

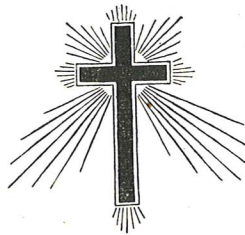
The Northwestern Lutheran

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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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; and the third day He shall rise again.

Luke 18, 31-33

THE SAVIOR BORE OUR CURSE AND GUILT

Is. 53, 46

"MAY every heart with rapture say, 'The Savior died for me!' This proper Lenten response God would strengthen and renew in us through these prophetic words of Isaiah. Here the prophet sets forth the very heart of the Gospel, the truth of our Savior's vicarious suffering. This is the message which manifests itself as the power of God unto salvation, which engenders faith and through faith justifies and sanctifies sinners unto life eternal. Prophesying of it as if it had already taken place, Isaiah in three successive strophes tells us that the Savior suffered and died in our stead. In each instance he binds up a special thought with this truth.

He Did So, Though His Own People Perceived It Not

He Assumed Our Grievs and Sorrows "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." In the preceding verses Isaiah has portrayed our Savior, the Lord's Servant, as despised and rejected of men, as a man of sorrows and acquainted with grief, as one from whom men hid their faces because of His deep humiliation. Now the prophet explains these sufferings: they were not His own, sufferings which He had brought upon Himself by His own sins and misdeeds; they were ours, sufferings which we have merited; the Savior loaded our griefs upon Himself and bore the entire load of our sorrows. With a solemn "truly" He emphatically wards off any other explanation. Isaiah is, of course, directly addressing Israel, God's chosen people, to whom he himself belonged. Yet the Gentiles are just as much included among those in whose stead the Savior suffered, for the entire prophecy makes it very clear that the Savior's work is meant also for them. He assumed and bore the griefs and sorrows of all men, also yours and mine.

All the Wages of Our Sin Meant are all the temporal and eternal woes which came upon fallen mankind as a curse of sin: pain, sickness, sorrow, grief, death, and eternal damna-

tion. Our Savior Jesus Christ, who was Himself holy, harmless, undefiled took upon Himself the curses which we have merited with our sins and bore them for us. That is why He prayed in great agony at Gethsemane and was sorrowful even unto death, that is why He was condemned to death, mocked, scourged, crucified, and forsaken of God on the cross.

Yet He Was Deemed Stricken of God Even as foretold by Isaiah God's own people did not perceive what the Savior

was doing in His infinite love. They esteemed Him stricken, smitten of God, and afflicted. They rejected and condemned Him to death as a blasphemer. When they saw Him in great shame and agony on the cross, they reckoned that God's righteous judgment had finally come down upon Him. They taunted Him, saying: "He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." The fact that no help and deliverance came to Jesus was in their opinion a convincing proof that God was smiting Him for blasphemously presumptuous claims. In joyous faith let us, however, thank, laud, and glorify our Savior that His boundless love constrained Him to bear every merited curse for us, that He was willing to do so even though His own people shamefully scorned and mocked Him.

He Did So, to Obtain Peace for All Sinners

God's Gracious Plan of Salvation "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." For a second time the prophet stresses the vicarious nature of the Savior's suffering. Not for His own, but for our transgressions, for our iniquities He was mortally wounded, crushed, brought to death. Yet Isaiah does more than repeat this truth for the sake of emphasis. He now explains why the heavenly Father was pleased to have this happen and why His Son, our Savior, willingly assented to it.

"The chastisement of our peace was upon Him," that is, the punishment which our guilt had brought upon us and which needed to be carried out before we could have peace with God. According to the Heavenly Father's gracious will for our salvation, which He Himself fully shared in His great love for us, our Savior bore this punishment in our stead that we might go free and again enjoy peace with our God. The procuring of such peace for us was not merely the envisioned purpose but also the actual fruit of His suffering. For Isaiah adds: "And with his stripes we are healed." By suffering in our stead Christ has brought us healing, won peace with God for all sinners.

This Is the Message of the Gospel This is what all the Apostles proclaim on the basis of Christ's finished work. Paul testifies: "God was in

Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. . . . For he has made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." "Christ has redeemed us from the curse of the law, being made a curse for us." John writes: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Peter says: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." In this Gospel alone can we find pardon, peace, and eternal life. Through the faith that it works in our hearts we enjoy these inestimable blessings.

He Did So, While Sinners Were Blindly Straying Into Perdition

Jews and Gentiles "All we like sheep have gone astray; we have turned everyone to his own way, and the Lord hath laid on him the iniquity of us all." When the Savior died on Calvary this was true, of course, of all the Gentiles. Since Abraham's time God had suffered them to walk their own ways. They were steeped in sin and spiritual darkness, without hope and without God in the world. But on the whole it was true also

(Continued on page 73)

Editorials

The God of the Boy Scouts In view of the thirty-seventh anniversary of the founding of the Boy Scout movement, February 7 to 13, the Denver Rocky Mountain News on February 2 carried on the first page of its Feature Section an article on the subject.

Toward the close of the article we find the following:

"Lord Rowallan, chief Scout of the British Empire, summed up the world-wide Boy Scout movement in these words recently: 'Scouting has refused to narrow the interpretation to a Christian God, still less to a denominational God, because in scouting it was realized there was a possibility of bringing together men of good will from every creed.'"

According to this prominent leader of the Scout movement this organization has "*refused to narrow the interpretation to a Christian God.*" It does demand of its members reverence for God. That is an essential part of the movement, but it need not be the Christian God, the God revealed in the Bible, almost any kind of god will do.

This broadness in the interpretation of God is paraded as something to recommend it. It is looked upon as a great credit to the movement that it does not narrow God to the *Christian* conception of God. In fact, the very broadness of its religion is one of its proudest boasts and has won for it the admiration of the general public.

Is this refusal to narrow God down to the Christian God a harmless procedure, to say nothing of the creditable achievement that it is represented to be? No one has a right to strip God of the essentials which the Christian religion teaches. That is not harmless. That is downright wicked. The Christian God, the God of the Bible, is the only true God and all others are idols no less than the images of wood and stone which the ancient heathen worshiped.

The only true God is the Father of Jesus Christ sent down from heaven to redeem men. Eliminate this factor and you have a caricature of God. Believing in a God with this factor eliminated can not save, for Jesus said: "No man cometh unto the Father but by me," "All men should honor the Son even as they honor the Father, he that honoreth not the Son honoreth not the Father which hath sent him." Nor can you build character in the God-pleasing sense without believing in Jesus, who has made the uncompromising statement: "Without me ye can do nothing."

If this refusal to narrow God down to the Christian God were an isolated instance, it would not be so serious, but the fact is that this has become the standard religion of the world in our day. It is the only kind of religion which our modern generation approves, and those who will not go along but adhere to the Bible teaching of God are branded as narrow-minded and

behind-the-times. But let us remember that "narrow is the way which leadeth unto life."
I. P. F.

* * * *

Education's Blight Protestantism in modern garb has few if any specific religious convictions which can be called truly Biblical. In fact years ago already modern Protestantism sold its precious birth-right for a mess of pottage. Therefore, the much publicized statement of Dr. Charles J. Turck, president of the Association of American Colleges, is not too surprising. Supported by prominent clergymen, he stated that "the greatest service our colleges can render to religion today is to interpret religious faith and religious obligations in terms that young people will accept." In supporting and condoning such statements, many clergymen have fallen far short of the standard expected of true servants of the Word. We are thinking, for example, of the Apostle Paul's admonition to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4, 16)

The desire to make religion a part of the curricula of public schools and colleges is an attempt by modern church leaders to oppose what they call the "blight of secularism" in modern education. Everyone knows, of course, that modern education has many deficiencies; but the cure is not to be found in putting a course in religion along side courses like science and medicine in non-denominational schools. That's like pricking a boil but not getting at the root. The "blight of secularism" wouldn't be a problem today if the church in general had not forsaken its privilege to educate as well as its message of the Cross. It will remain a problem until the church again really trains and instructs its members 'from the cradle to the grave' in sound doctrine. In our own Synod we can thank God for our many Lutheran parochial grade schools and pray for more Lutheran high schools and colleges.

Our day and age calls for intensified Bible study and Bible reading lest we be turned away from the truth. Today more than ever before we ought to remember the warning words of the Apostle Paul: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4, 3-4.)

If the conservative Lutheran Church with its God-given heritage is to survive the soul-destroying assaults of present day modernism, we as individual Christians must earnestly petition our Heavenly Father for a consecrated laity and a consecrated clergy which thinks not in terms of how great a political and social impact the church can make on the world, but in terms of openly confessing and being faithful to the principles for which our Savior suffered and died.

CONRAD FREY.

TABLE OF DUTIES

For Parents

Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Eph. 6, 4.

THIS is the shortest of the paragraphs contained in the table, but in view of present day conditions it must be regarded as one of the most important in more than one respect.

God wants husbands and wives to become parents. In the very creation of male and female He disclosed His will, which He also stated in an express blessing: "Be ye fruitful and multiply and replenish the earth" (Gen. 1, 28). He did not withdraw this blessing after the fall, as He easily might have done, but kept it in force. After the flood He repeated it to Noah in the same words in which He had pronounced it to Adam (Gen. 9, 1).

