

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

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Luther Preaching The Everlasting Gospel

THE CHARACTER OF GODLY LIFE

ENDOWED WITH TRUE RICHES

Trinity XVIII

Gospel The Christian is endowed with the knowledge that the Law of God demands absolute love to God and a perfect love to our fellowmen. Accordingly he knows he is a lost and condemned creature: before God, the righteous Judge, he is guilty and has nothing whereby he can save himself. The Christian's greatest endowment is the knowledge of the Gospel, which gives him the assurance that Jesus Christ His Savior is true God begotten of the Father from all eternity and also true man born of the virgin Mary of the seed of David — David's son, yet David's Lord. This Gospel the Christian gladly confesses before the world which rejects the fact of the Lord's human and divine nature and so is lost.

Epistle Those in whom the Gospel is firmly established are enriched by God in all things and are filled with anticipation of the coming of our Lord Jesus Christ. This hope is based on the sure promise of God, by Whom we are called unto the fellowship of Jesus Christ, our Lord. God is faithful in that when He has begun the good work in us, He also will preserve it to the end and perfect it, if we ourselves do not turn from Him.

Introit Reward them that wait for Thee, O Lord: and let Thy prophets be found faithful. Hear the prayer of Thy servants and of Thy people Israel. *Psalms 122*
I was glad when they said unto me: let us go into the house of the Lord. "O God, forasmuch as without Thee we are not able to please Thee, mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts." (Collect)
I was glad when they said unto me: Let us go into the house of the Lord. Peace be within Thy walls and prosperity within Thy palaces. O praise the Lord, all ye nations: praise Him, all ye people. Hallelujah. (Gradual. Psalms 122 and 117.)

G. W. F.

THE CHRISTIAN PREPARED FOR THE END

1. RIGHTEOUSNESS AND HOLINESS

Trinity XIX

Gospel Jesus heals a man sick with palsy who had been let down through the roof and placed before Him. First Jesus forgives the paralytic's sin, then heals him. Both acts wrought by the word of Jesus require the authority and power of God. The authority which produced the visible effect of the miraculous healing establishes the authority of Jesus to produce the invisible effect of making this man righteous before God. When Jesus pronounces us sinners righteous, free from guilt and condemnation, then we are forgiven indeed, for Jesus is God. This assurance alone can make us ready for death and judgment.

Epistle To the believer, assured of forgiveness of sins, life, and salvation, God has restored His image which man had lost through sin; the "old man," our sinful nature inherited from Adam still persists, but the Christian has received a "new man which after God is created in righteousness and true holiness." To prevent the old nature from gaining control again the Christian will drown the old Adam by daily contrition and repentance and let the new man arise which will live before God in righteousness and purity forever. Thus God prepares us for the end by the Gospel.

Introit Say unto my soul, I am Thy Salvation: the righteous cry, and the Lord heareth. He delivereth them out of their troubles: He is their God forever and ever. Give ear, O My people, to My Law: incline your ears to the words of My mouth. "O almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us, that we being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldst have done." (Collect)
Let my prayer be set forth before Thee as incense: and the lifting up of my hands as the evening sacrifice. Oh, sing unto the Lord a new song, for He hath done marvelous things. Hallelujah. (Gradual. Psalms 141 and 98.)

THE REFORMATION, GOD'S FULFILLMENT OF THE PRAYER THAT HIS NAME BE HALLOWED

EVEN during the darkest days of the church before the Reformation God preserved a faithful remnant, who with believing hearts prayed for the hallowing of His name. God heard their prayer and in due time granted them a wonderful fulfillment of their plea. For through Luther God again let His Word be taught in all its truth and purity among men,

enabling them as children of God to lead only lives according to it.

The Hallowing of God's Name Made Possible Through His Word
 God's name, all of God's names, stand for God Himself, for God as He may be known to us. Yet how can we come to know God aright? Only through His Word. For through His blessed Word, the inspired Scriptures, God has fully revealed Himself to us, made known to us His great saving thoughts, works, and gifts in our behalf. Thus only if the fullness of His Word is brought to us will His name be truly sacred to us, the object of our trust, of our hope, of our joy, of our praise and thanksgiving.
This Precious Word Had Been

Taken from the People
 It was not that the Bible had become wholly unknown, a forgotten book, hidden and buried in dusty libraries. The Bibles of the day were, of course, largely Latin Bibles, which the common people could not read. It was also true that both clergy and laity were on the whole very deficient in Biblical knowledge. This was, however, merely the result of a very subtle manner in which the Bible had been taken from the members of the church.

The Bible Had Become an Under-Valued Book More and more people had been taught and trained to under-value the Bible as a way to know their God, as a source for their Christian faith and life. Tradition, the statements of the popes, the decisions of the church councils, the teachings of the church fathers — all these human things had been pushed into the foreground and the doctrines drawn from them were taught as truth about God which was not merely of equal value with anything found in the Bible but of even greater clarity. To account for all too apparent contradiction and disharmony between the doctrine of the Catholic church and the clear words of Scripture it was generally said that the Bible was a very unclear book, difficult for the common man to understand. It was taught that the correct understanding of Scripture could only be attained through the interpretation of the pope and his clergy. Such an attitude toward the Bible naturally discouraged translations into the language of the common people. Where such translations were made the translators were kept from translating into clear words whatever seemed to contradict the accepted doctrines of the Church of Rome. Whenever individuals did dare to hold up the truths of the Bible against the false teachings of the Church further reading of the Holy Scriptures was forbidden them.

The Bible Had Become a Mis-Understood Book Worst of all was this that in the meager Biblical knowledge which still reached the people the real message of the Bible, its Gospel message, was covered up and corrupted. Yet it is the Gospel message of God's saving grace in Christ Jesus which can alone enable men to hallow God's name, to hold it sacred as an object of trust, hope, joy, love, and thanksgiving. This message the Church of Rome had corrupted into law revealing God's holy demands and His wrath upon sin. The current teaching was this that God let His Son Jesus suffer and die on

the cross for the sins of the world in order that men might learn to know the great evil of sin, the hatred God bears to it, the necessity of making satisfaction for it. Through all kinds of man-invented works, fastings, masses, pilgrimages, vows, vigils, indulgences, donations, men were bidden to appease this wrath of God over their sins revealed in Christ's death. They are exhorted to avail themselves of the intercession of the saints. With the true message of the Bible thus corrupted sin-troubled hearts could not come to know God as the loving Redeemer, whose name would be sacred to them in faith and hope.

God's Word Was A Closed Book Also for Luther During his student days at Erfurt Luther's sensitive conscience was deeply awakened to the realization that he had not met God's holy demands in thought, word and deed and that he thus deserved His temporal and eternal wrath and displeasure. He longed for comfort against his sins and for certainty of his soul's salvation. He could not find such comfort, however, since the church did not bring to him the Gospel message of God's pure word. Thus Luther lived in constant fear of God, of death, and of eternal damnation. This fear finally drove him into the monastery. When even there the same fears continued to assail him Dr. Staupitz and an old monk directed the guilt-stricken Luther to seek comfort in the forgiveness of sins through the redeeming cross of Christ. Yet this counsel did not give him lasting comfort because with most of his contemporaries he saw only the unchanging severity and wrath of God looking down upon him from Christ's cross; he did not know that the saving grace of the cross lay just in this that God had heaped his righteous judgment against sin on Christ, the divinely ordained substitute of sinners, in order that they might have pardon and life in Him.

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Editorials

Was Luther A Pope? Luther did not unseat the pope at Rome only to set up another pope in Wittenberg, as he has been falsely accused of doing. That Luther had to assume leadership and blaze the trail for his followers can be readily understood because no one saw so clearly the issues involved and no one was gifted with the courage and the faith as was Luther. Small wonder that men looked to him for leadership and looked to him for advice and counsel. If he be charged with popery let it be charged against the Word of God on which Luther insisted in all matters of doctrine. "To the law and to the testimony! If they speak not according to this Word, it is because there is no light in them." So says the Lord by the mouth of his prophet Isaiah (Isaiah 8, 20), and so said Luther. So he sang:

The Word they still shall let remain
Nor any thanks have for it;
He's on our side upon the plain
With His good gifts and Spirit.

On that Word Luther stood immovably. Neither pope, church councils, nor earthly lords could persuade him to give up one iota of it. Who came to Luther humbly obedient to that Word found in him a warm friend and supporter. But here was the rub. In those early days of the Reformation when the biblical doctrines were still in the making and not so well defined, and the newly born church was still in its infancy, there were those who also aspired to leadership but who were not grounded as was Luther and whose obedience to the Word was less child-like than was Luther's. Some were fanatics and threatened, with their false doctrines, to undermine Luther's blessed work. With these Luther did lose patience and denounced them in no uncertain terms. But it was not from the spirit of personal gain or because they threatened his leadership or to outshine him that Luther broke with them, but because they, by their fanaticism, set aside the Word of God. Among these were the so-called Zwickau Prophets, Zwingli and Calvin. "You have a different spirit," he told Zwingli after the famous Marburg debate. Zwingli refused to accept the Word of God as it was written, but dared to put his own construction on the "*it is my body, it is my blood*" and for this Luther refused the proffered hand of fellowship to Zwingli. If this is a crime, if this is popery, then make the most of it. If demanding that teachers in the church stand squarely on the Word, neither adding to it nor taking away from it, is

popery than Luther, indeed, was a pope. But, pray God, that He give us many more popes like him. God grant that the words of Luther's hymn may continue to re-echo in our churches until the end of time:

The Word they still shall let remain
Nor any thanks have for it.

