

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

WISCONSIN SYNOD

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COVER DESIGN

Northwestern Lutheran Academy, Moberge, South Dakota — Entrance to Boys' Dormitory.

DO YOU KNOW that the *Gemeindeblatt*, our Synod's church paper in the German language, has been published for all but 15 of the 100 years our Synod has existed?

Siftings

The pope is getting altruistic and generous. According to the morning newspaper he is quoted as having conceded that Baptism conferred by certain Protestant faiths can be considered valid. Among the Protestant faiths he mentioned the Presbyterian, Congregationalist, Baptist, Methodist and Disciples of Christ churches. He did not, however, mention the Lutheran church and her Baptism. Not that this is going to cause us much worry. The Lutheran church does not look to Rome for the stamp of approval but to the Word of God. This is clear. Christ says: "Baptize them in the name of the Father and of the Son and of the Holy Ghost." That is what we do and are satisfied that it is right; whether the pope agrees or disagrees makes no difference. However, there is a catch in this pronouncement of the pope. The pope has mixed marriages in mind of Catholics and Protestant's and the latter being baptized have "certain obligations." These, of course, toward Rome.

* * * *

A court order has stopped for a time at least the union of the Congregational Christian and the Evangelical and Reformed churches. The court order was issued by Justice Maier Steinbrink November 16, of the New York Supreme Court. The suit on which the justice based his order was brought by the Cadman Memorial Congregational Society of Brooklyn and its associate, Cadman Memorial Church. The contending church or plaintive charged that the merger will establish a "general or national church, of which individual churches will be subordinate parts." This they hold will curtail the freedom of the individual churches of that body which they legally possess. According to *News Service* quoted in the *Christian Century* the defense stated that "each unit of the new church will have complete legal control over its name, creed, confession of faith, constitution, by-laws, rules, regulations, administration of the Sacraments, manner of worship, admission, disciplining and dismissing of members, engaging or dismissing ministers, holding management and disposition

of properties and all of its other temporal or spiritual rights."

* * * *

Finally it has happened. "The office is closed" announced Franklin C. Gowan, diplomat of the U. S. State Department. He had reference to the diplomatic office in Rome. The erstwhile special and "personal representative of the U. S. President to the Pope," Mr. Myron Taylor had preceded the return of Franklin C. Gowan by two days. This then is the end, we hope, of diplomatic relations with the pope in Rome. Since February 28, 1940, Mr. Taylor was appointed a "personal representative" of President Roosevelt to the Vatican. Although Protestants protested loudly when Taylor was appointed and sent to Rome, their protest was never considered by Mr. Roosevelt, Myron Taylor simply stayed on in Rome. After the death of Mr. Roosevelt, President Truman continued the office. Now it seems to be ended, although President Truman said that it would be up to the U. S. Department of State to decide on its continuation. So there is little hope here for the Protestants.

* * * *

Is smoking unethical for ministers of the Gospel? That is the question that has come to the fore in Watertown, South Dakota. At the monthly breakfast meeting of the Ministerial Association in that city, the rector of Trinity Episcopal Church, Reverend Harold W. J. Urguhart, smoked a cigarette in the presence of the other clergymen. A formal motion was made and passed to ask the good rector to stop smoking, claiming that it constitutes un-Christian behavior. The rector retorted that their attitude is "puerile nonsense" and immediately resigned from the worthy association. He said, "I object very strenuously to others trying to dictate what constitutes acceptable Christian behavior, and also doing it in a rude and unmannerly way. They could merely have asked me to stop smoking. I wish to be no longer associated with a group that has no manners." We find no fault with the rector's remarks.

(Continued on page 52)

Hearing God's Word

Luke 8, 4-15

AS we approach another Lenten season devoted to the contemplation of Christ's redemptive suffering and death we more than ever need to be encouraged to a wholesome hearing of God's word and to be warned against hearing it in vain. To this end Jesus has taught us the Parable of the Sower.

By hand from a bag at his side a Palestinian sower scattered his seed to his right and left upon his field. Some of the seed was bound to fall on one of the time-honored footpaths, narrow yet hard-beaten, which wound from village to village right through the grain field. Travellers crushed this seed under foot and the birds came and devoured it. Other seed fell upon bedrock covered by only an inch or two of soil. Though this grain sprouted readily, its shallow roots nevertheless withered and dried up as soon as the scorching rays of the summer sun beat down upon the ground and heated the rock beneath. Still other seed fell in the midst of thorns, whose roots had not been thoroughly grubbed out in preparing the field. In their profuse growth the hardier thorns soon choked the tender grain which had sprouted forth. Only the seed which fell on good ground fulfilled the sower's hopes. It sprouted, grew into green blades, and then produced full golden ears which brought forth fruit thirty, sixty, and a hundredfold. For a proper understanding of the Savior's own explanation of the parable we need to bear in mind that He is not describing the inborn nature and spiritual condition of the hearers, but for our warning and encouragement is simply holding before us what the different hearers do or do not do as they hear the word.

Hearing God's Word In Vain

Seed By The Wayside "Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." These are mere hearers of the word. They may indeed find a natural delight in hearing a sermon if it abounds in vivid descriptions, sets forth inter-

esting facts in a striking manner, is presented with a forceful delivery. Yet they are interested in what the preacher has to say and how he says it rather than in hearing a message to nourish their faith and to guide and influence their life. They are not mindful that it is the word of God which they are hearing, a message of divine truth through which the Holy Spirit is working upon their hearts. The word does not pierce through their own set ideas and penetrate their heart to awaken peace, joy, and hope. Thus the devil soon causes them to forget the word which they have heard, with no trace of its blessed power left behind. Surely such hearing is in vain.

Seed In Stony Places "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away." Here there is not a want of a good beginning. Momentarily they rejoice in hearing of the gracious Savior from sin, of salvation by grace without the deeds of the law, of a deliverance from the bondage as well as the guilt and curse of sin. Still it is a passing enthusiasm. Faith does not take deep roots in their heart, penetrating every thought, desire, and action of their life. Thus in the heat of temptation, when they are asked to make sacrifices for God's truth, when they are asked to suffer discomfort and ridicule for their Christian convictions, they readily fall away. They are again easily induced to tread upon the broad way of sin, which is so agreeable to the flesh. Their weak faith withers for want of deep roots richly nourished by God's word. In this description again lies an earnest warning.

Seed Among Thorns "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Also here there is no lack of a good beginning. These hearers receive the word of God into their hearts. Yet at the

same time they give room to other things which gradually occupy their hearts to such a degree that their Christian faith is crowded out and stifled. They let the cares of this life draw their attention more and more away from the spiritual gifts of God's saving grace and eternal life. They fail to bring their pursuit of earthly riches, power, and fame into harmony with the interests of their faith. Intent upon enjoying life they do not shrink back from participating in the sinful pleasures of the world. In short, they attempt the impossible of serving two masters, their Savior and their own flesh. It ends in a loss of faith and in complete enslavement to the flesh. Certainly this, too, is a sad stewardship of God's blessed work.

Hearing God's Word To Our Salvation

Seed On Good Ground "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Here are hearers who receive the word of God with a believing heart, who understand it, and who then cherish and treasure it. With a well-grounded, richly enlightened, joyful faith they cling to the saving treasure of God's word, to the pardon, the peace, the comfort, the life everlasting which it offers and extends in Christ Jesus; and thereby they are also enabled persistently and richly to grace this word with a godly life that is well pleasing unto the Lord. Also here we want to bear in mind that the Savior is not describing the inborn nature of these hearers, as if of themselves they were better than the others. He is simply holding before us a picture of the true and wholesome hearing of God's word, holding it before us for our encouragement and inspiration.

A Gift Of Grace No one becomes such a blessed hearer of God's word by his own power and strength. Concerning His disciples Jesus says in our text: "Unto you it is given to know the mysteries of the kingdom of God." And it must be given also to us to understand, to receive, to cherish His word with a believing heart. This giving God effects through His very word itself. As His holy law let us see

our sin and condemnation so that we despair in ourselves, His Gospel message then gladdens our heart with the precious assurance of pardon and eternal life. Thus He builds up our faith to cherish the treasures of His word as worthy of every sacrifice, as transcending all the riches and pleasures of this

world, as offering comfort to relieve us from the vexing cares of this life. Thus given to taste the blessings of His word we are also moved to walk as the children of light, to bear fruit of the Spirit, which is in all goodness and righteousness and truth.

C. J. L.

Siftings

(Continued from page 50)

More than 10,000 Lutheran DP's have been placed in the United States during the year 1949, reports the "Lutheran Standard." One of the largest families among the DP's is the Swoboda family consisting of father and mother, seven sons and three daughters. The children range in age from a few months to 16 years. The Swoboda's are natives of Poland who left that country after the Russians had conquered and invaded that country. For the past eight years they have lived as displaced persons. Six of their children were born during this time. The "Standard" also reports that according to Miss Cox, the National Lutheran Council had spent an average of \$65.79 for each of the DP's brought over by the middle of November.

THANKS!

On January 20, 1950, an envelope was addressed to the undersigned in care of the Northwestern Publishing House, Milwaukee, which was forwarded to the proper address of the Executive Secretary by the Publishing House.

In the envelope the undersigned found the following note:

"Dear Executive Secretary Kurth,

"I read the article 'Our Church in Africa Continues to Grow' in the *Northwestern Lutheran*.

