

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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“Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?”

GETHSEMANE — GABBATHA — GOLGATHA — THE GARDEN

Gethsemane

Read: Mt. 26, 36-46; Mark. 14, 32-42; Luke 22 40-46; John 18, 1. 2

“**T**HEN cometh Jesus with them unto a place called Gethsemane” — “A plentiful vale.” In this hour it was for Him a vale of tears and fears, a valley of shadows more grim than death itself. Gethsemane, a plentiful vale that filled a cup running over with sorrow and heaviness. Into that cup flowed the sorrow over the weakness and indifference of His favorite three, Peter, James and John, who “could not watch with Him one hour,” the perfidy of Judas “who also betrayed Him with a kiss,” the blind hatred of His enemies who came out “as against a thief with swords and staves for to take Him.” Gethsemane, a vale of plentiful sorrows and anguish, the travail of His soul! Gethsemane, the vale that drank the sweat of His labors, “great drops of blood falling to the ground.”

INNUMERABLE EVILS

A striking feature of the evangelical record of our Savior's Passion is the conciseness and brevity with which the suffering of Jesus is told. Nowhere in this record do the Evangelists dwell on the ghastly scenes of His Passion. How much suffering the scourging must have caused Jesus! Yet the Evangelists only record, “Then Pilate therefore took Jesus, and scourged Him.” The crucifixion must have been a gory scene, yet the Evangelist briefly states, “And when they were come unto a place which is called Calvary, there they crucified Him.” — While the record of the Passion itself is brief, the prophets and evangelists and the apostles dwell at length on the blessed fruits, the deep significance of Jesus' suffering and death. Let us, the pulpit and the pew, follow them in this!

Gethsemane, the earliest scene in the passion history of Christ, appears to be the exception. The Evangelists dwell at some length on the innumerable evils that compassed Jesus in the Garden.

THE TRAVAIL OF HIS SOUL

Gethsemane brought the fulfillment of the Lord's own words, “I have a baptism to be baptized with, and how am I straitened till it be accomplished!” Luke 12: 50 — “He began to be sorrowful and very heavy.” The peace that was His gave way to sorrow and heaviness. “My soul,” he said, “is exceeding sorrowful, even unto death.” Care and sorrow, grief and anguish weighed heavily upon His soul so that the prophecy was fulfilled, “My heart is like wax; it is melted in the midst of my bowels.” — “And He began to be sore amazed.” Fear and terror seized Him. “The sorrows of hell compassed Me about; the snares of death prevented Me.” — “And being in an agony, His sweat was as it were great drops of blood falling down to the ground.”

Can we fathom the depth of this sorrow and anguish? — As little as we could endure it. — Jesus is more than man, more than a sinless man. He is true God, yet it was necessary that an angel come to Him in this hour and strengthen Him! Did He strengthen Him by showing Him again the eternal counsel of God that can could not

be redeemed except Jesus drink this cup of sorrow? Did he strengthen Him by letting Him see of the travail of His soul, the blessed fruits of His suffering?

“DARK GETHSEMANE”

How one little sin can trouble us! — How the soul of the righteous Lot was vexed by the godless men of Sodom! But here the Lord God laid on Jesus the sin, the guilt, the curse of the entire world. And sin was felt by Jesus not as we, calloused and indifferent towards sin, know it or feel it, but as the sinless Son of God alone could know its guilt. — The wages of sin is death, death and judgment. This was meted out to Christ in Gethsemane. He tasted the sting of death and condemnation. — In sin and death Satan rules and reigns. Hell's claim on sinners must be paid. Every accusation of the Old Evil Foe against sinners, the fiery darts of the Foe, must pierce the soul of Christ. And if the Savior here must fear Satan and his hellish power, it is still true that He must rather fear Him who is able to destroy both soul and body in hell — and that is God. In Gethsemane “He treadeth the winepress of the fierceness and wrath of Almighty God.” Jesus took the cup of sorrow and agony, the cup of wrath and emptied it.

“HE WENT FORTH”

“Jesus therefore, knowing all things that should come upon Him went forth —” With these words the Evangelists continue their record of our Lord's suffering in Gethsemane. Willingly, without constraint, *He went forth* and gave Himself into the hands of His captors. Went forth to die and to be condemned with the words, “If therefore ye seek Me, let these go their way”: that the saying might be fulfilled, which He spake, “*Of them which Thou gavest Me have I lost none.*” This is the blessed fruit of His agony in the Garden, the meaning of His sorrow and anguish. “The Lord hath laid on Him the iniquity of us all.” And we may say:

O mystery of love Divine
That thought and thanks o'erpow'rs,
Lord Jesus, was our portion Thine,
And is Thy portion ours?

Our load of sin and misery
Didst Thou, the Sinless, bear?
Thy spotless robe of purity
Do we, the sinners, wear?

On Thy pure soul did dread and gloom
In that dread garden rise?
Are ours the brightness and the bloom
Of Thine own Paradise?

Thou, who our very place didst take,
Dwell in our very heart:
Thou, who Thy portion ours dost make,
Thyself, Thyself, impart.

EDITORIALS

Missions "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. If this passage has any message to bring us it is this, that when the work of missions is complete the course of this world will have been run. The further truth also lies in these words that the real reason for the continued existence of this world is that the Gospel might be preached.

The Church has been called and designated by the Lord as his agency to preach the Gospel, and the Church as the sum total of all believers. EVERY believer is called by the Lord to play a part in preaching the Gospel unto every creature. That does not mean that every believer literally has to leave home and enter into the office of the ministry or become a missionary in a foreign country. But it does mean that EVERY Christian is commanded by the Savior to cooperate in the cause of bringing the Gospel of the Kingdom to the entire world.

You can indeed help to bring the Word to others by bringing up children in the nurture and admonition of the Lord, by strengthening the faith of husband or wife, of sister or brother, by speaking of the one thing needful to friend and neighbor as the opportunity presents itself. You will admit, however, that this is not carrying out the mission command of going into all the world. What other avenue presents itself to you than that of training workers and sending them out in your name? This is the Synodical work, so-called.

With the Christian it is not optional if he support the cause of missions or not. It is a very part of his Christianity, it is part of his new life in Christ, it is THE CAUSE, it is part of the purpose of his existence, it is the purpose for the world's continued existence.

Hence that there are so many blanks in the annual booklet under the rubric "Synod" signifies more than a lack of funds to carry on the work. It means either a lack of understanding and knowledge, or a lack of interest and the fruits of faith. We hope and pray that it is the first, a lack of understanding and knowledge, for it is a fearful thought that some of our members understand and know that this is a way of carrying out Christ's great command and yet do not cooperate even to the small extent of fifteen gallons of gasoline per year per person — to carry the Gospel into all the world.

— L. Koeninger.

* * * *

The Wooing The voices demanding state support for private as well as for public schools are becoming ever louder. In various sections attempts have been made to have the public treasury pay for textbooks and for free transportation of all pupils, regardless of what schools they attend. So far, the courts have held this program pretty well in check. But the movement is far from dead.

Last summer, Fordham University offered a course in Catholic school administration. It is reported that 1550, from 22 states and from 17 foreign countries, attended. One of the main objectives was said to be "state aid for Catholic schools, provision for free transportation of pupils and free textbooks." This makes the agitation rather official, and with such an issue instilled in the minds of people from 22 states we can be sure that we have not heard the last of it.

An even more startling opinion is attributed to Father Goebels of the Archdiocese of Milwaukee. "The Supreme Council, 33^o, Bulletin" of February 1, 1941, quotes him like this: "The best way of winning state support for Catholic education is by the indirect method of building up friendly relations with public school boards and officials. This is a definite step in improved public relations, and more important, I believe, than contacts with public officials. From the former we can gain recognition and have our problems solved without provoking prejudice. Local sanction leads to more favorable legislation."

By indirection, evidently by flattery, by mutual admiration. Doubtless the wooing will soon begin, if it hasn't already. In this instance, neither the end nor the means can be justified. It is clearly a contemptible approach to an unconstitutional goal, assuming always that Father Goebel's statement is correct as printed in the bulletin referred to. Just as important, however, is the information that Roman Catholics are no longer afraid, even publicly, to advocate the use of tax-moneys for their schools.

Or is it possible that some of us are also willing to lend an attentive ear to such proposals? We have always clung to the Scriptural principle of separation of Church and State. We have tried to adhere to it in practice, even refusing to take such steps as might possibly be interpreted as being in keeping with this principle, but about which some of us have grave doubts. So far we have not wanted to give even the impression of trying to explain our way around.

We need this constitutional safeguard for the free exercise of our religion. That means that we must not allow ourselves to be enticed into a movement which may appeal to our weak human nature, but which would, nevertheless, make us parties to a union between God and Caesar.

S.

* * * *

Wisdom's highest, noblest treasure,
Jesus, lies concealed in Thee;
Grant that this may still the measure
Of my will and actions be.
Humility there, and simplicity, reigning,
My steps shall in wisdom forever be training.
Oh! if I of Christ have this knowledge divine,
The fullness of heavenly wisdom is mine.

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LUTHERAN UNION MOVEMENT TODAY

By Professor M. Lehninger

THERE are three large Lutheran bodies in America: *The Evangelical Lutheran Synodical Conference of North America*, founded in 1872; *The United Lutheran Church in America*, since 1918; *The American Lutheran Conference*, organized in 1930. All three are federations of independent smaller synods which have formed these larger bodies for confessional and other reasons. The last named may be called, and is often called, "a merger," in the sense that the General Synod, the General Council and the United Synod in the South, each consisting of a number of synods, dissolved to form the United Lutheran Church.

The Wall of Separation

The beginning of a majority of the synods of the U. L. C. A. goes back into the eighteenth and the first quarter of the nineteenth century. Hence most of the congregations are located in the eastern part of the United States. The synods which compose the Synodical Conference and also those that compose the American Lutheran Conference trace their beginning to the middle of the last century. The Ohio Synod is the only exception, although in point of growth of membership and subsequent development it belongs to this group. Its members had recently emigrated from Germany, Norway, Sweden, Denmark, etc. The fact that at the time of this immigration English had become the language of most of the Lutheran congregations in the East, in which their services were conducted, was in itself a barrier to a close collaboration of these older synods with the church bodies now being organized in the Middle West, which of necessity were worshipping in other tongues than the English. However, there was willingness on both sides to enter into closer relationship with each other. Repeated attempts in that direction came to naught for reasons of a confessional nature. Likewise, and in spite of earnest efforts, a union between the middle-western Lutherans of the same racial stock and language failed again and again. Deep-seated differences in matters of doctrine rose up and made a cleavage between the Synodical Conference and the synods of Buffalo, Iowa and Ohio, now merged in the American Lutheran Church. In consequence thereof those synods engaged in long doctrinal controversies which have not been satisfactorily assuaged and definitely settled to this

very day. It is not all surprising that time and again efforts have been made to bring men together who share the Lutheran name with each other for a thorough discussion of their differences with a view of eliminating them and establishing unity of confession on the basis of the Word of God and the Confessions of the Church to which all of them owe and profess allegiance. Meanwhile the Buffalo, Iowa and Ohio Synods had amalgamated in 1930 and are now known as the American Lutheran Church (A. L. C.). In the same year the A. L. C. joined with the Augustana Synod, the United Danish Lutheran Church, the Lutheran Free Church and the Norwegian Lutheran Church (the majority of the Norwegian Lutherans) in forming the American Lutheran Conference (A. L. Cf.).

