

The Northwestern LUTHERAN

Prof. Henry J. Vogel
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Jan 45

"The Lord, our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 55 8-57

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FROM LENT TO EASTER

IF a proper and salutary observance of Lent demands certain prescribed external rites and ceremonies, many sincere Christians throughout Christendom today will be constrained to say, "All these things are against me." Not a few of our men and women on the home front and on the battlefield will be prevented from "keeping" Lent with such special formality. Some, no doubt, must even miss the special Lenten services which are conducted in our churches.

Lutherans and Lent

Our own Lutheran Church has long since stripped the Lenten Season of externalism, and formalism, and work-righteousness. To us the proper observance of Lent simply implies that we hold up the Cross of Christ which towers o'er the wrecks of time and meditate on the Passion of our Redeemer Jesus Christ. And every man and woman will find time and opportunity for such meditation.

Christ Crucified

Our Savior's own announcement of His Passion stated, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge Him, and put Him to death." Luke 18, 31-32. We note the detailed description of His sufferings in these words of our Lord. We mark the emphasis which Jesus placed on the Scriptures, "All things that are written . . . shall be accomplished." We observe the determination of Jesus to take up His cross and to become obedient, even unto the death of the cross, "Behold, we go up to Jerusalem." And we shall do well if we keep all these words of Jesus and ponder them in our hearts.

For Us

"All things" were accomplished in the Passion of Jesus, the mockery, the shame, the scourging, the crucifixion. —

Whence come these sorrows,
Whence this mortal anguish?

It is my sins for which Thou Lord must languish;
Yea, all the wrath, the woe, thou dost inherit,
This I do merit.

Surely, He hath borne our griefs, and carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities.

By the Determinate Counsel of God

Our Savior's announcement of His Passion harks back to all the remarkable prophecies in the Old Testament. These prophecies and their fulfillment in Jesus point unmistakably to the determinate counsel and foreknowledge of God concerning our redemption. It tells us that our redemption in Christ was not an afterthought or a mere accident, but forethought, counsel, wisdom, might, and grace to save us. Christ is the Lamb that was slain from the foundation of the earth. God was in Christ reconciling the world unto Himself.

The Perfect Sacrifice for Sins

Finally, we note the determination of Jesus, and this includes His meekness and patience in His suffering, which Jesus declared in the words, "Behold, we go up to Jerusalem." He set His face steadfastly to go to Jerusalem. In Isaiah's prophecy the Redeemer says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting. Therefore have I set my face like a flint, and I know that I shall not be ashamed." Is. 50. — Jesus *wanted* to bleed and die for the sins of the world. And thus He brought the perfect sacrifice. By His willing and patient submission He atoned for all our disobedience and rebellion against God. "This is My beloved Son in whom I am well pleased," God said of Jesus; and we are made acceptable to God in the Beloved. Moreover, the love of Christ for sinners overwhelms our hearts, and we love Him, because He first loved us.

The Living Savior

While the Gospel of Christ centers in the Cross, it does not end there. Jesus emphatically announced, "And the third

day He shall rise again." — For all practical purposes this means, that the faithful followers of Jesus do not attend services and worship Christ *only* during Lent. It means that we Christians worship and serve a living, exalted Savior and Lord. Christ lives and reigns in glory, and in His exalted name the Gospel of salvation is preached in the world today. He lives and reigns to build and to protect His Kingdom, His Church here on earth. He lives and reigns to bestow upon all believers the blessed fruits of His Passion, forgiveness of sins here in time and the final consummation of our faith and hope in eternity.

Praise to Him in grace Who came
To bear our woe and sin and shame,
Who lived to die, Who died to rise,
The God-accepted sacrifice.

His Gospel

The miracle of the healing of blind Bartimaeus followed our Savior's announcement of His death and resurrection. Was it not a "sign" which points to the deep need of all men, that their eyes must be opened to behold their crucified and risen Lord in faith? Indeed, men need nothing so much as this. And our prayer during the coming Lenten season should be, "Lord, that I may receive my sight!"

Jesus, I will ponder now On Thy holy
Passion;
With Thy Spirit me endow For such medi-
tation.
Grant that I in love and faith May the
image cherish
Of Thy suffering, pain, and death That I
may not perish.

When blind Bartimaeus heard the multitude that followed Jesus on His way to Jerusalem, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. What was true then in a transient way is always true when the Gospel of Christ and Him crucified is preached to us, then "Jesus passeth by." Then He comes to us to forgive our sins, to heal all our diseases, to enrich us with the treasures of His grace. — And that is the meaning of Lent: Jesus of Nazareth passeth by.

A. P. V.

Editorials

The Paper Shortage The paper shortage has finally caught up with us. Due to the shortage of paper, the *Northwestern Lutheran* had to be reduced to the present size. Those are governmental orders and there is nothing we can do about it. Just how long we will have to issue the *Northwestern Lutheran* in this abbreviated form we are unable to say. We hope it is not for a very long period. This order will also affect our other synodical publications. Paper consumption must be reduced, says the government, and there is no appeal from this decision.

To compensate for this reduced size we are forced to eliminate all cuts or pictures, to use smaller type and to reduce the length of all articles wherever this is possible without disturbing the continuity of thought and the contents. All announcements will be printed in six point type and be cut to the bare necessities.

The smaller type and the crowding of the lines ought not to seriously affect the readability. The *Northwestern Lutheran* has been very generous with the spacing of its lines in the past, more so than many other church publications that come to our desk. The reader may even find the closer placing of lines advantageous for reading.

We hope that the paper shortage will be of short duration and that we will soon be able to return to the usual sixteen pages.

W. J. S.

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Religious Movements When we hear of the rise of a new "cult" or religious movements, we are inclined to dismiss them with little thought or with a shrug of the shoulder, meaning, who cares and what of it? We feel they will die as rapidly and unexpectedly as they were ushered into the world. Often we are right but very often we are also mistaken. In a series of articles running through a number of recent issues of the *Christian Century* Dr. Braden analyzed many of them, stating their numerical strength and their increase or decrease since 1926. The articles were interesting as well as instructive. Most of the cults suffered a severe decrease but some of them experienced an increase hardly believable, some as high as 900 per cent. Even at that they made little inroads on the long established church bodies from which they either sprang or from which they take their sustenance. Together they have less than 900,000 members, as membership in a church is usually counted. This is not even 2 per cent of the entire membership of the Protestant bodies.

No matter, however, whether we over-estimate or underestimate their influence there is something that we can learn from the study of these cults, from their demise as well as from their continued growth. Those that died after but a relatively short existence, died because they either lacked energetic leadership or because their tenets were too fantastic even for unstable minds to accept. Those that survive and even continue to grow do so because of zealous adherents and energetic leadership. The question now is not whether the methods they employ to gain members, are right or wrong. The fact remains that they *did* grow up to and more than 900 per cent.