"I have enclosed \$12 for that mission in Nigeria, West Africa. Please use it in the way it is needed most there.

"Sincerely,"

The Missionary Board of the Synodical Conference herewith wishes to acknowledge the receipt of this money with heartfelt thanks and deep appreciation. May God richly bless the donor for this gracious gift which will be used for the extension of the Lord's kingdom on the Dark Continent.

The Missionary Board of the Lutheran Synodical Conference

KARL KURTH,
Executive Secretary.

The Wisconsin Synod Building Fund

THE Building Fund Collection has now been in progress for nearly five years. The sum of \$2,000,000.00 was to be the tangible, visible thank-offering which we wanted to present to the Lord on the occasion of our synodical centennial May 28, 1950, for a century of divine blessings.

One million four hundred thousand dollars of this two million dollar thankoffering were to be used for the erection of urgently needed new buildings at four of our educational institutions. Six hundred thousand dollars were to flow into the Church Extension Fund.

The first phase of this collection, begun early in 1945, needed a little more than one million dollars. The second phase, begun early in 1948, has so far brought in nearly six hundred thousand dollars. The total therefore stands, in round figures, at \$1,600,000.00. This means that \$400,000.00 still remain to be raised by May 28 of this year.

The Time Is Short

There remain only four months in which to complete the Collection. *The time is short.* But the task is not an impossible one. It can be accomplished and will be accom-

plished if ALL congregations which have not yet reached the goal make a sincere effort during the remaining months. It will be easier *before* the Centennial than *after* it.

At this writing, 210 of our 818 congregations have remitted the required minimum. 128 have exceeded it by substantial amounts. 89 congregations are within ten percentage points of the goal. 227 congregations have raised 50 to 90 per cent of the required minimum. 292 have not yet reached the halfway mark. It is chiefly the two last named groups to which we look for the remaining \$400,000.00. We plead with them not to procrastinate. It is too late to wait for a more convenient time.

An informative bulletin, intended for general distribution in the congregations which have completed their collection as well as in those which are still at work, has been prepared and will come off the press the middle of February. When you (pastors) receive your sample copy please advise Northwestern Publishing House immediately how many you desire to use. They will then be forwarded to you without delay.

The King's Business demands haste!

* * * *

WISCONSIN SYNOD BUILDING FUND COLLECTION II

February 1, 1948 to January 15, 1950

	Required Minimum	Raised	
Dakota-Montana	\$ 35,070.00	\$ 33,891.97	97%
Michigan	100,870.00	41,026.42	41%
Minnesota	187,025.00	104,471.00	55%
Nebraska	27,465.00	17,980.10	67%
North Wisconsin	220,610.00	134,993.81	61%
Pacific Northwest	6,055.00	5,111.02	84%
Southeast Wisconsin	239,455.00	147,653.70	62%
West Wisconsin	238,835.00	99,858.07	42%
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	\$ 1,055,385.00	\$ 585,186.20	56%

PAUL G. ALBRECHT.

Editorials

"United Evangelistic Advance" October 3 was the day. On that day 38 Protestant denominations agreed to go out and win America, that is, the 70 million of them that are without the pale of the churches. Their slogan is "America for Christ." With this slogan they are going out into the slums and gold-coasts of the cities, into the hamlets and villages and rural areas of this nation. Much is expected of this concerted attack upon the strongholds of Satan and unbelief. Cooperating in this effort are the 27 members of the Federal Council of Churches and 8 Lutheran denominations. Who the 8 Lutheran bodies are we were not able to ascertain. Also cooperating is the International Council of Religious Education, the United Council of Church Women and the Home Missions Council. Verily, a formidable aggregation. We hope and pray that they may be successful in bringing many souls, many repentant sinners, to the Savior that He may heal them and cleanse them from sin. It would be a happy day if, let us say, only one-fourth of the 70 million churchless may be persuaded by the preaching of the Gospel of Jesus Christ to come to Him for rest. That would be an achievement that would make the heart of every Christian glad. We wish these preachers of the Gospel God-speed. We hope they will sound forth the clear note of the Gospel without any admixture of human wisdom and philosophy. This will be necessary if the sinner or the unbeliever is to benefit by their effort. This is one of the dangers we see to begin with. Nor do we believe in sporadic efforts or attempted mass-conversions. That smacks too much of making a sudden assault on corn-borers or beetles or other pests. This method may be advisable and successful in exterminating vermin of all kinds since they have their day but the devil is not so easily dethroned in the hearts of unbelievers. The Christian will know this from his own experience; he knows the power of his own flesh.

This effort, however, also is a serious indictment against the participating churches collectively as well as against the Christians individually. If many of the 70 million can be won and will be won by this evangelistic campaign or if even one-fourth of them can be won then the churches and the individual Christians in the churches certainly did not "let their light shine before men," did not try to "convince the gainsayers," did not "bear witness" as Christ would have them do, did not "show forth the praises of Him who called us out of darkness unto His marvellous light." Are they ready to admit that? Remember that the Lord does not say that this is always done in *word*, by oral testifying but that it is done by Christian living. "Let your light so shine before men," says the Savior, Matthew 5:16, "that they may see your good works, and glorify your Father which is in heaven." But it is also true what David and Paul said: "I believe therefore have I *spoken*." This is the "advance" that pleases God because it is not a sporadic effort but a constant assault against unbelief. As constant dropping wears away stone so constant manifestation of our Christian life and hope will be more effective than sporadic mass assaults. The Christian does this in obedience to Christ.

W. J. S.

The Successful Church The *Christian Century* is taking a poll among 110,000 ministers asking them "to name the three most successful churches each of them knows — one church in a large city, one in a small city and one in a village or in open country." The polls close November 10, and as this is written the replies are coming in at the rate of hundreds a day. When the ballots are counted, the country will be divided into its four principal sections — northwest, southwest, southeast and northeast — and the three churches receiving the highest vote in each section will be determined. . . . When the 12 churches selected by the ministers are known, the *Christian Century* will send members of its editorial staff to study each of them on the ground. Then, as "carefully, honestly and intelligently as we can, we will report on what we find." This ought to be interesting, the report we mean, on the "successful church." The *Christian Century* adds: "Final judgment of course rests with God, but the New Testament seems to indicate that from the first, Christians applied reason and conscience to church life with the result that some useful if not final judgments were formed." The *Christian Century* asks, "Is that church successful whose numerous and wealthy membership maintains a large staff of ministers, educators, social workers, psychiatrists and secretaries? Are massive cathedrals as impressive spiritually as they appear to be physically? Or must a church, to be truly successful, center in a minister who is a paragon of eloquence, a scholar, a master of organization, a leader of men, a confident youth, a wise physician of souls and social prophet? If these standards are determinative, then there were no successful churches until hundreds of years after Christ, and that would be hard to believe. But if these things are not an adequate measure of success, then is it to be found in a small church whose members are poor and simple people who profoundly believe that their's is a high calling and act accordingly?" The answer ought not to be too hard. If the *Christian Century* had not mixed the description of the comparative groups, we believe, the answer lies at the very surface. Leave out a few words of the analysis of the last group and the answer ought to be as nearly correct as it can be. *That church will be "The Successful Church" which humbly clings to every Word of God as it is revealed to us in the Bible, profoundly believes that their's is a high calling in Christ and lives its faith.* A church that so believes and so lives will weather any storm and produce abundant fruit. This does not mean that it must or will appear to the eye of man or that man will adjudge it a "successful church." By all means not. In the eyes of man it may be a dead church because "man judgeth the outward appearance but God judgeth the heart." The first choice of the 110,000 ministers appeared in the January 25, issue of the *Christian Century*. After we read it we are still at a loss just why this church was chosen as "the successful church." But it doesn't matter much, does it? Just let us be sure in our own minds based on the Scriptures.

W. J. S.

From A Wider Field

IN the "Letters from Readers" department of the Christmas issue of the *Lutheran Witness*, a periodical of our sister Synod of Missouri, a small rash of letters appeared — three to be exact — touching upon the somewhat delicate and, to some, disturbing question of the Christianity of members of the Roman Catholic Church.

The first of these letters is introduced by a headline which sums up the writer's topic in the specific question "Can a Catholic priest be a Christian at heart?" The writer discusses this subject in the light of Roman teaching and practice, and comes to a negative conclusion. Another correspondent dismisses the general subject with the admonition that we "let God alone do the judging, for we have learned to 'judge not lest ye be judged' and that 'there are true believers in all congregations'."

It would not do merely to say that we subscribe to this latter view. Such a declaration might be misunderstood because there seems to be misunderstanding, in some quarters, of the principles which must govern us in our thinking on this subject. A re-statement of these principles in simple fashion may serve a double purpose in that it clarifies the issue and prevents any uncharitable and unscriptural judging on the part of everyone concerned.

* * * *

"That there are true believers in all congregations" is a true and correct statement if we include as "congregations" only those in whose midst the Gospel message of salvation by Christ alone is still heard, and is sealed unto men by the Sacrament of Holy Baptism. Only in these, but indeed in all of these churches we have a right to assume the presence of true believers. For such honor and confidence is due to God the Holy Ghost who works by the Gospel and the Sacraments.

True faith is the miraculous product of His power, and we dare not limit that power where the means of grace are present. This is the first and primary principle to which we must hold fast.