Missouri and A. L. C. Synods Discuss Differences

In the past few years doctrinal discussions have been carried on between the Missouri Synod on the one hand and the A. L. C. (formerly Buffalo, Iowa and Ohio) on the other. The commissioners of both submitted reports, purporting to show doctrinal agreement, to the 1938 conventions of their respective synods. Simultaneously the U. L. C. A. had approached the A. L. C. and Missouri for negotiations. Discussions between representatives of Missouri and of the United Lutheran Church in America on the Inspiration of the Holy Scriptures showed a serious difference and at least for the time being came to a standstill. The commissioners of the A. L. C., however, who had previously consented to the *Brief Statement* of Missouri, hence also to the part treating of Inspiration, concurred with representatives of the U. L. C. A. in a declaration on the Inspiration of the Bible, contained in what is known as the *Pittsburgh Agreement*, which is unacceptable as a basis for future church fellowship to Missouri and the other synods of the Synodical Conference (Wisconsin, Norwegian, Slovak).

Pittsburgh Agreement

The first article of what is now called the *Pittsburgh Agreement* speaks of "organization injurious to Christian faith," the second pertains to pulpit and altar fellowship with pastors and churches of other denominations, "which must not be indiscriminate," and must be avoided alto-

gether with "such individuals and groups as are not basically evangelical." The third article, agreed on in 1939, concerns the Inspiration of the Bible. We quote the paragraph on the inerrancy of the Scriptures: "By virtue of a unique operation of the Holy Spirit, by which He supplied to the holy writers content and fitting word, the separate books of the Bible are related to one another and, taken together, constitute a complete, errorless, unbreakable whole, of which Christ is the center."

The Brief Statement

On the article of the Holy Scriptures the **Brief Statement** of the Missouri Synod (1932), on the basis of which Missouri carried on negotiations with the Fellowship Committee of the A. L. C., contains the following statements: The Holy Scriptures "are the Word of God because the Holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, 2 Tim. 3:16; 2 Pet. 1:21. We teach also that the verbal inspiration of the Scriptures is not a so-called 'theological deduction,' but that it is taught by direct statements of the Scriptures, 2 Tim. 3:16; John 10:35; Rom. 3:2; 1 Cor. 2:13. Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters. John 10:35. . . . The rule of faith (*analogia fidei*) according to which the Holy Scriptures are to be understood are the clear passages of the Scriptures themselves which set forth the individual doctrines. The rule of faith is not the man-made so-called 'totality of Scripture' ('Ganzes der Schrift')."

The A. L. C. Declaration

The **Declaration** which was written by the representatives of the A. L. C. in part to supplement and in part also to emphasize some points in the "Brief Statement" has the following under the caption "Scripture and Inspiration." After stating that the Bible is the Word of God it goes on to say: "The Bible consists of a number of separate books, written at various times, on various occasions, and for various purposes. Their authors were living, thinking personalities, each endowed by the Creator with an individuality of his own and each having his peculiar style, his own manner of presentation, using at times even various sources at hand, Num. 21:14; Josh. 10:13; Lk. 1:1-4. Nevertheless by virtue of inspiration, *i. e.*, the unique operation of the Holy Spirit, 2 Tim. 3:16; 2 Pet. 1:21, by which He supplied to the holy writers contents and the fitting word, 1 Cor. 2, 12, 13, the separate books of the Bible constitute an organic whole without contradiction and error, Jn. 10:35, and are rightly called the Word of God."

Pittsburgh Agreement Not Satisfactory

While we of the Synodical Conference were inclined to rejoice that the U. L. C. A. in the Pittsburgh Agreement, although not fully satisfactory to us, had apparently

taken a forward step in the direction of conservative Lutheranism, we regretted that the Fellowship Committee of the A. L. C. had been its co-author and therefore considered it as a sufficient expression of its conviction in regard to the Inspiration of the Holy Scriptures. The Union Committee of the Missouri Synod, in a statement, addressed to the A. L. C. convention in Detroit (1940), very properly pointed out: "Another difficulty which in our opinion must be adjusted before church fellowship between our two bodies can be established pertains to relations of your church body to the Hon. U. L. C. A. The church papers have reported that through the adoption of paragraphs on unionism, lodge membership, and the inspiration of the Holy Scriptures by the commissions of the A. L. C. and the U. L. C. A. all obstacles in the way of fellowship between these two bodies have been removed. While we certainly would rejoice if the U. L. C. A. should place itself on the foundation on which your Hon. church body and our own synod are standing, we do not see how the Missouri Synod could enter into church fellowship with the A. L. C. if the latter establishes fellowship with a church body which does not share our joint doctrinal basis. The item of chief importance is the so-called *Pittsburgh Agreement* on the Inspiration of the Holy Scriptures, an agreement which particularly later developments have proved themselves inadequate."

A. L. C. Ratifies

The **Detroit Convention of the A. L. C.** (1940), notwithstanding, ratified the Pittsburgh Agreement by adopting, substantially at least, the following resolutions, brought before it by a committee: "1. We thank God that our Commissioners were instrumental in bringing about the Pittsburgh Agreement. 2. We accept the Pittsburgh Agreement in the sense in which it was accepted by our Commissioners. 3. We rejoice that the U. L. C. assembled at Omaha in convention, approved the Pittsburgh Agreement and consider this a great achievement for conservative Lutheranism in our country. 4. We confidently hope that the action taken will be reflected in all official publications, in the teachings of the seminaries, in preaching and instruction, and in the practical life and discipline of the Church."

The Pittsburgh Agreement Again

The **U. L. C. A. Convention at Omaha** (1940) had indeed approved the Pittsburgh Agreement between its representatives and those of the A. L. C. We quote the following pertinent paragraph: "We recommend that the U. L. C. A. approve in principle the considerations set forth in the second section of this report, herewith recording its understanding that the three Articles of Agreement herewith submitted do not in any wise alter the fundamental position of the U. L. C. A. and that they are not contrary to or contradictory of the position set forth in the Washington Declaration of 1920, the Savannah Resolutions of 1934, or to the Baltimore Declaration of 1938."

The Baltimore Declaration accepts "the Scriptures as

the infallible truth of God in all matters that pertain to His revelation and our salvation. The U. L. C. commissioners, according to the minutes of the 1938 convention of the U. L. C. A., were "unable to accept the statement of the Missouri Synod that the Scriptures are the infallible truth also in those parts which treat of historical, geographical, and other secular matters."

Not Satisfactory

Our view concerning this matter cannot be better expressed than by these words which we quote from the *Concordia Theological Monthly* of our Missouri brethren: "The Baltimore Declaration repudiates verbal, plenary inspiration, and the Omaha Convention accepted the Pittsburgh Agreement as in no wise altering the Baltimore Declaration. The Detroit convention of the A. L. C., on the other hand, accepted this same Pittsburgh Agreement as teaching verbal, plenary inspiration. 'We accept the Pittsburgh Agreement with the definite conviction that this Agreement is in complete harmony with the Declaration (of the A. L. C.) and the Brief Statement (of Missouri).' Surely, a doctrinal statement which one party finds in harmony with the Baltimore Declaration and the other party finds in harmony with the Brief Statement of the Missouri Synod — the framers of the Baltimore Declaration having declared that they are out of harmony with the doctrine of Inspiration found in the Brief Statement — is an unclear, ambiguous statement."

The "Gulping" Episode

The well-known weekly magazine *Time*, reporting on the Omaha convention of the U. L. C. A., says on the adoption of the Pittsburgh Agreement (October 28, 1940): Dr. F. H. Knubel, the president of the U. L. C. A., "admitted he could swallow the articles of agreement only by 'gulping.' The United Lutherans, who think some parts of the Scripture more important than others, had to swallow hard too. But under Dr. Knubel's brisk leadership and spurred by their desire for unity, gulp them the United Lutherans did." And although *The Lutheran*, the official paper of the U. L. C. A., took exception to the tone and manner of the report in *Time*, the truth of the statement regarding "gulping" was not denied. So strong was the feeling at the Omaha convention that a number of delegates asked and were granted permission to have their dissenting votes recorded in the minutes, since they looked upon the Pittsburgh Agreement as a departure from the Baltimore Declaration.

A. L. C. Solidified

The American Lutheran Conference, of which the A. L. C. is a member-synod, held its meeting in Minneapolis (November, 1940). From the report in the *Lutheran Companion* on this convention we quote: "The movement to solidify the Conference organization was given encouragement by the repeated assurances of the representatives of the American Lutheran Church that its fellowship negotiations with the Missouri Synod and with the United Lutheran Church in America should

under no circumstances be interpreted as a step toward organic union with either group. Indeed, Dr. E. Poppen, president of the American Lutheran Church, actually pleaded with the delegates not to put such a construction on the above-mentioned negotiations and declared that this body has no other plan or desire than to continue as a member body of the Conference. Thus the Conference closed its own ranks and knitted more firmly the ties of Christian fellowship which binds its groups together during those heartening days of the decennial convention."

What About Doctrinal Interest?

The *Concordia Theological Monthly* of the Missouri Synod remarks (January, 1941): "A person cannot help asking, Is the American Lutheran Conference not at all interested in doctrine? Apparently there was no discussion of doctrinal issues, no mention of the denial of Verbal Inspiration which occurred in the Norwegian Free Church, no pointing to the necessity of reaching Scriptural practice concerning unionism and lodge membership. Everybody must realize, of course, that there can be no fellowship between the American Lutheran Church and the Missouri Synod unless the American Lutheran Church either leaves the American Lutheran Conference or the latter, both with respect to doctrine and practices, places itself on the foundation of the Synodical Conference."