As little as we propose imitating them in their fanaticism we still want to use them as an example to show what zealous work can accomplish, even as Christ Himself used the children of this world, their zeal and their wisdom to spur us on to greater efforts in our calling. Those churches continue to grow whose members are alert and awake in their calling, sincere in their confession, ready to give to any man an account of the hope that is in them, and act accordingly. Such churches attract. And — we Lutherans have so much to give to the world! Let us give unstintingly.

W. J. S.

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Our Heritage The Reverend Lockhart Amerman, writing in the *Christian Century* has much fault to find with the Sunday School, in an illuminating and intensely interesting article. We wish space would allow us to reprint the article in its entirety. It would give all of us much food for thought. According to the

writer, Robert Raikes is the father of the Sunday School. He called it into being "as a means of reaching underprivileged slum children in long-ago London. . . . He had no idea of furnishing to children of average advantage a mild hour of Sabbath *divertissement*. He did not believe that the home influence could be either replaced or duplicated, and, I am sure, he did not expect to supplant it.

Yet today it is commonly supposed that the Sunday School exists to furnish in an hour of charm a phase of education not otherwise available, and to lift from the burdened shoulders of fathers all responsibility for the religious opinions of their sons. By its gradual assumption of too great a load and its pompous aping of secular pedagogy, the Sunday School has encouraged just such false expectations. Small wonder, then, at public disillusionment and diminishing attendance! For in the hours and under the circumstances presently allotted to it, the Sunday School cannot begin to *indoctrinate* potential Christians or mold their character. And the sooner both Sunday School and congregation make frank avowal of this incapacity, the better for all concerned."

Those are plain words. And they do not come from the pen of a man who boasts a flourishing parochial school, but from one whose denomination does not foster church schools. He is a Presbyterian minister in one of Pittsburgh's principal suburbs. This man can hardly be charged with narrow-mindedness in favor of the parochial school as a native institution. His denomination knows of none. Yet he knows of no other satisfactory method of Christian education, "and though it means a complete reshaping of our Protestant educational program. . . . It will take courage to begin. And I think the beginning must be made with individual parishes where there is vision enough to dare to experiment." Let us Lutherans appreciate our heritage.

W. J. S.

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Gloom Dr. T. F. Gullixson, president of Luther Theological Seminary at St. Paul, Minnesota, painted a gloomy picture of the Lutheran Church for the future, in a conference paper read to the pastoral conference of Wisconsin, Illinois and Michigan, affiliated with the Norwegian Lutheran Church. Much that he said bears repeating and remembering. He claims, according to the *Milwaukee Journal*, that the Roman Catholic Church and the Federal Council of Churches are the "two great ecclesiastical imperialisms which the Lutheran Church will have to face in the post-war era." He said that the Roman Church will attempt to "dominate both ends of the western hemisphere" and that the Federal Council of Churches will try to unite all religious bodies into a union of "conglomerate religion . . . which has been reduced to a common denominator."

This fear expressed by Dr. Gullixson is not without foundation. No one acquainted with the Federal Council of Churches will deny that it has usurped the lime-light and often essays to speak for the Protestant churches. But let us also be frank and say that the Protestant Churches have permitted this. The Lutheran Churches, not a part of the Federal Council, have suffered in the past because of the forwardness of this body. No doubt the Lutheran Churches will suffer still more in the days to come. It were well if we kept on the alert.

As for the Roman Catholic Church, we are well aware of her improprieties. We need only to call attention to her demand on the Protestant Churches to keep out of South America, even going so far as to protest to our own government against the Protestant "encroachments" upon "her" territory. We can expect Rome to do anything.

What is the Lutheran Church going to do about these dangers? This much is clear: we can't join the Federal Council of Churches — to get under its "protecting" wings — God forbids that. Nor need we. We have a mightier ally of whom Luther sings in "A Mighty Fortress Is Our God." Christ Jesus it is and "He holds the field forever." With Him we will be able to carry on in spite of all opposition and the "Old evil foe himself."

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

Art. XVI. Of Civil Affairs

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices; for the Gospel teaches an eternal righteousness of the heart.....Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practised in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin; for then they ought to obey God rather than men, Acts 5, 29.

V.

CIVIL government was instituted by God to keep order in temporal affairs, which is particularly important since sin has completely corrupted every man's nature. Man through sin has been turned into a thoroughly selfish being. He considers only his own welfare, with little or no regard for the welfare of others. Really he is interested in other people's welfare only in so far as that may serve his own purposes. And in addition, he is not very judicious in his selfishness, craving just to gratify his lusts, with little regard for the consequences his actions may have on his own health or wealth or social standing.

Our Article teaches that a Christian may with a clear conscience serve in government positions, and may help to regulate civil affairs according to *existing laws*. But what should be a Christian's attitude over against these civil affairs themselves? Our Article, enumerating several of them, declares that *it is right for Christians to use them*.

The reason for this is that civil things as such do not affect the Gospel, nor the spiritual life of a Christian. There were men in the church who held otherwise, and our Article rejects their opinions. *They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices; for the Gospel teaches an eternal righteousness of the heart. Meanwhile it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God.*

This statement is aimed against the Catholic institution of monasticism.

Monasticism had its beginning in Egypt. A man by the name of Antonius (died 356) is mentioned as the founder. He was a very serious-minded man. He wanted to flee from sin. He thought that sin had its seat in what our Article calls *civil affairs*. In order to get away from sin, he left civilization and retired into the wilderness, where he lived as a hermit. He did not realize that sin had its seat in his very heart, that sin was with him wherever he went, that by leaving civilization behind he could not escape from sin.

Many embraced the same error that Antonius held, and soon there were many hermits that lived in the deserts. Then another man, about forty years younger than Antonius, Pachomius by name (died 348 — eight years before Antonius, who lived to be far beyond 100 years old) began to bring the scattered hermits together in colonies, and thus organized the first monasteries. A third man, Shenute (died 452) introduced the monastic vows.

From Egypt monasticism spread throughout the world. In 529 Benedict of Nursia founded the monastery on Monte Cassino in Italy, and introduced the rules which became the pattern for all future foundations, with the threefold vow of poverty, chastity, and obedience. Absolute submission to the abbot was required. Chastity consisted in this that the monks abstained from marriage and family life, as though such civil affairs were impure, and as though celibacy were in itself a part of a Christian's new holiness. Poverty demanded that a monk dared not call anything his own. Earthly possession, so it was thought, contaminated the person who owned it, and prevented his sanctification.