Pious men and women always regarded it as a great blessing from God and as a high privilege when they were permitted to become parents. We think of Isaac, who "intreated the Lord for his wife (Rebekah), because she was barren" (Gen. 25, 21). We think of Hannah, the mother of Samuel, who was "in bitterness of soul" (1 Sam. 1, 10) because she was childless, and who went into the temple of the Lord and "poured out her soul before the Lord" (v. 15). The Psalmist sums up the gratitude of pious parents in the following words: "Lo, children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate" (Ps. 127, 3-5).

Pious people always were deeply grieved, and even felt it as a reproach, when children were denied them. The desire for children is a natural desire, im-

planted in the hearts of people by God Himself in creation. What a perversion, then, when people suppress this natural desire in order to be free for other pleasures and amusements, and when they artificially prevent the blessing of God!— Yet birth control is being brazenly advocated today.

Bring Them Up

Although God grants children to parents as a source of deep-felt joy, this joy may be greatly abused. It is not the proper way that parents enjoy their children as they would, for instance, pet ani-



mals or toys. Yet many parents treat their children as though they were mere playthings.

It is most easy to understand that parents must care for the physical well-being of their children. All animals care for their young. They feed them and protect them; and even the most timid of animals often show an unexpected heroism in the defense of their young. Human children need the care and protection of their parents much longer than do any young animals. Many young animals become able to take care of themselves within a few weeks, or a few months; but human children need the care of their parents for years.

Who should care for the children? There always have been people who argued that the state should take over this duty, that the state must provide for every citizen from the cradle to the grave. An outstanding example of this system was the old Greek state of Sparta. There may have been some good excuse for the system in the case of Sparta, due to the circumstances under which the Spartans were living. Yet that is not God's original arrangement. The natural arrangement, which God made in creation, and which He states repeatedly in the Scriptures, is that parents bring up their children. That is a part of their parenthood. The function of the state is merely to protect the parents so that they can discharge their duty unhampered.

Education

Feeding and clothing children during the years when they are still unable to provide for themselves is the lesser part of parents' duties. Far more important it is that they give their children a proper education. Human beings are altogether different from animals in this respect. Animals do all things by instinct. They can be trained to a certain extent, but you cannot educate them in the true sense of the word, the way you can educate human beings. The human mind, however, not only is capable of, but stands in need of education.

When we speak of education, we have in mind not only the imparting of a certain amount of knowledge and the cultivation of certain abilities; we are thinking of the formation of character. It is customary to refer to the three R's of Reading, and 'Riting, and 'Rithmetic. They certainly are important; so are also other abilities acquired in various courses of manual training, the handling of various tools, also of musical instruments, of machines, and the like.

Yet much more important is the training of the will. This subject is not very popular today, when people believe in self-

expression and insist that the only proper treatment is to let the child have his own way about everything. What is the result when children are never trained to control themselves? They soon develop into little tyrants in the home. When they do not at once get the attention which they demand, they yell and scream and stamp and make a fuss till they get their will. As they grow up they become the terror of the neighborhood, and by their vicious conduct bring disgrace on their parents, who, perhaps unwittingly, had themselves encouraged their pride and arrogance instead of teaching them the virtues of modesty and consideration for others. The obstreperous conduct of modern youth and the crime wave among juveniles, about which everybody complains, is directly traceable to the neglect of parents in giving their children the necessary character training.

Nurture and Admonition of the Lord

The virtues of civic righteousness may be implanted and developed in children by parents who are not of the Christian faith. We already referred to Spartan training, which produced very good results in this respect. Spartan children were modest and polite, particularly over against older people; they were energetic and persevering, they were able to endure severe pain without a whimper.

Christians cannot rest satisfied with such training, even when it is at its best. Welcome as such results may be for this life, they not only mean nothing for eternal salvation, yes, when not permeated by the Christian faith, they become posi-

tively dangerous. They are valuable only when performed out of gratitude for the salvation of the Lord and with the ability which He provides.

For that reason Paul not only says: "Bring up your children," but adds: "in the nurture and admonition of the Lord." Christian parents will therefore be very careful in choosing a school for their children. No matter how good a school may be otherwise, if the Gospel does not rule supreme there, it is a dangerous place for a child that is still in the impressionable years and has not yet reached maturity.

Provoke Not to Wrath

Paul with these words does not counsel to "spare the rod." As long as children are conceived and born in sin, they will need correction, sometimes very severe correction — and they will resent it. That simply cannot be avoided.

What Paul wants to say is this that the Law alone is not sufficient. The letter kills, also in educational work. The Law alone will kill the love of children to their parents, it will undermine their confidence in their parents. But where parents themselves live by the Gospel, and bring their children up in the spirit of the Gospel, there they are giving them the training that God desires.

God holds parents responsible for the training of their children. They cannot, however, force the result. Adam had his Cain, and David had his Absalom — to their deep grief. — May God bless the efforts of Christians in bringing up their children to the glory of His name.

J. P. M.

THE SMALCALD ARTICLES ON THE POPE

WITHIN the past decade discussions have been carried on between various Lutheran synods in our country on doctrinal questions, among them also on the Antichrist. The Scriptural view of the doctrine was expressed by our sister synod of Missouri in 1932 in the following brief sentence: "As to the Antichrist we teach that the prophecies of the Holy Scriptures concerning the Antichrist, 2 Thess. 2, 3-12; 1 John 2, 18, have been fulfilled in the Pope of Rome, and his dominion." The American Lutheran

Church, on the other hand, formulated its position in 1938 as follows: "In regard to the Antichrist we accept the historical judgment of the Smalcald Articles that the Pope is the very Antichrist." One synod treats the question concerning Antichrist as a doctrine, the other as an historical judgment.

We already heard (in a previous study) that Luther was instructed to prepare the Smalcald Articles as a confession on which he would stand "upon his departure from this world and before the

judgment of Almighty God." Before the judgment of Almighty God no one can stand on any historical opinion, we must have the firm foundation of Scripture under our feet. Luther was not instructed to formulate an historical judgment.

Article IV. of the Papacy

The fourth article of the second part of the Smalcald Articles speaks of Antichrist. It is too long to reprint here in full. (It covers more than two columns in the large Triglot edition of our Confessions.) We limit ourselves to a few leading statements.

The Article opens with the declaration: "That the Pope is not, according to divine law or according to the Word of God, the head of all Christendom, for this name belongs to One only, whose name is Jesus Christ." Since the Pope arrogated this title to himself, our Confession says: "Such arrogance we will not, cannot, must not take upon our conscience. Let him, however, who will do it, do so without us at his own risk." To establish the charge of "arrogance" against the Pope, the Article says: "For all his bulls and books are extant, in which he roars like a lion . . . that no Christian can be saved unless he obeys him and is subject to him in all things that he wishes, that he says, and that he does. All of which amounts to nothing less than saying: Although you believe in Christ, and have in him everything that is necessary to salvation, yet it is nothing and all in vain unless you regard and worship me as your god, and be subject and obedient to me."

On the basis of these facts the Article concludes: "This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. This is, properly speaking, to exalt himself above all that is called God, as Paul says, 2 Thess. 2, 4. Even the Turks and the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes to believe in Christ, and take bodily tribute and obedience from Christians.—The Pope, however, prohibits this faith, saying, that to be saved a person must obey him. This

we are unwilling to do, even though on this account we must die in God's name. This all proceeds from the fact that the Pope has wished to be called the supreme head of the Christian Church by divine right. Accordingly he had to make himself equal and superior to Christ, and had to cause himself to be proclaimed the head and then the lord of the Church, and finally of the whole world, and simply God on earth, until he has dared to issue commands even to the angels in heaven."

"Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle the Pope, or Antichrist, in his rule as head or lord."

The Pope Is the Antichrist

When Luther wrote that "*the Pope is the very Antichrist*," and was ready to stand on this confession before the judgment of Almighty God, he knew what he was saying. In bitter experience he had gotten a personal taste of the Pope's absolutely antichristian character.

Before Luther learned to know his Savior he had conscientiously, scrupulously, carried out the instructions of the Pope for obtaining the righteousness which will avail before God. He took upon himself the monk's vow; and if ever any man had been saved by a monk's life it would have been Luther. So painstakingly faithful was he in the discharge of his duties. Did he find the promised peace? The very opposite, the more he strove, the farther peace fled from his troubled heart.

"My fears increased till sheer despair
Left naught but death to be my share;
The pangs of hell I suffered." (No. 387.3)

This is the taste which Luther got of the Pope. Did the Pope lead him to Christ? He led him directly away from Christ: he is the Antichrist.

After Luther had found peace for his heart through faith in Christ as his Savior, he began to proclaim Christ to those entrusted to his care, so that they too might enjoy peace. He lectured the Savior to his students in the university, he preached the Savior from the pulpit, he wrote the Savior in his books. What did the Pope do? Luther was preaching what the Pope should have preached all the while if he wanted to be a true representa-

tive of Christ on earth. Did he now encourage Luther? Did he, at least, give Luther a free hand? No, he bitterly opposed him and condemned him as a heretic. He excommunicated him, he had him outlawed, and he would have burned him at the stake as he had done to Hus a hundred years before, and as he did to two young confessors at Brussels in 1523. God preserved Luther against the Antichrist.