Resolutions of the Synodical Conference

In conclusion we append some of the resolutions pertaining to the union matter, passed by our **Synodical Conference** at its **Chicago** meeting in August, 1940: "2. That we ask the Missouri Synod not to enter into fellowship (prayer-, altar-, pulpit-fellowship) with the American Lutheran Church until matters now objected to by members of the Synodical Conference have been clarified and until the whole matter has once more been presented to another meeting of the Synodical Conference." "3. That the presidents of the four synods (Missouri, Norwegian, Slovak, Wisconsin) be requested to devise ways and means for continuing close cooperation between the different union committees of the Synodical Conference." "4. That we ask the Missouri Committee earnestly to consider the advisability of bringing about the framing of one document of agreement. All members of the Synodical Conference should feel in duty bound as brethren to watch and pray with those who must bear the responsibility that no steps be taken that might in future lead us away from the Scriptural paths which the Synodical Conference has followed from the days of our fathers."

We pray the Lord of the Church that He would keep us in true humility of spirit, make us steadfast in His Word and Grace unto the end to confess His blessed truth in unwavering faith before friend and foe so that we may retain the blessed heritage of the pure Word and unadulterated Sacraments, which He has so graciously bestowed upon us, and that His Holy Name may be glorified by us to the salvation of many error-stricken and sin-lost souls.

THE SPIRITUAL WELFARE COMMISSION

The Executive Committee of the Spiritual Welfare Commission held another meeting on February 20 to study the plans for the development of its work. The Commission realizes that it is not dealing with an emergency that will soon be a thing of the past and is, therefore, proceeding with deliberation.

The indications are that the military training of our men will become a permanent institution in our country and the care of our members in training, consequently, a part of the regular work of our Synod. We will have to find the proper place for it among the other departments of our mission work and determine what portion of our mission funds we will be able to devote to it. The Commission relies on the loyal support of all our members.

Here are a few suggestions as to the cooperation on your part by which the Commission will be aided:

- 1) Do not grow impatient and follow your own course, but maintain close contact between your church and its own members.
- 2) Send the names and addresses of all of your members in training to the Commission of your Synod.

No matter what arrangements will be made as to providing spiritual care in the various camps, your Commission should *in view of the fact that this is a permanent part of our Synod's work have a complete list of all the men from our congregations.*

- 3) *Ask your members to begin at once to increase their contributions for missions liberally, for this work will be supported from our mission funds.* We want to do this work to the best of our ability, but our missions must not suffer.
- 4) Ask your church to send the *Northwestern Lutheran* to its members. Our Publishing House has established a special rate for this purpose, \$1.00 per year. Send your subscriptions to Rev. E. Blakewell, 1916 East Thomas Avenue, noting the name of the person for whom it is intended. The papers will be sent to your address in a bundle, and your church will mail them to your members in training promptly and regularly.

JOHN BRENNER.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

ARTICLE II. OF ORIGINAL SIN

Part Two

They condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

II

“THEY condemn the Pelagians *and others.*”

The error of Pelagius was rejected by the church at the Council of Ephesus, 431. Augustine, the champion of the Scripture doctrine, was not present at this meeting, he had died shortly before.

But although condemned, the error was by no means dead. Already during the life time of Augustine new defenders of Pelagianism had arisen, particularly in southern France. In Marseilles a monastery had been founded about the year 400. The founder was John Cassianus, who had studied monasticism in Egypt and was very active in transplanting it to the west.

The underlying idea of monasticism, that a man by strenuous efforts of his own, will achieve a greater degree

of sanctification, is diametrically opposed to the doctrine of original sin. Jesus says of our sanctification: I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing (Jh. 15: 5). But monasticism does not regard sanctification as a gift from our Lord and Savior, rather as a product of our own efforts.

Since Augustine ascribed everything to the grace of God, and nothing to man, John Cassianus accused him of laxity. He based his charges on the old fallacy: If it is God alone that produces all good fruits in us, why should we then make any efforts? Then there is no incentive for good works; our good works can no longer be considered as virtues; yes, it must be assumed, where good works are lacking God is to blame.

After Augustine's death the influence of John Cassianus increased, and although he was strenuously opposed by friends of the late Augustine, yet even they toned down the doctrine of grace alone. A compromise was the result. It was a modified Pelagianism, known as Semi-Pelagianism.

John Cassianus did not go to the extreme that Pelagius and Coelestius went. He did not assume that Adam's sin harmed only himself, rather that it brought ruin on the nature of man, which is no longer the same as before the fall. He did not assume that even before the birth of Christ some men by their inborn reason and strength led

a sinless life; nor did he assume that children at birth are in exactly the same condition as Adam was before the fall.

Yet he vindicated for man as now constituted a perfectly free will, so that he, entirely at his own discretion, may choose to embrace or to neglect the grace which God offers to him. This free will is not sufficient in itself to achieve anything; it is dependent on the assistance of God, which must stimulate it to action; but in essence every man by nature is free.

"There can be no doubt, so Cassianus taught, that by nature the seeds of virtue are present in every soul, being implanted by the benefit of the Creator. But if they are not roused to life by the help of God, they cannot germinate and develop to perfection."

This opinion, which became the prevalent doctrine of the Catholic Church, thoroughly vitiates the message of salvation as proclaimed by that church. For example, Christ did not die for us in order to redeem us, they say, no, by His death He merely merited for us the beginning of grace which stimulates and enables us to work out our own salvation by our good works. Or, in repentance a terror-stricken heart does not seek refuge in the wounds of Christ, but the sinner makes an effort to produce in himself a deep feeling of remorse, an effort to make a comprehensive confession to the priest, an effort to do satisfaction by some special works of penance. The underlying idea always is this: the sinner can, when stimulated by grace, produce really good works by which he merits an increase of God's grace.

In a Christian, they teach further, nothing of original sin remains; although the Council of Trent (December 13, 1545, till December 4, 1563; with interruptions) admits that "in the baptized there remains concupiscence, or an incentive to sin." But they hasten to add that this concupiscence is "left for our exercise," and it "cannot injure those who consent not, but resist manfully by the grace of Jesus Christ." The Council admits that the apostle sometimes calls this concupiscence *sin* (Rom. 6-8), but they say that is only "because it is of sin and inclines to sin." And they emphatically deny that it is "truly and properly sin."

When our Confession speaks of "others" whose error is related to that of the Pelagians it evidently refers also to the Swiss Reformer, Huldreich Zwingli.

Like the Lutherans Zwingli too sent a confession of his own to Charles V at the Diet of Augsburg, in which he says: "Whether we will, or will not, we are forced to admit that original sin, as it is in the sons of Adam, is *not properly sin*, for it is *not a deed* contrary to the law. It is, therefore, properly a *disease* and a condition."

It was not a casual remark when he called original sin a *disease*. He repeatedly used that idea to define original sin. "What could be clearer than that original sin is not a sin, but a disease?" And again: "We affirm that original sin is not a sin, but a disease?" And again: "We affirm that original sin is not only that disease which we derive by inheritance." And he adds the remark: "Therefore original sin *does not merit condemnation*. How can it be that that which is disease and contagion merits the name of sin or is sin in reality?"

This modified conception of original sin is very prevalent today: Man may not be perfect, yet he is essentially good and improving as the ages roll by.

This is the error of the lodges, which all uphold the principle of salvation by character, *i. e.*, that God will reward us according to our merits; while the Bible teaches that we are accounted righteous before God, not because of any works which we performed, but because of the merit of our Lord and Savior Jesus Christ alone. Elijah A. Coil (a Mason and Unitarian) says: "A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize" these two views.

The Boy Scouts try to develop character in boys by training them to do at least one good turn a day. According to their idea boys have this ability, and original sin does not prevent them from achieving the goal.

The innate essential goodness of the child is the basic assumption underlying our entire public school system of education. The method to be employed to produce good women has in recent years been summed up in one word: "self-expression." Which can lead only to moral and spiritual disaster if what the Bible teaches about original sin is true.

* * * *

Correction: In the last issue of the "Northwestern Lutheran" an error crept into the article on "Studies in the Augsburg Confession." Page 53, second column, line 4 should read: "Without the ability to fear God" etc. — Ed.

St. Matthew's in Milwaukee Is Seventy-five Years Old

IN the year 1865 on the 20th day of September, shortly after the conclusions of the Civil War, a small group of Lutheran pioneers founded and organized a Lutheran congregation in the home of Wm. Knoelke on Teutonia Ave., in the city of Milwaukee, Wis. By the grace of God this congregation played an important part in the expansion of the Lutheran Church and Christian day school in this city. At this meeting there were nine mem-

bers from Grace Lutheran Church present and these courageous men and their Pastor "Papa" Muehlhaeuser felt the urgent need for another Lutheran church of the Wisconsin Synod on the North Side of Milwaukee. In their faith and their foresight Pastor Muehlhaeuser and these nine charter members realized that the rapid growth and expansion of the city necessitated the organization of a daughter congregation. With the help of God this

infant congregation was organized and on November 9, 1865, the church extended a call to Pastor George Vorberg. Shortly after his installation he founded the Christian day school.

By May, 1866, the membership of the congregation had increased to 42 voting members, and it was soon found necessary to create additional space for public worship. Our sainted fore-fathers solved this problem at a small cost by raising the frame building and by placing a brick structure under the same. Thus the lower portion of the building served as the school, while the upper story was used for public worship. In the year 1867 the congregation resolved to erect a parsonage after securing the necessary real estate. From 1868-1870 Pastor Ungrodt served the congregation as its pastor. Under the pastorate of the sainted Dr. Ad. Hoenecke from 1870-1890 the congregation enjoyed a most remarkable growth, both spiritually and materially.

In 1875 it became evident the old building could no longer adequately house the number of worshippers, and therefore it was resolved to purchase the necessary location and immediately proceed with the erection of a fine new church building in the Gothic architecture. On the 24th day of October, 1875, the dedicatory services took place, and great was the joy of pastor and people on this memorable occasion. The old church building was

now completely remodeled and served until 1939 as the Christian day school for the congregation.

When St. Matthew celebrated its 25th anniversary in the year 1890 the congregation numbered 360 voting members with an enrollment in the Christian day school of 312 children. Thus the Lord had blessed His Church!

After Dr. Hoenecke had accepted the call as permanent professor to the Lutheran Seminary the vacancy was filled by calling Rev. Aug. C. Bendler of Burlington, Wis. He became the first preacher of St. Matthew who had received his training at the institutions of the Wisconsin Synod.

During the pastorate of Rev. A. C. Bendler the congregation continued to grow and its membership spread out over the entire North side. It soon became apparent to the members of St. Matthew's Church that certain sacrifices had to be made in regard to membership. Many families lived so far distant from the church and school

that it was a hardship for them to send their children to school or to attend services regularly. Already during the ministry of Pastor Hoenecke the first daughter congregation was established and named Jerusalem. In 1891 Bethesda Church was organized and in the year 1894 Saron Lutheran Church was founded, and these were direct daughter congregations. The mother church readily granted releases and gave permission to establish congregation, so that the Word of Salvation might be more widely proclaimed in the rapidly expanding city. In the year 1938 another daughter congregation was founded and called Parkside Lutheran Church.