Over against these views our Article maintains that the Gospel *does not destroy the State or the family*. The church is planted by our Savior right into this world. Just as Jesus Himself in His earthly career did not hesitate to use all the things of natural life that it contained, so He also gave His believers the free scope of natural life. Jesus partook of food and drink with thanksgiving. One of His disciples carried the common treasury to buy the things they needed. And in many other ways they led an ordinary life. — Paul instructs the Christians that "every creature of God is good and nothing to be refused, if it be received with thanksgiving" (1 Tim. 4, 4). Thus they may eat and drink and do all things to the glory of God (1 Cor. 10, 31). The Gospel does not prevent them.

The Gospel teaches an altogether different perfection, not one that would consist in abstaining from eating and drinking, or from using the things of the present world. What the Gospel teaches is *the fear of God and faith*. In other words, the Gospel changes the hearts of men. It brings to the hearts the righteousness merited by Christ through His suffering and death. It

raises the dead hearts to a living faith in this righteousness. It strengthens and encourages the hearts to practice their new righteousness in a fitting life even among the sinful conditions of this world.

This righteousness of which the Gospel assures the hearts is an eternal righteousness. It never changes, as the things of this world change. It never deteriorates, as the things of this world are always consumed in the use, and wear away. Not even when we die will this righteousness be affected. It is valid throughout eternity. Heaven and earth, and all the things contained in them, also civil affairs, will finally pass away. Not so the righteousness which the Gospel teaches. It is eternal, outlasting even the fearful end of the present world.

It would be a very incomplete presentation of the matter if our Confession had said no more than this that the Gospel does not try to regulate civil affairs by new laws and ordinances, that hence a Christian may use them without affecting his spiritual life. There is, rather, a very close connection between civil affairs and our Christianity. Our Article formulates it this way: *that charity be practised in such ordinances*.

Our Christian life is to be a life of love. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5, 22, 23). But *how* shall we practice love? We do not have to look far for opportunity. God placed us right into the midst of civil affairs, and He placed our fellow-men also into them. He made one to be a farmer, another a merchant; He made one a laborer, another a professional man; and so on. And now God wants us to use whatever position He assigned to us in order to serve our neighbor in love by faithfully discharging the special duties of our position. Thus civil affairs, far from hindering our spiritual life, rather turn out to be the implements with which our spiritual life operates. Our spiritual life is to penetrate into all things we do, so that even such things as eating and drinking serve the glory of God. Yes, we Christians press these civil affairs directly into the service of the Gospel, as Paul told the Corinthians: "All things are yours, whether Paul or Apollos or Cephas, or *the world*, or life or death, or things present or things to come: *all are yours*, and ye are Christ's, and Christ is God's" (1 Cor. 3, 21-23). And Jesus Himself instructed us to make to ourselves friends of the mammon of unrighteousness that when we fail they may receive us into everlasting habitations (Luke 16, 9).

The things which according to the First Article of our Creed are provided for us by our heavenly Father "out of pure, fatherly, divine goodness and mercy," and for which Jesus taught us to pray in the Fourth Petition of His great prayer, should be used by us to practice love toward our neighbor and particularly to maintain and to spread the preaching of the Gospel to the glory of our Father in heaven.

Siftings

BY THE EDITORS

The Supreme Court In A New Decision Recently denies to parents of the Jehovah's Witnesses the right to send their minor children into the street to peddle their literature to passers-by. Justice Rutledge, who wrote the decision says: "Parents may be free to become martyrs themselves, but it does not follow that they are free to make martyrs of their children." We believe this decision to be wrong. The old question of, "Whose is the child?" is opened up again. Does the child — because it is a minor — belong to the state? or does it belong to the parents? If the opinion of Judge Rutledge is correct, then the state could, by the same token, force parents to send their children to a public school instead of to a Christian Day School. And, where would the state's authority end? Even though this adverse decision hits a fanatical sect, yet we believe it to be wrong in principle. The right of parents must be safe-guarded.

* * * *

A Modern Fable. (Reprinted from the *Protestant Voice*.)

Once upon a time there lived a family named Jones. . . .

Mrs. Jones passed all her time at bingo, Mr. Jones was addicted to bridge and the Jones' children had a passion for dancing, all of which earned the Jones's a gossipy reputation for fast and loose living.

All that, however, has changed. The Jones's are now among the most solid, highly respected citizens of the community.

Mrs. Jones still passes all her time at bingo, Mr. Jones is still addicted to bridge and the Jones's children still possess a passion for dancing, all of which has earned the Jones's a fine reputation for Christian living.

The Jones's, you see, joined a church and found, to their delight, that it offered the same activities they'd always sought elsewhere. Now they're numbered among the most active members.

* * * *

"Dr. Nelso Glueck, director of the American School of Oriental Research of Jerusalem, has developed recent excavations in the Jordan River Valley resulting in the discovery of the ruins of seventy villages that existed between 3500 B. C. and the twelfth century A. D. The inhabitants then totaled 35,000 to 40,000, compared with the 12,000 Arab encampments today. . . . It is also disclosed that elephants roamed the Jordan area and the hills above the coastal plains. Among the remains dug up from the ancient bed of the Jordan River was an elephant's tusk two yards long. The finds also included bones of rhinoceroses, hippopotamuses, and similar animals." This will interest the Bible student who has read attacks by critics on the account in Genesis in regard to the Jordan Valley.

Spanking Is Recommended. A soldier writes, "Parents a few years ago had a sure-fire check against misbehavior and disobedience of teen age daughters, hence also a check against delinquency. In most cases it consisted of a stiff lecture, deprivation of certain privileges or suspension of allowances. If this didn't deter the errant daughter, father was apt to paddle her. My guess is that you wouldn't find more than a dozen teensters who know what a good blistering paddling is like. If you allowed them to make comment through your columns you'd doubtless find I was right. Therein lies the secret of juvenile delinquency. A breakdown of parental control!" — The old Scriptural principle comes into its own, at least with this soldier, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." The dutiful parent, however, will not overlook the power of the Word of God, Law, and Gospel, in the correction of children, especially also in the teen age.

* * * *

Preach The Gospel. — Our Christian missionaries have done more to further the cause of international friendship and understanding than all the politicians and diplomats. Long before Wendell Wilkie wrote a best seller, Christian people knew that this is "one world." They read in their Bibles: "God hath made of one blood all nations of men to dwell on all the face of the earth" (Acts 17, 16). We have on our Capita; University campus (Columbus, Ohio) several sons and daughters of American missionaries. These young people were born in the Far East, and it is surprising (to us — not to them) what an affection they have for the land of their birth. If we of the Christian Church had sent more of our sons and daughters and a little more of our money to the Orient in generations past, we might not have reached the point where it is necessary for us to send so many of our sons and so much of our wealth there. (Taken from the *Lutheran Standard*.)

Where we could have spread life and reaped friendship, we must now, due to our neglect, of necessity wreak destruction, and suffer loss, and harvest hatred. War is a call from God to repentance.