It was not by mere chance, due to some misunderstanding, that the Pope persecuted Luther. He deliberately condemned the Gospel which Luther was preaching. The Pope can tolerate many things, he can tolerate many errors, but he cannot tolerate the Gospel of free salvation in Christ. To permit this Gospel would be suicidal for the Pope, for he is the Antichrist. Here we might cite the 33 canons on justification which the Council of Trent adopted on January 13, 1547. We reprint Can. XI. "If any one saith that men are *justified either by the sole imputation of the justice of Christ or by the sole remission of sins*, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost and is inherent in them; or even that the grace by which we are saved is only the favor of God: let him be anathema."

The Pope *condemns* what Christ proclaims. He is the very Antichrist.

Doctrine? Or Historical Judgment?

If any one tastes the bitter fruit of the Pope's rule, as Luther did, which leads directly into the despair of hell; and if any one experiences the implacable hostility of the Pope against the Gospel of Christ: Can he complacently call it an *historical judgment*, and nothing more, that the Pope is the very Antichrist?

Luther was instructed to write articles on which he was ready to stand before the judgment of Almighty God. He accepted the instruction, although he did not need it. At the end of the Article on the Papacy he wrote: "In the Council we will stand not before the Emperor or the political magistrate, as at Augsburg (where the Emperor published a most gracious edict, and caused matters to be heard kindly), but before the Pope and the devil himself, who intends to listen to nothing, but merely to condemn, and to force us to

idolatry. Therefore we ought not here to kiss his feet, or to say, Thou art my gracious lord, but as the angel in Zech. 3, 2, said to Satan: The Lord rebuke thee, O Satan."

He concluded the whole document: "These are the articles on which I must stand, and God willing, shall stand even to my death; and I do not know how to change or to yield anything in them. If anyone wishes to yield anything, let him do it at the peril of his conscience."

When Luther in 1538 wrote a preface for the printed edition of the Smalcald Articles he concluded with a prayer: "O Lord Jesus Christ, do Thou Thyself convoke a Council, and deliver Thy servants by Thy glorious advent. The Pope and his adherents are done for; they will have none of Thee. Do Thou, then, help us, who are poor and needy, and beseech Thee earnestly, according to the grace which Thou hast given us, through Thy Holy Ghost, who liveth and reigneth with Thee and the Father, blessed forever. Amen."

J. P. M.

ALL FOR ME

Dearest Jesus, let me see
In Thy dreadful agony,
All MY sins upon Thee laid,
All MY debt of guilt now paid.

Let me not with careless eye
Pass Thy painful suffering by,
But, in Thee, my Savior see
Who didst give Thyself for me.

Foes most fierce Thy life did seek
In that solemn, Holy Week,
Binding Thee, with ropes, most fast,
Crucifying Thee at last.

Pow'rs on earth, ordained by God,
Wilfully o'er Justice trod,
Though they knew Thee innocent,
To Thy death gave their consent.

Even friends, made weak through fright,
Quickly gave themselves to flight.
Courage failed when pow'rs of sin
Did their ev'lest work begin.

Yet MY guilt, I, too, must own,
Guilt which brought Thee from Thy throne;
Guilt which nailed Thee to the tree;
Guilt which made Thee die for me.

Dearest Jesus, let me see
In Thy dreadful agony,
All MY sins upon Thee laid,
All MY debt of guilt now paid.

WM. G. KENNEL.

Pensacola, Florida.

Siftings

BY THE EDITOR

Protestant Liberty in Spain. There are about 30,000 Protestants in Spain, or barely more than one-tenth of one per cent of a total population of 27,000,000. Recently they sent an appeal to their fellow Protestants throughout the world for help in getting some of the fundamental religious liberties which are denied to them under the Franco regime. It is interesting to note the five points in regard to their present status as mentioned in their appeal. The *Christian Century* reprints them: 1. Protestants do not have the right to withdraw their children from Catholic teaching in the public schools, or the right to establish schools of their own. 2. They do not have the right to print Protestant literature. Publication requires license by the government censor who is under the domination of the Roman Catholic authorities. 3. Protestants who received Catholic baptism in infancy cannot be legally married except by a priest. 4. Protestants do not have equal rights to government jobs . . . or the right to hold Protestant ceremonies at burials in civil cemeteries. 5. They do not have the right to carry on missionary work. How can one reconcile this report with the statement of the pope, on October 6, that "a political, civil and social tolerance toward the followers of other faiths is, even for Catholics, a moral duty." This principle enunciated by the pope is one of expediency. It is expedient that they recognize this principle in the United States. It is inexpedient to recognize this principle in Catholic dominated countries — Mexico, South America, and Spain. The pope changes his colors with greater facility than a chameleon!

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Watch This Bill. The new Congress will have before it several plans for federal aid to education. One of the most important of these is that proposed by Senators Murray, Morse and Pepper, which was put before the last Congress as S. 2499 and will be reintroduced in the current session. Events are shaping up to bring the issue of federal aid to a de-

cision in this Congress and the ideas contained in S. 2499 may play an important part in this decision. This measure proposes to distribute the sum of \$15,000,000 (!) to the forty-eight states, to the District of Columbia and the possessions of the United States, and to a committee of the United Nations. The money is to go for basic educational programs, scholarships, buildings and campaign facilities, and is to be administered by the United States Office of Education. Parochial schools are not excluded from these funds, rather the bill emphasizes that "public services, other than instructional services, are to be equally available to all children attending non-profit, tax-exempt school." How this provision of the bill can be reconciled with the Constitution of the United States demanding *complete* separation of church and state remains yet to be seen.

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A Lone Voice. In evaluating the movies Sir Richard Livingstone, of London, recently declared that the movies have become the twentieth century substitute for the church, while the radio has replaced the sermon and much else besides. He pointed to the tremendous responsibility which rests on those who control the movies. "The grocer or the butcher who sells adulterated goods is innocent beside those who corrupt the minds of nations." They have turned an opportunity for good into an evil force and for that Hollywood must answer. Sir Richard's words should not go unheeded.

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Religious Census. Preparations are being made for the 1946 religious census, according to an announcement from the Director of the Census in Washington, D. C., who is authorized by Congress to take a census of the religious bodies in the United States every ten years. The first census was taken in 1906. The 1936 census was notoriously inaccurate so that careful scholars went back to the 1926

census for their figures. Schedules for the current census are being mailed to the churches early this year. To insure the success of the census it is necessary that the Bureau of the Census have the utmost co-operation from pastors and religious officials in answering questions on this schedule. Please co-operate, is the plea from the Bureau of Census!

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The Scriptures Have Appeared in Another new language, according to the American Bible Society, which has just published the Gospel of St. John in Ancash Quechua. The little book, bound in bright red, is also the first publication of any kind in this language. According to a census report, there are 300,000 who speak this language in the department of Ancash, northern Peru.

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A Record. The *Chicago Tribune* recently carried as a special feature the story of Frankenmuth, Michigan. Of a total population of 1,300, ninety-five per cent are members of the local Lutheran Church (Missouri Synod), the community has never in the 102 years of its history had a crime of violence. For the past twenty-five years no one has been put in jail. During the depression no one in the community was on relief. The town has always been the first in the state to report all its taxes paid in full. There is another Lutheran community in Marshall County, Kansas, where no arrest or court procedure has been made in thirty years. There are two parochial schools, making a public school unnecessary.

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O DEAREST JESUS, WHAT LAW HAST THOU BROKEN

O wondrous love, whose depth no heart hath sounded,
That brought Thee here, by foes and thieves surrounded!
All worldly pleasures, heedless, I was trying
While Thou wert dying.

O mighty King, no time can dim Thy glory!
How shall I spread abroad Thy wondrous story?
How shall I find some worthy gifts to proffer?
What dare I offer?

A PICTURE OF LIFE IN THE UNIVERSITY TOWNS OF GERMANY

By W. M. HEIDTKE, GERMANY

THE collapse of Germany was the complete destruction not only of her military and political power, but of her entire economy and public life. The material treasures that Germany possessed have dwindled into mere fragments of her former wealth; the picture of destruction which the German cities presented and still present is typical of the *whole* life in Germany. Her material treasures are mostly lying in heaps of ruins and ashes, her spiritual treasures have been revalued through the hard experiences of the soul of many a man, or even completely devoured by want.

In the midst of an economic chaos which has shown itself clearly during these winter months, in the midst of ruins, cold and hunger, and want, life in the university towns of Germany is like a beacon showing us that men in spite of all this want and even in defiance of it still hope for a better future and keep on struggling for it. Nowadays everyone is thinking only how he can get on through one day; every man is gazing only at the day before him, but that does not mean that there is no possibility of looking ahead and planning for the future. When today there is a shortage of workers and artisans, a lack of industrial commodities and the bare necessities of life, in the future there will be a demand for spiritual workers. If at present there are no teachers for the schools, no pastors for the churches, this deficiency should be eliminated as soon as possible if the spiritual level of the German people, as a whole, is not to be degraded to a considerable extent.

The university towns are now overcrowded. If university towns which formerly accommodated 3,000 students now shelter 5,000, these figures are misleading, and one supposed the influx of students to be much greater than in the preceding years. But this first impression is deceitful. The number of students that are now crowding the university towns includes young people who have not been studying for six years. Many young people were obliged to interrupt their studies during the war, still more were drafted directly

from the higher classes of the university without being able to begin their studies. They are now all flooding the universities, so very many and yet so few if one considers all these years of war. The war has made great gaps which will be painfully felt only later. Therefore, it is still more regrettable that so many students cannot enter the overcrowded universities and are obliged to wait before they can begin their studies, for there is no room for them.