At the moment, our interest is centered in the Church which calls itself Roman Catholic. The *formal, official* doctrine of that Church, as laid down in its confessions, is not Christian but anti-Christian; for it denies the very heart of the Gospel, namely that we are saved by Christ alone through faith alone (Mark 16, 16; John 3, 16; Romans 3, 28). Officially, it denies what on the other hand it seems to confess when it subscribes to the Apostles' Creed. Whoever in his heart actually believes the official doctrine of the Roman Church thereby rejects the Gospel doctrine of "justification by Grace alone, for Christ's sake, through faith" and is therefore a heathen. We hold to this in full conformity with the statement of the Synodical Catechism which affirms, on the basis of Scripture, that the doctrine of justification by grace alone "distinguishes the Christian religion from false religions." This also is a basic principle.

* * * *

Strangely, however, in the midst of a church body which officially rejects the Gospel we note the presence of that very Gospel. It lies at hand in the Sacrament of Baptism, the washing of regeneration which is received by infants of that Church. It is present in the words of the Apostolic Creed. Moreover, one hears the truth of our Redemption occasionally set forth even by individual priests of the Roman Church in radio broadcasts, and we may assume that this is done also in their parish work. It contradicts the official teaching of their Church, but it is a fortunate inconsistency, and the Gospel is the Gospel

— where is it proclaimed, its power is at work.

Thus the presence of true believers within the outward membership of the Roman Church is certain and undeniable. We rejoice in the mercy and power of God which makes it possible. We assume the presence, within the Roman Church, of truly Christian laymen, of believing women and children. And we do not presume to say that there cannot be a Catholic priest who is a Christian at heart. For that would be a judging of the heart of every priest.

* * * *

We do not judge hearts. That is God's province. But now let us apply this final principle fairly, in *both* directions to which it points. To regard and declare an individual as a fellow-Christian when everything *we* know about him, his membership and confession, points to the very opposite, is as much an unscriptural judging of the heart as to declare an individual to be a heathen because he holds outward membership in the Roman Church.

Here, too, the rule must apply and be applied, that "man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16, 7). And the rule is to be applied as prescribed in 2 John 9-11.

Does a certain priest believe what he confesses when he subscribes to the anti-Christian doctrine of Rome? How can I know that? Yet neither can I know that he does *not* believe it unless he so states, and acts accordingly. So long as he avows and practices Romanism, he is avowing and practicing an anti-Christian religion and we cannot count him into the ranks of those whom we accept as professing Christians. For we judge doctrine and confession, even as Scripture commands us. That is our province. The rest we leave to God.

E. S.

Epiphany -- Lent

THE three Sundays with their Latin names, Septuagesima, Sexagesima, Quinquagesima, meaning the seventieth, the sixtieth, the fiftieth

day, namely till Easter, by their very names point forward to the coming season of Lent and Easter. They thus form a bridge in the church year be-

tween Epiphany and Lent, which teaches us to look backward to the Epiphany season and its message, and forward to the message of Lent.

Epiphany

Meaning. — The word Epiphany means manifestation. The festival itself was originally observed on the sixth day of January, twelve days after Christmas. It must be considered as a decided loss that the festival is no longer being observed by our churches. The message of the festival is usually touched in the service of the Sunday nearest to January 6. Although the festival itself has been dropped, we still count the Sundays between January 6 and Septuagesima as Sundays after Epiphany. This year there were four.

The Epiphany Gospel. — In the early years of the Church January 6 was thought to be the day of Jesus' baptism. This assumption cannot be verified. The Gospels tell us that Jesus arose from the grave on a Sunday of the first month of the Jewish year, that He, accordingly died on a Friday in the middle of the month; that forty days after Easter He ascended into heaven; that the Holy Spirit was poured out on the fiftieth day after Easter, on a Sunday. But the Gospels do not say anything about the day or time of the year when Jesus was born, nor when He was baptized.

In agreement with the idea that Epiphany marked the anniversary of Jesus' baptism the text chosen for the occasion naturally was the story of that baptism. That was a glorious manifestation. The Father Himself acknowledged Jesus as His Son, and expressed His approval of Jesus' announcement that He would fulfill all righteousness. "This is my beloved Son," He said, "in whom I am well pleased." The Holy Spirit also manifested Jesus by descending from heaven in the form of a dove, alighting on Jesus and remaining on Him to guide, assist, and comfort Him in His work. He at once led Him out into the wilderness to be tempted of the devil. When John, who had baptized Jesus, heard the Father's voice and saw the Spirit, he began to direct the people to Jesus: "Behold the Lamb of God, which taketh away the sin of the world."

In later years the story of Jesus' baptism was replaced by the story of the wise men from the East. There God manifested Jesus by the star which first appeared to the wise men in their homeland, and then stood directly over the building in which

Jesus was. He manifested Him also by the wonderful prophecy of Micah, to which the scribes referred, with which the fulfillment agreed so surprisingly in every detail. Jesus the God-appointed Ruler in Israel, who is eternal God Himself.

Sundays after Epiphany. — The texts for the Sundays after Epiphany continue to present stories in which Jesus manifests Himself in various ways. Look at the Gospels as they are listed in our Hymnal.

For the first Sunday it is Luke 2, 41-53. It was customary among the Jews to take their sons, when they reached the age of 12 or 13, along to the temple at Jerusalem. A boy was then called a "son of the law." When Jesus was taken to the temple at the age of 12, He surprised the learned old doctors by His deep insight; and to His mother He revealed Himself as the Son of God, who must be about His "Father's business."

The Gospel for the last Sunday after Epiphany (in our Annual for this year suggested for the second Sunday) is Matth. 17, 1-9, the story of the wonderful transfiguration. Jesus manifested forth His glory in an unusual way. His face began to shine as the sun, and His raiment was white as the light. His appearance had a comforting, enrapturing effect on the disciples who were privileged to witness the transfiguration: "Lord, it is good for us to be here." — Two of the great men of the Old Testament appeared, Moses and Elias, and gave testimony to Jesus that He is the promised Messiah. — Then the Father Himself accredited Him by repeating what He had said at His baptism, with the added admonition: "Hear ye him."

The Gospels for the third and fourth Sundays after Epiphany, Matth. 8, 1-13, and Matth. 8, 23-27, relate some miracles of Jesus. Leprosy was considered an incurable disease. No physician, no matter how skillful he might be, could heal a leper. Only God could do that. Jesus did it. — The centurion's servant was at the point of death. Jesus healed him from a distance with a simple word of His mouth. Thus Jesus manifested His divine power, a power which saves even from death. — In a similar way He quieted the storm and the billows of the sea, so that there "was a great calm." He is the Lord of nature, the Creator of heaven and earth. This is the answer to the

question of the disciples: "What manner of man is this, that even the winds and the sea obey him?"

Lent

The same Jesus. — In Lent we see Jesus suffer bitter pain of body and agony of soul. We hear Him crying out of the torments of hell. We see Him dying on the cross. The question may arise to plague us: Can this really be the same Jesus? He manifested Himself, and was manifested by the Father, as the mighty Son of God, doing works which only God can do, and demonstrating a truly divine power and glory. When we observe Him again in His passion all traces of His divine majesty seem to have disappeared completely. He seems helpless in the hands of His enemies. "He saved others, himself he cannot save." Is this really the same Jesus? Yes it is. This is something we must ever bear in mind. The One who suffers and finally dies on Calvary is none other than that Jesus whom the Epiphany season manifested to us as the Son of God, the omnipotent Ruler of heaven and earth. If we lose sight of this fact, the whole soul-stirring story of the suffering and death of Jesus will become meaningless for us. We may shed a few tears of human sympathy, but there it will end.

The Reality of the Suffering. — Another thought that might disturb us would be this: Was the suffering of Jesus really so severe as it appears in the Gospels? Perhaps it only made that impression on the people that witnessed it. Jesus seemed to be suffering excruciating pain in His body. He seemed to be deeply troubled and restless in His mind. But perhaps He actually did not feel anything. — No, no. His suffering was no shadow play. In Gethsemane His soul really was "exceeding sorrowful, even unto death." The blood which He sweat was caused by a thoroughly terrified heart. When on the cross He exclaimed, I thirst, His strength was "dried up like a potsherd," His tongue was parched, "cleaving to His jaws." He was forsaken of God and suffered the torments of hell. His was no sham death, He actually gave up the ghost.

In our stead. — The suffering of Jesus had to be real, because the cause was so very real. Jesus suffered because the Lord laid on Him the iniquity of us all. God made Him who

knew no sin to be sin for us. Thus Jesus was "wounded for our transgression, he was bruised for our iniquity." The wages of sin is death, and that means real suffering and real death. If He bore our griefs, those were not imaginary griefs, nor if He carried our sorrows were those imaginary sorrows.

That is the meaning of Jesus' sufferings. He underwent them in our stead. His death was not a martyr's death. A martyr will testify for a good cause, but his opponents will not hear the truth. They finally kill him for his testimony. That was not Jesus' case. No enemy could have taken His life from Him. His death was a sacrifice. He willingly laid down His life for our sins, since He

had become the Lamb of God, which taketh away the sin of the world.

Out of Love. — What advantage did Jesus gain by His suffering and death? None whatever for Himself. All the advantages that accrued from it were for us. Jesus suffered it all for our salvation. The Father so loved the world that He gave His only-begotten Son. The Son so loved the Father and delighted to do His will; He so loved us that He was obedient unto death, even the death of the cross.