During Pastor Bendler's ministry of 38 years, the congregation made many improvements to the interior and exterior of the church and school building, and a new parsonage was also erected.

In the year 1936 the first steps were taken by St. Mat-

thew's Church to determine the future location of the proposed new building. After many meetings and lengthy discussions, it was finally resolved to remain in the old location and to erect the new building on the old site. In 1939 the congregation resolved to begin with the erection of the new building, after a committee had submitted a lengthy report on the future needs of the church. With the help of God the entire building program was carried out.



St. Matthew's First Church — Inset, Pastor George Vorberg

The two old buildings, which had served the congregation so well over a long period of time, were completely razed and the new building was erected on this site. The structure which had been erected in 1889 was completely remodeled and renovated into a four class-room school building. The new building consists of a spacious auditorium, a basement, a board room, a finance room, a nurses' room, choir room and a principal's office. The old church, which has now served the congregation for over 65 years, was redecorated and refurnished with new church fixtures and furnishings.

The corner-stone to the new building was laid on October 22, 1939, and Pastor Paul Naumann of St. Jacobi Church preached the sermon.

On February 18, 1940, the building project was so far completed that the formal opening of the class-rooms could take place. Rev. Wm. Schaefer of the Church of

the Atonement preached the Dedicatory sermon on that day.

On September 15, 1940, on the day of the 75th anniversary, this old and historic congregation dedicated the renovated church edifice and the new building and remodeled school to the Triune God. The anniversary and dedicatory sermon in the morning was preached by the District President, Rev. R. Buerger of Gethsemane Church. The following pastors from the daughter congregations were the festive speakers during the jubilee week: Rev. Arthur Lengling of Saron; Rev. Victor Brohm of Bethesda; Rev. Gilbert Thiele of Parkside, and

Rev. J. C. Dahlke of Jerusalem. Rev. Max Cowalsky and Rev. Henry Anger, sons of St. Matthew's Church, also delivered anniversary sermons during the anniversary festivities. Rev. Walter Hoenecke and Rev. G. Hoenecke, a son and grand-son of the sainted Dr. Ad. Hoenecke, were guest preachers.

Members of the Building Committee were: Wm. C. Peters, chairman; Ad. Brockmann, Secretary; Theo. Trepte, Treasurer; Arthur Zimdars, Wm. Kluessendorf, Otto Weiss, Walter Eggebrecht and Rev. A. Halboth. *Soli Deo Gloria!*

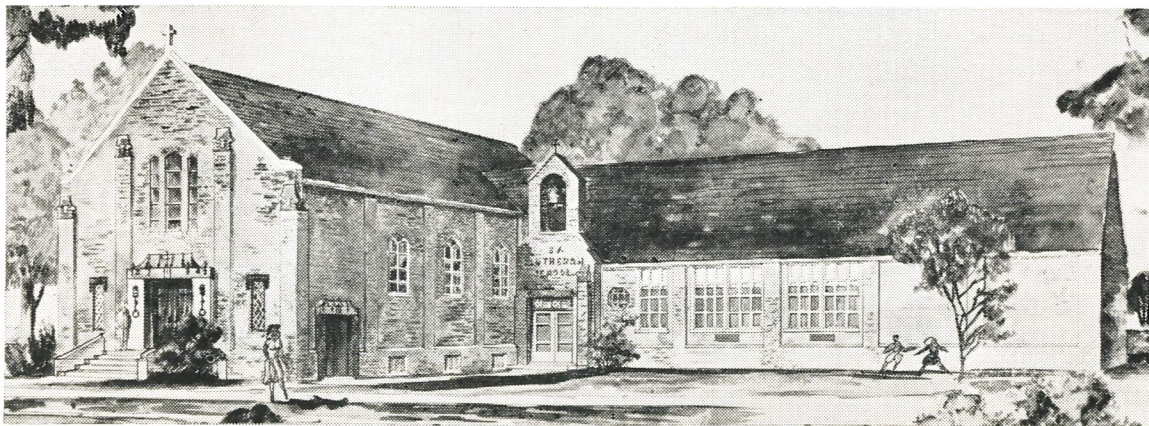
Arthur Halboth.

North Fond du Lac, Wisconsin— Has a New Lutheran Church and School

LUTHER'S birthday, November 10, 1940, was a day of special joy for St. Paul's Ev. Luth. Church of North Fond du Lac, Wis., for on that day the congregation, which theretofore was still operating with the facilities of its mission days, was privileged to dedicate a new and larger church and school. Four dedicatory services were held, in which the Reverend G. E. Bergemann of Fond du Lac, who organized the congregation in 1901, and three former pastors of the congregation, Paul T. Oehlert of Kaukauna, L. H. Koeninger of Manitowoc,

lowing summer.

The remodeled church and school unit is L-shaped. The church proper has an exterior measurement of 34x86 feet with an estimated seating capacity of 300. The chancel, carpeted in rich maroon, is furnished with a high white altar with a richly decorated statue of Christ after Hoffmann in the reredos and a beautiful relief picture of the Lord's Supper after da Vinci in the front of the altar table. The pulpit, lecturn, hymn boards and altar rail are white in harmony with the altar. The floors of



St. Paul's Lutheran Church and School — Inviting — Serviceable
Dedicated to the Preaching and Teaching of the Saving Knowledge of Christ Jesus

and Kurt A. Timmel of Watertown, preached the sermons. At each of these services large representations from sister churches of the vicinity joined St. Paul's in joyful worship.

During August of the previous year the congregation had purchased the vacant St. Michael's Episcopal Church property in the village, which because of the disbanding of this church group, was found to be available for the very low sum of \$2,500.00. This property comprised a sturdily constructed brick church and parish hall unit and a parsonage of frame construction. Since, however, the season was far advanced by the time that all plans for extensive remodeling were in readiness, the congregation postponed actual work on the new buildings until the fol-

lowing summer. The sacristy, nave and narthex are covered with asphalt tile in alternating squares of marbled green and mahogany. Since the remodeling of the church completely changed the style of the exterior, new type windows were installed throughout and fitted with art glass. The medallions in the three front windows were chosen to carry out the name of the church — St. Paul's Evangelical Lutheran — the first being a symbol of the Apostle Paul, the second one of vicarious atonement, in strict adherence to which we call our churches evangelical, and the third Luther's Seal. Each of the windows in the nave contains two major and two minor symbols which in sequence carry out the life of Christ from His Nativity to His Return for Judgment. Thus they proclaim the great message of St. Paul,

whose name the church bears, inasmuch as he says, "I am determined not to know anything among you save Jesus Christ, and Him crucified." The basement of the church is equipped with a spacious Fellowship Room, a modern-styled kitchen and a furnace room which houses steam heating equipment and stoker, by which both church and school are heated.

The former parish hall, with a measurement of 32x73 feet, has been converted into a very modern Christian day school with two spacious classrooms, a wardrobe, an entrance hall and a stairway, all floored with asphalt tile. Only a part of the space under the school has been excavated to provide for lavatories which are also accessible from the church basement. The roof of both church and

school is of copper asbestos shingles. A belfry surmounts the school entrance, equipped with the old St. Michael's church bell which left the foundry in 1868 and by a strange coincidence bears the inscription: St. Paul's School. Crosses top both the belfry and the front of the church. The parsonage was remodeled and modernized with the addition of a study and garage. Almost all of this work was done without cost to the congregation by craftsmen from out of their own midst. These new buildings were purchased, renovated and equipped at a cost to the congregation of \$30,000.00.

May the Lord's rich grace rest upon these new church and school facilities so that they may be true blessings for the upbuilding of His Kingdom. Carl Lawrenz.

Zion Church, Leeds, Wisconsin, Dedicates New House of Worship

ALL roads leading to Zion's Church in the Town of Leeds, Wisconsin, were open on the ninth day of February, the Sunday selected by the congregation for the dedication of the new house of worship, though a snowstorm had been raging several days before. Long before the time of services the church was filled to capacity. At ten o'clock the pastor of Zion's Church, the visiting pastors, the Church Coun-

Pastor H. Allwardt of Detroit, Michigan, also a former pastor of this congregation, preached to the large assembly which in part had to find room in the basement of the church where they were reached by means of a loud speaker.

Following the afternoon service President Herbert Kirchner of Baraboo, addressed the congregation and extended the congratulations of the West Wisconsin District.

In the evening Pastor M. Stern of Neosha, Wisconsin, a son of Pastor G. Stern formerly stationed at Leeds, brought the Word of Life to the assembly which again well nigh filled the church. He also brought the well wishes of his aged mother who was not able to be present. She had lived at Leeds when the former church was built over twenty-five years ago.

The choir of Zion's Church assisted in beautifying the dedicatory services. Dinner and supper were served by the ladies of the congregation.

The former church which was built during the pastorate of Pastor G. Stern in 1913 and redecorated in 1938 on the occasion of the 75th anniversary of Zion Congregation was destroyed by fire last Easter Sunday. The pews and furniture of the former church however were salvaged and are again in use in the new church which is approximately the same size as the former, 73x36. The new church is a brick veneer structure with laminated trusses built in beautiful Gothic style at an approximate cost of \$16,000. Much of the labor, excavating and the like, was donated by members. Two bells in the tower chime out the call to worship. Services had been held in the new church since Christmas Eve.

God's ways are always beyond understanding, yet they are never ways of love and mercy. May His love and mercy work true faith in us and love for Him. To God be all glory. H. Geiger.



Zion Ev. Lutheran Church, Leeds, Wisconsin

cil and Building Committee, the architect and the contractor assembled at the church door. The dedicatory service was read and the doors of the new edifice were unlocked by the pastor. The procession then moved into the church and to the altar while the choir sang the hymn: "Open Now Thy Gates of Beauty, Zion Let Me Enter There." Two sermons were preached in the morning service, the one in English by Candidate Adalbert Geiger, son of the local pastor, and one in German by Pastor E. Schoenike of Mayville, Wisconsin, a former pastor at Leeds. In the afternoon

Dr. Martin Luther College, New Ulm, Minnesota

By Director C. L. Schweppe

MORE than half of our schoolyear has gone. Our first semester closed on January 25, just when we were besieged by the flu. Our hospital rooms were filled, and a number of students were obliged to make the best of it in their dormitory quarters. No serious cases developed, however. Some were unable to complete their semester's work on schedule. One of our teachers was also ill. For the first time in years, therefore, reports to the parents did not go out on time. We were from one to two weeks late in mailing them, a delay which cir-



Music Building — Dr. Martin Luther College

cumstances forced on us. At present, we are back to normal. May the Lord continue to watch over us.