W. J. S.

* * * *

Luther And His Friends No greater tribute to the character of Luther, his integrity, his genuineness, his honest aims, could possibly be paid him than that paid him by his host of intimate friends. Among them were the great and learned of the land, men of high ideals and unimpeachable character. They were no puppets, no satellites, no parrots, no cringing cowards that surrounded him. They were, like Luther himself, men of courageous spirit and high integrity, made free from the domination of any man by the Gospel. Yet these men, with few exceptions, stood valiantly by Luther in his battles with the forces of darkness throughout those fearful days of the Reformation when the mighty Roman Church backed by a powerful state in full sympathy with Rome, threatened imprisonment and death to anyone who dared to oppose her. Had they been anything less than that, their friendship for Luther would mean little. Many a fanatic and demigod can also boast of a multitude of friends and followers, but these are usually people of inferior type and questionable purpose. Luther's friends were of an entirely different nature. They were learned, brilliant, accomplished men who by much personal investigation and intense study of the Scriptures had, by the grace of God, come out of the darkness of error to the bright light of the Gospel truth. Like Luther they believed the Gospel and the absolute authority of the Word of God and refused to be entangled again by men or the laws of men, but were determined to stand fast in the liberty where with Christ had made them free. These men could not be bribed nor bought, intimidated nor influenced by anyone. They knew no compulsion but conscience and conviction bound by the Word of God. Such friends are friends indeed. They were Luther's friends and until his dying day. Had there been any dishonesty of character or of purpose in Luther these men would have discovered it and would have severed their relation with him. The fact that they remained true to Luther is as high a tribute as can be paid to the reformer.

W. J. S.

TABLE OF DUTIES

What the Hearers Owe to Their Pastors

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. 1 Cor. 9, 4. Let him that is taught in the Word communicate unto him that teacheth in all good things. Gal. 6, 6. Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward. Tim. 5, 17, 18. Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you. Heb. 13, 17.

IV.

THE last passage that is quoted under this heading is taken from the Epistle to the Hebrews. We do not know where this congregation of Hebrews was located. There was a congregation consisting almost entirely of Hebrew Christians in the city of Jerusalem. Some scholars assume that the Epistle to the Hebrews was addressed to them. There was also a large group of Jewish Christians in Rome, founded by Paul during his first imprisonment. Read the account of this in Acts 28, 16-31. There are several things in the Epistle that seem to point to Rome rather than to Jerusalem. The question cannot be definitely decided.

Nor do we know who wrote the Epistle to the Hebrews. In many Bibles we find Paul mentioned in the heading. But these epistle headings were added at a later date, and therefore are not definitive. Origen (254) carried on extensive research work, but he had to admit: "Who wrote the Epistle God only knows certainly." In the western churches there is a widespread opinion that Barnabas is the author. Luther assumed that it was Apollos. In a sermon on 1 Cor. 3, he remarked: "This Apollos was a man of high understanding. The Epistle to the Hebrew is indeed his." — To

illustrate the truths presented in the Table of Duties we shall assume that Apollos was the writer and that the congregation was located in Rome.

The Faithfulness of the Teachers

Our text is the 17th verse of chapter 13. Also the 7th verse speaks of teachers. We copy it here: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

When the author in both verses speaks about men who "have the rule" over the Hebrews, he uses a word which literally means *leader*. Luther in both cases translated with *Lehrer*, teachers. That was the position they held in the church: they



were at the head as teachers and leaders.

They were very faithful leaders. In v. 7, the author refers to some who have already finished their course. He holds them up as examples of faith. Since we do not know definitely where the congregation of the Hebrews was, we do not know who their leaders were. Assuming that it was Rome, then among the departed leaders were the two great apostles Peter and Paul. It was from 61 to 63 that Paul founded the Hebrew church in Rome. In the next year Peter visited the capital city. In July of that year the greater part of Rome was burnt to the ground. Emperor Nero spread the charge that the Christians had started the fire, and in October a bloody persecution broke over the church. Then, according to tradition, Peter was martyred, being crucified head down. Two years later, most likely late in 66, Paul was also

executed; but being a Roman citizen, he was beheaded.

The memory of these two faithful witnesses of the Lord was still fresh in the minds of the Hebrews when the Epistle was written to them. The Epistle presupposes the existence of the temple in Jerusalem, which was destroyed in the year 70. Hence it was written probably in 68 or 69.

During the Neronian persecution the Jews, also the members of the Hebrew congregation, had been spared. The Hebrew Christians had been molested, but had "not yet resisted unto blood" (chap. 12, 4). Since Christianity, however, now had become a "forbidden" religion, the temptation was great for the Hebrews, in order to escape further troubles, to return to Judaism. Peter and Paul had been executed, some of the other leaders may have died a natural death. They had new leaders in the place of the departed ones. What about them? The author says in v. 17: "Obey them," and "submit yourselves." He thereby testifies that they are just as worthy of confidence as were the former. The departed leaders were faithful: so are their successors.

The Work of These Leaders

In v. 7, the author sums up this work in the remark: they "have spoken unto you the word of God." We remember that these lines were written to a congregation of Hebrews who possessed and cherished their Old Testament. Their leaders, now departed, spoke to them all that is contained in those prophecies of old, as Peter sums it up in his First Epistle, that the Spirit in the prophets signified the time and the manner of time in which Christ would appear; and "testified beforehand the sufferings of Christ, and the glory that should follow" (chap. 1, 11). Jesus Himself summarized the message of the prophets in a similar way when on the road to Emmaus He called the two disciples "fools and slow of heart" because they did not believe the prophets' announcement: "Ought not Christ to have suffered these things, and to enter into His glory?" (Luke 24, 26). And again, a little later in the evening, He said to the Eleven: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins

should be preached in his name among all nations, beginning at Jerusalem" (verse 46. 47).

This Word of God the leaders spoke to the Hebrews. They thus proclaimed to them all the counsel of God. They spoke these words, not as a vague prophecy to be fulfilled at some time in the hazy future, they spoke them as having been completely fulfilled in the person of Jesus of Nazareth. He was the One who should come, and they must not look for another.

In v. 17, the author says about the work of the leaders: "They watch for your souls." The Hebrews had begun to waver. Read chap, 6, 4-8, and chap. 10, 19-33. They were even in danger of crucifying to themselves the Son of God afresh, and of putting Him to an open shame. Hence the leaders kept watch over them, over their very souls, that such a terrible thing might not happen.

That was the work of the leaders. They faithfully spoke to the Hebrews the Word of God and carefully watched for their souls.

The Hebrews Were to Take This to Heart

Regarding their former leaders, they were to observe their end very attentively. Peter and Paul had not only spoken the Word of God to them in their oral preaching and teaching; they had not only testified to their preaching by holy living: they had sealed their testimony with a martyr's death. God wants the Hebrews to mark all this well, to stiffen their own wavering faith by the example of Peter's and Paul's courageous faith. This was God's purpose in giving these leaders to the Hebrews. That is His purpose today when He gives faithful pastors and teachers to congregations, when He gives faithful professors and instructors to our institutions for the training of future pastors and teachers, when He gives faithful officials to our Synod and its Districts.

Regarding the faithful successors of the faithful former leaders the author says: "Obey them," and "submit yourselves." The Hebrews owed this obedience to their leaders, and so do all Christians owe obedience to their leaders. God wants them to be obedient. He does not want pastors to speak their own word. He

pronounces a curse on such unfaithful preachers: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. . . . Behold, I am against the prophets, saith the Lord, that use their tongue and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them not nor commanded them: therefore they shall not profit this people at all, saith the Lord" (Jer. 23, 21. 31. 32). And Jesus warns us: "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matth. 7, 15). — But when God gives to a church faithful leaders, then He wants the people to submit themselves and obey them.

The Account

God expects the church leaders whom He appoints to conduct their office as being ever mindful of the fact that they

will have to give an account of their stewardship. They can look forward with joy to that if their hearers always obeyed the Word of God which they spoke to them. Paul often refers to it that the churches which he founded will be his boast on the great day of the Lord.

But what if the leaders think of that day with grief, because their hearers rejected the Word of God which they spoke to them? if they were careless, indifferent, cold? The author of Hebrews answers tersely: "that is unprofitable for you." That is putting it very mildly. It is an understatement. What he wants to say is: that will mean the eternal, unretrievable loss of your soul in hell. The leaders may be deeply grieved, but the unmindful hearers will be damned. They will be rejected of God because they rejected the Word of God. God give us faith in His Word, and steadfastness.

J. P. M.

REFORMATION FESTIVAL

BY PASTOR CARL BUENGER, KENOSHA, WISCONSIN

ON this day we are observing an important event in the history of our Lutheran Church. It is the annual Reformation Festival, commemorating the beginning of the reformation of the church by Dr. Martin Luther, when on October 31, 1517, he nailed 95 theses to



the church door of the Castle Church at Wittenberg. Everyone familiar with the history of that time will remember what led up to this challenge of Luther to defend these 95 theses with the clear passages of Holy Scriptures.