* * * *

Longevity Of Ministers. Among the professions, that of a Minister of the Gospel ranks high as to life-expectancy. It should, if the minister practices what he preaches; if he rejoices in the redemption by Christ, his Savior, willingly takes up his cross, casts all his cares upon his Lord, and commits all his ways to Him. An old saying has it: It is not work that kills a man, but worry. We were reminded of this when we saw the following item in the *Watchman-Examiner*.

"It seems to be evident that the Gospel ministry continues to be the healthiest of all callings. Ministers in general have exemplary habits and without undue excitement go quietly and joyfully about their work. It is said that the average age of 88 congregational ministers who died in 1942 was over 74 years. There are 3 over 90, and 33 were over 80."

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GOD'S PLAN OF SALVATION

In God's eternal council
Our Savior's way was planned,
Foretold by ancient prophets
And led by God's own Hand.

Our Savior did God's bidding,
And walked the sinner's way,
From Bethlehem to Calv'ry
For all our sins to pay.

He knew the death and torture;
He knew the bitterness;
But not once did He falter
In earning righteousness.

For us, by sin corrupted,
He gladly went the way
To Calv'ry's holy Altar
To take our sins away.

Lord cleanse us from our failures
And root out human pride,
That we may truly cherish
The cross where Jesus died.

God's plan of our Salvation:
His gracious sacrifice
Is all complete in Jesus;
And we may now rejoice.

Our sins cannot condemn us,
All human works are dross!
O Savior, keep us faithful
To the Altar of the cross.

Adeline Weinholz.

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THE CREATION OF ANGELS

BY PROFESSOR JOHN MEYER

IN the Christmas story we hear a great deal about angels: one announces the birth of John and of Jesus, one proclaims Jesus' birth to the shepherds, one warns Joseph about Herod's wicked plans, the heavenly choirs sing their Gloria in excelsis. The angels accompany Jesus throughout His career. Who are these angels, and what are they?

Some one may even ask, Are there any angels at all? Are they not perhaps a pious myth, on the order of Santa Claus? There were people in Jesus' time who actually denied the existence of angels. "For the Sadducees say that there is no resurrection, neither angel nor spirit" (Acts 23, 8). But Jesus knew that there are angels, and the apostles believed in them.

Where did they come from? Were they always with God from everlasting to everlasting? No, only God is eternal. The angels had their beginning. They were created by God. Just as God called forth the whole world out of nothing, so He created also the angels. The 148th Psalm calls upon many things to praise the Lord, among others also upon the angels: "Praise ye him, all his angels, praise ye him, all his hosts" (v. 2). Then in v. 5 the Psalmist says about all these things: "Let them praise the name of the Lord: for he commanded, and they were created."

Now some people are curious to know just when God created the angels. In Gen. 1 we have a brief, yet very clear account of the creation of the world. In this account no mention is made of the angels. However, they must have been created at some time during those six days. It cannot have been before, because there is a very definite reference to a *beginning* (v. 1). And it cannot have been later, because on the seventh day God *ended* His work (chap. 2, 2). But on which day were the angels created?

We shall not list all the attempts that have been made to solve the question, one

will suffice. People point to Job 38, 7: "The morning stars sang together, and all the sons of God shouted for joy." They understand "the sons of God" to be another name for angels. This is right. Twice before were they called by that name in the book of Job, chap. 1, 6, and 2, 1. That name is used to indicate their grandeur. Ps. 89, 6: "Who in heaven can be compared unto the Lord? Who among the *sons of the mighty* can be likened unto the Lord?" In the 29th Psalm the same name occurs, only our English Bible did not translate it with the same word. Verse 1 reads: "Give unto the Lord, *O ye mighty*, give unto the Lord glory and strength." Here we have *mighty* where the 89th Psalm has *sons of the mighty*, while the Hebrew in both cases literally reads *son of God*. Also in Dan. 3, 25, the angel who protected the three men in the fiery furnace is called by Nebuchadnezzar a *son of God*.

But what about the Job passage? What is it supposed to reveal about the day on which the angels were created? Nothing simpler than that. The morning stars and the angels are mentioned together as singing praises to God. Now the morning stars and the sun and the moon, were created on the fourth day, as Gen. 1, 14-19, plainly tells us. Thus, they say, the angels must also have been created on the fourth day. — Oh, if people would only devote half the energy and ingenuity on searching the Scriptures to find in them their Savior and the way to salvation, that they do to find answers to curious questions which God has not answered for us, and to discover by clever speculation things which He does not want us to know!

The angels are grand creatures of God. Let us rejoice in that fact and thank God for their service to us.

Before we turn to consider what kind of creatures the angels are we give brief attention to another name by which they are

called. Their ordinary name is angels, that is, messengers. We have seen that they are sometimes called sons of God. Frequently they are termed saints or holy ones. Zech. 14, 5, speaking of a coming judgment, says: "The Lord my God shall come, and *all the saints* with thee." Think of what Jesus said about His return to judgment: "The Son of man shall come in his glory, and all the *holy angels* with him" (Matth. 25, 31). Read also Deut. 33, 2; Job 5, 1; 15, 15; Ps. 89, 5, 7. We reprint the very interesting word from Dan. 4, 13: "I saw in the visions of my head upon my bed, and, behold, a *watcher and an holy one* came down from heaven."

What is the nature of angels? They are spirits. They have no body, no flesh and blood and bones. "Who maketh his angels *spirits*, his ministers a flaming fire" (Ps. 104, 4). After His resurrection Jesus invited His disciples to touch Him, in order to assure themselves that He was not a spirit: "Behold my hands and my feet, that it is I myself; handle me and see: for a spirit hath not flesh and bones as ye see me have" (Luke 24, 39).

On various occasions angels, although they have no body, took on some form like a body. To Abraham and to Lot they appeared as traveling men (Gen. 18 and 19). In a vision Isaiah saw the Seraphim have a most wonderful form as they stood before the Lord and sang their "Holy, Holy, Holy" to Him (Is. 6, 2). The angels at the empty tomb of Jesus on Easter morning and those that spoke to the apostles after his ascent into heaven assumed the form of young men in white robes (Matth. 28, 3; Mark 16, 5; Acts 1, 10).

The Scriptures tell us much more about these wonderful heavenly beings, but one editorial is not enough only to mention everything. So we break off.

MT. OLIVE OF DETROIT, MICHIGAN, DROPS SUBSIDY

AT its annual meeting in January the voting members of Mt. Olive Lutheran Church, Radnor at Mack, Detroit, Michigan, voted unanimously to become a self-supporting congregation. This is the first congregation of the Wisconsin Synod in Detroit to take this all-important step. During the past few years the Lord has abundantly blessed this fairly young congregation, so that the members (300 souls) feel they are now able to carry on without the financial aid of Synod.