Those who knew the student's life of fifty years ago, or even twenty years ago, would be very much surprised now. The merry life of students is over. Joy has given way to earnestness. The time of frolic has come to an end; the student of nowadays knows only one word—"work," and here the student meets with difficulties which were entirely unknown to the former generations. There are no books. To study without having books is about as impossible as to imagine a river without water. There remains only one thing—to borrow. The student borrows, what is not remembered is lost. The publishing of books is a thing that lies in the future. There is no paper, there is no glue, there are no bindings, there are no more big publishing houses, for they have all been objectives of air attacks; in the towns there are no more supplies, for the big publishing houses have nearly all been destroyed by fire. It often happens that a student of theology cannot even get the New Testament in its original or an Old Testament in Hebrew, let alone the necessary commentaries, dictionaries, etc. Very often ten students have to use one book. The best thing in this case would be to take as many notes as possible, but here again there is a shortage of paper. If a student gets about ten notebooks with about a hundred pages altogether for six months, this is only a drop in the water.

But there is not only this alone. Very few students have the possibility of living in the university towns, because the towns are almost all destroyed. The inhabitants are crowded together in the few remaining houses every person is allowed two

and a half square meters, so that a whole family is sometimes crowded into one large room. Then there are the refugees from the Eastern regions, who had to leave Poland, Russia and other states, and then there are the occupation forces who have to be accommodated. Thus the students have to live as far as it is possible out of town. Many of them have to go forty kilometers by rail every morning and return in the evening. At six they go to the station and sometimes return only toward midnight, if transportation is unfavorable. Then comes the homework. This is also very difficult, for the room, if the student is lucky enough to have a room for himself, is cold and unheated. There is no fuel and the current is turned off about four times a week for lack of fuel; there are no such things as candles, petroleum or the like. And then to make matters worse, there is not enough food. When there are only a few hours of sleep, and the student has a day of hard mental work before him, his body requires nourishing food, but this is not to be had.

Would all that not be enough to make the student's spirit droop and his courage fail him? Not so for him. The German student does not capitulate before hardships which appear everywhere. Denazification and demilitarization are haunting every university as threatening ghosts. At every semester one can expect to be expelled. Speeches pronounced by the professors as far back as 1916 are being brought up against them, and it often takes months until cases like that are cleared. Denunciation is flourishing and when a "screening" takes place, only a few remain, not sufficient to keep up normal life in a university.

Were I to finish here, my description would give but a dismal and gloomy picture of the state of affairs in the university towns of Germany. But if for the sake of truth we are to describe reality as it is, that does not mean that everything is to be painted in black colors. For the universities are not places of sorrow and depression. The will to work overcomes all difficulties, the will that does not consider itself beaten is striving for a renaissance of the spiritual life, a renaissance that will help Germany to occupy the place which she once held with honor; to be a country that through its scientific research and

hard work and by converting its knowledge into deeds will thus be able to contribute something to the life of mankind, and justly deserve the honorable right to live by serving both God and man.

W. M. HEIDTKE.

(The material for this article was given to the writer by Mr. Gottfried Naether, a student of Lutheran theology in the University of Erlangen.)

THE SAVIOR BORE OUR CURSE AND GUILT

(Continued from page 66)

of God's chosen people. They were like foolish sheep which are lost, yet quite unaware of their plight, blindly straying into destruction. Most of them blindly followed their own lusts and delusions. In self-righteousness or in fleshly security they left unheeded what the Scriptures, committed to them, had prophesied concerning a Savior from sin, death, and damnation. In self-righteousness or in fleshly security they also turned deaf ears

to the Savior's own gracious preaching in their midst.

God's Salvation Yet God in the fullness of time carried out His gracious plan of salvation through His incarnate Son. He laid on Him the iniquity of us all. For the joy that was set before Him the Savior willingly endured the cross, despising the shame. He joyfully looked forward to those who from time to time would be brought to realize their sin and condemnation through God's law and who through the Gospel would come to rejoice in His vicarious redemption. He joyfully looked to those who already in the old covenant had died with their hope fixed in humble yet joyful faith upon God's promised salvation. Through God's gracious Word and Spirit we, too, have come to know our Savior. In true thankfulness let us zealously proclaim the pure Gospel of our Savior's vicarious atonement, so that ever more sinners may find salvation, ever more of the many who are still blindly straying into perdition, though the Savior bore also their guilt and curse for them.

C. J. L.

SALVATION, EASY YET DIFFICULT

By PASTOR HENRY KOCH—MANITOWOC, WISCONSIN

THESE words sound contradictory but they are, nevertheless, true as $2 \times 2 = 4$. The Scripture tells us this truth in plain, simple words, and every Christian's experience will bear this out.

Let us look at the first of these statements, *that salvation is easy*.

Not we but God has planned our salvation from eternity and has carried out His plan in time by His Son Jesus Christ. Christ Himself said in the night in which He was betrayed, as He instituted the Lord's Supper "Truly the Son of man goeth as was *determined*." And Peter in his very first words on Pentecost said: "Him being delivered by the *determined counsel of God* ye have crucified."

Not only is salvation by Christ a pure gift of God but our own personal Christianity, faith, hope, and love toward God is a pure gift of God. St. Paul, in every letter, reminds his readers to the fact that *God has called* them and *converted* them,

endowed them with faith, and made them children of God. To the Ephesians he writes: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, and hath chosen us in Him before the foundation of the world." Therefore man need only to accept this salvation from God. God's call goes out to all men and is addressed to all men alike: "Come, all things are ready, come to the wedding feast." And when the jailor at Philippi asked Paul, "What must I do to be saved?" Paul answered him: "Believe in the Lord Jesus Christ and thou shalt be saved." The prodigal son had wasted his father's substance in riotous living, but the father, seeing his repentant son coming back to him, ran to meet him, kissed him, put a new robe on him, and put a ring on his finger. Thus God deals with the repentant sinner who come to Him. He kisses him with a divine

kiss, takes off from him the garment of sin and puts on him the new wedding garment and feeds him with the heavenly manna and gives him to drink of the water of life created by His Son Jesus Christ on the cross.

Yes, salvation is easy, as easy as that; simply believe or accept salvation with all its earthly and heavenly blessings.

YET SALVATION IS ALSO DIFFICULT.

Our Lord verifies this when He says: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." And the Apostle Paul says: "I have fought a good fight." He means to assure us that the whole life of a Christian is a *fight*, a *battle*, a continual conflict. It is a fight against our own sinful nature, against the world, and against the devil, who, as a roaring lion, walketh about, seeking to devour us. The same Paul admonishes Timothy, who surely was not careless about his salvation: "Fight the good fight of faith, lay hold on eternal life."

The Example of Israel

Quite a plain and earnest demonstration of the difficulty of attaining salvation, or rather, how earnestly the Christian must strive for salvation, we find in the letter of Paul to the Corinthians, chapter 10. The Corinthians undoubtedly lacked earnestness in their Christian life. Like many others in our day, they thought within themselves: "We are baptized, we attend services every Sunday, partake of Holy Communion often, we do not rob, do not steal, we pay our church dues — so a little mixing with the world, partaking a little of their accustomed festivities will not harm our Christianity." They forgot to fight, they forgot the one great fact, that Jesus had to suffer so much for their sins to blot them out and make payment for them; that every sin is, therefore, something terrible, and that the Christian must do all he can to deny sin in all its spheres. What does Paul tell them? That a little mixing with the world can do no harm? Rather, he points them to the children of Israel going through the wilderness. These people were God's chosen people,

the offsprings of father Abraham, the children of promise, from whom Christ, Savior, was born. Paul tells them that they were baptized by the cloud and by water, and that they also did eat the same spiritual food and that they drank of the same spiritual drink, for they drank of that spiritual Rock that followed them: and that Rock was *Christ*. Paul tells them that Israel of old had that which is similar to Baptism and Lord's Supper in the New Testament. Yet God was not pleased with them for they were destroyed in the wilderness.

Paul would have these Christians at Corinth escape a like fate. He would see them striving earnestly for salvation. This was all the more necessary because of their environment. They were surrounded by heathen pagan people who worshiped idols and live in the shameful lusts of the flesh. It was not so long ago that these Christians too were heathen living in the same lusts. This made their position now a dangerous one to their spiritual life. The temptation to return to their former mode of life was ever there. Satan, to be sure, lost no opportunity to persuade them to take another fling in the world of sinful lusts. And some, perhaps, yielded to the temptations. The pagan world ever was their danger.

Warning to Us

All this is a reminder to us in our day. We, too, are living in a world that is as godless and pagan as the world at Paul's day. It is true, of course, that the world today does not sacrifice animals to idols made of stone and wood. Yet the world has its own gods. The world's god is the lust of the flesh. Its idea of life is, — have a good time, enjoy yourself, eat, drink, and be merry; you only live once so let your flesh and lusts have sway. Living among people who do these things the Christian is in danger of being tempted to join them in their disorderly life. Here is our special danger. Here the Christian must fight the good fight of faith. If our unbelieving neighbors invite us to join them in their godless ways we will remember the price the Savior paid on the cross to redeem us from sin and all inequities and that we might serve Him in holiness and righteousness all the days of our life. No Christian can forget this

price. In Ephesians 6: 10-18 Paul tells the Christian how to fight that fight for salvation. He says: "Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God that ye may be able to stand against the wiles of the devil." Open your Bible and read the whole passage. In it you will

find the needed comfort, strength and power to carry on your Christian battle. Who daily turns to Christ who says, "Without me ye can do nothing," and take of Him grace for grace will finally overcome and obtain the victory. Let the great dangers that ever encompass us and threaten our salvation urge us to do this.