The Christian church was founded by Jesus Christ and His Apostles over 1,900 years ago. That is known as the Christian Church of the New Testament. It is also known as the Apostolic Church because the Apostles of Jesus Christ preached the Gospel of Jesus according to His great commission: "Go ye into all the world and preach the Gospel to every creature." Mark 16, 15. In the first century the church was in contact with the Apostles and with the disciples of the Apostles, and the doctrine was maintained in its purity. But as the times went on false doctrines crept into the church and false practices followed. In the year 325 a church council was held at Nicea to settle the controversy concerning the deity or divine nature of Jesus. Since then we have in the church beside the Apostolic Creed, known as the three articles of our Christian faith, the Nicene Creed, which states more clearly and emphatically the teaching of the Scripture concerning the deity of Christ and wards off false teachings concerning it. The church grew and gradually the Bishop of Rome assumed the title and authority of Pope and the church was known as the Roman

Catholic Church. Around the year 1000 there was a division and the eastern church would not recognize the authority of the Bishop of Rome and formed the Greek Catholic Church. There was a gradual falling away from the teachings and the practises of the New Testament church. Instead of the Lord's Supper which was instituted by our Lord for us Christians to eat and to drink, the church thought that in the mass the priest offers up once more the body and blood of our Savior in an unbloody manner, and the cup was denied to the communicants. There was a complete change, a false doctrine, which was contrary to the clear words of our Lord. The church taught no more that man was saved by faith in Christ Jesus, but by good works such as attending mass, calling on the Mother Mary, fasting, and doing penance. For those who died without having full atonement for their sins here on earth there was invented a "purgatory" in which they were to be purged of their sins, by their suffering, and by the prayers of the living and masses read for them. To top it all, at the time of the Reformation, over 100 years ago, indulgences were sold for money and no more mention was made of the atoning sacrifice of our Lord Jesus, but of the authority and power of the Pope and the prayers of the Virgin Mary for the forgiveness of their sins.

Against this teaching and practice of the Catholic Church, Luther took a firm stand in his 95 theses. So let us on this anniversary of the Reformation, briefly review two of the great fundamental principles of the Reformation. The one is: "Sola Scriptura," meaning: "Alone the Scripture." The Bible, the whole Bible, and nothing but the Bible shall have authority in the church in all matters of doctrine and practice. We proclaim this with all true Lutherans, we bow under the authority of God's Holy Word, we abide in it, we continue in it and accept no other authority, and we have the assurance of our Lord: John 8, 32, "If ye continue in my word then are ye my disciples indeed and ye shall know the truth and the truth shall make you free." This was Luther's stand at the Diet at Worms where he stood before the dignitaries of the church and of the state and

solemnly declared: "Unless I am convinced by the testimony of the Word of God, or by clear or overpowering reasons, (for I cannot submit my faith to the Pope or Council, which have often erred and contradicted themselves,) I am bound in conscience by God's word. I therefore cannot and will not retract anything, for it is neither safe nor right to do anything against conscience. Here I stand; I cannot do otherwise. God help me. Amen."

This is what the Lutheran Church stands for. This is no new doctrine. This is the doctrine of Jesus and His Apostles. And the church, which adheres to this, is the true Christian Apostolic Church.

The second great fundamental principle of the Reformation is: "Sola Gratia," which means: "Alone by grace." It is all and alone the grace of God in Christ Jesus by which we have forgiveness of all our sins in this life and in eternity. All our good works can not save us from our sins, nor can any person perform good works for others over and above his own and thereby help to save them from their sins. This Luther

proclaimed so clearly and beautifully in one of his great church hymns: "Dear Christians one and all rejoice," number 387 in our new Hymnal. This we proclaim as true Lutherans. On this we base our faith in the forgiveness of sins. We conclude with the great Apostle Paul, Romans 3, 28: that "A man is justified by faith without the deeds of the law."

This is what the Lutheran Church stands for. This is no new religion invented by Luther; this is the old Gospel of Jesus and the Apostles. And the church which adheres to this teaching is the true Apostolic Church. Luther is not the founder of a new church and a new religion, but he restated and reaffirmed old truths, Bible truths, which had been replaced and obscured by human teaching and authority. Luther was the instrument in God's hand by which God restored to His church and to the world the authority and purity of His word. Let us rejoice and give thanks on this our Reformation Festival for these blessings which God has again given us, and let us hold fast that which we have that no man take our crown. Rev. 3, 11.

OUR CROSS AND OUR SANCTIFICATION

II

IN A previous study we compared a cross with punishment. Outwardly they look very much alike. Both consist in suffering and pain. But there is where the similarity stops. Punishment stands in a direct relation to sin. The greater the guilt, the greater the punishment. By suffering punishment the guilt is wiped out. When Jesus suffered the punishment for our sins, our guilt disappeared. Now the Gospel proclaims to us, Your sins have been forgiven.

No punishment can rightfully be inflicted on the guiltless, whose sins have been forgiven. Yet we see that Christians suffer. Yes, they suffer while unbelievers often go through life without anything to trouble them.

Through Crosses God Educates His Children

When Paul came to Rome in the year 61 as a prisoner for Christ's sake, because by preaching the Gospel to the Gentiles he

had aroused the envy of the Jews, then he called the leaders of the several synagogues that were in Rome together and for a whole day discussed the Gospel with them. The success was wonderful, a great number came to faith. Paul continued this work for two years (Acts 28, 24, 30, 31).

All went well for a while. Then in July, 64, there was a great conflagration which laid large districts of Rome in ruins. A rumor spread among people that the emperor himself, Nero, had started the fire; and in spite of all efforts to suppress it the rumor persisted, and was believed by many. In order to avert the suspicion from himself, Nero accused the Christians of having set fire to the city. The Christians were considered by everybody as a peculiar people, because they led a quiet life and refrained especially from the wild and boisterous pleasures of their heathen neighbors. They were quite generally regarded as misanthropes, man-haters and kill-joys.

Things began to look more threatening for the Christians every day, and in October of the same year, 64, a bloody persecution broke over them. Christianity had so far been looked upon by the Romans as a sect of the Jewish religion. Since the Romans officially tolerated the Jewish religion, also Christianity was tolerated. But now the difference between the two became evident; and while the Jewish religion continued to be tolerated, the Christian faith was put on the list of forbidden religions.

Therein lay a grave temptation for Jewish Christians, particularly the larger group in Rome. If they would renounce their Christian faith, or at least keep it quiet, they might escape persecution.

Then a pious man, perhaps Apollos as Luther suggests, but we do not know definitely, wrote a letter to the Jewish Christians, the Epistle to the Hebrews, to strengthen them in their faith in view of the threatening persecution. How should they look at this cross?

In Laying on a Cross God Acts as a Father

The author of Hebrews takes up the matter of crosses in chapter 12. He directs the readers to look upon Jesus, "the author and finisher of our faith." How did Jesus reach His state of joy, how did He ascend to the right hand of God? By enduring the cross. If Christians keep their eyes of faith fixed steadfastly on Him, this will help them not to grow weary and faint in their hearts. They need strengthening, because the persecution which they had endured so far was not yet very severe, they had not yet "resisted unto blood." But blood, martyr's blood, might begin to flow at any time. This cross would be heavy to bear, and some might shrink back from taking it up.

Here the instruction of the Epistle sets in concerning the proper way of looking at this cross, or at any cross. Heb. 12, 8: "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without

chastisement, whereof all are partakers, then are ye bastards, and not sons."

Note the one outstanding truth which the Epistle stresses: when God lays a cross on Christians He does so because He is their Father. By the cross the Christians are marked as God's children. Compare what Paul wrote to the Galatians: "I bear in my body the marks of the Lord Jesus" (chap. 6, 17). The cross which God lays on us is an indication of His fatherly love. If He were not concerned about our welfare, if we stood in the relation of bastards to Him, then He would spare us, He would not lay a carefully selected cross on us, He would simply keep us for eternal punishment. We easily make the mistake that we consider those who have little or no cross to bear as God's favorites, and those who are carrying a heavy load as ones whom God is neglecting. The very opposite is true.

Because "no chastening for the present seemeth to be joyous, but grievous" (Heb. 12, 11), it is difficult to take the right view of the cross. Even the Psalmist, the holy singer of old, Asaph, almost "slipped" (Ps. 73, 2).

The Outward Prosperity of the Wicked

For our own comfort, that we do not despair because of our ignorance when we misjudge the dealings of God with men, we shall now hear how Asaph pours out his heart, and see how this great man of God was troubled by the same foolish thoughts that often trouble us. He thought that the outward prosperity of the wicked was a sign of God's favor.

Ps. 73, 8-14: "I was envious at the foolish when I saw the prosperity of the wicked.

"For there are no bands in their death, but their strength is firm. They are not in trouble as other men. Their pride compasseth them about as a chain, violence covereth them as a garment. Their eyes stand out with fatness, they have more than heart could wish.—They are corrupt and speak wickedly concerning oppression, they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth.—Therefore his people return hither, and waters of a full cup are wrung out to them. (The meaning of this verse seems to be that the masses of the people turn

to them and swallow their teachings like water.) And they say, How doth God know? and is there knowledge in the most High?—Behold, these are the ungodly, who prosper in the world; they increase in riches.

"Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning."

So far the complaint of the Psalmist.

He could not overcome his difficulties till he went into "the sanctuary of God." Then he learned to say: "Nevertheless I am continually with thee, thou hast holden me by thy right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever" (v. 23-26).

By God's invitation let us also go up into the sanctuary and hear what heartening words God has to say about our cross. God granting, we shall do this in our next study.

J. P. M.

The Reformation, God's Fulfillment of the Prayer that His Name be Hallowed

(Continued from page 339)

Luther Could Not Hallow God's Name Thus Luther could not hold God's name sacred in thankful faith and blessed hope. On the contrary, murmuring indignation and hate surged up in his soul from time to time against God who demanded a righteousness which he was unable to render. And hard as Luther tried to please God with a holy life God's name was not really hallowed thereby, for there was no joy in this striving, no thankful love behind it, but only fear and the vain hope of justifying himself. In accordance with the false precepts of the Catholic church Luther exercised his piety in unprofitable, man-chosen works. Against his father's will he entered the monastery and thus set aside a commandment of God to practice unbidden works of monkish fasting, begging, and praying. In fleeing

human society and becoming a monk he dishonored God, because he thereby doomed the wonderful talents and gifts with which God had endowed him to idleness. God's name is hallowed when in fear and love toward Him we make full use of all the special gifts and talents with which He has endowed us in the service of our fellowman.