Out of gratitude to God a special thanksgiving service was held on the third Sunday after Epiphany. The thankoffering, which will be used to help pay off the remainder of the debt owed the Church Extension Fund, amounted to \$413.00. The congregation at the same time is grateful to the Synod for the help granted it in the past years. Both the pastor and the congregation take great pleasure in making this announcement. All glory be to God on high.

K. W. V.

Pastors will refer members moving into the Industrial Area of Michigan to these Contact Pastors:

Detroit Area

Pastor K. Vertz,
4425 Radnor Avenue,
Detroit, Michigan.

Bay City — Saginaw Area

Pastor M. C. Schroeder,
601 N. Madison Avenue
Bay City, Michigan.



SPIRITUAL WELFARE COMMISSION



AT the time the Spiritual Welfare Commission for men in the military service of our country was appointed, shortly after the Selective Service Act was put into effect, no one anticipated the future expansive developments of this work. Most of us hoped it would be only a matter of a year or two when there would be a return to normalcy and the majority of those called to the colors would again be permitted to apply themselves to the pursuits of peacetime activities. It was largely for this reason that the Spiritual Welfare Commission hesitated to call a pastor who would devote his entire time to the organization and supervision of this work.

All worked well for about two years. For in the person of the Reverend Edward Blakewell, a veteran of World War I, who was elected Executive Secretary, the work of the Spiritual Welfare Commission was not only thoroughly organized, but also, with the aid of a competent office force

and volunteers from the various congregations in Milwaukee, carried on in a highly satisfactory and efficient manner.

However, as time went on and greater demands were being made on Pastor Blakewell's time and energy because of the enlarged work-program of the Spiritual Welfare Commission — we now have over 160,000 names on our mailing list — it became apparent to the members of the Commission that it was nothing short of an imposition to expect Pastor Blakewell to continue this added responsibility and at the same time serve his large and growing parish. All efforts to relieve the situation were in vain. There was but one solution — the appointment of a full-time executive secretary.

Because of the fact that Pastor Blakewell had so successfully functioned as executive secretary ever since the organization of the Spiritual Welfare Commission, your Commission felt, if at all possible, he should

continue in this work and therefore extended a call to him, urging his congregation to grant him a peaceable dismissal. However, his congregations, after earnest deliberation, in which both the welfare of the Spiritual Welfare Commission and that of the parish were given due consideration, declined to grant him a release for good and sufficient reasons. Pastor Blakewell will continue to serve as a member of the Spiritual Welfare Commission.

Since the beginning of this year the Reverend John Raabe of Shickley, Nebraska, is the duly called Executive Secretary of the Spiritual Welfare Commission. Pastor Raabe will devote his entire time to this all-important work. All correspondence should hereafter be addressed to him at the newly established office of the Spiritual Welfare Commission, at 2020 East North Avenue, Milwaukee 2, Wisconsin.

Rev. E. Benj. Schlueter.

LEST WE FORGET — The heavy demands which the work of the Spiritual Welfare Commission makes on our Mission Treasury calls for **regular** rather than intermittent contributions. Not all of our congregations use the special Spiritual Welfare Commission Mission Offering Envelope. Some have their own method of collecting for this work; but the decreased demand for these envelopes the past year compared with requests for them the first two years of the war, indicate a "let-down" in offerings taken for this **ALL IMPORTANT DEPARTMENT OF OUR MISSION ENDEAVORS**. The blessed Lententide is close at hand — **WHY NOT** a special offering for our Spiritual Welfare Commission mission work at this time? The cost of this work is not decreasing and the **need** forbids any retrenchment in our efforts. Special Spiritual Welfare Commission offering envelopes will be promptly sent upon request.

E. R. B.

OBITUARY

PASTOR EMIL EDWARD ZAREMBA

On January 10 our gracious Lord answered the fervent prayer of his faithful servant Pastor Emil Edward Zaremba which he prayed ever since the day of his retirement from the active ministry, "Lord, now lettest Thou Thy servant depart in peace," and, through death, granted him the right to see Him whom he had so earnestly preached for forty-two years in the greatness of His glory.

At the service at St. Peter's Church at Schofield of which the deceased was a member since his retirement from the active ministry, the chairman of the Western Wisconsin District, the Rev. Herbert Kirchner, preached consoling words based on Psalm 16, 6. The local pastor also spoke briefly on the words of Simeon, the fervent prayer of the departed. Pastor John Henning of Wausau served as liturgist and read the obituary. At the afternoon service at

Wonewoc the undersigned again preached on Luke 2, 29-30. Following this service the mortal remains of the deceased were laid to rest in the Wonewoc Cemetery.

Pastor Emil Edward Zaremba, a son of Gottlieb Zaremba and his wife Juliana, née Paetzold, was born February 16, 1867, at Neuhaette, Kreis Grosz Wartenberg, Schlessen, Germany. Following his confirmation he attended the Preparatory School of Adelnau, Posen. Later he studied horticulture and became chief caretaker and horticulturist at a large estate. In 1892 he came to the United States of America. Following his inclination to work in the Church of his Savior he heeded the advice of his brother-in-law, Pastor Wm. Fischer, and entered the Seminary at Saginaw. In 1896 he completed his studies at the Seminary at Wauwatosa and accepted the call to serve the congregation at Mauston, Summit, New Lisbon, Germantown, and Babcock. In 1902 he accepted the call to St. Paul's and Bethlehem Congregations near Stanton,

Nebraska. After serving these congregations for 19½ years he moved to Norwalk. Nine years later he was called to Grace Church near Wausau. After completing 42 years in the active ministry his failing health forced him to retire. Since 1939 he was a faithful member of the congregation at Schofield.

On June 2, 1898, Pastor Zaremba was united in holy wedlock with Marie Meyerhoff, the daughter of the late Pastor Ernst Meyerhoff of Wonewoc. His wife together with his three sons, Gerhard of Wausau, Sgt. Victor of Camp Adair, Oregon, and Pastor Theodore of Prentice, and four daughters, Mrs. Angelica Meyer of Bangor, Theckla at home, Edith of Norwalk, and Mrs. Charlotte Strehlow of Wausau remain to mourn him.

The days of his earthly welfare were 76 years, 11 months, and 25 days. May he now rejoice in the fruition of his lifelong hope and glory with his Savior in His Kingdom forever.

G. C. Marquardt.

NEWS FROM OUR MISSION IN NIGERIA

TO tell you about typical days in our Girls' School in Nigeria would probably give you an insight into their method of living (of course, somewhat different from their home environment).

