. The cost of moving is to be assumed by the congregation obtaining these articles. Please address correspondence to:

E. A. KNIEF,
1608 S. 84th Street,
West Allis 14, Wisconsin.

APPOINTMENT

Since the treasurer of the Minnesota District, Mr. H. R. Kurth of Hutchinson, has resigned his office, Mr. Robert O. Schweim of Mankato, Minnesota, has been duly appointed to serve for the remainder of the term. Mr. Schweim will assume the responsibility as of February 1, 1950, and all remittances are to be mailed to him after that time.

Address: Mr. Robert O. Schweim, American State Bank, Mankato, Minnesota.

OSCAR J. NAUMANN,
President of Minnesota District.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastor

Weindorf, F. W., in St. Paul's Church, Plymouth, Nebraska, by S. Kugler; Fourth Sunday in Advent, December 18, 1949.

MISSION FESTIVALS

Seventh Sunday after Trinity

Ev. Luth. Joint Parish of Cornell, Key-stone and Birch Creek, Cornell, Wis. Offering: \$318.50. E. E. Prenzlow, pastor.

Nineteenth Sunday after Trinity

St. John's Church, Sleepy Eye, Minnesota. Offering: \$949.95. G. Hoenecke, pastor.

Twenty-second Sunday after Trinity

St. John's Church, Jefferson, Wisconsin. Offering: \$1,024.57. R. W. Mueller, pastor.

ACKNOWLEDGMENT AND THANKS

Northwestern College gratefully acknowledges the receipt of liberal gifts during the fall of 1949. A truck-load or part load of vegetables, potatoes, canned goods, groceries, and other gifts was received from each of these congregations:

Waterloo (Rev. Nitz); Appleton (Rev. Johnson); Lomira (Rev. Lemke); Morrison (Dr. Koch); Fort Atkinson (Rev. Gieschen), also \$55.50; Columbus (Rev. Blume), also \$35.00; Jefferson (Rev. Mueller), also \$42.25; Hartford (Rev. v. Rohr); Weyauwega (Rev.

Habeck), also \$30.00; Appleton (Rev. Brandt); St. John's (Pardeeville); St. Mark's (Watertown), also two meals of Christmas cookies for all dormitory students; Sun Prairie (Rev. Wiedenmeyer), also \$2.00; Newville and Deerfield (Rev. Zank), also 26 chickens and \$5.00; Brillion (Rev. Siegler); Cambria (Rev. Schewe), also \$5.00; Fremont (Rev. Schwartz); Randolph (Rev. Breiling) 520 quarts tomato juice; Wautoma, 12 quarts canned goods; Trinity Church, Watertown, jams and jellies; H. Eckert, 25 pounds honey, fruit and vegetables; D. Zastrow, one bag potatoes.

Memorial wreaths in memory of the following persons were sent:

Rev. A. F. Krueger, \$9.00; Mrs. Anna Retzlaff, \$8.00; Mr. Fred Loock, \$5.00; Mrs. J. Gruel, \$2.00; Mr. F. Krueger, \$3.00; Rev. O. Kuhlow, \$10.00; Nancy Diersen, \$11.00; Dr. A. Fuhlbrigge, \$126.00.

The following gifts were designated for the library or the dormitory:

School Children, New London, \$43.62; Ladies' Aid, Coleman, \$10.00; Ladies' Aid, Grivitz, \$5.00; St. Jacobi, Milwaukee, \$10.00; Group of Ladies, St. Mark's, Watertown, \$14.80; Ladies' Guild, Riverview Church, Appleton, \$15.00; Ladies' Mission Society, Lake Mills, \$5.00; Ladies' Aid, Reedsville, \$10.00; Ladies' Aid, Tess Corners, \$25.00; Lutheran Girls' Club, Lake Mills, \$10.00;

Ladies' Aid, Medford, \$10.00; Mr. and Mrs. J. Mattek, \$10.00; Miss Elizabeth Ernst, Milwaukee, a valuable collection of books on music; Rev. T. Adascheck, \$10.00.

E. KOWALKE.

BOOK REVIEW

The Northwestern Lutheran Annual for 1950. Price, 50 cents.

Gemeindeblatt Kalender 1950. Price, 50 cts.

One or the other of these Calendars ought to be in every home of our synod. They supply you with all information relative to our synod and the Synodical Conference. They list the Districts, Boards, Periodicals, Institutions and Missions; the addresses of all Officers, Pastors, Professors and Teachers. Besides offering you devotional reading matter. This is our Centennial Year so the 1950 Annual and Kalender contain a brief history of our Synod.

The Lutheran Annual for 1950. Price, 50 cents.

Amerikanischer Kalender 1950. Price, 50 cts.

This is the edition of our sister Synod of Missouri. Contents and table are much like our own.