Through Luther God Restored His Saving Word For the Hallowing of His Name

God Led Luther To Understand His Word After God had fully taught Luther to despair in his own works He again led him out of the monastery and let him become a professor of the Holy Scripture at the University of Wittenberg. There amidst the zealous study of Paul's Epistles Luther was enlightened by the Holy Spirit to understand the real message of the Bible. He was enlightened to see that when the Apostle speaks of the righteousness of God revealed in the Gospel not God's punitive righteousness is meant but a vicarious righteousness which God has provided for men through Christ, a righteousness which he extends to all sinners and which he imputes to them through faith. Luther came to see that God had heaped His judgment upon Christ, the willing substitute of sinners, in order that He might bear all of their punishments for them and remove their guilt and curse.

Now Luther Was Enabled to Hallow God's Name Through such a God-given knowledge of faith Luther found a God on whom he could build his trust, on whom he could base a blessed and eternal hope, a God whom he could thankfully adore and whose name he was constrained to hallow. Once gained this blessed, comforting knowledge of God, which Luther found revealed in His Word, was never again lost to him.

Now He Led Others To Hallow God's Name Through continued study of the Bible Luther also came to the conviction that it was what it claimed to be, the one and only inspired norm of Christian faith and life. This Word he courageously championed and defended to the last letter not only against the Priests who had augmented it with tradition and human teaching, but also against the new enthusiasts who were belittling it and setting it aside, and against other reformers who in any part adulterated its message upon the dictates of human reason. Proclaiming God's Word in all its truth and purity, Luther helped many others to the true and comforting knowledge of God, which enabled them to hold His name sacred in saving faith and blessed hope. The first ones to whom he brought this pure Word were his students; soon, however, he proclaimed it to the world at large with his bold tracts, his staunch confessions, his masterful translation of the Bible, his precious Small Catechism, his hymns, and his careful expositions of Scripture. Thus the pure Word of God has come down also to us, so that we know God aright as our Savior, whose name is sacred to us in blessed faith, hope, and joy.

To Hallow It Also Through a Godly Life Having come to the saving knowledge of God through His pure Word Luther himself, first of all, hallowed God's name also by living a holy life in accordance with it. His heart was now filled with thankful love and devotion toward God so that he found joy in doing God's will. No longer did he seek to please God with man-chosen works of piety, but he strove to exercise his grateful love toward God in the things which God has enjoined in His Word. He established a Christian home, became a loving husband and a kind and thoughtful father. He showed an heroic faith in God's help and power in the midst of great dangers and conflicts. He put his knowledge, his great gifts, his energy, his means, everything, into the service of his fellowmen, seeking to help them especially in their greatest need, the need of their sin-laden souls. By proclaiming the pure Word to the

world he led thousands of others as children of God to again lead holy lives according to it. He again pointed out to them the true motives for a holy life, namely faith in Christ and the love that flows from it. He helped them to realize that true piety consists not in special man-chosen works but in doing God's will in the regular walks of life.



Let Us Appreciate What God Wrought Through Luther

As true children of the Reformation let us prize the pure Word of God as it has come down to us through Luther, let us champion it against all adulteration and compromise. Let us cling to the saving knowledge of God in Christ Jesus which is revealed to us in this Word, holding His name sacred in joyful faith and unwavering hope. Out of thankful love let us strive to live according to God's holy commandments in our daily walks of life. Zealously let us bring this pure and saving Word to others through our churches, schools, and missions. Then also we shall be instruments of God for the fulfillment of the Christ-taught petition: "Hallowed by Thy Name."

C. J. L.

LAMENTATIONS 3, 22-32

OT Eisenach for Trinity V.

Tune: Vater unser, im Himmelreich.

In suffering let us praise Thee, Lord!
Though deep the pain and sharp the hurt,
Thy mercy doth preserve us still
And no ills come against Thy will.
Thy faithfulness, O Lord, is great,
For Thee our souls must always wait.

In suffering let us see, O Lord,
How good it is to trust Thy Word,
And look to Him for help alone,
Who gave His life our sins 'atone.
Thy loving kindness, Lord, is good,
And gives us peace through Jesus' blood.

In suffering grant us patience, Lord,
When Thy Love lays on us the rod;
In silence let us bear all ill,
And hope in Thee, Who loves us still.
When all forsake us, helpers flee,
Grant us Thy grace to call on Thee.

In suffering let us know Thy Love,
Which has for us a home above.
To bring us there is Thy concern,
And leadst us there through pain and thorn,
That we may trust in Thee alone,
Until life's ills are overcome.

In suffering then we'll praise Thee, Lord,
Though deep the pain and sharp the hurt;
Praise Father, Son, and Holy Ghost,
Without Whose grace we'd all be lost.
Lead Thou us then, O Mighty Love,
As Thou knowst best, to Thee above. Amen.

GERV. W. FISCHER,
July 19, 1946.



Siftings

Opening the Flood Gates. A recent newspaper item brings us this report: Howard Hughes, motion picture producer, said that his controversial film "The Outlaw" would be shown simultaneously at three Broadway theaters, despite revocation of the Motion Picture Association "seal of approval." Hughes said: "I do not believe the Hays-Johnston office has the right to assume the role of dictator in telling the American public, in New York or anywhere else, what motion pictures it may or may not see. The action of the Hays-Johnston office will not prevent "The Outlaw" from opening in New York City." And so Hughes leads a revolt against the Hays-Johnston office. This "office" is voluntarily submitted to by the producers in order to veneer the movies with some respectability. Hays and Johnston were certainly a deterrent to the more overt forms of filth and smut. With this last authority overthrown where does the motion picture industry intend to go?

* * * *

A Declaration that voluntary euthanasia under careful safeguards is "not to be regarded as contrary to the teachings of Christ or the principles of Christianity" has been signed by fifty-three prominent American churchmen, the Euthanasia Society of America announced recently. Mrs. F. Robertson Jones, executive vice-president of the society, described euthanasia as painless death for persons desiring it who are suffering from incurable, painful and lingering diseases. We regret that fifty-three "prominent American churchmen" added their names to such a movement. Among the signers we find the name of Harry Emerson Fosdick, of course. Contrary to the opinion of fifty-three "prominent American churchmen" it is still God who determines the end of life. He alone determines it and no individual.

* * * *

Episcopalians Break Precedent. The *Lutheran* reports: "Tradition was jarred at the Episcopal Church's recent general convention in Philadelphia. In the House

of Deputies a woman was admitted to membership and a layman was elected president. In the House of Bishops a liberalized canon on the remarriage of divorced persons was adopted unanimously. The liberalized canon permits the remarriage of any divorced church member at the discretion of the diocesan bishop or ecclesiastical court." How can the church liberalize a doctrine of Scripture, an article of faith? In adopting this new canon the Episcopalians must admit one of two things: Either their former canon was in error and so for these many years they have fostered error; or they have been infected with the germ of liberalism and are slowly drifting farther away from Scripture. At the same convention the proposed plan of union between the Episcopal Church and the Presbyterian Church, U. S. A., was slated by the House of Deputies for another three years of study. Debate revealed that while deputies favored union, they thought the present plan too hastily prepared. Official conversations on union began in 1937.

* * * *

For Every Three Families that were formed last year in this country, one family broke up. More than 502,000 marriages ended in divorce courts in 1945. This all-time record represents a gain of more than 25 per cent over 1944, which was previously the highest year. The Federal Security Agency, which is reporting divorce statistics for the first time, says that the rate is now nearly twice as high as it was only nine years ago. The *Christian Century* comments: "This appalling record constitutes one of the most dependable indices of the disintegration now manifesting itself in American life. It may not be dismissed with the complacent observation that the divorce rate always rises in a period of prosperity. The sickness of family life in this country, the disastrous effects of which are visited in full force on the nation's children, is a malady whose causes and cure must be sought at a level far deeper than that." Yes, the cause is natural man and the cure is found only in the Gospel.

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Episcopalians and Lutherans. A correspondent in the *Christian Century* thinks that many Episcopalians would favor joining the Lutheran Church if opportunity would permit. He argues, "Are not the Episcopal and Lutheran churches much closer theologically and ecclesiastically than any other two of the historic sections of the church in America." Not so close as one might think. Luther was quick to point out the difference between the Lutherans and the Reformed, the former bound by Scripture, the latter bound by Scripture . . . and *reason*. We join Luther in saying: They have another spirit.

* * * *

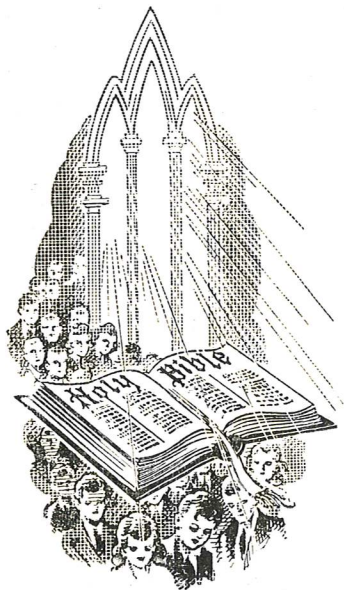
The United States Post Office has announced that mail and parcel post may now be sent to addresses in the portions of Germany under control of Poland, pending final definition of the boundary between the two countries. Mail thus sent will be subject to the rates and conditions applicable to mail for Poland, and the address should name Poland as the country of destination. Another gratifying step toward the establishment of peaceful relations.