THE ROMAN DOCTRINE CONCERNING MARRIAGE

(EDITORIAL NOTE. — The following letter was addressed by a Catholic priest to a parishioner who had become dissatisfied with his Church, was receiving instruction from a Lutheran pastor, and was about to be married to a Lutheran young woman. The name and address of the priest are on file.)

Dear —:

What I have seen in the paper today is a notice of your marriage license. As a Catholic priest I am going to sympathize with you because of the danger that you are placing yourself in. You have talked to many about your forthcoming marriage, but to me you would not come. You have been baptized a Catholic and have received Holy Communion and Confirmation. What it is, therefore, that would urge you on to peril not only your soul but the souls of the children that God will send you, is beyond my conception.

So may I ask that before you step in foolishly and reap the punishments of God on yourself and your marriage and children, that you take enough courage to bring D— down with you in the very near future and let me help you. If you don't come, as far as your soul and your relationship with the Church that Christ

founded is concerned, these are the results:

1. You are committing sin by attempting such a marriage.
2. You will not be married according to the laws of God, and hence any act of marriage is sinful.
3. Marriage before a Protestant minister carries with it excommunication from the Church — hence if you die in that state — no salvation.
4. Before God you will be responsible for your children's salvation and the salvation of their children in generations to come.
5. If you have a wedding dance — so-called wedding dance — I shall forbid my people from the pulpit to attend either the wedding or the dance — for they would be condoning scandal — a marriage which in God's eyes is no marriage.

So if you think anything of yourself — your future, both in marriage and in the afterworld, I hope and pray that you will stop in as soon as possible and talk it over, I remain,

God's priest and representative,

— *The Lutheran Witness.*

NEGRO MISSION

Our Memphis, Tennessee, project is eliciting much interest everywhere. Here we have a school of over 200 children. It is called the Lutheran Co-operative School. This school, originally known as the Co-operative School, was offered our church and was accepted by the Board upon urgent recommendation of the pastoral conference of Memphis.

Some time ago property was acquired for the erection of a necessary school building which will be so arranged that a church auditorium will be set aside for Sunday services, thus combining church and school. Some \$30,000.00 will be needed to complete the project. Of this sum some \$15,000.00 has been collected and contributed. Mr. Ahrens, a Lutheran

March 2, 1947

layman of Pine Bluff, Arkansas, has donated \$5,000.00; some \$2 — 3,000.00 has been donated by various congregations and individuals; Trinity Lutheran Church of Memphis has donated \$1,000.00; \$5,000.00 is available from the Church Extension Fund of the Missionary Board. The Rev. Vernon Koeper is the pastor in charge of our mission congregation and our school in Memphis.

* * * *

Complying with the instructions of the Missionary Board the undersigned made a visitation and exploration trip to the west coast on September 30 in the interest of our mission. During his three week's stay on the coast he contacted representatives of three synodical districts of the Missouri Synod and other groups. A complete report on his trip has been prepared for the Board. From this report we want to quote the closing page which presents a brief resume:

Three Districts were contacted on the west coast, viz., the Southern California, the California-Nevada, and the Oregon-Washington District. Southern California through its Mission Board has definitely taken over the supervision of our missions. The two other districts will assume this responsibility after their respective Boards meet.

The field on the west coast is ripe unto the harvest! It is high time that we avail ourselves of the unprecedented opportunities to proclaim the glorious news of salvation to the thousands who are groping in the labyrinth of spiritual uncertainties and doubts. We must redouble our efforts to establish missions for the Colored at strategic points in the northwest and eliminate the word procrastination from our program, so that in the near future the flag of Lutheranism may wave at such places as San Diego, Los Angeles, San Francisco, Oakland, Portland and Seattle.

May God give us the men and the means! A time like this demands action and a courageous and judicious spending of funds so that men may see Jesus and be led by the preaching of the everlasting Gospel to the fountain of divine truth and eternal salvation.

A retrospect of the past month with its exciting experiences elicits this fervent prayer:

Lord Jesus, help us to do and to dare for Thee so that perishing souls may be rescued from the pits of destruction to find peace and security under the covert of Thy wings where they may be safe for time and eternity!

K KURTH.

WISCONSIN STATE TEACHERS' CONFERENCE CELEBRATES SEVENTY-FIFTH YEAR OF ITS FOUNDING

The Wisconsin State Teachers' Conference gathered at St. Lucas Ev. Lutheran Church, Milwaukee, Wisconsin, last November to celebrate its Diamond Jubilee. Instead of the regular two day session, the convention began on Wednesday afternoon with a special Festival Service. A mass children's choir, under the direction of Mr. Adolph Fehlauer, sang two anthems. Prof. A. Schaller preached the sermon which was based upon the text from Rev. 3:8, "Behold, I Have Set Before Thee an Open Door." The theme drawn from this text, our jubilee song, is "the Song of the Open Door, the Door to Christian Education." Prof. Schaller told us that from Jesus we learn that this door is

1. Graciously opened.
2. Mightily championed.
3. Tenderly inviting.

Prof. Schaller closed his sermon by applying the thought of the open door to our entry into the everlasting fellowship and companionship in heaven.

Mr. O. Stelljes, the local principal, played the organ.

On Wednesday evening, the teachers gathered for their jubilee banquet in the auditorium of St. Lucas School. Mr. Prahl, the oldest active member now serving in the Wisconsin area, was toastmaster.

The next morning we gathered for the convention proper. Rev. H. Koehler, the local pastor, conducted the convention devotions. His method of applying the lessons read to themes which were to follow was appreciated.

After hearing many letters of congratulation, the Rev. A. Mennicke of Winona

read his essay, "I and the Children Thou Hast Intrusted to Me." This work was treated under the following head:

1. Who gives children?
2. The children.
3. Children a trust.
4. "I" (referring to the parents).
5. The school, an aid to the home and the parent.
6. The call of the teacher.

Other papers were also read on Thursday. Footnotes to the Conference History were gathered and presented by Wm. Prahl. In this paper, Mr. Prahl explained and elaborated upon the Conference History, a booklet which had been printed for the convention by the Academy Press. Mr. Stoeckli presented "Highlights to the History of Wisconsin," an interesting discussion on our Indian history. Miss Valborg Nesseth read a book review on "Remedial Techniques in Basic School Subjects," by Grace M. Rernald. Mr. H. Fehlauer spoke straight from the shoulder on "Science in the Lower Grades." Mr. Meyer, the executive secretary pointed out in his comments that the new Supplementary Readers would soon be out on the market. At the present writing difficulty of obtaining materials has made this goal impossible. Plans also are under way, he told us, for making better use of the school testing program.

The election held on Thursday resulted as follows:

President: Wm. Manthey.

Vice-president: M. Zahn.

Secretary: W. H. Nolte.

Assistant Secretary: E. Sievert.

Treasurer: Arthur Koester.

Program Committee: Ruth Nommensen and Ada Sievert.

The incumbent program committee members are: Emanuel Arndt, Kurt Oswald, Helmuth Ihlenfeldt, and Wm. A. Kirschke.

Thursday evening the Diamond Jubilee Service was held. The choir of attending teachers, which had prepared well under the direction of Karl Jungkuntz, sang fitting anthems of praise to the Lord. Their joyous singing was indeed a culmination for that type of work in the past seventy-five years.

The sermon was based upon Colossians 1: 28, 29. "(Christ), . . . Whom We Preach, Warning Every Man, and Teaching Every Man in All Wisdom: That We May Present Every Man Perfect in Christ Jesus: Whereunto I Also Labour, Striving According to His Working, Which Worketh in Me Mightily." President of Synod, Rev. John Brenner, in carrying out the discussion, gave our glorious aim: "That We May Present Every Man Perfect in Christ Jesus." Leading his hearers through a discussion upon the depraved human nature and our utter helplessness, he showed them that something can be done — by God. Only He can supplant the wicked motive of self-glorification and the love of self with the only true love for a Christian, "The Love of Christ." Thus, in order to obtain the ability to work, the courage, the zeal, strength, in short everything we need; we must go to the Mercy Seat of God. With these thoughts be bade us return to our fields with renewed courage and zeal.

On Friday, the sainted Prof. Bliefernicht gave a paper entitled: "Establishment of Educational Policies in Our Synod With Special Emphasis Upon Christian Schools." He had attempted to make this a Synod-wide research, but found all too few of the leaders of congregations and schools ready and willing accurately to report the items he called for. He intended to continue his work, but the Lord has willed otherwise.

Prof. E. Kowalke gave a paper on "Separation of Church and State." This was considered so timely and important, that it was printed in the last issue of the Lutheran School Bulletin.