Before School Calls

On a school day I ring the bell at 5:45 and by 6 o'clock we are ready for morning devotions (two hymns, Bible reading, free prayer by a girl or teacher, closing with Luther's morning prayer and the doxology — all in Efik. Then they are ready to go to the spring for water (about a 45-minute round trip). The "K. P." girls stay and prepare breakfast which usually consists of garri (a raw cereal made from the same plant as tapioca) mixed with water. Some raw fruit or coconut is eaten with this. The girls from the spring return with the buckets of water on their heads and there is usually no need for holding them on with the hands as their hair and a cloth or leaves twisted in a circle holds the bucket in place. The girls are then divided into three groups. One group eats, another bathes and the third does the cleaning and other duties required. The groups rotate until everything is done. There is a government dispensary in the same town and those needing treatment go before school.

At School

School begins at 8:15 with the religious instruction. Since the first and second grade girls are quite young and most of the girls from grades three to eight are adolescents, we divide into two groups for this instruction. The first and second grade teacher (a communicant member of our church) takes her own girls. She finds the *Concordia Sunday School Teachers' Quarterly* an invaluable help in teaching the Bible stories. The Catechism is taught two or three days a week. I take the older and larger group. After this, the girls and teachers go to their regular classes. One group (one or two classes) always has domestics. There are three domestics teachers. The upper classes in domestics are divided into four groups — one group prepares the noon meal for everyone (usually consists of yam, garri or rice and a soup), another washes the clothing for that grade and perhaps two teachers, one group has housewifery (learning how to clean rooms, bed, lanterns, shoes, pots, mirrors, etc.) and the fourth group learns how to cook new dishes with the foods they have. Half the girls and teachers eat lunch from 11:30 to 12:15 and the rest from 12:15 to 1. After this, regular school subjects continue until 2:30. One group (a grade or two) is divided into two or three groups for child welfare or mothercraft, sewing, and hand-work (making articles out of raffia, native rope, split bamboo, clay, etc.).

After School

After school, the girls have some free time in the dormitories. Most of them sew, crochet and knit or play around or study then. About 4 o'clock the "K. P.'s" start

to prepare the evening meal (usually yam or rice and a soup). At about five most of the girls go to the spring again. Usually they eat soon after they return. They like to stand while eating and use their hands, although both benches and spoons are there. They either say or sing the "grace." Afterwards, the particular girls assigned for that month have to clean up. At about 7:30 or 8 we have evening devotion similar to the morning devotion. They go to bed shortly afterwards. They sleep on beds made of two wooden horses and three wooden planks. They cover the bed with a raffia mat and a pillow. The girls in grades one and two are day pupils and their time table is entirely separate from the others. They go straight through to 1:30 and then go home. They, of course, have two recreation periods and the various types of instruction are regulated to suit them.

Saturday and Sunday

Saturdays and Sundays are different from the other days. For one thing, they get to sleep a little later. Morning devotion, going to the spring, breakfast, etc., are the same. Saturday mornings they do a great deal of cleaning. Also, the head domestics teacher takes the seventh and eighth grades in some special domestics project, such as learning to cook a new dish suitable for white people or learning to do something in my house (as setting the table, serving, cleaning a rug, etc.). This is not so impractical as you might think, as some of them now or when they are married, live in as good a house as mine and some men like to have European (white person's) dishes, etc., at least occasionally. After lunch, is "visiting day." The girls are free to have visitors then and some visitors come many miles to see a fiancée, daughter, relative or friend. On Sunday mornings all the girls and teachers go to church. Since there are too many of us (around 120 now) to all go to church, we divide into three or four groups and each goes to a different one of our churches. Rain is no excuse. If it rains, the smaller girls use banana or cocozam leaves as umbrellas and the girls with "English" umbrellas each takes a partner and goes to church. Then, two or three girls carry the umbrella back so the rest of the girls at the dormitory can come. We go for both Sunday School and church service. The teacher of each church has mimeographed Sunday School and sermon papers to guide him. The full church liturgy has been translated into Efik and is used. The missionary comes around about once a quarter for Communion, baptism, and marriage, and holds instruction about once in two weeks. At other times the regular teacher carries on. After the girls return, lunch is usually ready (prepared by the girls not quite well or with stubbed toes, etc.). In the afternoon, many of the girls sing hymns and read their Bibles. Some study them. In the late afternoon, we sing many English hymns (otherwise, we always sing Efik).

Food Supply

The following shows about the amounts of food eaten in two weeks by the 120 boarders and eight teachers (the two certified teachers have their own house and provide their own food). I have added explanations in parenthesis. "Mr. Nicholas (a Greek trader) sent us his first supply on the second instant — 12 bags of garri, 223 yams (a root similar to potatoes but often two feet long and nine inches in circumference), 11 sticks of smoked fish, 84 cups of equisi (kind of pumpkin seed used in soup) and 100 coconuts. These together with his commission amounts to £9.15 (roughly \$40 now). The price is good, so we decide to give him the contract. The other soup ingredients (such as okra, leaves, red pepper, soda, palm oil, peanut oil, certain seeds, onion, salt, meat, crayfish, snails, etc.) and other necessities (such foods as plantain, cocoyam, oranges, bananas, limes, etc., and such things as sewing materials, kerosene, soap, etc.). Bill will still buy those for us as you suggested." The girls buy some things in Nung Udoe market twice a week.

The teachers are relying on God's help to guide them in conducting the school. One teacher writes: "Anyway, Ma, I am praying daily to God our Father to distribute love and cooperating spirit among teachers and girls." . . . "Pray hard for the work and us, Ma."

Christine Rapier.

TRUST

This is a test of faith from God;
Then let us heed His will,
And bow beneath His chastening rod,
And bid our fears be still.

Was not our God most merciful
Through many days and years?
Then why should we be so dismayed
If now He sends us tears?

Would constant sunshine aid the growth
Of seedlings in the ground?
Ah, no! where loveliest flowers grow,
There showers, too, abound.

Therefore in these dark days of war
When hearts feel all dismayed,
God's own may rest their fears on Him,
Trust, and be unafraid.

And when God's storm will have been passed,
The flowers of faith will show,
That what is best for mortal men,
The all-wise God doth know.

And therefore let us trust in Him,
Tho' piercing be the pain,
And soon the Lord will let us see
The sun of peace again.

Adeline Weinholz.

ANNIVERSARIES

GOLDEN WEDDINGS

MR. AND MRS. SEYMOUR ZINK

On December 26, Mr. and Mrs. Seymour Zink, cherished members of long standing in Apostles' Ev. Lutheran Church, Toledo, Ohio, were privileged to celebrate their golden wedding anniversary. The undersigned delivered a brief address at the special church service. In this day of many broken promises and wrecked marriages it is truly a joy to shake the hands of a golden wedding couple.

A gift of \$5.00 for the Michigan Lutheran Seminary Library was made by the jubilarians in gratitude for the grace of God bestowed upon them these many years.

Raymond C. Timmel.