* * * *

Mexico Again. We quote from a correspondent's report to the *Christian Century*. "The quick intervention of firemen, police and federal troops last Sunday evening prevented the massacre of nearly 1,000 Protestants who were attending the closing session of the national Evangelical convention being held in the Presbyterian church at Toluca, capital of the state of Mexico. A furious mob of Catholic fanatics, armed with stones, sticks, knives and pistols, charged several times, trying to overcome the police guard the mayor had sent at the first signs of unrest, and to crash the doors of the church. Firemen came to the rescue and time and again turned their hose on the front ranks of the mob, but it was only when federal troops arrived that the Protestants could safely leave the church under police escort. Fortunately, no one was hurt." That's Mexico. That's Roman Catholic tolerance! "Beware of the leaven of the Scribes and Pharisees."

JOINT RESOLUTION 19-S

ON November 5 the people of Wisconsin are to vote on an amendment to Article X, section 3 of our state Constitution. The article now reads: "Legislature shall provide by law for the establishment of district schools, which shall be as nearly uniform as practicable, and such schools shall be free and without charge for tuition to all children between the ages of four and twenty years and no sectarian instruction shall be allowed therein." To this amendment is to be added: "except that such prohibition shall not bar legislature from providing for the transportation of children to and from any parochial or private school or institution of learning."



This amendment must be understood in the light of the principles laid down in Article One, where it states no one "shall be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent . . . or any preference be given by law to any religious establishment . . . nor shall money be drawn from the treasury for the benefit of religious societies." In Article Three the principle of separation of church and state and freedom of conscience is reemphasized by stating that no public school shall be used for sectarian instruction.

Now the Word "except" permits the legislature to violate this principle in one instance, namely by the transporting of children to and from parochial schools. It is the word "except" which makes the

amendment vicious, because it is in contempt of the scriptural principle of separation of state and church, because it compels citizens to support religious societies against their consent.

It is argued that the amendment is a health measure to safeguard the lives of parochial school children. This argument does not hold. If the lives of children going to parochial schools are endangered, which we do not believe is the case, then the state can demand that the churches and parents themselves safeguard such lives or the State may do it. When our school buildings are no longer safe, then the state does not build new buildings for us, but demands that we make our buildings safe.

Let us give unto Caesar the things that are Caesar's also for the support of public schools, and let us thank God for the privilege of being permitted to conduct our own schools without interference from the government for our own children, where we do not merely try to make them good American citizens, but citizens of God's Kingdom as well.

If we violate in this amendment the principle of religious liberty, then Rome soon will find ways and means to get more money for its schools. Rome has always claimed a right to tax money for its institutions, because principally it claims that the Roman Church is over the State.

Here is just one item taken from the *Manual of Christian Doctrine*, used in many higher schools of the Roman Catholic Church:

Q. 123. — What name is given to the doctrine that the State has neither the right nor duty to be united to the Church (meaning the Roman Catholic Church) to protect it?

This doctrine is called liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

Q. Why is liberalism to be condemned? Because it denies all subordination of the State to the Church. Because it confounds liberty

with right. Because it despises the social domination of Christ, and rejects the benefits derived therefrom.

Our battle is not against people belonging to a given church, but for principles laid down in God's Word and which our State Constitution upholds at present. Rome claims that Communism is America's great enemy, we maintain that both Communism AND Rome are the greatest enemies of the true Christian Church and our American liberty.

G. W. FISCHER.
— *St. Jacobi Messenger*.

CONCERNING THE COLLECTION \$250.00

In the morning's mail we received a letter from a Mr. and Mrs. of one of our congregations in Synod stating that they had read in the *Northwestern Lutheran* that we still had not reached our goal in the Building Fund Collection and that they felt that we should long have finished with this collection. Their congregation had long completed the collection and they had given their share. (The congregation went way over the top!) Since it seems that there are congregations whose members are simply not willing to give and since these Christians are anxious to do all they can to bring this collection to a successful close as soon as possible, they are now sending \$250.00 to be applied to the collection as an anonymous gift. They want it to be a gift to the Lord!

If only hundreds more members would go to their pastors and say, "Since the weaklings among us in the congregation and Synod still lack sufficient love to carry out their duty of love to us and the Lord, the Lords simply expects us to do a little more . . . here pastor is another contribution for the collection." The need is great; the money is there; all we need are loving hearts to give it. May God bless all such givers and their offerings.

G. W. FISCHER,
1321 W. Witchell St.

Why Be An Every Service Church Goer?

SOME reasons why Christians ought to attend Church regularly are: God has given us the Gospel and given us the men to preach it. He is earnestly concerned about the salvation of our souls. Not attending church regularly is despising God's institution and frustrating his purpose of love.

God calls, equips, and sends men into this office to be his ambassadors. Paul says the ascended Christ "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Again, the same Apostle writes: "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake." Not to attend church regularly in despising God's gift sent to us; it is not esteeming them highly in love for their work's sake.

The Word which is read and the sermon which is preached is not man's wisdom; it is not the mere word of the preacher. It is God's! God speaks to us through his chosen vessel. Jesus tells us this, as well as stating what is involved when we are not in church regularly. Jesus says of His servants preaching His Word: "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth him that sent me."

By attending church regularly we make a wonderful confession. But by neglecting church services the confession is most terrible. Jesus says: "He that is of God heareth God's words; ye therefore hear them not because ye are not of God."

Not attending church services regularly is flagrant disobedience of the third commandment of God's holy law. It is despising preaching; it is not holding it sacred, and not gladly hearing and learning God's Word; it shows lack of love towards God and of His Word.

Also in this phase of Christian living, may the love of Christ constrain us. Joining the Psalmist in saying with a loving and grateful heart: "Lord, I have loved the habitation of Thy house and the place

where Thine honor dwelleth," let us all with God's help strive to become and be, every-service-church-goers.

"Blessed are they that hear the Word of God and keep it."

J. J. WENDLAND.

NEGRO MISSION

Executive Secretary's Column

Pastor Paul G. Amt, former Executive Missionary of the Metropolitan Inner Mission Society of New York, has accepted a call to Ft. Wayne, Indiana, to begin work among the Negroes of that city.

* * * *

Opportunities for expanding our work are offered us everywhere. In due time, God willing, we shall open up new mission stations, especially in our cosmopolitan centers, and bring to the starving multitude the Bread of Life.

* * * *

The undersigned will meet with various Mission Boards on the West Coast in early October. He will visit our existing congregations and explore new fields which offer more unusual opportunities for immediate expansion.

* * * *

Our church in Africa observed its Tenth Anniversary on April 25, 1946, with a special service of thanksgiving. God has graciously blessed our work in Africa during the past decade as the statistics clearly indicate. We now have 76 congregations, with 11,000 baptized souls and over 4,000 communicant members. There are 166 teachers in 66 schools, instructing over 4,000 children in the "One thing needful."

The following missionaries are taking care of our work in this vast territory: The Rev. Carl Baringer, the Rev. Louis Konz, the Rev. J. P. Kretzmann, the Rev. Norbert Reim, the Rev. Carl J. Rusch, the Rev. Wm. H. Schweppe, the Rev. Robert C. Stade, Mr. Walter F. Stahlke; native workers: The Rev. Daniel Ekong, the Rev. Jonathan Ekong.

Newly called missionaries will augment our force in Africa shortly. The following will leave via Pan American Airways from New York to Nigeria:

The Northwestern Lutheran

Miss Quinta Oelschlaeger on September 19. (Miss Oelschlaeger, upon arrival will assume charge of our Girls' School as principal.)

The Rev. George S. and Mrs. Carol Baer on September 22.

The Rev. Paul S. and Mrs. Emily Andersen on September 26.

Let us all bear these missionaries and their wives on prayerful hearts.

We are endeavoring at this time to arrange transportation to Africa for another missionary, namely, the Rev. Harold Buls.

* * * *

The Rev. Wm. H. Schweppe, who has labored so faithfully during the past years in Africa, is returning to the States on a furlough to rejoin his wife and children who, due to war conditions, were unable to accompany him. We are happy that this family can now be reunited after years of enforced separation.

"To the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever." Jude 25.

KARL KURTH.

DIAMOND JUBILEE

Plans for the observance of the 75th anniversary of the Wisconsin State Teachers' Conference are nearing their completion. The Jubilee committee has tried diligently to take care of every detail in preparation for this important event which will be observed at St. Lukas School, Milwaukee, (Rev. H. Koehler) on November 6-8.

The opening service will take place on Wednesday afternoon of the convention week at 3 o'clock. Prof. A. Schaller of our Seminary at Thiensville will preach the sermon. A children's mass chorus under the direction of Teacher A. Fehlauer will enhance the services by singing two selections.

The banquet will take place on Wednesday evening at 6 o'clock. Due to present economical conditions and also to the available space at St. Lukas, this banquet will be limited to conference members and guests. All teachers planning to attend this banquet are kindly requested to make known their intention by November 1 to Miss Ruth Schaller, 2579 North 14th Street, Milwaukee 6, Wisconsin.

During the Jubilee service on Thursday evening at 8 o'clock President John Brenner will preach the sermon. The Conference Choir under the direction of Teacher Karl Jungkuntz will participate by rendering several selections.

Prof. John Meyer from our Thiensville Seminary will deliver the closing address on Friday afternoon. The other part of the program which will engage our interest and attention during the convention days appears elsewhere in this issue of the *Northwestern Lutheran*.

An interesting Jubilee booklet containing the history of the conference from its beginning in 1871 as well as many pictures of early and present day teachers and schools has been prepared and will be for sale during the convention days.