Should not the sacrifice of Jesus' love warm our cold hearts, kindling in them a living faith in Him, and fanning into a lively flame a love in response to His?

J. P. M.

In The Footsteps Of Saint Paul

Paul Reveals Himself As A Master Preacher

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IT was a masterly and effective sermon, which Paul preached in the synagogue at Antioch in Pisidia, masterly in its structure, effective in its results, because in it Christ, the Crucified and Risen Lord, was

not guided by a specific scriptural text, but as the Spirit moved him. When the rulers of the synagogue requested a word of exhortation, they surely expected that it would be based on the respective Scripture



preached. Such sermons are bound to be effective. All other "addresses" are bound to fail.

What Was The Manner Of Paul's Preaching?

At first sight it might seem as though Paul spoke extemporaneously,

lessons for the day. Did not Jesus base His words spoken in the synagogue of Nazareth on a prophecy in Isaiah, which He had just read? Did He not astonish His hearers, when He told them: "Today is this scripture fulfilled in your ears?" (Luke 4). Paul most assuredly did the

very same thing, founding his thoughts on the readings from the Law and the Prophets. Was it not wise, to say the least, to do just this? Would the Jews have tolerated a departure from this custom? In view of the antagonism which arose later against Paul and his preaching we can certainly understand the wisdom as well as the necessity of founding his exhortation on the respective readings from Scripture. Above all, is it not the Master's royal command: "Teach them to observe all things whatsoever I have commanded you." Did not Paul himself cling to this principle, admonishing Timothy from his prison cell (2 Tim. 4:2): "Preach the word, be instant in season and out of season!"

Did Paul Preach On Designated Texts?

How can we be assured that Paul did expound the pertinent pericopes, since Luke makes no specific mention of it? We owe this knowledge to the ingenious exegesis of interpretation of Scriptures given to us by the learned German scholar Bengel (1687-1752) in his *Gnomon* or Interpretation of the New Testament. Bengel, a descendant of the well-known Swabian reformer Joh. Brenz, studied the contents as well as the Greek words of Paul's sermon, as recorded by Luke, very carefully. He knew that Paul spoke in Greek and that the Scripture readings used in the synagogues of Asia Minor also were in the Greek and taken from the Greek translation of the Old Testament called the Septuagint. He was convinced that Paul must have based his words of exhortation on the text of the pericopes for the respective Sabbath. He also knew which texts were being read on the different Sabbath days, for the Jews had their fixed readings for every Sabbath just as we have our Scripture lessons taken from the Gospel and the Epistles for every Sunday. He therefore determined to find the readings, on which Paul based his sermons, and the specific Sabbath, on which they were read. Three little Greek words gave him the clue. They are to be found in verses 17, 18, and 19 of chapter 13. In our English version they are translated as follows: "exalted," "suffered their manners," and "divided by lot." Painstaking comparison revealed to him that these words occur in the readings of the forty-fourth Sabbath and are to be

found in Deuteronomy 1:3-22 and Isaiah 1:1-22. The time of the readings of the forty-fourth Sabbath must have been about the latter part of July or the beginning of August. On these readings Paul based his first sermon in Antioch. He did not shake his thoughts out of his sleeves as some are inclined to think and others are accustomed to do. As a former rabbi and student of Gamaliel Paul surely knew the respective readings for that Sabbath. He wanted to speak and to have an opportunity to preach Christ. It was self-evident for him to base his own meditations on the Scripture lessons for the day. Thus he was at once able to touch the cords of the hearts of his hearers.

It all seems so very simple to us today, but it required all the erudition and thoroughness of the German scholar Bengel to decipher it for us. In the strict sense of the word we can only speak of an ingenious conjecture. For us it is in reality a proof that Paul did not speak freely as his own spirit moved him, but as he was moved by the Holy Ghost to interpret Scriptures.

The Thorn In the Flesh

Another observation strikes us. July and August were the hottest months, when the Pamphylia tried to escape the attacks of malarial fever in the lowlands by retreating to the highlands of Pisidia. If Paul preached his sermon at Antioch in the hot days of July or August, does this not support the claims of Ramsay wonderfully that Paul's "thorn in the flesh" was malarial fever? Had Paul not just come from the lowlands of Pamphylia? Everything seems to bear out the two wonderful conjectures of Ramsay concerning the "thorn in the flesh" and of Bengel concerning the specific readings from the Law and the Prophets for that particular Sabbath, when Paul preached his first sermon in Asia Minor.

Paul's Great Theme

Paul is and remains the great teacher for all who are to preach and who want and have a right to expect good doctrinal sermons. Paul based all of his sermons on the Word of God, the message of the Cross. He was and wanted to be an ambassador for Christ. His examples he took primarily from the Old Testament, a few from every day life such

as the Olympic games. Everything in his sermon led up to the crucified and risen Lord, who suffered and died for all and in whom we are justified before God through faith alone. Through such preaching alone Paul won souls for Christ, founded congregations, and overthrew the bastions of Satan.

The Godly Art Of Good Preaching

In the Church of the Middle Ages ceremonies, prayers and masses had taken the place of doctrinal sermons. It was no longer the Church of the true Word. In the Apology of the Augsburg Confession (Art. XXIV, Trigl. p. 401) attention is called to this deplorable condition and the true remedy again emphasized: "There is nothing that so attaches to the church

as good preaching. But our adversaries preach their people out of the churches for they teach nothing of the necessary parts of the Christian doctrine. They narrate the legends of saints and other fables. The true adornment of the churches is godly, useful and clear doctrine, the devout use of the sacraments, ardent prayer, and the like."

Today we are again in grave danger of departing from the tried methods of preaching of Paul and his great student Luther. Today they urge us to have plain, practical, not dry, doctrinal sermons such as Paul and Luther preached. May we ever be found faithful in this respect and may our hearers never expect anything else! It would be their and our catastrophe.

As Others See Us Separation Or Separatism?

BY E. REIM

UNDER the heading "The Sin of Separation" the *American Lutheran* brings a sharp editorial expressing grave concern over the "growing spirit of separatism" which it claims to observe on the part of our Wisconsin Synod. The *American Lutheran* is not an official periodical of any synod, but is privately sponsored by a group of pastors and laymen representing the liberal wing of the Missouri Synod. Basing its conclusions on an unofficial report of our Centennial Convention which appeared in the *Badger Lutheran*, it singles out for particular attention a statement made by Prof. M. Lehninger in the course of his essay on "The Development of the Doctrinal Position of the Wisconsin Synod during the Century of its History."

Prof. Lehninger had referred to the invitation extended by the American Lutheran Church to other Lutheran synods, "for a closer co-operation." Quoting the statement in which the essayist expressed his concern over the favorable reception which this invitation was finding in certain quarters of our sister synod, and also over the silence of responsible officials toward instances of fraternizing which have been recurring with alarming frequency, the *American Lutheran*

then delivers itself of the following judgment:

"Prof. Lehninger clearly does not approve of attempts to bring about a union of Lutheran Church bodies and disapproves even attempts to create a better understanding between them. All such attempts appear to him to be contrary to the Scriptures, and he categorically condemns the 'silence' of 'responsible officials' of the Missouri Synod, who, to his mind, are 'condoning' the wrong which he asserts has been committed by Missourians, who 'look with favor upon the invitation extended by the American Lutheran Church'."

After another quotation in which Prof. Lehninger explains why such invitations were declined in the past the *American Lutheran* continues:

"If this report of the *Badger Lutheran* correctly reflects the attitude of the Wisconsin Synod, we have here a perfect example of the sin of separatism, a sin certainly no less deadly and destructive of true unity than the sin of 'unionism.' There are the marks of this sin: An unyielding insistence that the position of our

party (one's own) is the only scriptural position, down to the minutest detail; unsparing denunciation of all who dare to differ; refusal even to meet with those who are suspected of holding differing views in friendly gatherings, lest testimony be dulled and eyes be drained of 'perception against the lurking danger of compromise'."

There is more to the same effect, but this brings out the pertinent points. Since the editorial has been given wider circulation by the *Lutheran Standard* (American Lutheran Church) and the *Milwaukee Lutheran* (Lutheran Men in America), we hold that a reply is in place.

* * * *

Let it be said at once that there is definitely such a thing as "separatism," and that such separatism is indeed a sin. The expression is not too strong. Just as "unionism" (which establishes union even though the Biblical requirements for such a union are lacking) is contrary to God's will, just so "separatism" (which insists on division where Scripture does not call for it) is a clear violation of the Biblical injunction to "keep the unity of the Spirit in the bond of peace," and therefore a sin against the Word and work of the Holy Ghost.

Let it further be said that just at such times when we are taking a stand against unionism we are in particular danger of falling into the opposite extreme. Having with good reason said "No" to a number of propositions, one begins to find a certain virtue in saying the same to every new question that arises. Having taken a stand on Scripture on a number of issues, one begins to assume that every stand that we or our fathers have taken is therefore automatically the Biblical one. It takes only a few steps along this road to bring one to a state of Pharisaic self-righteousness. Of this we need to be constantly and humbly aware. It was with this thought in mind that the convention essay, after having pictured the laxness of earlier days, warned our generation against the danger of "leaning too far over to the other side."