For a small charge, we offered our students a lyceum course of six numbers. Several evenings were given over to educational films. The members of the band presented their annual play in order to raise funds for music. Another group is now getting ready for a dramatized version of "Oliver Twist." All of this, together with inter-class and inter-scholastic basketball and class parties, has helped to give variety to our school-life.

Early in March, one of our students, assisted by the choir, will appear in a piano recital. Our spring concert will henceforth be given on the Thursday evening preceding Palm Sunday. Vacation will begin immediately thereafter. This puts our Easter vacation into the same arrangement as that of our Christmas vacation.

During the last few months we received several donations which have not been publicly acknowledged as yet. The Minnesota District of the National Lutheran Educational Association sent us \$750 without designating a purpose for which this sum is to be used. Our Board, grateful for the gift, is considering how it may be employed most advan-

tageously. There are plenty of uses to which it can be put, but the donors may rest assured that care will be exercised. From the Ladies' Aid of the first Lutheran Church, La Crosse, Wisconsin (Pastor Walter A. Schumann) we received \$25 for equipment for the Girls' Dormitory. We also thank them.

Our church papers brought us the information that Mr. R. Rohrke, Hoskins, Nebraska, for 17 years a member of our Board, died in December. Mr. Rohrke was dear to us. Apart from his deep interest in Christian education, he had a mind especially equipped for the solution of practical problems. His sound judgment and his experience in business matters will certainly be missed. All of our institutional boards profit a great deal by the advice of just such men.

Our graduating class will number about 22, about equally divided as to men and women. We ask our congregations, if in need of a teacher, to bear this class in mind and to send their requests to their District Presidents by the beginning of May if possible. We should also like to remind parents of prospective girl students to send in their announcements as soon as convenient if they want rooms for them in the Girls' Dormitories. We have several reservations already, and, because of limited space, only those who apply early can be accommodated there. We should like to place your girl there.

C. L. Schweppe.

OBITUARY

† PASTOR PHILLIP FREDERICK
ALBRECHT SPRENGLING †



The Lord in His abundant mercy has again called from out of our midst another faithful veteran of the cross, namely, Pastor Phillip Sprengling, who was born in the Town of Newton, Manitowoc County, on the 27th day of July, in the year 1858. He was the son of Pastor Phillip Sprengling and Juliana

Auguste Eichhorst. Pastor Sprengling was confirmed by his father in Beaver Dam, Wisconsin.

After finishing the prescribed course of study in our Northwestern College at Watertown, Wisconsin, he attended the Theological Seminary of the Wisconsin Synod.

Immediately after his graduation from the Seminary, in 1882, Candidate Phillip Sprengling received a call from the congregation in Burr Oak, La Crosse County, Wisconsin, and here he served for a period of five and one-half years. In the year 1887, he received a call to serve the congregation in Cleveland, Wisconsin, and here the Lord richly blessed his faithful and blessed services in the church. For a period of forty-six years the Lord granted him the privileges to preach His Word, to baptize and instruct the many children entrusted to his spiritual care, to bring the comfort of salvation to the sick and the dying. Brother Sprengling was permitted by the grace of God to celebrate his fiftieth year in the ministry here in Cleveland, Wisconsin. During his pastorate in Cleveland, Wisconsin, Pastor Sprengling was also successful in amalgamating the two congregations which were separated by only a few miles, and during his ministry here, the congregation erected a fine, beautiful church, and a modern parsonage. Pastor Sprengling also served his beloved Synod for a period of seven years, as a recording secretary.

After a blessed ministry of over fifty years, Pastor Sprengling resigned in the year 1933, because of failing health, and moved to Milwaukee, with his faithful wife, where they became members of St. Matthew Lutheran Church.

On January 23, 1941, the Lord called our dear brother home to eternal rest. Brief funeral services were conducted in the home of our departed, on January 25, and from here the remains were taken to Sheboygan, Wisconsin, where funeral services were conducted. The undersigned preached the German funeral sermon, on Revelation 14, 13. "And I heard a voice from heaven saying unto me, Write, in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Pastor M. Braun, of the St. Peter's Congregation in Cleveland preached the English sermon, on Genesis 49, 18. "I have waited for thy salvation, O Lord." The services were attended by many members of his former congregations, and by pastors of the Sheboygan and Manitowoc Conference.

Pastor Sprengling was a faithful friend, a kind and considerate husband, and a faithful pastor to his congregation. He leaves to mourn, his wife Josephine Sprengling, his bother, Professor Martin Sprengling, a sister, Miss Dora Sprengling, a brother-in-law, Pastor Martin Denninger, a nephew, George Denninger, a niece, Mrs. Erna Mensing, and a sister-in-law, Mrs. John Helmes. Arthur Halboth.

† **TEACHER PAUL MEHNERT, SR.** †

On February 4, 1941, the Lord called another of His servants out of the field of labor into the rest of heaven by the death of Mr. Paul Mehnert, Sr., fulfill-

ing also in him His wonderful promise: "Where I am, there shall also my servant be."

Mr. Paul Mehnert was born of Christian parents, Ludwig Mehnert and Paulina, née Schramm, on April 19, 1879, in Zwickau, Saxony, Germany. There he attended the Christian school and was confirmed. At the age of 14 years he came to America alone to prepare for the Lord's work. He entered Concordia Teachers' College at River Forest, Illinois, where he completed his studies on June 19, 1899.

Teacher Mehnert spent more than 40 years of his life in this work, following a call first to Indianapolis, Indiana, where he served from 1899 to 1900. He taught in the Lutheran school at Walt, Michigan, from 1900 to 1901 before accepting the call to Big Rapids, Michigan, where he served from 1901 to 1917. From 1917 to the time of his death he served Trinity Lutheran Church at Bay City, Michigan. In all these years he was a faithful servant of Christ and diligently fed the lambs of the Good Shepherd on the green pastures of God's Word.

On June 30, 1903, he was united in holy wedlock with the late Fannie Franck at Big Rapids, Michigan. Five children were born to this union, all surviving the father. They are Walter Mehnert, Ernest Mehnert, Arthur Mehnert, and Paul Mehnert of Bay City, and Frank Mehnert of Buffalo, New York.

Funeral services were held for the beloved teacher on February 7, 1941, in Trinity Lutheran Church at 2:00 P. M. in which Pastor J. F. Zink, former pastor of the church, based the German sermon on Genesis 24, 56 and Pastor E. Kasischke spoke in English on John 12, 26. The mixed choir and the children of the school sang appropriate hymns. Pastor Zink officiated at the grave. E. E. K.

† **RICHARD GEORGE ROHRKE** †

Mr. R. G. Rohrke, an active member of Trinity Lutheran Church at Hoskins, Nebraska, since 1897, passed away on Sunday, December 15, 1940. Mr. Rohrke was president of the Lutheran Hospital at Norfolk, Nebraska, for many years and for the last seventeen years of his life was a member of the Board of Control of Dr. Martin Luther College at New Ulm, Minnesota.

In memory of Mr. Rohrke, relatives and friends donated memorial wreaths to date to Dr. Maartin Luther College at New Ulm, Minnesota, and to our Indian Mission in the amounts of \$47.50 and \$5.00 respectively.

Funeral services for Mr. Rohrke were held at Trinity Lutheran Church, Friday, December 20, with the undersigned in charge. The body was laid to rest in St. Paul's Cemetery at Norfolk, Nebraska.

His sudden departure is keenly felt by his widow,

his two sons, one daughter, six grandchildren, other relatives, and many friends.

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."
R. F. Bittorf.

GOLDEN WEDDING

On the 16th day of February Mr. and Mrs. Carl Zerbel, members of St. John's Ev. Lutheran Church of Pardeeville, Wisconsin, were privileged to celebrate their golden wedding anniversary. The undersigned addressed them briefly on the basis of Psalm 107, 1: "O give thanks unto the Lord, for he is good: for his mercy endureth for ever."

A. J. Engel.



FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Fred Miller, members of Trinity Lutheran Church at Hoskins, Nebraska, were privileged to celebrate the fiftieth anniversary of their wedding day on December 26, 1940. The occasion was observed by a divine service in their home, where all the children and grandchildren and great-grandchildren were gathered together. The undersigned based his address on 1 Samuel 7, 12. A thankoffering of \$10.00 was given for mission chapels. Help them in the future, God of Grace, help them on each occasion!

R. F. Bittorf.

ANNOUNCEMENTS

ORDINATIONS AND INSTALLATIONS

Authorized by President J. Witt the undersigned ordained and installed Henry Ellwein as pastor of Our Redeemer, Martin, South Dakota, St. Paul's, Batesland, South Dakota, and Trinity, Long Valley, South Dakota, on Sunday, February 9.

* * * *

Authorized by President W. F. Meier of the Dakota-Montana District, the undersigned installed Pastor E. Bode in St. John's Ev. Lutheran Church at Dempster, South Dakota, on February 2, 1941.

Address: Pastor E. Bode, Estelline, South Dakota.

R. A. Kettenacker.

* * * *

Authorized by President J. Witt I installed Pastor W. Oelhafen as pastor of St. John's Congregation at Witten, South Dakota, on February 16, 1941.

L. F. Groth.

* * * *

Authorized by President K. Krauss of the Michigan District, the undersigned ordained and installed Gerhardt Cares as pastor of Christ Evangelical Lutheran Church at Swan Creek, Michigan, on February 9, 1941. The Pastors E. Wenk and M. Schroeder assisted.

The blessing of the Lord rest upon His servant and congregation!

Address: Rev. Gerhardt Cares, R. R. 5, Saginaw, W. S., Michigan.
Herman Cares.

Authorized by President K. Krauss, the undersigned ordained and installed Candidate Theodore Sauer as pastor of St. Paul's Church at Livonia, Michigan, on February 16, 1941. Pastors Edgar Hoenecke and H. C. Richter assisted.

May God bless both shepherd and flock.

Address: Rev. Theodore Sauer, 255 Ann St., Plymouth, Michigan.
Adolf Sauer.

* * * *

By authorization of Pastor John Witt, President of the Nebraska District, the undersigned ordained and installed Candidate Edward Weiss as pastor of Calvary's Lutheran Church, 20 miles north of Valentine, Nebraska, on February 9, 1941.

Address: Pastor Edward Weiss, Valentine, Nebraska.

Hugo Fritze.