All former conference members are herewith invited to participate in this glorious event. Let us come together again to thank God, our heavenly Father, with hearts and hands and voices for having preserved our State Teachers' Conference these many years, so that through it His kingdom here on earth could be built, and that our dear Lutheran Christian Day School could continue to grow by inculcating into the hearts of its pupils the pure doctrines of our Lutheran church, which had so often been the theme of discussions at our annual meetings.

J. F. GAWRISCH,

Secretary of Jubilee Committee.

**GOLDEN WEDDING
ANNIVERSARY**

**Mr. and Mrs. Martin Larson,
Frontenac, Minnesota**

Sunday, September 8, 1946, Mr. and Mrs. Martin Larson, members of St. John's Church, Frontenac, Minnesota, celebrated their fiftieth wedding anniversary in the midst of their relatives and friends. The undersigned addressed the couple on the basis of 1 Sam. 7, 12. May the abiding presence of Jesus be their staff and stay in their old age.

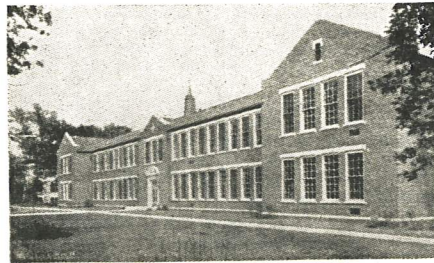
KARL A. NOLTING.

**DR. MARTIN LUTHER COLLEGE
New Ulm, Minnesota**

On September 17 we were privileged to open our sixty-third school year with

the largest enrollment in our history — 324. The opening service began at 8:30, and by ten o'clock all classes were pursuing their regular schedule. Registration showed 106 new students present. Our largest class is the Tenth Grade — 68. Our Ninth Grade numbers 50; III Normal 19; II Normal 34 (four of these have already consented to accept teaching positions for this year); I Normal 47.

It was a rather painful obligation to be compelled to write letter after letter with the same old refrain that we have no more room; in fact, we are somewhat more crowded than we ought to be, also in our dining rooms, but from present



indications it appears as if we shall be able to fit ourselves into this situation without too much inconvenience. We are still waiting for lockers and a few other pieces of equipment ordered last July, an experience which no doubt we are sharing with plenty of others.

Professor John Oldfield arrived here August 1. During the opening service, Pastor E. G. Fritz, the chairman of our Board, had charge of his installation. Professor Oldfield will teach classes in algebra and in geometry, and he will assume the responsibility for our physical education program. Pastor Roland Hoenecke, our new dean of men, will take over his work on October 12. In the meantime the boys' dormitory is under the supervision of our two assistants, Mr. Howard Birkholz and Mr. John Hoenecke. Both will be with us for the year, and each, in addition to some extra-curricular duties, will carry a classroom schedule of fifteen hours.

We have made a good, and all things considered, smooth beginning. May the Lord see fit to permit us to carry on like that so that we may be able to supply His Church with a large number of willing and capable workers!

We already have quite a list of applicants for next year. We appreciate these

early requests for reservations. We can not permit an enrollment larger than the one we have at present, and in order to be sure of accommodations in September, 1947, arrangements for such should be made as soon as possible. C. L. S.

OBITUARY

† MRS. PAUL E. HORN †

On September 4, 1946, Mrs. Paul Horn was summoned to her eternal rest. Funeral services were held in Christ Church, Zumbrota, Minnesota, Saturday, September 7, 1946. The undersigned preached the sermon, based on Matt. 25, 21. Pastor Arthur W. Koehler of Hutchinson, Minnesota, Second Vice-President, spoke in behalf of the Minnesota District. The girls' quintette sang "In Silence at the Grave." Pastor Fr. Weindorf of Goodhue, conducted the service in the parsonage, and Pastor T. E. Kock of Goodhue, Minnesota, officiated at the grave. Interment was made in Zumbrota Cemetery.

Mrs. Eugene Horn, daughter of Theodor and Wilhelmine Luethe, was born in Green Lake County, Wisconsin, on August 8, 1888. She was baptized in the name of the Triune God at Fairwater, Wisconsin, August 26, 1888, and confirmed March 31, 1901. After Confirmation she moved to Wright County, Minnesota, where she grew to womanhood in the home of her parents.

On October 15, 1914, she was united in holy wedlock with Pastor Paul E. Horn at Monticello, Minnesota. This union was blessed with five children, two sons and three daughters, all of whom survive the mother. As the helpmeet of her husband, Mrs. Horn resided for twelve years at Morgan, Minnesota, and since 1926 until her death at Zumbrota, Minnesota.

There remain to mourn her departure the husband and five children: Mrs. Elmer Borgschatz of Zumbrota; Marcus of Burlington, N. C.; Gerhard of Milwaukee, Wisconsin; Mrs. Kenneth Young of Decorah, Iowa; Verna at home; four grandchildren, the mother, Mrs. Wilhelmine Luethe of California; five sisters and one brother. Mrs. Horn attained an age of 58 years and 27 days. "Blessed are the dead which die in the Lord."

KARL A. NOLTING.

CORNERSTONE LAYING

At Hazelton, North Dakota, a very happy project is under construction, a new church building. In connection with such an undertaking a congregation usually looks forward to several privileges, cornerstone laying and dedication. The one has been granted to us. On June 23 the cornerstone of our new church was laid. Pastors Herrmann of Zealand and Edward Krueger, then of Handan, took part in the service. The Rev. Walter Herrmann delivered a German sermon and the local pastor preached in English. Up to the present time we have not had too many building difficulties and dedication, we hope, will take place before this winter.

Early in February Mr. E. J. Schoenrock of Oshkosh, Wisconsin, met with our building committee and congregation. He was engaged to design a small church for us and to supervise construction. The building is to be Gothic in design, is to seat about 250 people, and will provide many of the things we look for in a church suitable for our purposes. We are especially anxious to see the chancel window, which is to be in the form of a cross with the crucifixion depicted in stained glass. A light buff brick, supplied by the Hebron Brick Company, Hebron, North Dakota, will be used to finish the exterior. The estimated cost is \$25,000, a sum which the congregation hopes to have raised by the time the building is completed. This would mean that seventy-five families will have raised nearly that amount in one year's time.

We now look forward to a day, made for us by the Lord, to dedicate the proposed new structure for which the cornerstone has been laid. Until then we shall use the basement of the new church, which is already quite adequately finished, to supply the larger seating capacity which we need for regular services.

G. J. EHLERT.

ANNOUNCEMENTS

The Nebraska District Teachers Conference will meet at Valentine, Nebraska, October 22-23, in Zion Lutheran Church, Rev. Hugo Fritze, pastor.

Please announce to host pastor immediately.

Also state time of your intended arrival.

F. W. EGGERS, Chairman.

CALENDAR OF CONFERENCES

EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Pastoral Conference of the Dakota-Montana District will meet October 30-31, at 9:30 A. M., at Mazeppa Twp., South Dakota. The Rev. W. T. Meier, vacancy pastor.

Papers: Exegesis on Matthew 12, 1-8, Pastor Wm. Lange. Is Our Religious Freedom Being Encroached Upon?, Pastor C. Found. Historical Background of Our Confessions, Pastor W. Ten Brock. Preacher: Pastor B. Borgschatz; substitute, Pastor E. Becker.

Please announce to host pastor.

WM. LANGE, Secretary.

WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

The Wisconsin River Valley Delegate Conference will meet October 28, at 10:00 A. M., at Christ Lutheran Church, Marshfield, Wisconsin, Pastor F. Bradtke.

Please announce early.

W. E. SCHULZ, Secretary.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference of the Southeast Wisconsin District will meet on October 29 and 30 at St. John's Lutheran Church, Wauwatosa, Pastor C. A. Otto. Sessions will begin at 9:30 A. M., Tuesday.

Papers: Exegesis of Hebrews 8, G. Schaller; Can a Pastor of the Synodical Conference Give the Lord's Supper to Someone Not a Member of the Synodical Conference? W. Holzhausen; The Human Element in Inspiration, L. Hallauer.

Sermon: L. Lehmann (K. Lescow).

C. S. LEYRER, Secretary.

CENTRAL PASTORAL CONFERENCE

The Central Pastoral Conference will convene October 29 and 30 at Fall River, Wisconsin, Pastor Elmar Rimpler.

Order of Business: Tuesday, 10:00 A. M., Opening and Roll Call; 10:15, Exegesis on Gal. 4, 21ff., Pastor R. Jungkuntz; 11:45, Financial Report by Pastor J. M. Raasch; 1:30, Opening; 1:45, Winning the Unchurched, Pastor J. B. Erhart; 4:00, Casual Questions. Wednesday, 9:00 A. M., Opening; 9:15, Sermon Criticism; 10:00, A Study of the Prophet Joel, Pastor F. Miller; 1:30, Opening; 1:45, Requested Discussion, Malicious Desertion; 3:00, Miscellaneous and Unfinished Business. Sermon (English): Pastor I. G. Uetzmann, Pastor Wm. Franzmann.

Kindly announce early, especially, if quarters are desired.

H. GEIGER, Secretary.

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet at St. Paul's Lutheran School, New Ulm, Minnesota, November 6, at 9:30 A. M.

Confessional Address: Prof. E. R. Blifernicht (Prof. M. Albrecht).

W. FRANK, Secretary.

CENTRAL PASTORAL CONFERENCE NEBRASKA DISTRICT

Date: November 5 and 6, beginning at 10:00 A. M. Place: Good Shepherd Ev. Lutheran Church, corner 51st and Center, Omaha, Nebraska.