* * * *

MR. AND MRS. WILLIAM C. KRUCK

The fiftieth anniversary of the wedding of Mr. and Mrs. William C. Kruck was celebrated with an open house reception at their home in Sioux City, Iowa, on Tuesday, January 25, and was solemnized in a special service at Grace Church on the evening of Sunday, January 30. Luke 24: 28-29 was the text of the sermon preached by their pastor. The aged Christian couple, truly thankful for the fifty years of happy married life which God had granted them, appropriately expressed their gratitude with an offering for their church of \$50.00.

For Jesus' sake may God hear and grant their evening prayer: "On to the close, O Lord, abide with us."

L. Sabrowsky.

ANNOUNCEMENTS

EVANGELICAL LUTHERAN
SYNODICAL CONFERENCE

Following an invitation from the Federation of Evangelical Lutheran Synodical Conference Churches of Greater Cleveland, will hold its thirty-eighth convention August 1 to 4 at Cleveland, Ohio. All overtures must be in the hands of the chairman, Dr. L. Fuerbringer, 801 De Mun Avenue, St. Louis 5, Missouri, by June 1 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Details in regard to the convention will be published later.

George V. Schick, Sec'y.

ORDINATION AND INSTALLATIONS

On January 30 the undersigned, assisted by Pastors R. W. Scheele and H. H. Schaller, ordained and installed Candidate Ralph E. Schaller in the South Ann Arbor Mission, at Ann Arbor, Michigan. May the Lord prosper and bless this new field and its pastor.

Address: Rev. Ralph E. Schaller, 1001 Packard Avenue, Ann Arbor, Michigan.

W. Schaller.

* * * *

Authorized by President E. Behm the undersigned installed Theophil Baganz as pastor of St. Peter's Lutheran Church on the fourth Sunday after Epiphany. Neighboring Pastors Toepel, Hinzenhal, Knueppel and Henning assisted. Pastor Zenger preached the sermon.

Address: Rev. Theo. Baganz, 404 Maple Avenue, Sturgeon Bay, Sawyer P. O., Wisconsin.

Fr. Schumann, P. emerit.

Authorized by the Southeast Wisconsin District President, R. O. Bueger, the undersigned installed Rev. Erdmann Pankow as pastor of Bethany Congregation at Hustisford, Wisconsin, on the third Sunday after Epiphany. God bless shepherd and flock!

Address: Rev. E. Pankow, Hustisford, Wisconsin.

H. J. Schaar.

* * * *

Authorized by the president of the Michigan District, Pastor J. Gauss, the undersigned installed Pastor Edwin Frey as pastor of Ascension Ev. Lutheran Church of Detroit, Michigan, January 30, 1944. The Pastors Conrad Frey, Kenneth Vertz, and Wilmer Valleskey assisted. May the Lord bless pastor and congregation!

Temporary address: Rev. Edwin Frey, 8951 Dun-dee Avenue, Detroit 4, Michigan.

O. Frey.

* * * *

Pastor W. F. Dorn was installed as pastor of St. John's Ev. Lutheran Church of Renville, Minnesota, on the third Sunday after Epiphany by the undersigned, the installation having been authorized by President A. Ackermann. Pastor Im. Lenz assisted.

Address: Rev. W. F. Dorn, Renville, Minnesota.

W. J. Schmidt.

* * * *

Upon due authorization of President A. A. Ackermann the undersigned installed Pastor W. Dorn as pastor of St. Luke's Lutheran Church of Winfield Township, Renville County, Minnesota, on the third Sunday after Epiphany. The Rev. W. J. Schmidt assisted. May God bless both pastor and members.

Address: Rev. W. Dorn, Renville, Minnesota.

I. F. Lenz.

* * * *

Authorized by President J. Gauss the undersigned installed Mr. Raymond Behmer as teacher in Emanuel Lutheran Church, Tawas City, on January 16, 1944. May the Lord bless his work in our Emanuel School.

Address: Mr. Raymond Behmer, Tawas City, Michigan.

J. J. Roekle.

* * * *

Mr. Ferdinand Scharlemann was installed as teacher in St. Paul's Congregation, Norfolk, Nebraska, on January 16, 1944.

Address: Mr. Ferdinand Scharlemann, 1000 Georgia Avenue, Norfolk, Nebraska.

W. W. Gieschen.

ACKNOWLEDGMENT AND THANKS

Received for our library through Rev. R. Timmel, Toledo, Ohio, from Mr. and Mrs. Seymour Zink as thankoffering on the fiftieth anniversary of their wedding, December 26, 1943, \$5.00.

Otto J. R. Hoenecke, Dir.

* * * *

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, received a Memorial Wreath of \$4.00 in memory of Marilyn Ahlman, Stanton, Nebraska, H. Hackbarth, pastor. Three dollars were given by the St. John's Choir, Stanton, and \$1.00 by Mr. and Mrs. Ervine Wittgow and daughter Patty.

We herewith express our heartfelt thanks to the kind donors.

Emil D. Backer, Music Department.

MISSION FESTIVALS

Seventh Sunday after Trinity

St. John's Ev. Luth. Church, Cold Spring, Wis.
Offering: \$62.50. M. W. Wahl, pastor.

Thirteenth Sunday after Trinity

St. James Ev. Luth. Church, Cambridge, Wis.
Offering: \$156.00. M. W. Wahl, pastor.

CHANGE OF ADDRESS

Rev. R. H. Vollmers, 4255 So. Delaware, Englewood, Colorado.

CORRECTION

Unintentionally the congregation of the Reverend Sam Baer, Rockford, Minnesota, was omitted from the list of donors of commodities for the Dr. Martin Luther College kitchen, New Ulm, Minnesota.

C. L. Schweppe.

A REQUEST TO OUR TEACHERS

Last fall many teachers again spent much time and labor on compiling a children's Christmas program. This has been going on for many years and if all these programs could be gathered they would constitute an interesting and valuable collection.

With the kind cooperation of our colleagues we intend to start such a collection now and invite them to send us a copy of the program compiled last fall and of all former programs they may still have on hand. We shall place them in a suitable binder and incorporate them in the seminary library.

If it is desired, we shall loan the volume to teachers' conferences next fall. You may find a program in the collection which you would like to use and will know where to address your request for a copy of the same.

Please send your program NOW before you forget and be sure to inscribe your name and address on the front page. Mail your programs to

Prof. A. Schaller,
Thiensville, Wisconsin.

NOTICES

Anyone knowing of individuals or families who have recently moved to or near the city of Cheyenne, Wyoming, please inform the undersigned.

Any congregation having a communion set which they no longer use and wish to sell or donate to a mission congregation, please, contact the undersigned. Thank you!

Rev. Delton Tills,
417 East 7th Street,
Cheyenne, Wyoming.