* * * *

Authorized by President J. Witt the undersigned, on Sexagesima Sunday, installed Pastor R. Stiemke as pastor of St. Peter's Congregation, Wood, South Dakota.

Address: Rev. R. Stiemke, Mission, South Dakota.

W. J. Oelhafen.

* * * *

Authorized by President R. O. Buerger, the undersigned ordained Candidate W. Zarling at our East Fork Mission, Sunday, January 19, assisted by the Pastors E. E. Guenther and H. E. Rosin, and then, with authority also from the Executive Secretary of our Indian Mission, Pastor Edgar Hoenecke, installed him as missionary among our Indians at Canyon Day Flat. — The address of the new fellow-worker, whose work the Lord will bless, is — The Rev. W. Zarling, Whiteriver, Arizona.

F. Uplegger.

* * * *

Authorized by President W. T. Meier of the Dakota-Montana District, the undersigned installed Rev. Elden Bode as pastor of Mt. Calvary Lutheran Church of Estelline, South Dakota, on February 2, 1941.

May God bless the brother in his new field of service.

Address: Rev. Elden Bode, Estelline, South Dakota.

W. F. Sprengeler.

* * * *

The undersigned was authorized by President A. Ackerman of the Minnesota District to ordain and install Candidate Ferdinand R. Weyland as pastor of St. Paul's Evangelical Lutheran Congregation in Montrose, Minnesota, and of Trinity Evangelical Lutheran Congregation at Crawford Lake, Minnesota. The ordination and installation services took place on February 9, 1941. Pastor F. C. Weyland of Larsen, Wisconsin, preached the sermon and together with Pastor M. J. Lenz assisted in the services at both places.

May the Lord crown this young pastor's work with His blessing.

Address: Rev. Ferdinand R. Weyland, Montrose, Minnesota.
W. C. Nickels.

* * * *

Authorized by the President of the North Wisconsin District I installed the Rev. Armin L. Engel as pastor of St. Paul's Church at Fairburn and Pastor W. W. Gieschen installed him as pastor of Trinity Church at Red Granite, Wisconsin, on Sunday Sexagesima, February 16, 1941. Pastor W. W. Gieschen assisted at Fairburn and the undersigned assisted at Red Granite.

May the Lord bless Pastor Engel and the congregation.

Address: Rev. Armin L. Engel, R. R. 3, Berlin, Wisconsin.
E. P. Pankow.

* * * *

By authority of President A. Ackermann, Rev. E. W. Penk was installed to the pastorate of St. Matthew's Congregation, Town Grant and St. John's Congregation, Town Baytown, Washington Co., Minnesota, on the fourth Sunday after Epiphany by Rev. R. C. Aye Lallemand, assisted by the Pastors A. W. Koehler, C. P. Kock, H. E. Lietzau at Town Grant and by the undersigned at Town Baytown.

H. E. Lietzau.

Because of the recent removal of Pastor Alfred Martens, formerly at Typer, Minnesota, to his new charge at New Prague, Minnesota, Pastor W. Frank, Morgan, Minnesota,

has been appointed secretary interim of the New Ulm Conference.

The Rev. Dr. Paul W. Spaude,
Visiting Elder of the New Ulm Conference.

* * * *

Mr. Hermaan J. Aufderheide, New Ulm, Minnesota, appointed to serve as a member of the committee on school legislation, has accepted the appointment.

Other members of the committee are, the President of the Minnesota District and the President of Dr. Martin Luther College. (See Minnesota District Report, 1940, page 89.)

A. Ackermann,
President of the Minnesota District.

Due to an oversight the following donations for our Seminary kitchen were not included in the list published in the Northwestern Lutheran of January 26.

From St. John's Congregation, Frankenmuth, Mich., brought to us by Rev. A. Kehrberg: 2 bags each of potatoes, carrots and beets, 1 bag each of beans, cabbage, and onions, 1 gal. lard, 1 slab of bacon, a quantity of groceries, cauliflower, and 29 quarts canned goods.

To all that donated and all that were helpful in gathering the donations and bringing them to us our heartiest thanks.

Otto J. R. Hoenecke, Director.
Saginaw, Mich., January 27, 1941.

CALENDAR OF CONFERENCES

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet March 10-11 at Zion's Congregation, Colome, South Dakota, L. Groth, pastor. Conference will convene at 10 A. M. Service with communion Monday evening, 8 P. M.

Speakers: I. Frey (S. Kugler).

Papers: Isaiah 2, H. Fritze; Lord's Prayer, Part I, W. Oelhafen; Luke 16, 1-9, R. Stiemke.

Sermon: F. Knuettel.

Polemics in a Sermon: E. Knief.

Please announce to local pastor.

Wm. Neujahr, Sec'y.

ACKNOWLEDGMENT AND THANKS

The Home for the Aged at Belle Plaine, Minnesota, received donations from the following, from October 30, 1940 to February 12, 1941.

Minnesota: Ladies' Aid, St. John's, Vesta; Minnesota Valley Zone, Walther League; Mrs. E. Holz, St. Paul; Quilting Club, St. Matthew's, Winona; Ladies' Aid, Immanuel, Acoma; Ladies' Aid, St. Paul's, New Ulm; Ladies' Aid, St. John's, Wood Lake; Willing Workers, Wood Lake; A. A. L. Branch 111, Belle Plaine; Woman's Club, St. Matthew's, Winona; R. F. Neubert, Mankato; Ladies' Aid, Christ, No. St. Paul; Ladies' Auxiliary, Immanuel, Mankato; Ladies' Aid, St. Paul's, Arlington; Ladies' Aid, Belle Plaine; Guild, Mt. Olive, St. Paul; Ladies' Aid, Redeemer, St. Paul; Ladies' Aid, Trinity, St. Paul; Ladies' Aid and Guild, Emanuel, St. Paul; Guild, St. James, St. Paul; Ladies' Aid, Jehovah; Ladies' Aid, Grace, So. St. Paul; St. Paul's Church, Fairmont; Mrs. H. M. Juergens, Belle Plaine; Mrs. Art. Mueller, Mrs. Lillian Ostrom, Winona; Ladies' Aid, Immanuel, Mankato; Ladies' Aid, No. Mankato; Fred Falk, New Ulm; Eleonore Voelker, Mrs. J. Moor, Winona; Ladies' Aid, Wood Lake; Good Will Sewing Circle, Cass Lake; Dr. P. Spaude, Lake Benton; Ladies' Aid, Div. B, Fairmont; Ladies' Aid, Friedens, Hutchinson; Mission Club, Arlington; Ladies' Aid, Essig; The Strucks, Fairmont; M. Schwartan, Red Wing; Ladies' Aid, Saline; Mrs. W. F. Schmidt, Gibbon; Hahn's Store, Belle Plaine; Trinity Church, Belle Plaine; Mrs. Lillian Ostrom, Winona; Bakery and Borough, Belle Plaine; Ladies' Aid and congregation, St. Paul's, Jordan; St. Paul's Church, North Mankato; Brandt and Emmel, Mankato; M. Schwartan, Red Wing; The Herzbergs, Winona; Visiting Committee, Jordan.

Wisconsin: Ladies' Aid, Church of St. John, White-water; Trinity Church, Menasha; Ladies' Aid, Redeemer, Amery; Ladies' Aid, Tomah; St. Paul's Mission Sewing Circle, Tomah; Ladies' Aid, Grace, Green Valley; St. Paul's Church, Algoma; Needle Club, St. Peter's, Sawyer; Ladies' Aid, St. John's, Centuria; Linda Moegenburg, Algoma; 301 S. Dickinson Blvd., Columbus; Mr. and Mrs. Albert D. Schroeder, Milwaukee.

South Dakota: Ladies' Aid, Rauville.

Washington: Ladies' Aid, Omak.

Illinois: The Ruth Mission Circle, Libertyville.

Michigan: Ladies' Aid, Owosso.

Allen Geborn sei hiermit der herzlichste Dank ausgesprochen.
February 12, 1941. L. F. Brandes.

MICHIGAN DISTRICT

October 1 to December 31, 1940

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 98.08	
H. C. Haase, Benton Harbor.....	1,250.00	
W. Franzmann, Coloma	220.61	
C. Kionka, Dowagiac	146.60	
N. Engel, Eau Claire	80.20	
E. C. Lochner, Hopkins	214.93	12.50
E. C. Lochner, Dorr	115.14	7.62
A. Hoenecke, Muskegon	40.55	
A. Fischer, Sodus	272.00	
W. Westendorf, South Haven	295.16	
W. Essig, Stevensville	201.99	
H. Hoenecke, Sturgis	179.66	
St. Joseph, Mich., by Treas. of Mo. Synod	28.43	

Southeastern Conference

J. Nicolai, Adrian, incl. \$10 from Lad. Aid	166.50	5.00
J. Martin, Belleville, incl. \$2.70 from S. S.	74.10	
H. Heyn, Detroit	74.33	60.00
H. Richter, Detroit	100.00	
K. Vertz, Detroit	125.08	
G. Press, Detroit, incl. \$5.00 from Ladies' Aid and \$3.00 from Young People	210.16	10.50
R. Gensmer, Findlay, O.	36.39	
J. Gauss, Jenera, O., incl. \$100.00 from Sunday School and \$80.00 from Luther Society	1,255.95	67.50
W. Steih, Lansing	232.10	
H. Zapf, Monroe, incl. 100.00 from Sunday School and \$25.00 from Mission Soc.	521.18	
H. Zapf, Monroe, from Mohrhoff Estate ..	600.00	
G. Ehnis, Monroetown	67.00	
A. Maas, Northfield	459.56	
A. Maas, South Lyon	38.00	
E. Hoenecke, Plymouth	531.50	
C. Schmelzer, Riga	375.69	
H. Engel, Saline, incl. \$10.00 from individual members and \$2.50 Baptism Coll.	452.50	21.50
A. Wacker, Scio, incl. 40th Wedding Anniversary Coll.: Robert Toney	59.19	15.50
R. Scheele, Tecumseh	53.54	
G. Luetke, Toledo	544.00	12.00
R. Timmel, Toledo	10.00	5.00
A. H. Baer, Toledo	59.69	
P. Heyn, Van Dyke	3.56	1.00
O. Peters, Wayne	477.64	
O. Peters, Livonia	168.88	

Northern Conference

M. Schroeder, Bay City	249.18	
A. Westendorf, Bay City	460.00	
E. Kasischke, Bay City	486.76	
R. Hoenecke, Chesaning	54.48	
R. Hoenecke, Brady	242.64	
E. Leyrer, Clare	82.35	
C. Henning, Elkton	15.80	1.50
B. Westendorf, Flint	356.25	2.00
V. H. Winter, Flint	73.05	
A. Kehrberg, Frankenmuth	211.15	2.00
R. Kaschinske, Greenwood	14.55	
A. Schwerin, Hale	94.55	2.00
C. Frey, Kawkawlin	158.32	
F. Krauss and K. Krauss, Lansing	1,134.29	

E. Rupp, Manistee	22.10	
E. Rupp, Batcheller	23.92	
W. Voss, Owosso	475.27	8.00
A. W. Hueschen, Pigeon	237.50	36.00
O. Eckert and O. J. Eckert, Saginaw, incl. \$3.00 from Northern Conference	1,172.59	4.50
O. Frey, Saginaw	267.79	
H. Eckert, Saginaw	73.96	
G. Schmelzer, Sebewaing, incl. \$10.00 from Ladies' Aid	142.00	5.00
J. Zink, Sterling	56.86	
C. G. Leyrer, St. Louis	160.15	3.00
Christ Church, Swan Creek	35.60	
St. John's Hemlock	50.00	
J. Roekle, Tawas City	117.15	1.00
H. Zink, Tittabawassee	140.00	
A. Voges, Vassar	50.02	
A. Voges, Mayville	16.45	
A. Voges, Silverwood	7.70	
R. Koch, Zilwaukee	132.74	
Rev. S. Westendorf, Milwaukee, Wis.		2.00
Rev. W. Bodamer		3.00
Students Michigan Lutheran Seminary ...		4.00
Total	\$16,655.06	\$ 292.12

Note: Only a very few Christmas collections reached me in time to be included in above acknowledgment.