But it must also be said that there are times when God's Word itself calls for separation, and that there

are circumstances which will make a dangerous fraternizing out of something which is advocated as a mere friendly get-together. Under such circumstances separation will be a very different thing from separatism. This important distinction the *American Lutheran* failed to make. Indeed, it speaks quite indiscriminately, once of the "Sin of Separation" and then of the "sin of separatism." That is dangerous confusion.

It is even more serious when our critic bases sweeping charges upon insufficient evidence. Prof. Lehninger had been discussing *one* invitation, that of the American Lutheran Church. He had carefully stated (and was correctly reported as saying) that this particular invitation, while acknowledging the existence of differences, held that these need not keep Lutherans apart any longer, since the differences were not divisive of church fellowship. Not the invitation in itself, but the unionistic principle on which it was based was the point of criticism. In view of this specific limitation it is therefore utterly unfair to say of the essayist that he "clearly does not approve of attempts to bring about a union of Lutheran Church bodies and disapproves even attempts to create a better understanding between them. All such attempts appear to him to be contrary to the Scriptures," etc.

When the essayist subsequently offered an explanation for similar decisions in the past, the reference was still (to quote the *American Lutheran* itself) to "such invitations." Still specific! Prof. Lehninger could just as well have told of other invitations that we accepted, requesting only the assurance that the existence of doctrinal differences be recognized and that a discussion of these points be made a part of the program for the proposed conference — only to have this request completely ignored.

Our Synod has never taken the position that it refuses "even to meet with those who are suspected of holding differing views." But it does insist on the need of scrutinizing each invitation very closely. And since the tides of unionism are running strong in these years, the result of this scrutiny has not been a pleasant picture.

The policy of our Synod concerning negotiations with other church bodies was clearly stated by the Watertown

Convention of 1939. We had been asked to give our opinion on the 1938 Union Resolutions* by which a "basis for future fellowship" between our sister synod and the American Lutheran Church had been created. Pointing to subsequent developments which made it clear that the American Lutheran Church was not ready to break with the liberal groups with which it already stood in fellowship, our Synod pointed to the confusion and disturbance which was thus being created and stated "that *under existing conditions* further negotiations . . . ought therefore to be *suspended for the time being*." It further stated that when the implications of these disturbing developments would thus be officially recognized, "confidence will be restored to a point where *negotiations can be resumed*, first to remove these obstacles and then to establish true doctrinal unity." (Italics mine. E. R.) That was the policy of our Synod in 1939. We stand by it today.

As this is written the public press reports the formulation of a new document of agreement to unite the two groups, Missouri and the American Lutheran Church. We shall withhold judgment until we see the document itself. Then we hope to discuss it in these columns, in the light of our above policy.

But now to return to the editorial of the *American Lutheran*. We grant the statement that separatism is sin. But we remind our critic that not every separation is separatism. And finally we remind him that misrepresentation may also become a sin.

* The same Resolutions about which Missouri in 1947 resolved: "That Synod declare that the 1938 resolutions shall no longer be considered as a basis for the purpose of establishing fellowship with the American Lutheran Church."

MICHIGAN LUTHERAN SEMINARY

In a morning devotion of the combined classes on January 4, Prof. Martin Toepel, who has accepted the position of dean of boys, was introduced as dean to the scholars. Rev. R. Koch, the chairman of the Board of Regents, addressed our new dean and the scholars on the basis of Acts 20, 28 and Hebrews 13, 17. May God bless Prof. Toepel and his labors in the burdensome task that he has assumed.

OTTO J. R. HOENECKE.

ANNOUNCEMENT**Northwestern College Film**

During the past year the Alumni Association of Northwestern College, Watertown, Wisconsin, has been preparing a film designed to give the congregations of Synod a picture of the college and college life at Watertown. The picture is now complete and is available for showing to the congregations of Synod.

The photography was done in color with Kodachrome by Pastor E. Jaster, assisted by Pastor C. Found, and sound was added to the film by a Chicago laboratory. Two copies of the film are available at the present time.

The film shows student life in its day by day routine and impresses upon one the purpose and ideal of the college; it reminds one of the urgent need of the new buildings; it steps behind the scenes and shows the maintenance and operating staffs at work, and after depicting the highlights of sports and social activities, it brings one to the crowning event of college life, graduation.

Bookings are being arranged for showings of this film during the coming months on a regional basis; all congregations in a given locality will be offered the film during a certain period, and each pastor will be informed when one of the prints will be in his conference and what days for showing will be set aside for him. It is hoped that by this method the film will be made available to more congregations of Synod than by individual requests. Bookings for the film are in charge of Pastor C. Found of Bristol, Wisconsin, and advance information in regard to bookings should be addressed to him. Although tentative schedules are being made out three months in advance, further schedules will, whenever possible, be made to conform to individual requests for the film.

SEVENTY-FIFTH ANNIVERSARY**Christ Congregation****Menominee, Michigan**

On September 25, 1949, Christ Congregation of Menominee, Michigan, was privileged to celebrate the seventy-fifth anniversary of its organization. The Rev. Prof. M. Lehninger, who had stood before this congregation as a guest speaker more than fifty years ago, preached the Word in the two morning services, and Pastor

F. M. Brandt of Appleton, Wisconsin, delivered the festival sermon in the afternoon service. The anniversary, due in 1948 but postponed to await the completion of the new parsonage, was an occasion of thanksgiving for seventy-five years of countless spiritual blessings in Christ.

Before any Lutheran congregation existed in Menominee, Lutheran pastors of Oconto, Wisconsin, visited Menominee on call to render ministerial service to German-speaking Lutherans. On June 2, 1873, eleven men met and, without pastoral guidance, organized the German Ev. Lutheran Congregation of Menominee "for the purpose of propagating the Christian faith in the community." Officers were elected in this meeting and reelected in the following annual meeting held on June 4, 1874. Minutes of proceedings covering these two meetings make no mention of divine services, church constitution, or pronouncements as to Lutheran doctrine and practice.

Pastor Toepel

On August 7, 1874, Pastor Adolph Toepel of Zion Lutheran Church of Peshtigo, Wisconsin, conducted a divine service for German-speaking Lutherans of Menominee. Five days later, August 12, under the leadership of Pastor Toepel, the congregation was reorganized, a Lutheran constitution was adopted, and the name was changed to First Ev. Lutheran Congregation of Menominee. Thus the congregation became established as a confessionally Lutheran body, grounded firmly in its constitution on Holy Scripture and the symbolical books of the Lutheran Church. Ten days later Pastor Toepel accepted a call to serve the reorganized congregation as an affiliate of his Peshtigo church.

In the same year the first church of frame construction was built on the site of the present church and was dedicated on October 18, 1874, with Pastor Lieb on Oconto, Wisconsin, and Pastor Conrad of Theresa, Wisconsin, serving as guest speakers. At that time Menominee was known as the world's largest sawmill center and lumber-shipping point, and German Lutheran immigrants in large numbers flocked to Menominee in search of employment. As a result the congregation grew rapidly in the first years of its existence. On September

26, 1880, Pastor Toepel relinquished his pastorate to follow a call to Reedsville, Wisconsin.

Pastor Hillemann

From the beginning until 1883, the Menominee parish was served by pastors of Zion Congregation of Peshtigo. Consequently, when Pastor Henry Hillemann came to Peshtigo in 1881, he also became the pastor of Menominee's First Lutheran Church. Until 1881 the German-speaking Lutherans of Marinette, Wisconsin, a twin city, worshiped in the Menominee church. Shortly after his arrival in the Marinette-Menominee area in 1881, Pastor Hillemann organized Trinity Ev. Lutheran Congregation in Marinette, serving this group in addition to his Peshtigo and Menominee churches. Subsequently the Marinette members of the Menominee church were granted their release to join the congregation in Marinette.

In 1883 the first parsonage was built on the site of the present manse. At this time Pastor Hillemann requested his release from the Peshtigo congregation to become the first resident pastor of the Menominee church, continuing to serve the Trinity Church of Marinette as an affiliate.

In 1866 a Christian day school was established. The two-story brick building, which is still in use, was dedicated in 1887. The following have served as teachers: Emil Tagatz, 1889-1909; Miss Eckert, 1910-1912; Miss Albrecht, 1912-1914; N. Boelte, 1914-1916; M. L. Dommer, 1916-1919. The school was discontinued in April, 1919, a serious mistake, of course. It is gratifying to note that more and more members are today joining their pastor in a move to reestablish the school.

On June 5, 1893, the congregation was received into membership in the Wisconsin Synod. On April 17, 1898, Pastor Hillemann resigned his pastorate because of ill health. At this time the Marinette and Menominee congregations became independent of each other, each calling its own pastor.

Pastor Rutzen

The next pastor of the congregation was Pastor C. F. Rutzen, who took office in the summer of 1898. In 1901 a new pipe organ was installed in the church. In a meeting held on April 9, 1905, the congregation

changed its name to Christ Ev. Lutheran Congregation. The same year the old frame church was moved from the premises to make room for the construction of the present brick church, which was dedicated in December, 1905. Occasionally services in the English language were held on Sunday evenings. On January 9, 1916, Pastor Rutzen was released to Bethel Church at Bay City, Michigan.