A fitting close for the Diamond Jubilee Convention was provided by Prof. John Meyer, who based the closing address on the passage, Luke 22: 28-30. "Ye Are They Which Have Continued With Me in My Temptations. And I Appoint Unto You a Kingdom, As My Father Hath Appointed Unto Me; That Ye May Eat and Drink at My Table in My Kingdom, and Sit on Thrones Judging the Twelve Tribes of Israel." Having first addressed us as pastors and teachers of the Wisconsin State Teachers' Conference, Prof. Meyer, after reading the above text, rather startlingly called us kings and queens. The text lent itself admirably to the ex-

position which revolved about the following questions:

1. Who has appointed us kings and queens?
2. What are the qualifications?
3. What are the privileges?
4. What is the task?

After the conference was over, many expressed the belief that it had been one of the best in many years. The Wisconsin State Teachers' Conference is indeed grateful to all that helped make the conference a success, and we remember especially all at St. Lucas School and Congregation for their kindness and hospitality. May the Lord bless them for their untiring work and Christian charity.

WALDEMAR H. NOLTE, *Secretary.*

CHAPEL DEDICATION AT SEATTLE, WASHINGTON

Sunday, January 19, marked a joyous and notable day for our Grace mission congregation of Seattle and also for our Pacific Northwest District. On this day, the second Sunday after Epiphany, our



first chapel building was dedicated to the glory and service of God in this largest city of the Pacific Northwest. Up till now services had to be conducted in a home which served as parsonage and chapel.

Two well-attended services, favored by fair weather, commemorated the occasion. In the morning service, after the dedicatory act had been read by the local pastor, the Rev. Alvin Baer of Adrian, Michigan, who at the time was visiting his parents, members of our mission, preached the sermon, basing his words on 1 Kings 9, 1-9. He pointed out the conditions under which God's blessings will ever rest upon this house of God and its people, and Arthur Sydow, who aided in the establishment of our Seattle mission and was former chairman of the Mission Board, addressed the festive congregation in the afternoon services, directing attention to the true nature of a Christian church by basing his remarks on Ephesians 2, 19-22.

Both speakers spoke encouraging words to the young mission and emphasized how a Christian congregation can face the future with all its perplexing problems and difficulties confidently, knowing that God's Word never fails. The choir of Our Savior's congregation and Mrs. T. L. Benson enhanced the services by appropriate hymn selections.

The chapel is a portable, pre-cut, plywood barrack, 20x48. It was bought as surplus war material. For the past four years, shortly after the organization of the mission, the congregation desired to build a permanent place of worship with the aid of a loan granted from the Church Extension Fund. Due to conditions and circumstances created by the war this was, however, not possible. Immediately after the close of the carnage, the appointed building committee of the mission secured plans for an appropriate church edifice for our conditions. The plans were submitted to contractors, but the fluctuating prices, the steady increase of labor costs, and the shortage of material made it prohibitive to proceed with the erection of the contemplated church building. Yet hope was not abandoned, for a building was sorely needed. And the Head of the Church, our Lord, showed us the way. At this time the chairman of the building committee learned that some unused pre-cut government barracks, intended for tropical use, were being placed on the local market. After consulting with the District Mission Board, the congregation decided to purchase such a barrack and to build a chapel of it. Work was begun in July. But again it looked as though the project could not be completed. The skeleton of the structure was barely erected when the Civilian Production Administration notified us that work had to be discontinued, since we would be exceeding certain government regulations. After explaining to the civic board that the members were doing all the work and there was no labor cost involved, we were again permitted to proceed with the work. Untiringly the members and friends of the mission devoted their week ends and evenings to the task of making out of a barrack a temporarily suitable, serviceable, and churchly edifice. And well did they succeed without a great indebtedness. The building may well serve as a chapel for a

number of years, until building conditions again become normal.

Our church property is located on the North side of the growing seaport city of Seattle. It is a home-building district with no Lutheran church in the neighborhood, so that there is opportunity to do mission work, to win souls for Christ. The work begun at the beginning of World War II, has been hampered, — because of the lack of a suitable church building. The lack of proper building facilities only adds another difficulty to the many problems with which city mission work must contend.

We invite you, when touring the Pacific Northwest and stopping at Seattle, to visit our mission and to worship with us. And if you should perchance locate in the city, we invite you to affiliate yourself with our church. For direction and information address the undersigned at 541 North 105 street, Seattle. We commend our mission to your prayers.

F. E. STERN.

OBITUARY

† PROF. E. R. BLIEFERNICHT †

On Thursday morning, January 30, the New Ulm community was shocked to hear of the sudden death of Prof. Blieferticht. He had left his home at the usual hour to walk about one block to the bus stop, from here he had intended to ride to the College to give the last of his semester examinations. It was a cold and stormy morning, with drifting snow, and even a short walk involved some exertion. While conversing with another man who was also awaiting the bus, Prof. Blieferticht collapsed and died almost instantly at age of 64 years and 4 months. It was shortly before 7:30.

Although he had been severely ill with a heart ailment during the greater part of the school year 1934-1935, he apparently had recovered quite fully so that since then he had been able to carry his full teaching load without any visible physical strain. This year particularly he had appeared to be in good health. Stunned—that is about the only word that described our reaction when the sad news reached us.

Edmund Robert Blieferticht, the son of Friederich Blieferticht and his wife,

Victoria, nee Thoma, was born in Watertown, Wisconsin, on October 3, 1882. He received his elementary education at St. Mark's School and was confirmed by Pastor Brockmann in St. Mark's Church, both at Watertown. He entered Northwestern College and was graduated in 1903. Then he taught for one year in the Christian Day School at Columbus, Wisconsin, and immediately after that for one year at Northwestern College.

Having decided to enter the holy ministry, he enrolled at our theological seminary, Wauwatosa, Wisconsin, in September, 1905. He finished his training there in the spring of 1908 and soon thereafter began his work as pastor of the Darfur-



Mountain Lake parish in Minnesota, where he served until he accepted a call to Dr. Martin Luther College in October, 1908.

On June 24, 1913, he was united in marriage to Miss Lydia Schapekahn of New Ulm, who survives him, as do also his brother, Mr. Frank Blieferticht of Berlin, Wisconsin; his sisters, Mrs. G. Fitting and Miss Martha Blieferticht of Milwaukee, and Mrs. Helen Guetzlaff of Watertown, Wisconsin.

Funeral services, preceded by a private service for the family at the funeral home and also by one at the College for the students, faculty, board, and other friends, were held at St. Paul's Lutheran Church, New Ulm, on Monday, February 3, the Pastors W. J. Schmidt and G. Hinnenthal officiating. Pastor A. Ackermann spoke briefly in behalf of the Minnesota District, and the undersigned represented the Col-

lege. The remains now rest in St. Paul's Lutheran cemetery, New Ulm, Minnesota.

The Lord gave Prof. Blieferticht to Dr. Martin Luther College for thirty-nine very active and influential years, for fifteen of which he served as president, resigning from this position in 1935 because he wanted to conserve his strength for the classroom. At the time of his death he was the vice-president and the librarian.

He was an exceptional teacher, always prompt, exact and exacting, but congenial too, never totally unaware of what we are really here for. A wise counselor, an inspiring example, a true friend and husband has now entered his eternal rest in the bosom of the Lamb, whose Gospel he preached so thoroughly and faithfully.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

CARL L. SCHWEPPE.

ANNIVERSARIES

PASTOR A. C. HAASE ORDAINED AS A MINISTER OF THE GOSPEL FIFTY YEARS AGO

On January 24, 1897, Student of Theology A. C. Haase, was ordained as a minister of the Gospel, according to the rites of the Lutheran Church. Pastor Ferdinand Stromer officiated as the ordaining pastor in Trinity Lutheran Church of Bay City, Michigan.

Adolph Christian Haase was born on February 10, 1876, in Freedom Township, Outagamie County, Wisconsin, as the oldest son of Rev. Julius Ehrenfried Haase, and his wife, Anna, nee Popp. He attended the parochial and public schools at Fort Atkinson, Wisconsin. In the fall of 1887, he entered Northwestern College at Watertown, Wisconsin. His graduation took place in June, 1894. In September of 1894, he entered the Theological Seminary of the Wisconsin Synod, at that time located in Wauwatosa, Wisconsin. Early in January of 1897, he received the call from Trinity Lutheran Congregation at Bay City, Michigan. He passed a special examination by the faculty of the seminary and thereupon accepted the call. He was ordained and installed on January 24, 1897, and served his first congregation until December, 1906. At the close of

1906, he became pastor of Zion's Lutheran Church at Peshtigo, Wisconsin, which city had once been destroyed by a great forest fire. Here he served until March, 1910.

On March 6, 1910, Pastor Haase was installed to serve Trinity Lutheran Congregation of Saint Paul, Minnesota. He has had charge of that congregation ever since and took care of the pastoral work,



while two male teachers instructed the children in the Christian Day School. While in St. Paul Pastor Haase and his family have had their home in Trinity Parsonage, 14 Iglehart Avenue, St. Paul, Minnesota. During the fifty years in the ministry Pastor Haase officiated at the following ministerial acts: Baptisms, 1,945; confirmations, 1,350; administered holy communion to approximately 75,000 guests; married 1,575 couples; conducted 1,060 funerals; delivered about 8,475 sermons and addresses.