Of the \$292.12 non-budgetary monies listed above \$1.50 were sent to Rev. Timmel, \$95.50 were for Church Extension Fund, \$10.00 for Indian children Christmas gifts, \$60.00 for Van Dyke church building and \$125.12 for non-synodical activities.

Memorial Wreaths

(included in above monies)

Sent in from	In memory of	
Students, Michigan Sem.	Mrs. R. Siegler	\$ 4.00
Frankenmuth	Rev. E. A. Mayer	2.00
St. Louis	Mrs. W. Schleimer	3.00
Saginaw (St. Paul's)	Mrs. W. Schleimer	3.00
Pigeon	Fred Jacob	7.00
Hale	Mrs. Amelia Henry	2.00
Lansing (Emanuel's)	Mrs. Maria Bartz	3.50
Owosso	Mrs. Augusta Marowski	1.00
Chesaning	Herman Holzhausen	5.00
Manistee	Mrs. J. Johnson	5.00
Saline	Mrs. C. Hack	8.00
Saline	Carl Jedele	3.50
Toledo (Zion's)	two wreaths	10.00
Toledo (Zion's)	Adolph Schmude	12.00
Toledo (Zion's)	Richard Pirrwitz	37.00
Toledo (Zion's)	Mrs. Mary Taufmann	5.00
Toledo (Apostle's)	Mr. and Mrs. Hy. Gunkel	10.00
Toledo (Apostle's)	Raymond Schuldt	5.00
Jenera, O.	Henry Heldmann	7.50
Van Dyke	Margaret Martlock	1.00
Detroit (Hope)	Ernst Zoellner	2.50
Detroit (Hope)	Paul Cox	3.00
Detroit (Hope)	John Radzom	5.00
Northfield	David Mayer, Sen.	5.00
Plymouth	Mrs. John Rohde	7.30
Hopkins	Mrs. Lena Vandercamp ...	4.00

In Memory of Mrs. Emma Wacker

Pigeon	by large number of donors	35.00
Flint (Emanuel)		2.00
Detroit (Hope)		11.50
Owosso		7.00
Scio		5.00
Rev. W. Bodamer		3.00
Rev. S. Westendorf		2.00
Northern Conference		3.00

In Memory of Theophil Henning

Elkton	9.50
Sebewaing	2.00
Tawas City	1.00
Scio	5.50

Note: In my last acknowledgment there was left out: Memorial Wreath for Lon Clark, Hale, \$5.00. It also should have read Rev. E. A. Mayer, one wreath, and Mrs. Leonard Geyer, two wreaths. E. WENK, Treasurer.

CONDENSED TREASURER'S STATEMENTS

FOR JANUARY, 1941

Cash on Hand July 1, 1940	\$ 66.94
Receipts from Districts	219,546.06
Revenues	29,734.01
Extraordinary Receipts:	
Previously reported	479.28
N. N. for Missions	3.00
Missouri Synod for Missions	10.00
B. E. Mayerhoff for Missions	9.50
	<u>501.78</u>
Total	\$249,848.79
Disbursements	244,188.80
Surplus	\$ 5,659.99

Budget Debt

Debt on July 1, 1940	\$184,535.18
Receipts from D. R. C.	4,200.00
Collections for Debts	1,854.95
Total	6,054.95
Notes Payable paid	6,200.00
Accts. Payable for June paid	3,691.67

9,891.67 9,891.67

Available for Debts	none	\$174,643.51
Inmates Deposits		297.00
Total		\$174,940.51
Less Cancellation Minn. Note		8,500.00
Total Budget Debt January 31, 1941		\$166,440.51

Church Extension Division

Debt on July 1, 1940	\$ 84,484.83	
Cash Balance June 30, 1940	10.61	
Jubilee Collection	7,575.00	
Repayments	3,542.10	
Interest	358.44	
Collections	1,909.11	
	<u>13,395.26</u>	
Church Extension Debt paid	10,400.00	10,400.00
Available for Debts	2,995.26	\$ 74,084.83
Annuity from Mrs. Schifflieger		2,000.00
Total Church Extension Debt on January 31, 1941		\$ 76,084.83

Total Debt

Budget Debt	\$150,243.42
Church Extension Debt	76,084.83
Inmates Deposits	16,197.09
Total Debt on January 31, 1941	\$242,525.34

Chapel Money

Balance December 31, 1940	\$ 2,533.56
Receipts for January	159.31
	<u>\$2,692.87</u>
Disbursed for West Wisconsin Chapel	1,200.00
Available for Chapels	\$ 1,492.87

TREASURER'S OFFICE.

Supplement of the Northwestern Lutheran

Vol. 28

Milwaukee, Wis., March 9, 1941

No. 5

BACK TO THE BOOK!

A young university graduate relates: "When I was through my course, I did not know what I believed so far as religious teachings were concerned. I could not tell what my faith was. I said to myself, 'I can't go on this way; I must have a working basis.' So I read my Bible over again, studied the faith that had made my father and mother the best people I ever knew, and so finally came back to my old camping-ground."

Gifts for Confirmation and Easter

Northwestern Publishing House
935-937 North Fourth Street Milwaukee, Wis.

When ordering Hymnbooks and Gesangbuecher please write Names very plainly. Be sure you select the book you want, as Hymnbooks or Gesangbuecher with Names printed on cannot be exchanged

Gesangbücher der Wisconsin-Synode.

Aufdruck des Namens und der Jahreszahl in Gold 20 Cents.

Aufdruck des Namens und der Jahreszahl und Datum in Gold 30 Cents.

Für Aufdruck gebrauchen wir nur echtes Goldblatt.

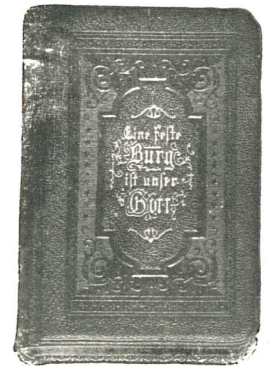
Namen sollten sowohl mit deutschen als auch mit englischen Buchstaben geschrieben sein.

Kleinformat 3½×5½.

Schulausgabe, gebunden in schwarzer Leinwand...\$ 1.00	7. Ohne Anhang, in feinem Marokko, biegsam, ohne Klappe mit Goldschnitt 2.50
1. Imitation-Lederband 1.25	7A. Mit Anhang. In feinem Marokko, biegsam, ohne Klappe mit Goldschnitt 2.75
2. Imitation-Lederband, Goldschnitt 1.75	8. Ohne Anhang, flexible Einband, Divinity Circuit und Goldschnitt 3.25
3. Imitation Marokko, mit Goldschnitt und Deckelberggoldung 3.00	8A. Mit Anhang. In feinem Marokko, flexible Einband, Divinity Circuit und Goldschnitt 3.50
4. Echt Marokko, mit Goldschnitt und Deckelberggoldung 3.25	100. Mit Anhang. In weißem Marokko-Leder gebunden. Wattierte Decken, Goldkreuz 5.00
6. Ohne Anhang, in feinem Marokko, biegsam, mit Klappe und Goldschnitt 2.75	Wir empfehlen dieses Gesangbuch für Hochzeiten.
6A. Mit Anhang. In feinem Marokko, biegsam, mit Klappe und Goldschnitt 3.00	In Buckram gebunden, mit Aufdruck: Eigentum der Gemeinde usw., per Duzend . netto 13.20

Großformat 5×7¼.

9. Imitation-Lederband\$ 1.75	14. Marokko-Leder, mit Anhang, biegsam, ohne Klappe mit Goldschnitt 3.50
10. Imitation-Lederband, Goldschnitt 2.50	15. Marokko-Leder, mit Anhang, biegsam, mit Klappe und Goldschnitt 3.75
11. Imitation Marokko, mit Goldschnitt und Deckelberggoldung 3.50	16. Marokko-Leder, mit Anhang, biegsam, Divinity Circuit, mit Goldschnitt 4.00
12. Echt Marokko, mit Goldschnitt und Deckelberggoldung 4.00	In Buckram gebunden, mit Aufdruck: Eigentum der Gemeinde usw., per Duzend . netto 19.80
13. In Sammet 3.50	

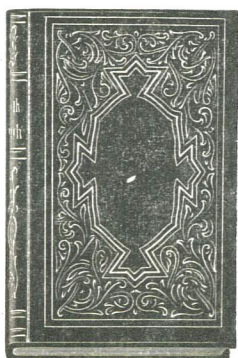


No. 213. Prachtband in feinstem Marokkoleder mit Hochprägung und Goldschnitt und mit Aufdruck: „Ein feste Burg ist unser Gott.“ \$5.00.

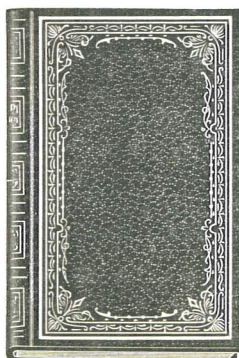


No. 214. Prachtband in feinstem Kalbleder mit Hochprägung und Goldschnitt und mit Aufdruck: „Gott schütze dich.“ \$5.00.