* * * *

A congregation interested in the purchase of 20 church pews, altar and pulpit, please write,

Mrs. Marie Rotermund,
Wisconsin Rapids, R. 4, Wisconsin.

REQUEST

Send names of Lutheran and unchurched patients in Defense Hospitals and in Army and Navy Hospitals in Oakland, Berkeley, Alameda, Pleasanton, Livermore, California, and adjacent points, to the undersigned. The Mission Board of the California and Nevada District has charged him with the functions of a civilian chaplain under the Wartime Missions and Conservation Program.

Rev. Waldemar E. Menzel,
2020 E. 28th Street,
Oakland 6, California.

BOOK REVIEW

But Christ Did Rise and Other Sermons, edited by Paul Zeller Strodach. Pages 199. Price \$2.00. Print, The Muhlenberg Press, Philadelphia, Pa.

Like its predecessors this volume contains sermons from Septuagesima to Easter, including sermons for every day in Holy Week and sermons on the Seven Words from the Cross. We were a bit disappointed in the sermons presented in this volume and feel that they do not measure up to those in former volumes. In a volume of this type Christ ought to occupy the center of our thoughts and — the sermon, to the exclusion of all else. We believe the various authors sometimes forgot this. However, the volume is thought-provoking.

W. J. S.

The Junior Confirmation Book by Jacob Tanner. Print, The Augsburg Publishing House, Minneapolis, Minn.

The plan of this book is excellent. One of the best we have seen at any time looking toward the instructing of confirmands. The lessons take the child through the whole Bible ever keeping in mind the purpose of the Bible is to tell of the coming of Christ to destroy the power of the devil and to redeem all men by His death. Each chapter ends with a prayer, word study and questions. If one cannot agree with the author on all points this by no means mars the continuity of thought. Pastors looking for material for adult instruction will find it in this book also.

W. J. S.

Supplement of the Northwestern Lutheran

[PART TWO]

Volume 31

Milwaukee, Wisconsin, February 20, 1944

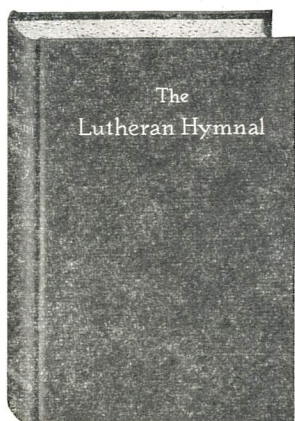
Number 4

THE LUTHERAN HYMNAL

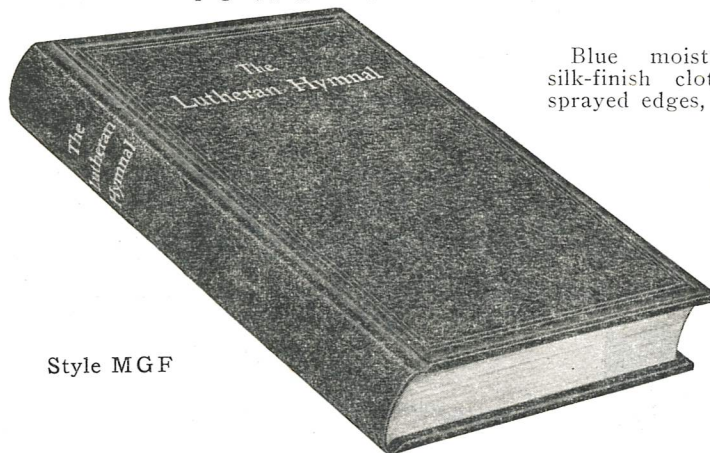
AUTHORIZED BY THE SYNODS CONSTITUTING THE
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA
EDITION OF 1941

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

852 pages; page size, 5 $\frac{3}{4}$ × 8 $\frac{1}{4}$ inches



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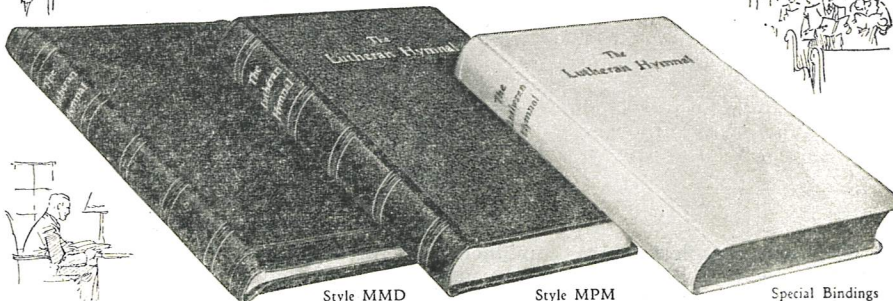
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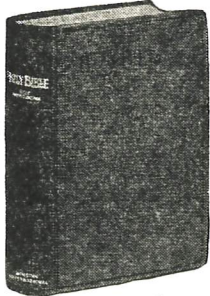
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149 CHAPTER 32.
Reuben and Gad inherit east of Jordan.
NOW the children of Reu'ben and the children of Gād had a very great multitude of cattle: and when they saw the land of Jā'zēr, and the land of Gil'e-ād, that, behold, the place ~~was~~ a place for cattle:

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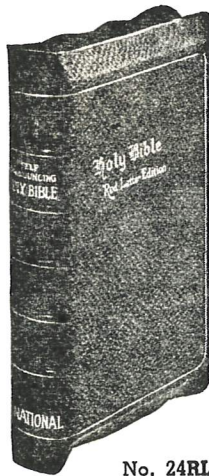
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God comforteth the church. ISAIAH,

CHAPTER 43

B. C. 712.

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.

a ver. 7.
 b ver. 21,
 ch. 44. 2, 21,
 24.
 c ch. 44. 6.
 d ch. 42. 6;
 45. 4.

B^aut now thus saith the LORD
 and he that formed thee, O Jā'cob,
 and he that formed thee, O Is'ra-el,

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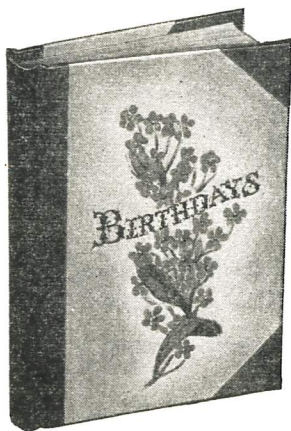
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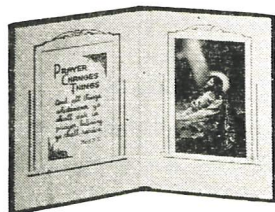
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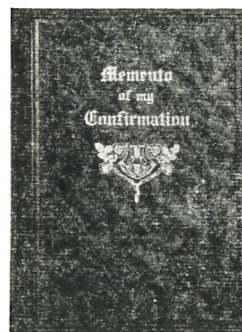
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