W. J. S.

TREASURER'S STATEMENT

July 1, 1949 to November 30, 1949

Receipts

Cash Balance July 1, 1949.....	\$ 22,385.53
Budgetary Collection	\$383,787.20
Revenues	78,189.41
Total Collections and Revenues.....	\$461,976.61
Non-Budgetary Receipts:	
U. S. Government Bonds Sold.....	\$100,000.00
Payments on Mortgage Re- ceivable	500.00
Unused Portion of Reserve for Moving Expense of North- western Publishing House	885.38
Miscellaneous	2,300.00
Total Receipts	\$565,661.99

Disbursements

Budgetary Disbursements:	
General Administration	\$ 18,788.56
Theological Seminary	17,084.40
Northwestern College	53,767.60
Dr. Martin Luther College.....	54,492.75
Michigan Lutheran Seminary	28,807.61
Northwestern Luth. Academy....	18,030.27
Home for the Aged	8,421.62
Missions — Gen. Administration	21.23
Indian Mission	64,792.03
Negro Mission	12,811.71
Home Missions	151,695.49
Refugee Mission	27,326.26
Madison Student Mission	1,082.04
Spiritual Welfare Commission	1,610.93
General Support	26,695.00
School Supervision	2,918.20

Total Budgetary Disbursements.....\$488,345.70

Non-Budgetary Disbursements:

U. S. Government Bonds Pur- chased	50,000.00
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Total Disbursements **\$538,345.70**

Cash Balance November 30, 1949 **\$ 49,701.82**

C. J. NIEDFELDT, Treasurer.

P. S. The report of collections for November from the Minnesota District was not received in time for this report. C. J. N.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For November, 1949

For Spiritual Welfare Commission

Carl Grief	\$ 1.00
Ladies' Aid of St. Paul, Green Bay, Wisconsin	5.00
Carl Grief	1.00
Aid Association for Luth. Branch 17, Kewaunee, Wisconsin	10.00
	\$ 17.00

For Missions

Mrs. U. Langenegger, West Allis, Wisconsin	\$ 6.97
Memorial Wreath in memory of Mrs. Peter Kilness, given by Rev. J. B. Erhart and family.....	3.00
Mrs. B. A. Wunsch et al	10.00
	\$ 19.97

For Church Extension

N. N. (A Friend)	\$ 210.00
Memorial Wreath in memory of Mrs. Ernest Schuett, given by Mr. and Mrs. R. Waack, Mr. and Mrs. Ed. Waack, Mr. and Mrs. Carl Waack, Sr., Mr. and Mrs. Alfred Waack, and Mr. and Mrs. Henry Nass	7.50
Memorial Wreath in memory of Gretchen Kosanke, given by the children of William Fenske, Sr.	8.00
	\$ 25.50

C. J. NIEDFELDT, Treasurer.

Recommended Reading for 1950



Rev. Armin Engel

Box 44

26 Larsen Rte. 1, Wis.

51 Jan

THE DEVOTIONAL BIBLE

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Cloth\$3.00
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Volume 1 and 11. Boxed, Cloth.....\$5.00
The two volumes of the Devotional Bible take you on a leisurely journey through the Four Gospels.

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OUR SYNOD AND ITS WORK. A complete picture of the history, organization and work of our Synod from its beginning 100 years ago to the present time. Cloth. \$1.50

LIFE AND TIMES OF JESUS THE MESSIAH. By Alfred Edersheim. A scholarly treatise on the Life and Times of Christ. 2 volumes. Cloth.....\$6.50

POPULAR COMMENTARY OF THE BIBLE

By P. Kretzmann

The Old Testament, Vol. 1. Cloth.....\$5.50
The Old Testament, Vol. 11. Cloth.....\$5.50
The New Testament, Vol. 1. Cloth.....\$5.00
The New Testament, Vol. 11. Cloth.....\$5.00

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EVERY-DAY SCIENCE FOR THE CHRISTIAN. By Theo. Handrich. Provides a ready answer to the prevailing anti-Biblical theories of so-called modern science. Cloth\$2.25

CHRISTIAN TRUTHS AND RELIGIOUS DELUSIONS. By Casper Nervig. A guide for distinguishing between the numerous sects and cults calling themselves Christians. Cloth\$1.25

A CATECHISM OF DIFFERENCES. By Harold Wicke. A popular study of the doctrine and practice of the various Lutheran bodies in the United States. Paper, \$.35

WAY OF LIFE, or Why You Should Be a Christian and a Church Member. By G. Luecke. A summary of the fundamental doctrines of the Bible in popular yet dignified language. Paper\$.50

Distinctive Lutheran Periodicals for Everyone.

"The Northwestern Lutheran"
"The Gemeindeblatt"

Each, per year, \$1.25; by mail in Milwaukee or to foreign countries, \$1.50.

WHAT JESUS MEANS TO ME. By H. W. Gockel. A manual for the mission-minded church worker designed to facilitate that initial approach to the unchurched which frequently seems so different.

Paper cover, \$1.00; Cloth, \$1.50; Leather, \$5.00.

KATE LUTHER. By Dr. William Dallmann. A eulogy on God's institution of matrimony as realized in a Christian home. Cloth\$1.25

THIS IS LUTHER. By Ewald Plass. A completely new insight into the life of that God-inspired hero of the Reformation — Martin Luther. Cloth.....\$5.00

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