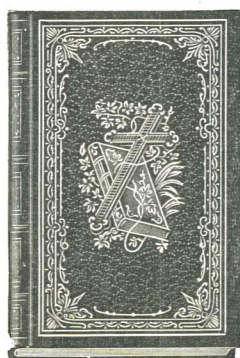
Abbildungen der Einbände.



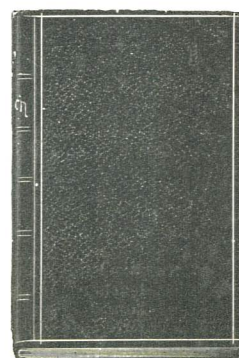
No. 1, 2, 9, 10



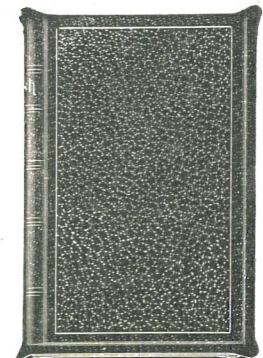
No. 3, 11



No. 4, 12



No. 6, 6A, 7, 7A, 14, 15



No. 8, 8A, 16

ANNOUNCEMENT REGARDING THE NEW HYMNAL

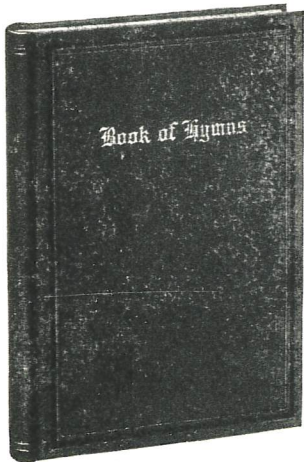
The first printing of the first edition of the new Lutheran Hymnal published by the Synodical Conference will be published, according to the information from the Hymnbook Committee, approximately in April. The balance of the first edition will be published during the remaining months of 1941. The entire first edition is sold out, but we expect that on orders placed now delivery can be made in 1942.

A more detailed announcement regarding the Hymnal will be published by the Hymnbook Committee in one of the next issues of the "Northwestern Lutheran."

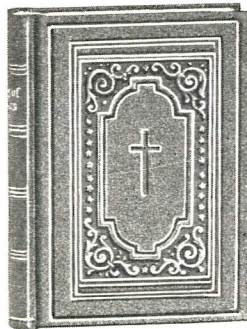
ENGLISH HYMN BOOKS

Joint Evangelical Lutheran Synod of Wisconsin and Other States
Edition of the Northwestern Publishing House

No. 1. Book of Hymns. Church Edition.
Bound in Maroon Buckram.\$1.00
Stamping on the front cover, "Property of, etc." is extra, depending on the quantity of books ordered.

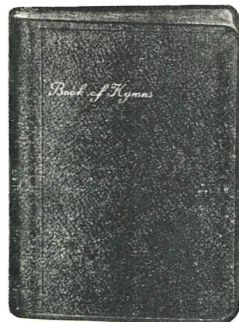


Book of Hymns with Music for the Joint Evangelical Lutheran Synod of Wisconsin, and other States. 6x8 1/4, bound in buckram. Title in gold. XIII and 333 pages. Price...\$1.75
— The same bound in flexible leather, divinity circuit, gilt edge.\$4.00

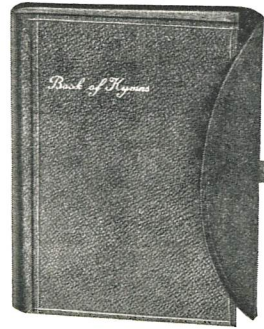


No. 1. Book of Hymns. Word Edition. Size 3 3/4 x 5 1/2, XXVI and 340 pages, bound in art leather.....\$1.00

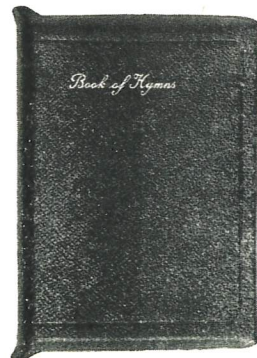
No. 2. The same, bound in art leather, with gilt edge, title and cross in gold on front cover.....\$1.50



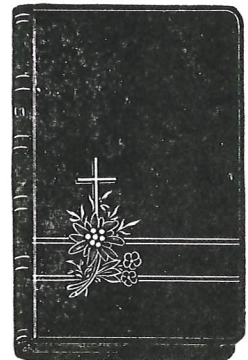
No. 3. Fine flexible leather, gilt edge, round corners and title in gold on front cover.....\$2.50



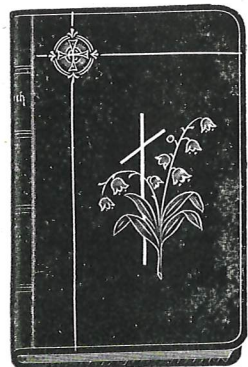
No. 4. Fine flexible leather, with flap, gilt edge and title in gold on front cover.\$2.75



No. 5. Fine flexible leather. Divinity Circuit, gilt edge. Title in gold on front cover.....\$3.25

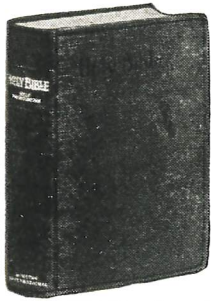


No. 501. Fine leather padded sides with ornaments stamped in gold on front cover, gilt edge.....\$5.00



No. 500. Fine leather padded sides with ornaments stamped in gold on front cover, gilt edge.....\$5.00

Imprint of name and year in gilt.....20 cents Imprint of name, date and year in gilt.....30 cents



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NORTHWESTERN SCHOOL BIBLE

Self-Pronouncing. Containing the King James or Authorized Version of the Old and New Testaments — Text Only — Without Helps or References. Has Self-Pronouncing Text, all the proper words being accented and divided into syllables for quick and easy pronunciation. The Type is large and clear having been selected for its open face, which makes it easily read. 12 pages of Maps of the Bible Lands in Colors. Printed on superior white paper. Suitable to carry or for home reading.

N. W. No. 1. Bound in fine cloth, extremely durable, round corners, red edges, gold stamping on back. Size 5x7¼. Price.....\$1.00

Specimen of Type. Bibles Nos. 1, 2, 3

149 CHAPTER 32.

Reuben and Gad inherit east of Jordan.

NOW the children of Reu'ben and the children of Gād had a very great multitude of cattle: and when they saw the land of Jā'zēr, and the land of Gil'e-ād, that, behold, the place ~~was~~ a place for cattle:

SELF-PRONOUNCING PICTORIAL BLACK FACE TEXT BIBLE



N. W. No. 2

Containing The King James or Authorized Version of the Old and New Testaments. Has Self-Pronouncing Text, all the proper words being accented and divided into syllables for quick and easy pronunciation. The type is large and clear having been selected for its open face, which makes it easily read. It also contains A New Series of Helps to the study of the Bible selected for their general utility, including 4,500 Questions and Answers on the Old and New Testaments which unfold the Scriptures. A feature of great value to old and young. Many Beautiful Illustrations showing scenes and incidents of Bible History handsomely printed on enamel paper in phototone ink. 12 pages of Maps of Bible Lands in Colors. Printed on superior white paper. Suitable to carry or for home reading.

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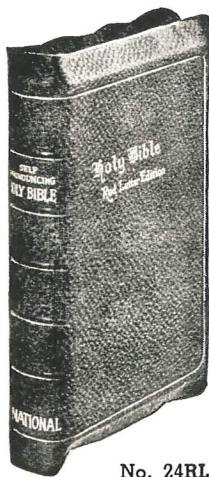


N. W. No. 3

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The very complete Helps, combined with the large, easy-reading type, fine quality white Bible paper and durable binding, make this an ideal Bible adaptable to many uses. Including, as it does, a Family Register, it is excellent for Home and Family use. The Presentation Page permits it to be used as a gift. The Bible Helps embrace: Center Column References, a Concordance, a Bible Dictionary, 5000 Questions and Answers, atlas and colored maps, full-page Illustrations in color, and 64 pages of Selected Bible Helps, making it suitable for use by the most advanced Bible Students, Teachers, Preachers and Christian Workers.

TYPE SPECIMEN OF BIBLES NO. 24, 24RL AND 24RL INDEXED

God comforteth the church. ISAIAH,

CHAPTER 43

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

B^aut now thus saith the LORD ^band he that formed thee, O Jā'cqb,

B. C. 712.

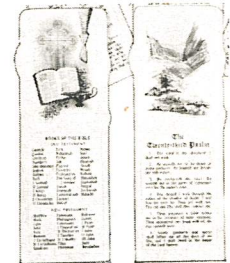
a ver. 7.
b ver. 21.
c ch. 44. 6.
d ch. 42. 6;
43. 4.

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No. 5. Twenty-third Psalm. Scene in Palestine, a Shepherd, and sheep among rocks.

No. 6. The Lord's Prayer. Stained glass window design and lilies.

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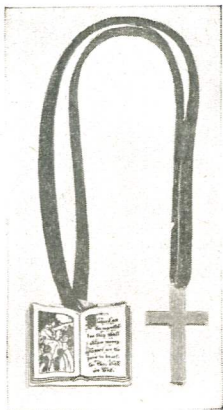
Price: 10c each

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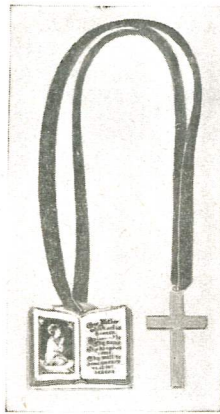
The part that goes over the top of the leaf of the book is an open Bible. A fine piece of ribbon is attached to this and at the lower end is a beautiful cross. Both top and bottom are finished in two colors on solid bronze. The ribbon is long enough so that it hangs out at the bottom of the book.

- No. 130. Design of the Shepherd and sheep and a section of the 23rd psalm.
 No. 131. Design of child in prayer and a section of the Lord's prayer.
 No. 132. Design of Christ and a few disciples and some of the Beatitudes.

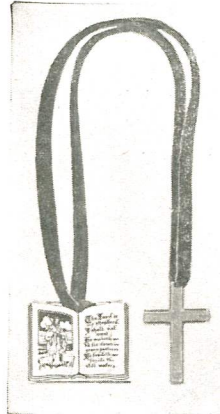
Price: 25c each in a glassine envelope



No. 132



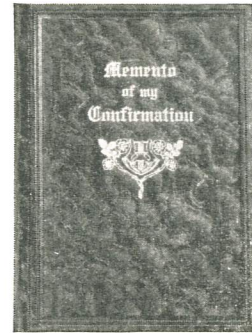
No. 131



No. 130

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