June 27, 1900, Pastor Haase was united in holy wedlock with Miss Frieda E. Hoenecke of Milwaukee, Wisconsin. She was the youngest daughter of Prof. Adolph Hoenecke, president of the Theological Seminary at Wauwatosa, Wisconsin, who was at the head of this institution when Pastor Haase was engaged in his studies there. God blessed their union with six children: Adolph J., Glendale, California; Conrad C., Huntington, West Virginia; Cora Elizabeth Johnson, Cleveland, Ohio; Rev Raymond A., pastor of St. Paul's Lutheran Church in North Mankato, Minnesota; Julius Carl, Chicago, Illinois; and Mildred E., at home. There are nine grandchildren.

Pastor Haase served as secretary of the Joint Synod of Wisconsin for fourteen years; was secretary and chairman of the Minnesota District Mission Board and for a brief interval president of this Dis-

trict after having served as first vice-president for many years.

Trinity Congregation planned a special service for this event which was held in the Church at St. Paul, Minnesota, on the evening of Tuesday, January 28. Pastor Paul Dowidat of Minneapolis delivered the anniversary sermon, and Pastor C. P. Koch, the visiting elder of the St. Croix Conference, conducted the liturgic part of the service. A special gathering was held in the assembly hall in the basement of the church after the service. Pastor G. A. Ernst served as master of ceremonies. Addresses were given by President Adolph Ackermann of the Minnesota District, Pastor C. P. Koch, the visiting elder, and by Pastor Raymond Haase, a son of the celebrating pastor. Many others were heard. Raymond J. Wolfangle, president of Trinity Congregation spoke and presented pastor with a substantial gift in the form of a check; the conference likewise brought a gift, and others showed their appreciation. Greetings were received from the faculty of the Dr. Martin Luther College at New Ulm, Minnesota; his former congregations at Bay City, Michigan, and Peshtigo, Wisconsin, from many pastors.

Pastor Haase gave all honor to God and thanked his congregation, the conference and his many friends for their kindness at this occasion.

The anniversary service will live long in the memory of those present as it was a God-pleasing evaluation of the ministry of the Gospel.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Bernhard Sihoh, member of St. John's Lutheran Church, Caledonia, Minnesota, observed their golden wedding anniversary, January 5, 1947. May God bless them in the future as He has in the past.

KARL A. GURGEL.

SIXTIETH WEDDING ANNIVERSARY

On Sunday afternoon, January 26, Mr. and Mrs. William Wendt, members of St. Peter's Lutheran Church, Helenville, Wisconsin, observed their diamond wedding anniversary. A brief thanksgiving

service was held at the church with members and friends represented. The sermon was based on 1 Sam. 7, 12. Two hymns, "My Soul, now bless thy Maker" and "The Lord hath helped me hitherto" were sung.

A thankoffering was taken which was designated by the jubilarians for our Children's Home in Wauwatosa, Wisconsin.

May the Lord continue to bless this aged couple during the eve of life.

ALFRED NICOLAUS.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Albert Beyer, members of St. John's Church, Waterloo, Wisconsin, observed their golden wedding January 19, 1947. An unusual feature of the celebration was the fact that all the five children, the sons-in-law, daughters-in-law, all the grandchildren, and the four attendants on their wedding day are living and attended the celebration. The congregation took cognizance of the anniversary in connection with the morning service. Mr. and Mrs. Beyer gave a thankoffering of twenty-five dollars for the church extension fund.

H. C. NITZ.

TWENTY-FIFTH ANNIVERSARY

Grace Lutheran Congregation, Eau Claire, Michigan, observed its twenty-fifth anniversary on February 9, with special services. Pastor Norman Engel, the first resident pastor, preached at the morning services. A new pulpit, donated to the congregation by Mr. and Mrs. Adolph Netzel as an offering of thanks to the Lord for the safe return of their son from service in the armed forces, was dedicated in connection with these services. The guest speakers for the afternoon service were Pastor H. C. Haase, who was instrumental in organizing the congregation, and Pastor C. H. Schmelzer, who formerly served the congregation. Pastor W. W. Westendorf, who also served the congregation for a period of years, delivered the sermon for the evening service, a reunion of the confirmation classes.

The congregation was organized on December 31, 1921, under the guidance of Pastor H. C. Haase of Benton Harbor.

During the first years of its existence it was served as an affiliate of St. John's in nearby Dowagiac by Pastors Vogt, C. H. Schmelzer, and W. W. Westendorf. In 1936, with the help of the District Mission Board, the congregation called Pastor Norman Engel as its first resident pastor. He served the congregation until May of 1946. The Lord has blessed this little flock from the beginning, especially since it has had its own pastor, and the congregation now numbers approximately 150 souls, 100 communicants, and 40 voting members.

May the Lord of the Church be with Grace Congregation in the future as He has been in the past.

WILLIAM KRUEGER.

CALL FOR CANDIDATES

Dr. Martin Luther College

Through the death of Prof. E. R. Bliedernicht a vacancy has been created in the faculty of Dr. Martin Luther College at New Ulm. A shift in the teaching assignments of the faculty has been made, so that the man to be called will be required to teach history and Latin in the high school department. The College Board of Regents requests nominations for this position. Names of candidates should reach the undersigned secretary of the board before March 26, 1947.

HERBERT A. SITZ,
214 North Franklin,
New Ulm, Minnesota.

ANNOUNCEMENT

The General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, in the week of May 4.

The officers of boards, standing committees, and conferences will kindly arrange their schedules accordingly.

JOHN BRENNER.

Mr. Gordon Follendorf, Sparta, Wisconsin, formerly a teacher in the public schools, has applied for a teaching position in the church. A committee consisting of Pastor H. C. Kirchner and Teachers F. W. Meyer and Lester Raabe on February 9 held a colloquy with Mr. Follendorf and reports:

"Mr. Follendorf was thoroughly examined by the committee as to his doctrinal stand and as to his preparation for, and his ability to work in, the teaching profession in our Christian Day School. His general background was also noted.

"In the opinion of the committee Mr. Follendorf is in entire accord with us in respect to the doctrine and practice of our Synod, is a man of good character, and has the necessary education and training and ability as teacher in any of our schools, also as far as musical ability is concerned. The committee takes pleasure in recommending him for such a position."

Mr. Follendorf is hereby declared eligible for a call in our circles.

H. C. NITZ, President,
Western Wisconsin District.

* * * * *

Pastor L. Groth of Colome, South Dakota, has been appointed Visitor of the Rosbud Conference of the Nebraska District to succeed Pastor H. Fritze who has accepted a call into another conference.

Pastor N. Sauer of Naper, Nebraska, has been appointed finance man for the Rosebud Conference.

IM. P. FREY, President,
Nebraska District.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will meet June 24, 25 and 26, 1947, at Denver, Colorado. Details will be published later.

R. F. BITTORF, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by Proper Officials)

Pastors

Netzke, O. K., in St. Matthew's Church, Township Flora, Minnesota, by M. J. Wehausen, first Sunday after Epiphany, January 12, 1947.

Koch, Dr. Henry, in Zion Church, Morrison, Wisconsin, by L. H. Koeninger; assisted by P. Gieschen, C. Thurow, L. Ave. Lallemand, and M. Croll; third Sunday after Epiphany, January 26, 1947.

Fritze, Hugo, in Lincoln Heights Lutheran Church, Des Moines, Iowa, by E. A. Knief, Septuagesima Sunday, February 2, 1947.

Geiger, Gerhard H., in Trinity Church, Wilson, Minnesota, by H. Geiger, assisted by R. Korn, Septuagesima Sunday, February 2, 1947.

Kuehl, Dietrich, in St. Peter's Church, McMillan Township, Wisconsin, by T. P. Bradtke, assisted by C. Kuske and L. Koenig; in Emanuel Church, Eau Plaine Township, Marathon County, Wisconsin, by C. Kuske, assisted by G. E. Neumann; Septuagesima Sunday, February 2, 1947.

Schink, Wm., in St. John's Church, Woodland, Wisconsin, by F. Zarling, assisted by E. A. Wendland and E. Pankow, Septuagesima Sunday, February 9, 1947.

Steffenhagen, Robert, in St. John's Church, Mazeppa Township, Summit, South Dakota, by W. T. Meier, Septuagesima Sunday, February 2, 1947.

Knickelbein, Paul, as professor at Lutheran High School, Milwaukee, by Walter C. Meyer, assisted by V. Brohm, H. G. Brueggemann, J. C. Dahlke, third Sunday after Epiphany, January 26, 1947.

Schultz, Victor, in the new mission field at North Phoenix, Arizona, by R. H. Zimmermann, assisted by F. G. Knoll and R. W. Schaller, on Sunday Septuagesima, February 2, 1947.

CHANGES OF ADDRESS

Pastors:

Geiger, Gerhard H., Winona, Minnesota, Route 2
Koch, Dr. Henry, Greenleaf, Wisconsin, Route 2.
Schink, Wm., Woodland, Wisconsin.

Thurow, T. R., 426 East Street, North, Morenci, Michigan.

Schultz, Victor, 1634 West Encanto Boulevard, Phoenix, Arizona.

Waldschmidt, R., 109 North Hansen Street, Burley, Idaho.

Eherhart, Albert G., Route 1, Warrens, Wisconsin.
Sydow, Gilbert, 109 South Pine Street, Ellensburg, Washington.