Work: Does Belief in the Sovereignty of God Lead to Fatalism? L. Sabrowsky.—Word Study: Faith, Grace, Love, Mercy; Sin, Iniquity, Transgression. H. Schulz and A. Laper.

Sermon: W. Gieschen (H. Hackbarth).

Kindly announce your intended presence or absence on or before November 1 to Pastor A. D. Laper, 2508 S. 49th Street, Omaha.

W. F. SPRENGELER, Secretary.

MANITOWOC PASTORAL CONFERENCE

Time and Place: November 12, 1946, Liberty, Wisconsin, A. Geiger, pastor.

Sermon: E. Behm, M. Schwartz.

Assignments: Boy Scouts, P. Gieschen. Unionism, a Mixing of Law and Gospel, E. Kionka; Ordination, V. J. Siegler; Sanctification, the Call of a Christian for his entire life, C. Thurow. Interpretation of the Passage: "They which preach the Gospel should live of the Gospel," W. Haase; The Essentials of the Celebration of the Lord's Supper,

H. Kuether; An Exegesis of Mt. 11, 12, R. Ehlke; The Causes of the Decline of the Ten Tribes of Israel, A. Roekle; Synopsis of Luther's Commentary on Gal., H. Pussehl; 1 Tim., E. Froehlich; Gal., H. A. Koch; Isaiah, W. Schink; Doctrinal Affirmation, H. A. Koch.

H. H. ECKERT, Secretary.

STATE TEACHERS' CONFERENCE

The State Teachers' Conference of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene God willing, Wednesday, Thursday and Friday, November 6-8, at St. Lucas Ev. Lutheran Church, the Rev. Herbert Koehler, pastor.

The opening service of the diamond jubilee convention, Wednesday, November 6, in the afternoon at 3 o'clock. Prof. A. Schaller, Theological Seminary, Thiensville, Wisconsin, will preach the sermon.

A children's mass chorus, under the direction of Mr. A. Fehlauer, will enhance the service with songs of praise and thanksgiving.

The jubilee conference service, Thursday evening, is at 8 o'clock. Rev. J. Brenner, pastor of St. John's Ev. Lutheran Church, Milwaukee, Wisconsin, and president of the Ev. Lutheran Joint Synod of Wisconsin and Other States, will preach the sermon.

The Conference Choir will render hymns of praise and thanksgiving. Mr. Karl Jungkuntz, Milwaukee, Wisconsin, directing.

CONFERENCE PROGRAM

First Session—Thursday Morning

9:00-9:10—Devotion—Rev. H. Koehler, pastor of St. Lucas Ev. Lutheran Church.

9:10-10:10—I and the Children Thou Hast Intrusted to Me—Rev. A. Mennicke, Winona, Minnesota.

10:10-10:20—Organ Solo—Three Bach Chorale Preludes—Mr. Meilahn Zahn, Neenah, Wisconsin.

10:20-10:30—Intermission.

10:30-11:15—Footnotes to Conference History—Mr. Wm. Prahl, Milwaukee, Wisconsin.

11:15-11:55—High Lights to the History of Wisconsin—Mr. Winfried StoekH, Neenah, Wisconsin.

Second Session—Thursday Afternoon

2:00-2:10—Devotion.

2:10-2:50—Book Review—Miss Valborg Nesseth, Beaver Dam, Wisconsin.

2:50-3:00—Children's Chorus of St. Lucas Christian Day School—Mr. O. Stelljes, directing.

3:00-3:10—Intermission.

3:10-4:00—Science in the Lower Grades 1-4—Mr. Herman Fehlauer, Milwaukee, Wisconsin.

4:00-4:30—Comments on Matters of Interest—Mr. F. W. Meyer, superintendent of schools.

4:30-5:00—Choir Rehearsal—Direction of Mr. Karl Jungkuntz, Milwaukee, Wisconsin.

Third Session—Friday Morning

9:00-9:10—Devotion.

9:10-10:30—Establishment of Educational Policies in Our Synod with Special Emphasis upon Christian Day Schools—Prof. E. R. Blifernicht, Dr. M. L. College, New Ulm, Minnesota.

10:30-10:40—Intermission.

10:40-12:00—Business Meeting.

Fourth Session—Friday Afternoon

1:30-1:40—Devotion.

1:40-2:30—Separation of Church and State—Prof. E. Kowalke, Northwestern College, Watertown, Wisconsin.

2:30-3:15—Business Meeting.

3:15-3:45—Closing Address—Prof. J. Meyer, Theological Seminary, Thiensville, Wisconsin.

3:45-4:00—Closing of Conference.

We call your attention especially to the exhibit of our own Northwestern Publishing House.

Those of you, who are planning to attend the Conference and desire meals and lodging are requested to make reservations the first part of October with Mr. O. Stelljes, 802 E. Otjen Street, Milwaukee, Wisconsin.

WALDEMAR NOLTE, Secretary.

MICHIGAN STATE TEACHERS' CONFERENCE

Place: St. Stephen's Lutheran School, Adrian, Michigan. Pastor A. H. Baer, 242 Finch Street. Teacher Leslie Kehl, 242 Finch Street.

Time: October 23-25, 1946.

- Work: 1. The Samaritan Woman.....Gerlach 2. The Sixth Commandment.....O. Eckert 3. The Unjust Steward.....Woltman 4. Diacritical marking and syllabication.....E. Walz 5. The Gulf Stream and Labrador Current.....W. Stindt 6. Profit and Loss.....L. Kehl 7. Our National Parks.....A. Jantz 8. The Parable of the Lost Sheep.....R. Muenkel 9. Seventh Commandment—preparation for memory work.....J. Wantoch 10. First Steps in Writing.....R. Wilch 11. Language Usage.....D. Schumann 12. Telling Time.....Aaberg 13. Reading Lesson—grades 1-2.....D. Westendorf

- Theoretical: 1. Science Theories in the Light of Scripture.....Prof. G. Martin 2. Aids in Visual Education....M. Roehler

Please announce by the 15th of October. L. LUEDTKE, Secretary.

CANDIDATES

Additional candidates proposed for the sixth professorship at Michigan Lutheran Seminary. (For original list see Northwestern Lutheran of April 14, 1946, and Gemeindeblatt of March 24, 1946):

- Rev. G. Albrecht, Dexter, Michigan Mr. Emanuel Arndt, Milwaukee, Wisconsin Rev. Richard Jungkuntz, Janesville, Wisconsin Mr. V. J. Schulz, Lansing, Michigan Rev. Martin Seltz, Waseca, Minnesota. Mr. Meilahn Zahn, Menasha, Wisconsin.

Any communication regarding these candidates must be in the hands of the undersigned by November 8, 1946.

The Board of Regents of Michigan Lutheran Seminary will meet November 8, 7:30 P. M. at the Seminary for the purpose of calling.

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

ORDINATIONS AND INSTALLATIONS

Authorized by President Im. P. Frey, president of the Nebraska District, the undersigned installed Pastor G. B. Frank as pastor of Trinity Ev. Lutheran Church, Hillrose, Colorado, on September 29, the fifteenth Sunday after Trinity. The Lord bless both the pastor and his flock.

Address: Rev. G. B. Frank, Hillrose, Colorado. R. UNKE.

Authorized by President K. Krauss of the Michigan District, the undersigned ordained Candidate of theology Luther Spaude and installed him as Professor at the Michigan Lutheran Seminary, Saginaw, September 30, at the occasion of the morning devotions. Director O. J. R. Hoenecke delivered an address on Jeremiah 9, 23, 24.

May the great Shepherd of His flock bless both professor and students. R. G. KOCH.

Authorized by Vice-President L. Kirst of the Western Wisconsin District, the undersigned installed J. Mittelstaedt as pastor of the Bethany Evangelical Lutheran Congregation, Bruce, Wisconsin on the eleventh Sunday after Trinity, September 1, 1946. May the Lord bless the labors of His servant in the new field.

Address: Pastor J. Mittelstaedt, Bruce, Wisconsin. L. LAMBERT.

Authorized by President Im. P. Frey of the Nebraska District, the undersigned installed Delton J. Tills as pastor of Grace Lutheran Church, Burke, South Dakota, on September 15, 1946. Pastor N. E. Sauer, assisted.

Address: Pastor Delton J. Tills, Burke, South Dakota. L. F. GROTH.

Authorized by President I. Habeck of the Northern Wisconsin District, the undersigned installed Arthur Wadzinski as pastor of Christ Church, Fontenoy, and Emanuel Church, T. Eton, on the sixteenth Sunday after Trinity, October 6, in a joint service held at Fontenoy. The Pastors H. Grunwald, H. Pussehl, C. Thurrow, and W. Zink, assisted

in the rite. May the Lord's gracious blessing rest upon shepherd and flock.

Address: Rev. Arthur Wadzinski, Denmark, Wisconsin. PAUL J. GEISCHEN.

Authorized by the President of the Western Wisconsin District, Pastor H. C. Nitz, the undersigned installed M. A. H. Backer as teacher of the Christian Day School of the St. Paul's Ev. Lutheran Church at Lake Mills, Wisconsin, on Sunday, August 18, 1946.

Address: Mr. A. H. Backer, Lake Mills, Wisconsin. J. MARTIN RAASCH.

Upon authorization by President Arthur P. Voss, the undersigned installed Mr. H. O. Ihlenfeldt as principal of Friedens Christian Day School at Kenosha, Wisconsin, on Sunday, September 15, 1946.

Address: Mr. H. O. Ihlenfeldt, 5020 21st Avenue, Kenosha, Wisconsin. CARL H. BUENGER.