Pastor Auerswald

Pastor C. H. Auerswald assumed his pastorate in February, 1916. By this time it was agreed that more work in the English language was required, so that Pastor Auerswald was granted permission to conduct services in English on Sunday evenings. During his ministry the parsonage was enlarged, the envelope system for young people's church contributions was introduced, and efforts were made at mission work in the local field. Pastor Auerswald left Menominee in 1920.

Pastor Schroeder

The successor was Pastor George E. Schroeder who was installed in office in September, 1920. During his incumbency the congregation saw fit to approve of Sunday morning services in English. The envelope system for contributions from adults was introduced and mission work among the unchurched was expanded. Up to this time German Lutherans in Carbondale, 15 miles north, worshiped in the Menominee church. Pastor Schroeder canvassed the Carbondale field and organized St. Mark's Congregation, serving it until it was placed in charge of the pastor of Holy Cross Church at Daggett, Michigan. In August, 1929, Pastor Schroeder accepted a call to Colden, New York. He is the only surviving former pastor of the congregation, has retired from the ministry, and resides at Rodney, Canada.

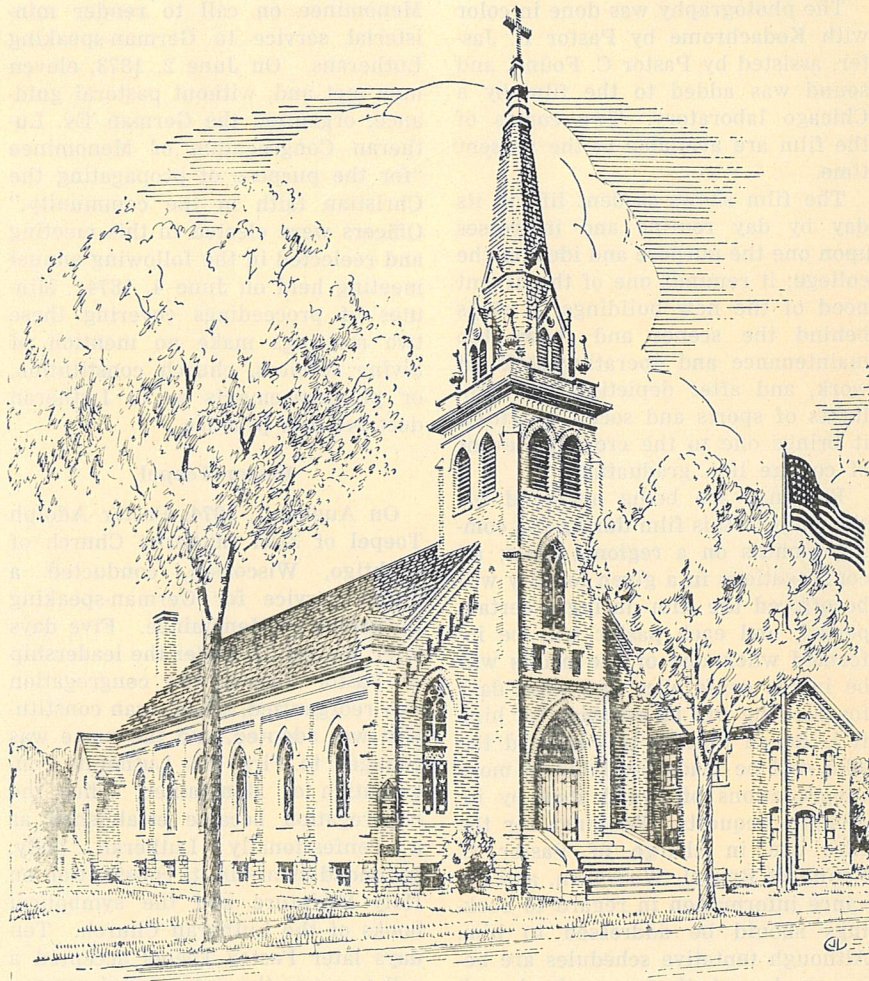
The undersigned has served as pastor of the congregation since December, 1929. In 1930 the church was completely renovated; solid bronze light fixtures were hung; auditorium, chancel and sacristy floors were carpeted; new altar and pulpit hangings were placed; the church basement was modernized and a new heating plant was installed. The same year the envelope system for mission contributions was introduced.

Through continued mission work among the unchurched during the past 19 years 190 adult converts were added to the church's membership roster.

The new parsonage, construction of which was begun in 1948 and completed in the early part of 1949, was dedicated on August 14, 1949. In commemoration of the seventy-fifth anniversary extensive improvements

of God in Christ Jesus, result from the continued preaching and hearing of the saving Gospel in its sweetness and purity and the administration and use of the blessed Sacraments according to Christ's institution amidst strict adherence to Scriptural practice on the part of pastor and people.

During the seventy-five years of the congregation's existence, 1873-1948,



were made on the entire church property: all buildings were freshly painted, grounds were landscaped, new walks laid, new church steps built, and new church doors installed.

Every material progress as well as all human achievements in the life of the congregation should be counted for naught except they be made subservient to the high and God-pleasing purpose of securing for the members those inestimable spiritual blessings: Faith, pardon, love, hope, life everlasting, blessings which, by the grace

2,190 persons were baptized, 1,248 were confirmed, 675 marriages were solemnized, and 675 persons received Christian burials. Mindful of and grateful for all blessings received, Christ Congregation prays:

"Let me be Thine forever,
Thou faithful God and Lord;
Let me forsake Thee never,
Nor wander from Thy Word.
Lord, do not let me waver,
But give me steadfastness,
And for such grace forever,
Thy holy name I'll bless."

THEODORE THUROW.

PARSONAGE DEDICATION

**Zion Ev. Lutheran Church
Olivia, Minnesota**

By the grace of God Zion Ev. Lutheran Congregation at Olivia, Minnesota, was permitted, on November 6, to dedicate its new parsonage to the service of the Triune God. A special dedicatory service was held in the morning. After this service the doors of the new parsonage were unlocked in the name of the Triune God.

Since the old parsonage was over 60 years old, it was decided by the congregation to build a new one. Ground was broken on July 1. The new parsonage was occupied on November 18.



The new house, of frame construction, is both attractive and practical. It was designed by a building committee of five. It is a one and a half story bungalow, 26x36 feet in size. There are five rooms downstairs: study, living room, dining room, bedroom, kitchen, and wash room. Three bedrooms, plus a sewing room and bath room comprise the upstairs. There is a 13x36 recreation room in the basement. These rooms are all well arranged, adapted to the needs of a parsonage. A garage is affixed to the house and may be heated.

The house is modern throughout, well insulated, and equipped with an oil-burning forced circulation furnace, an electric hot water heater, and water softener. All floors are of oak. The downstairs is finished in birch and the upstairs in fir.

The total cost when finished will be approximately \$14,000, which sum, with the sale of the old parsonage plus the money in the building fund, should be liquidated almost at once. May God bless all the inhabitants of this house and make them a blessing unto others.

Soli Deo Gloria. I. LENZ.

† FRANCES SCHULZ †

Frances Schulz, the daughter of John and Sophia Schulz, was born

March 30, 1869, at Milwaukee, Wisconsin. She attended St. Matthew's Lutheran School until her confirmation on March 18, 1883. On June 27, 1889, Frances Schulz became the wife of Pastor John Glaeser. They lived at Naugart, Wisconsin, until 1900, when they moved to Tomah, Wisconsin, where they resided until Pastor Glaeser's death in June, 1933. Since that time Mrs. Glaeser has made her home in Milwaukee. She was a member of Grace Lutheran Church.

Surviving Mrs. Glaeser are her five children, Pastor Martin Glaeser of Baraboo, Wisconsin; Teacher Gilbert Glaeser of Beaver Dam, Wisconsin; Frances Leppel, Beata, and Angelica Glaeser of Milwaukee; two daughters-in-law, four grandchildren, and other relatives.

It pleased the Lord to call Mrs. Glaeser to her eternal home through a very peaceful death on January 11, at the age of 80 years, 9 months, and 12 days. Burial was held on January 14, 1950. WILLIAM SAUER.

CALL FOR CANDIDATES

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.

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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

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 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. LOOCK, 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.

NEW ULM PASTORAL CONFERENCE

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

Time: February 15, 9:30 A. M.
Essays: Exegesis of Philipians 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.

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.

ROSEBUD DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Place: Mission, South Dakota, host pastor: Rev. Erwin Ploetz.

Time: February 14 and 15, at 10 A. M.
Speaker: A. K. Hertler (Alt.: Lloyd Wenzel).

Assignments: Round-table discussion continued to be lead by Rev. E. Ploetz on, "How we should properly make Pastoral Calls"; "The Use and Abuse of the radio in religious preaching," by Rev. K. Molkenkin; "The Ninth and Tenth Commandments and their application," by Rev. Lehmann; "II Timothy, chapter," by Rev. Kleist; "What is to be considered when receiving a call," by Rev. H. Lietzau; "A Mutual Review of the Catechism of Differences," by Rev. M. Volkmann.

All essayists are kindly reminded to have a summary of their assignment to be incorporated into the minutes!

A. K. HERTLER, Secretary.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

The Southern Delegate Conference of the Nebraska District meets February 13 and 14 at Clatonia, Nebraska. Pastor S. Kugler, the host pastor. Sessions start at 10 A. M.