WANTED

Two newly organized mission churches of Fond du Lac, Wisconsin, are in need of communion vessels, altar, pulpit and other church furniture.

Please contact John Raabe, 411 South Main Street, Fond du Lac, Wisconsin.

ACKNOWLEDGEMENT AND THANKS

During the past fall and winter months the kitchen of Michigan Lutheran Seminary at Saginaw, Michigan, received provisions and cash donations from the following congregations and individual members of some congregations:

Trinity Congregation, Saline, Michigan, (Rev. H. Engel), a large truck load of all kinds of produce and \$41.00; Mr. and Mrs. Edgar Roeder, Eau Claire, Michigan, 28 bushel of apples and other fruit; Mrs. F. Pietsch, Saginaw, apples and pears; Zion Congregation, Chesaning (Rev. R. Hoenecke), eggs, potatoes, canned goods, and \$27.00; Christ Congregation, Brady, eggs, potatoes, tomatoes, etc., and \$55.00; Grace, Tecumseh (Rev. J. DeRuiter), various provisions and \$4.00; St. John's, Frankenmuth, (Rev. A. Kehrberg), a large quantity of most various groceries, farm products, and \$27.53; Trinity, Elkton, (Rev. E. Rupp), beans, apples, potatoes, etc., etc.; Emanuel, Town Greenwood, St. Clair County, (Rev. A. Tiefel), potatoes, carrots and \$5.00; St. Paul's, South Haven, (Rev. W. Westendorf), 100 quarts canned goods and other provisions; St. Bartholomew, Kawkawlin, (Rev. W. Steih), a large barrel of pickles, cabbage, potatoes, etc.; St. John's, Clare, (Rev. E. Leyrer), canned goods and other provisions, and \$2.00; St. John's, Zilwaukie, (Rev. R. Koch), canned goods, potatoes and other articles of food; New Salem Congregation, Sebawaing, (Rev. N. Luetke), canned goods, beans, onions, potatoes, and \$1.00; Zion, Toledo, Ohio, (Rev. J. Martin), a large quantity of canned goods; Trinity, Bay City, (Rev. E. Kasischke), various provisions; St. John's, Sterling, (Rev. J. Zink), potatoes, etc.; Grace, Muskegon Heights, (Rev. A. Hoenecke), a large quantity of canned goods; St. John's near Hemlock, (Rev. R. Frey), various provisions; Zion, St. Louis, (Rev. C. Leyrer), 75 quarts of canned goods, potatoes, and \$5.00; Salem Congregation, Owosso, (Rev. K. Vertz), canned goods, other articles, and \$5.00; St. John's, Bay City, (Rev. A. Westendorf), \$2.00, a large quantity of groceries, potatoes, etc.; Bethel, Bay City, (Rev. M. Schroeder), canned goods and other provisions, and \$15.25; St. Paul's, Belleville, Michigan, (Rev. C. Kipfmiller), canned goods and three pillows; Emanuel, Towas City, (Rev. J. Roeckle), a large load of provisions, and \$40.28; St. Paul's, Saginaw, (Rev. O. and O. J. Eckert), groceries, other articles of food, and \$8.00; Ladies' Aid, St. John's, Wayne, (Rev. G. Press), \$15.00; St. Luke's, Vassar, (Rev. W. Kehrberg), various provisions; St. Matthews, Town Tittabawassee, Saginaw County, (Rev. A. Schwerin), potatoes, etc.

To all those who have donated to the pastors and members of the congregations that furnished the trucks and delivered (in many instances traveling a long distance) the donations to us, and to all those that were helpful in gathering the gifts we hereby express our sincere thanks.

O. J. R. HOENECKE, Director.

BOOK REVIEW

How You Can Help Other People, by Samuel M. Shoemaker. Pages: 189. Price: \$1.75. E. P. Dutton & Company, Inc., New York, 1946.

This book sets forth much that is valuable toward keeping normal and for helping those who are in trouble, the physically and mentally sick, the fearful, the defeated, and the self-deceived. Throughout the author proceeds from the conviction that human sin is ultimately at the bottom of human problems and that only faith in God's love and pardon through the atoning cross of Christ can offer a basic solution. Our readers will, however, need to make repeated corrections on the basis of Scripture, especially in reference to the origin source and foundation of true faith.

C. J. L.

MEMORIAL WREATHS

The following donations have been made for our Seminary Chapel Organ Fund:

In Memory of Prof. August Pieper:
The Seminary Board\$40.00
Rev. and Mrs. H. H. Schaller 5.00
Rev. J. Martin Raasch 2.00
Rev. and Mrs. E. Blakewell 3.00

In Memory of Clarence R. Hochmuth:
Rev. Wm. C. Mahnke\$ 2.00

In Memory of Albert and Augusta Haack and Alfred Haack:
Arthur C. Haack and Paul M. Haack \$250.00

Additional donations:
The Pastors' Wives Mission Circle of Milwaukee \$25.00
Elders and Building Committee of St. John's and St. Peter's Lutheran Church of Caledonia, Minnesota 16.00

We have also received an additional gift in the amount of \$8.00 for our Seminary Kitchen through Pastor R. O. Buerger of Milwaukee.

To all these donors we wish to express our sincerest thanks.

E. REIM, Bursar.



For the Pastor's Study

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Rev A Schuetze Jan 48

THEREFORE STAND

By Wilbur M. Smith

600 pages\$3.00

This new and important work on Christian apologetics is the result of more than three years of research and study; it contains quotations from more than 500 ancient and modern authors, including every liberal theologian of importance; the last 78 pages provide valuable notes on each chapter and a comprehensive bibliography.

Every conscientious pastor will desire to read this book for a thoroughgoing appraisal of the spiritual hazards facing the youthful doubters and college students in the church of today.

THE QUEST FOR HOLINESS

By Adolf Köberle, D.D.

Translated from the 3rd German edition by John C.

Mattes, D.D. 274 pages.....\$2.50

Appearing originally in German under the title "Rechtfertigung und Heiligung," this work has been hailed in theological circles as a significant contribution to world religious literature. It is a Biblical, Historical and Systematic Investigation of the all-important doctrine of Justification and Sanctification, the work of one of the outstanding theological scholars of the world. As such it deserves a place on the shelf of every pastor and student of theology.

HERE WE STAND

By Herman Sasse

Translated, with Revisions and Additions, from the 2nd

German Edition, by Theo. Tappert. 183 pages\$2.00

In this volume the author, one of the outstanding Lutheran theologians in the Evangelical Church of Germany, discusses the essential nature and character of the Lutheran Church, and shows why it has a separate existence, and how this church differs from others. In answer to the Question Raised by the World Today: What Does It Mean to Be a Lutheran? the author presents the Confessional stand of the Evangelical Lutheran Church over against the Reformed Church and other modern movements within Protestantism.

THE PASTOR'S LEGAL ADVISER

By Norton F. Brand and Verner M. Ingram

237 pages, cloth\$2.00

A simple, authoritative manual of law, setting forth brief summaries of 295 essentials of law important to the minister, his church, and his people. The book includes valuable statements of law on the subject of Religious Liberty, Marriage, Tax Exemption, Religious Education, Church Corporations, Schisms and Unions, Cemeteries, Property, and many others.

The legal statements are expressed in non-technical terms and cover the 48 States and American Territories. A helpful Glossary, list of Cases cited, and Index are included.

CHRISTIAN TRUTH AND RELIGIOUS DELUSIONS

By Casper B. Nervig

Seventh Printing. 168 pages\$1.00

This book was written primarily to provide Sunday School teachers with a guide for distinguishing between the numerous sects and cults calling themselves Christian.

In addition to chapters on the false teachings of the Catholic Church, Reformed Churches, Pentecostalism, Adventism, Russelism, Mormonism, Christian Science, Spiritism, Two-By-Twos, and others, the book offers a valuable chapter on the question: Can We Be Sure That the Lutheran Church Has the Truth? The last 15 pages provide Questions for Review, and several charts indicating the development and numerical size of the various religious bodies in America.

A BEGINNING GREEK BOOK

By John Merle Rife

215 pages, blue cloth\$2.50

A textbook of elementary Greek based on the Gospel according to Mark, including sentences for translation from other portions of the New Testament, from the Apostolic Fathers, the papyri, and the services of the Orthodox Church. The rules of grammar and syntax are briefly and clearly presented in 56 chapters; the four appendices present the Greek alphabet with modern pronunciations, orthographic details, inflections and rules of syntax. An excellent refresher course for the busy pastor.

NAVE'S TOPICAL BIBLE

Style C, 7th Edition

1,615 pages, 6¾×9½, cloth\$9.75

This is not a concordance, but a catalog of virtually every subject treated in the Bible. It contains more than 20,000 topics and subtopics, and 100,000 references to the Scriptures.

The subjects listed are of practical value to every pastor and student of the Bible. Many of the verses are repeated, some of them as often as thirty times, according to the number of subjects they contain. Romans 5, 1, for example, is cited under nine headings: Justification, Faith, Peace, Salvation by Faith, Atonement, etc.

In the case of the most frequently used subjects, the verses or parts of verses are given completely as they are found in the King James Version. Minor topics are indicated by reference to book, chapter, and verse. An index of 450 pages indicates the pages and columns in which each verse of Scripture occurs in this volume.

The book is truly encyclopedic in content, and will be of unlimited value to the Bible student.

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