Authorized by Pastor Paul G. Albrecht, President of the Dakota-Montana District, the undersigned installed Paul Kuehl as pastor of Redeemer Lutheran Church of Mandan, North Dakota, September 8, 1946, the twelfth Sunday after Trinity. Pastor Kettenacker of Tappen took part in the service.

Address: The Rev. Paul Kuehl, 208 5th Avenue, N. W., Mandan, North Dakota. G. J. EHLERT.

Authorized by Pastor K. Krauss, President of the Michigan District of our Joint Synod of Wisconsin, the undersigned installed Pastor Winfred Koelpin as pastor of Arlington Avenue Lutheran Church, Toledo, Ohio, on September 22, the 4th Sunday after Trinity. Pastors John Martin, Alvin Baer, Fred Schroeder, George Blievernicht, and Walter Pasche, assisted.

May our Savior richly bless both the pastor and the congregation.

Address: Rev. Winfred Koelpin, 881 Geneva Avenue, Toledo 9, Ohio. RAYMOND C. TIMMEL.

MEMORIAL WREATHS

Memorial wreaths for the Church Extension Fund were received in memory of Fred Stelter through Pastor O. W. Heier, Jamestown, North Dakota, from our Savior's Lutheran League, \$2.00; Mrs. C. Walz, Jr., \$1.00, and Helen J. Fennern, \$2.00.

In memory of Mrs. Karoline Luedemann through Pastor Harold A. Hempel, Clark, South Dakota, from Mr. and Mrs. Ferdinand Klumann, \$2.00, and Mr. and Mrs. Emil Hempel, \$1.00.

EDGAR VANDREY, District Treasurer.

The following memorial wreaths have been received by Dr. Martin Luther College Library: \$1.00 for Ray Riess, Cibecue, Arizona, given by a classmate; \$12.00 received from the Rev. H. Kirchner, Baraboo, Wisconsin; \$9.40 donated by the Normal Class of 1947, our own school, in memory of Mrs. Herman Dorow, mother of a member of the class. To all kind donors our cordial thanks.

E. R. BLIEFERNICHT, Librarian.

Memorial wreath sent direct to Rev. Fischer, Wisconsin Synod Building Fund, in memory of Mrs. Edmund Sponholz, widow of Rev. E. Sponholz, who died on August 28, 1946.

From St. John's, Slades Corners, in memory of Mrs. Sponholz, \$48.25. A. Lorenz, pastor.

Dr. Martin Luther College Music Department, New Ulm, Minnesota, received a memorial wreath of \$4.00 from Mr. and Mrs. Arthur Bruening and family and the Lindlof children, Elkton, South Dakota. The above amount was given in memory of the late Miss Meta Baumann, former nurse at our college.

We herewith express our heartiest thanks.

EMIL D. BACKER, Music Department.

CHANGE OF ADDRESS

WAR RELIEF TREASURER

Mr. Gilbert H. Klug, 1535 W. Greenfield Avenue, Milwaukee 4, Wisconsin.

Please note the above change of address. Postal authorities demand that proper address be used.

Gilbert G. Glaeser, 516 Oneida Street, Beaver Dam, Wisconsin.

Rev. Delton J. Tills, P. O. Box 6, Burke, South Dakota.

Prof. Roland H. Hoenecke, Dr. Martin Luther College, College Heights, New Ulm, Minnesota.

WANTED

Any congregation having 10 old pews, 7 1/2 ft. or more, to sell, please get in touch with Pastor L. G. Lehmann, Mukwonago, Wisconsin.

BOOK REVIEW

Road to Reformation, by Heinrich Boehmer, translated by John W. Doberstein and Theodore G. Tappert. Print: The Muhlenberg Press, Philadelphia, Pa. Price: \$4.00. Pages 449.

This is the priceless volume of Boehmer's biography of Martin Luther. This volume gives us a detailed account of Luther's childhood up to the Diet of Worms and his imprisonment at the Wartburg. But those more than 400 pages are filled with facts and challenge the readers interest at all times. The translation is very well done and Boehmer suffers little through it. This book ought to be in every home and especially in every parsonage.

W. J. S.

Christmas. Edited by Randolph E. Haugen. Pages 69. Print: Augsburg Publishing House, Minneapolis, Minnesota. Size: 10 1/2 x 14 inches.

We are glad to see this handsome book on the market so early. It is a book that will appeal to the Christian, especially at Christmas time. It is beautifully illustrated with Christmas and winter scenes and carries interesting stories concerning the birth of Christ or related to it. This is the sixteenth successive volume. Those who have purchased the previous volume will surely want this one and those who do not know its predecessors will want to learn to know this one.

W. J. S.

The Boy Who Fought With Kings, by Edna and Howard Hong. Print: Augsburg Publishing House, Minneapolis, Minnesota. Price: \$1.00. Size: 9 x 12 inches.

Here is the story of Luther's life told for children in the language of children. The book is profusely illustrated with colored pictures. Get this book. The children will read and re-read its short chapters and enjoy them. We are glad to recommend this volume.

W. J. S.

Questions That Trouble Christians, by W. A. Poovey. Print: The Wartburg Press, Columbus, Ohio. Price: \$1.50. Pages 187.

This book attempts to answer some of the questions that bother many people and some Christians. The following questions are included: Does God Answer Prayer?; What is the Unforgivable Sin?; Why Do Christians Have to Suffer?; Are Denominational Differences Important?; What is Predestination?; Has Science Undermined the Bible?; Why Doesn't God Destroy Sin?; Is Church Membership Necessary?; Can Only Christians Be Saved?; Is There Such a Place as Hell? Generally the questions are well answered even though the arguments advanced are not always to one's liking. Nor would we subscribe to everything the author says. He makes light of some of the questions. For instance, of Predestination he says, "It is not a particularly important doctrine" and "that this doctrine has been" a case of "the tail wagging the dog" because it has never deserved the attention it has received in the church." etc. He finds the answer to the question on what basis God elected men to eternal life, in the attitude of man toward the Gospel. He says, "He (God) thus knew that Luther would not resist but would allow the Holy Spirit to work in his heart. He saw that Judas would accept for a time and then later harden his heart and then turn away despite every effort of God to keep him in the truth." Is that what the Bible means when it says that God elected us according to His own purpose and grace? It is simply a mystery and will remain a mystery to us. He who will use this book will use it cautiously.

W. J. S.

Make Yours A Happy Marriage, by O. A. Geiseman. Print: Concordia Publishing House, St. Louis, Missouri. Price: \$1.00. Pages 74.

This book is designed to advise people who are contemplating marriage. People who will read it ought to be better prepared for entering the holy estate of matrimony.

W. J. S.

Ken Saddles Up, by Basil Miller. Pages 68. Price: 60c.

The Adventures of Andy McGinnis, by Oswald J. Smith. Pages 67. Price: 75c. Print: Zondervan Publishing House, Grand Rapids, Mich.

In these days when children are doing much reading—and much questionable reading—these books will serve a good purpose. They are well written and clean with a good moral.

W. J. S.

Luther Biographies

Ideal life stories of Martin Luther for personal reading or as a gift to individuals

THE BOY WHO FOUGHT WITH KINGS. A Biography of Martin Luther for boys and girls. By EDNA and HOWARD HONG. 38 pages. Size, 8½×12. Cloth, illustrated cover....\$2.00

In this volume the young reader is introduced to Luther as a living personality, with the purpose of arousing the child's interest in him as an important figure in church history. In a charming style that will hold the interest of the child from page to page, the authors present a flowing narrative of Luther's life from grammar school days to those days when Luther wrote hymns and stories for his own children.

The splendid, colorful illustrations and the large, clear type make this an excellent gift book for children of all ages.

THE LIFE OF DR. MARTIN LUTHER.

By DR. M. REU. Translated by Emil H. Rausch. Two volumes. 210 pages. Paper cover. Each.....\$.20

A sketch of Luther's life for the use of Bible class or Young People's Societies, with the necessary directions for general discussion appended.

THE STORY OF LUTHER. By PROF. W. G. POLACK. With study helps, by H. A. Mertz. 150 pages. Cloth.....\$.65

Written for pupils of the upper grades, profusely illustrated, with study outlines and test questions appended.



"God's Word and Luther's doctrine pure shall through eternity endure."

LUTHER'S LIFE. By INGEBORG STOLEE. A revision based on Luther's Life, by O. Nilsen. 157 pages. Size, 8×12. Paper, \$1.50; cloth.....\$2.00

A simple, pleasing story of Luther's life for the young people. The book includes Luther's explanation of his seal, the text of the 95 theses, the Three General Creeds and the Augsburg Confession. An excellent reproduction of Rietschel's head of the Luther statue in Worms illuminates the cover, and the numerous illustrations and manuscript facsimiles make this a handsome gift book.

LIVING WITH LUTHER. By J. M. WEIDENSCHILLING. 48 pages. Size, 5×7½. Paper cover, illustrated.....\$.20

An excellent brief biography of the Great Reformer, written primarily for the use of Christian Schools. Numerous well-known illustrations of scenes and events in the life of Luther, a pictorial map of chief cities in the Reformation story, and the Important Dates from the life of Luther make this booklet attractive and useful for children of all ages.

MARTIN LUTHER. By ELSIE SINGMASTER. 138 pages. Attractive blue cloth cover\$1.00

"Though this is a brief biographical sketch on Martin Luther, it omits no essential facts. It is a refreshing, readable narrative which every member of the average family in our circles will enjoy. Suitable as an inexpensive gift book."

MARTIN LUTHER, THE FORMATIVE YEARS. By BAREND KLAAS KUIPER. 135 pages. Cloth.....\$1.50

The story of the first 34 years of Luther's life, offering much information on a little known period of his life.

Northwestern Publishing House

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