Program: Scriptural Position with Reference to Church and Welfare Work, Pastor Mielke; Christian Questions, Nos. 13-20, Pastor Ruege; Article VII of Augsburg Confession, Pastor Kugler; Conclusion of the Ten Commandments, Pastor Weishan; The Book of Malachi, its Message and Application, Pastor Kuschel; James 2, 21 and Rom. 4, 24 — no contradiction, Pastor Bittorf; for panel discussion: Do we have Scriptural Justification for Denouncing False Teaching from the Pulpit by Using the Name of the Offending Religious Sect, leader — Pastor Grummert; Excerpts from 'Our Synod and its Work, stressing especially the history of our Synod, Pastor Koepsell.

Speaker: Pastor Mielke; Pastor Kuschel as alternate.

Kindly announce to host pastor.

N. M. MIELKE, Secretary.

CENTRAL PASTORAL CONFERENCE OF THE WEST WISCONSIN DISTRICT

Place: Beaver Dam, Wisconsin, L. C. Kirst, pastor.

Time: February 14, 1950.

Program: 9 A. M., Opening. Exegesis of Col. 1, 24—2, 15, by Prof. R. Gehrke. 11:00, Service. 1:30 P. M., Opening. Election of officers and other business. Round Table discussion of "The Church" with Special Consideration of Eckert's Minority Report — Leader: Pastor K. Timmel. Report of Financial Secretary. Casual Questions. Confessional: W. A. Eggert (H. Zimmermann).

Kindly announce to the host pastor.

H. GEIGER, Secretary.

CENTRAL DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Place: Merna, Nebraska.

Time: February 14 and 15. First session at 9:30 A. M.

Kindly announce early to the host pastor, Ralph Baur!

Papers: Isagogical Study of the Prophet Obadiah, Ralph Baur; Audio-Visual Education, a Demonstration, E. J. Dreyer; The Parochial School, a Fruit of the Gospel, W. F. Sprengler; The Value of Newspaper Publicity, A. Laper.

Speaker: Leonard Schmidt (Gordon Fuers-tenau).

W. F. SPRENGELER, Secretary.

LUTHERAN EDUCATION CONFERENCE OF THE MINNESOTA DISTRICT

The Lutheran Education Conference of the Minnesota District of Joint Synod will convene at St. Paul's School, New Ulm, Minnesota, on Monday, February 13, 1950, beginning at 9:30 A. M.

Program: What Services May Our Church Accept from Our Government without Violating the Principle of Separation of Church and State, Rev. E. Schaller; Polemics in the Grades, Rev. R. Hoenecke; Evaluation and Measurement, Mr. V. Gerlach.

THE PROGRAM COMMITTEE.

THE MIXED CONFERENCE OF WEST CENTRAL MINNESOTA

The Mixed Conference of West Central Minnesota meets Tuesday and Wednesday, February 14 and 15, 1950, at St. Paul's Lutheran Church, Morris, Minnesota, H. C. Duehlmeier, pastor.

TUESDAY

10:00—10:15 Opening Devotion.
10:15—11:00 Exegesis on I Tim. 6, 8-10, with reference to the Fourth Petition, J. Stehr.
11:00—11:50 Exegesis on Romans 16, 17ff., A. Gierke.
11:50—1:30 Noon Recess.
1:30—1:45 Opening Devotion.
1:45—2:45 The Doctrine of the Church and the Office of the Ministry, S. Door.
2:45—3:00 Recess.
3:00—4:00 Who is acceptable as Sponsor for Baptism?, Koesting.
4:00—5:00 The Women's Sphere of activity in the Church in the Light of I Tim. 2, 11, 12; 1 Cor. 14, 34, 35 and other passages, E. T. Meichsner.
8:00 P. M. Communion Service; preacher, E. C. Hallstein (S. Dorr).

WEDNESDAY

9:00—9:15 Opening Devotion.
9:15—10:15 Exegesis on I Tim. 6, 8-10 (continued), J. Stehr.
10:15—10:30 Recess.
10:30—11:15 Is it a purpose of the Church as an organization to better social conditions in the world?, W. F. Dorn.
11:15—11:50 Questions of Casuistry.
11:50—1:30 Noon Recess.
1:30—1:45 Opening Devotion.
1:45—2:30 Series of Lenten Sermon Outlines, E. C. Hallstein.
2:40—3:50 Business and Adjustment.
3:50—4:00 Closing Devotion.
E. A. BINGER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastors

Gallert, A. R., in Immanuel Church, Findlay, Ohio, by W. C. Voss; assisted by R. Timmel and C. Schmelzer; Second Sunday in Advent, December 4, 1949.

Schaller, Herbert, in Grace Church, Oska-loosa, Iowa, by L. R. Schmidt; assisted by L. M. Bleichwehl, H. Fritze, S. Kostelny; Second Sunday after Epiphany, January 15, 1950.

Engel, Otto, in Immanuel Church, Acoma, Minnesota, by Martin Lemke; assisted by Chr. Kock; Third Sunday after Epiphany, January 22, 1950.

CHANGE OF ADDRESS

Pastor

Gallert, A. R., 714 Cherry Street, Findlay, Ohio.

ACKNOWLEDGMENT AND THANKS

Northwestern College gratefully acknowledges receipt of the following gifts:

From St. Peter's Congregation, Plymouth, Michigan, in memory of Rev. O. Kuhlow, \$27.34 for library equipment.

In memory of Louis Liesner, by Rev. Rische, for the library, \$10.00.

Rev. A. Halboth, for the library, \$3.00.

Trinity Ladies' Aid, North Milwaukee, Rev. A. Schultz, \$20.00 for furniture and fixture fund.

In memory of G. Bergemann, from Rev. G. Fischer, Mankato, Minnesota, \$10.00 for athletics.

From St. John's Lutheran Ladies' Aid, Jefferson, Wisconsin, \$10.00 for furniture and fixture fund.

From the New London Congregation, Rev. W. Pankow, one truck load of food stuffs.

E. E. KOWALKE.

* * *

Donations to Dr. Martin Luther College, New Ulm, Minnesota, during the last three months of 1949 and January, 1950:

1 large box home-made cookies from the Zion Lutheran Ladies' Aid, Valentine, Nebraska, Rev. Karl Molkentin; 30 quarts canned goods from Mr. and Mrs. Blaine Gillette, Genoa, Wisconsin; 2 quarts beef from Carl Brinkmann, Chaseburg, Wisconsin; 1 quarter pork from Elmer Schmeling, Watertown, South Dakota.

178 sacks potatoes, 2 sacks corn, 7,280 quarts canned goods, 465 #2 cans canned goods, 33 #10 cans canned goods, 15 #5 cans and 2 bottles juice, 4 quarts frozen fruit, 23 pounds butter, 1 pound salt, 12 pounds tapioca, 295 pounds sugar, 1 case soap flakes, 3 pounds oatmeal, 14 cans raisins, 5 pounds macaroni and spaghetti, 50 sacks vegetables, 50 sacks pumpkins and squash, 7 sacks cabbage, 5 boxes tomatoes, 1 bag popcorn, 13 cans sardines, 14 cans soup, 7 cans milk, 60 pounds cottage cheese, 5 gallons and 5 bottles syrup, 2½ gallons molasses, 1 gallon sorghum, 3 packages jello, 1 box pudding, 1 box and 4 quarts dried beans, 1 bag dried apples, 11 sacks apples, 51 gallons sulphured apples, 119½ dozen eggs, 10 jelly rolls, 1 cake, 5 pot holders, 750 pounds flour, 8 pounds coffee, cash \$260.05, 6½ gallons and 44 pounds honey, 123 gallons lard, 40 pounds other shortening, 1 dressed chicken, 5 quarts

canned chicken, 3 quarts canned meat, 5 pounds side pork, 15 pounds bacon, 2 smoked sausages, 2 packages pork sausages, 15 gallons gasoline, 325 pounds turkey.

Contributors were from the congregations served by the following pastors: Wm. Lindloff, Elkton, South Dakota; E. Schaller, Nicollet, Minnesota; G. Zimmermann, Fairfax, Minnesota; H. Schnitker, Danube, Minnesota; G. Hoenecke, Sleepy Eye, Minnesota; E. R. Berwald, Buffalo, Minnesota; Karl Plocher, Litchfield, Minnesota; Paul Nolting, Buffalo, Minnesota; J. G. Bradtke, Arlington, Minnesota; Im. Albrecht, Fairfax, Minnesota; W. P. Haar, Loretto, Minnesota; H. C. Sprenger, Balaton, Minnesota; E. Gamm, Marshall, Minnesota; E. E. Kolander, Alma City, Minnesota; A. Kell, St. Clair, Minnesota; Theo. Bauer, Echo, Minnesota; E. Birkholz, Redwood Falls, Minnesota; M. H. Eibs, Smith's Mill, Minnesota; M. Lembke, Hutchinson, Minnesota; M. J. Wehausen, LeSueur, Minnesota; W. Geiger, Seaforth, Minnesota; E. Peterson, St. James, Minnesota; M. J. Lenz, Delano, Minnesota; H. Schaller, Glencoe, Minnesota; I. Lenz, Ollivia, Minnesota; A. H. Birner, Lake Benton, Minnesota; H. C. Duehlmeier, Hancock, Minnesota; O. K. Netzeke, Renville, Minnesota; W. F. Dorn, Renville, Minnesota; Paul Kuske, Johnson, Minnesota; H. A. Mutterer, Graceville, Minnesota; H. Muenkel, Austin, Minnesota; E. Schmelzer, Butterfield, Minnesota; T. E. Kock, Rockford, Minnesota; S. Baer, Morton, Minnesota; H. H. Kesting, Vesta, Minnesota; R. F. Schroeder, Tyler, Minnesota; Norman Sauer, Fairfax, Minnesota; W. Frank, Morgan, Minnesota; J. Stehr, Wood Lake, Minnesota; M. Albrecht, New Ulm, Minnesota; M. Kunde, New Ulm, Minnesota; W. J. Schmidt, New Ulm, Minnesota; H. Boettcher, Gibbon, Minnesota.

To all donors our hearty thanks!

C. L. SCHWEPPE.

BOOK REVIEW

Christ's "No" by Pastor H. W. Romoser. Print, Concordia Publishing House, St. Louis. Pages 77. Price \$1.00. Paper covers.

Here are seven sermons for Lent, one for Maundy Thursday, one for Good Friday and one for Easter. The themes are: No Willfulness, No Violence, No Insincerity, No Sentimentalism, No Self-Indulgence, No Hatred, Your Value to God, God's Free Way, and An Angel Preaches Again. The series will please those who are looking for something to stimulate their thoughts on the subject of Lent. The sermons are clear, the thoughts well formulated, the language chaste and dignified. We recommend this book.

W. J. S.

The Cross Is Central by Pastor Olin C. Fjellstad. Print, Augsburg Publishing House, Minneapolis, Minnesota. Pages 43. Price 35 cents.

This little book contains seven devotions for Lent. They are short, averaging about four and one-half pages each. The subjects treated are: Central in Our Need, Central in Our Redemption, Central in Our Salvation, Central in Our Sanctification, Central in Our Prayers, Central in Our Baptism, Central in Communion. One may read this book with profit. There are no themes and parts to divide the discourses. The author has a free style. Much more could be said on each topic than the author has said.

W. J. S.

Exposition of Daniel by H. C. Leupold. Print, The Wartburg Press. Price \$5.00.

A scholarly interpretation of this difficult book. The author, holding to the verbal inspiration of Scripture in this volume of 549 pages, succeeds admirably in unfolding the meaning of the text and applying it to our present time. The book ought not only be in every pastor's library, but on his desk for thorough study.

W. F. SCHINK.

AN OFFER

Any congregation able to make use of used church pews may have same by providing shipment. If interested, contact the undersigned as soon as possible.

R. L. WIECHMANN,
6679 North 107th St.,
Milwaukee 13, Wis.

TREASURER'S STATEMENT

July 7, 1949 to December 31, 1949

Receipts	
Cash Balance July 1, 1949.....	\$ 22,385.53
Budgetary Collections	\$479,296.32
Revenues	83,064.45
Total Collections and Revenues.....	\$562,360.77
Non-Budgetary Receipts:	
U. S. Government Bonds Sold.....	\$100,000.00
Payments on Mortgage Receivable	600.00
Unused Portion of Reserve for Moving Expense of Northwestern Publishing House.....	885.38
Miscellaneous	2,300.00
Total Receipts	\$666,146.15

\$688,531.68

Disbursements

Budgetary Disbursements:	
General Administration	\$ 20,991.96
Theological Seminary	20,830.56
Northwestern College	66,564.30
Dr. Martin Luther College	64,538.50
Michigan Lutheran Seminary	32,989.91
Northwestern Luth. Academy....	20,703.34
Home for the Aged	9,901.95
Missions — Gen. Administration	169.62
Indian Mission	72,092.53
Negro Mission	15,381.49
Home Missions	182,440.21
Refugee Mission	34,730.41
Madison Student Mission.....	1,245.54
Spiritual Welfare Commission	2,022.98
General Support	32,313.00
School Supervision	3,961.30

Total Budgetary Disbursements.....\$580,877.60

Non-Budgetary Disbursements:

U. S. Government Bonds Purchased	50,000.00
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Total Disbursements **\$630,877.60**

Cash Balance December 31, 1949 **\$ 57,654.08**

P. S. The report of collections for December from the Minnesota District was not received in time for this report.

**DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE**

For November, 1949

For Missions

Memorial Wreath in memory of Mrs. Wm. Gunst, given by Mrs. F. J. Bliefert.....	\$ 25.00
N. N., Ann Arbor, Michigan.....	100.00
Emmanuel Luth. Church, Somerset, Wisconsin	10.85
Total	\$ 135.85

For Spiritual Welfare Commission

Mrs. H. A. Hopp, Manitowoc, Wisconsin	\$ 2.00
St. Paul's Lutheran Ladies' Aid, Town of Herman, Wisconsin....	10.00
Robert J. Niedfeldt	2.00
Total	\$ 14.00

For Indigent Students

Robbins Flooring Co.....	\$ 50.00
Total	\$ 50.00

For Refugee Missions

Miss Rosa Ertzner, Norfolk, Nebraska	\$ 20.00
Total	\$ 20.00

For Church Extension

Memorial Wreath in memory of Mrs. Wilhelmina Mathiak, by Rev. L. Hallauer	\$ 1.00
Memorial Wreath in memory of August Paetz given by Harold F. Paetz	25.00
Memorial Wreath in memory of Infant Son of Rev. and Mrs. O. Kreie by Rev. and Mrs. Milton Weishan	1.00

For Wisconsin Synod Centennial

Memorial Wreath in memory of Mrs. G. Stern by N. N.....	25.00
Total	\$ 25.00

C. J. NIEDFELDT, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

December, 1949

Memorial Wreaths

Reverend	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Rev. Martin Sauer — Milwaukee Pastoral Conference	\$ 5.00	\$	\$
Christian Hansen—G. P. Eckert..	25.00		
Rev. A. Krueger—E. P. Pankow	3.00		
Mrs. C. Margelousky—A. v. Rohr			1.50
Mrs. Wm. Gunst—Ad. von Rohr	4.50	25.00	27.00
August Reinke—Roland Ehlke..	3.00		
Auguste Guenther—W. Mahnke			7.00
Mrs. L. Gruenewald—Mittelstaedt	5.00	14.00	
Louis Liesner—M. F. Rische....			67.75
G. Klug—R. Schoeneck.....	1.00		
Herman Graf—Victor Brohm....			8.00
Mrs. H. Retzlaff—P. J. Burkholz	5.00		
Otto Herrmann—P. J. Burkholz	12.00		27.50
Ferd. Mintzlaff—P. J. Burkholz..			2.00
Mrs. L. Gruenewald—P. Burkholz	15.00		8.00
Henry Vetter—E. Ph. Dornfeld..		3.00	
Mrs. A. Lechelt—H. Koehler...		2.00	3.00
Mrs. Annie Hickey—H. Koehler..			4.00
Minna Mack—Paul Pieper.....		3.00	
O. W. Meyer—W. F. Sauer.....			2.00
Fred Schroeder—E. C. Schroeder	10.00		
Total	\$ 88.50	\$ 47.00	\$ 157.75

G. W. SAMPE, District Cashier.

Recommended Reading for 1950



Rev. Armin Engel,
 Box 44
 26 Larsen Rte. 1, Wis.

51 Jan

FOURTH EDITION A CATECHISM OF DIFFERENCES BY HAROLD E. WICKE

For ten years Lutheran church bodies have discussed the question of Union, but certain differences in doctrine still remain to prevent the realization of this Union of Lutheran Churches. This booklet tells what the doctrinal differences are; what the various Lutheran bodies teach concerning these doctrines, and what the Scriptures teach concerning them. Pocket size, papers covers.

Price: 35 cents;
\$3.36 a dozen, and postage

INTRODUCTION TO THE BOOKS OF THE BIBLE

By Chr. Drewes
Cloth\$1.35

A book of particular value to the average Bible reader.

YOUR KEY TO THE BIBLE

By Theo. Huggenvik
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This brief Bible study is called a presentation of "Your Religious Concern with the Bible" because it aims to show the central religious teaching in the whole Bible: Redemption through Christ.

FROM THE NILE TO THE WATERS OF DAMASCUS

By Dr. Wm. Arndt
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An on the spot account of Palestine, Lebanon, Syria, and Egypt as they look today, graphically presented in words and pictures, highlighting the historical significance of each place, with a factual description of the present-day Holy Land. 100 authentic pictures are scattered throughout the book.

BIBLE STORIES FOR BOYS AND GIRLS

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Bible Stories from both the Old and New Testaments. Written especially for children from five to ten years.

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Style "B" contains all features of Style "A" with the addition of a special home-study section.

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By Elsie Egermeier
De Luxe binding.....\$2.50

This picture-story book offers a series of 61 stories from the life of Christ.

THIS IS LUTHER

By Ewald M. Plass
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This is not the oft-told story of Luther's life and times, not just another biography of Luther, but rather a warmly human, intimate study of his character, ways and habits.

WE MOVE INTO AFRICA

By Dr. H. Nau
Cloth\$2.00

Here is the first complete account of those eventful days 1936-1937 when Lutheranism first came to the natives of Africa.

THE HOME BEAUTIFUL

By J. R. Miller
Cloth\$2.00

These pages teem with gracious counsel, admonition and help from the pen of an unusually thoughtful man of warm sympathies.

Northwestern Publishing House

3616-32 West North Avenue

Milwaukee 8, Wisconsin