

# 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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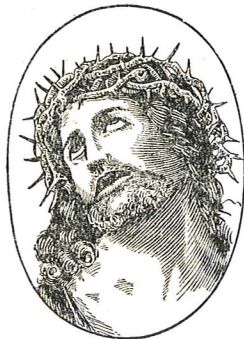
And He bearing His Cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified Him.

John 19:17

## THE SUFFERING SAVIOR'S CONCERN FOR HIS EXECUTIONERS

"Father, forgive them; for they know not what they do"

Luke 23, 34



### He Wrought Forgiveness for Them

"Father," in The words of the Savior revealing His deep concern for His executioners were not addressed to them directly. They were a prayer which He raised to the Father in heaven after His shameful, painful crucifixion had been carried out. This prayer shows forth His perfect obedience to the heavenly Father. It significantly begins with "Father", with the same address with which He had begun His fervent prayers in Gethsemane. There Jesus stood before His great passion. So exceedingly dreadful to the Savior was the burden of our sins which He was to take upon Himself that He asked the Father to remove this bitter cup from Him, if it were possible in any other way to redeem sinful mankind. Even then, however, the thought never as much as entered the Savior's heart that the Father's gracious will itself should be set aside. In no other will could His own loving heart find joy. Thus He arose from His prayers, willing and resolved to enter upon His bitter passion, the only way of human redemption.

"Father", Again Thereupon Jesus was betrayed, abused, condemned, mocked, scourged, and led to Golgotha. After He was finally nailed to the cross we again hear Him pleading "Father" in perfect childlike trust. But in the prayer that follows. He is thinking not of Himself, but of others. In spite of the agony, shame and pain which He is suffering He asks nothing for Himself.

He raises no complaint and He expresses no dissatisfaction, but is perfectly willing and content to bear and suffer all that the Father has appointed for Him. In this perfect obedience to the Father even unto death, Jesus, the incarnate Son, wrought forgiveness for sinful men. He rendered a perfect obedience in their stead and bore all their curses for them, that they might go free. In praying: "Father, forgive them" Jesus showed that He was winning forgiveness also for His very executioners. He thought particularly of them in the midst of His vicarious obedience, thought of all who had a part in bringing on His passion, crucifixion and death. He thought of them in connection with the forgiveness that He was procuring for all sinners on the cross. He wrought forgiveness also for them.

*Our Comfort* Here we have a mighty testimony to the comforting truth that Jesus wrought forgiveness for all sinners. Let no one say in despair: my sins are too great and too black to share in the forgiveness which Jesus wrought on the cross. We indeed all have reason to feel weighed down by our many daily sins, by the realization that we, too, have repeatedly betrayed, denied, mocked, accused, and compromised our Savior. Yet we can and may find comfort in the fact that Jesus thought particularly of just such sinners as He wrought redemption on the cross. He did not exclude them from the fruits of His passion, but especially included them. "The blood of Jesus Christ his Son cleanseth us from all sin." Jesus wrought redemption for all sinners and from all sins.

### He Sought Forgiveness for Them

"Forgive Them" In His deep concern for His executioners Jesus asked the Father to make forgiveness their blessed possession. He prayed: "Father, forgive them," that is, remit, dismiss, send away their sins; let them be blotted out in Thy holy sight; let also

these sinners partake of Thy grace and love now and of Thy glory hereafter. When Jesus thus asks forgiveness for His executioners it is more than mere sympathy on His part, pleading for an exercise of mercy and leniency. Jesus is asking for something for which He has the fullest right to ask. For the suppliant here is the Savior who is bearing all their curses for them and rendering obedience in their stead.

*Forgiveness Through Faith* Only through humble, penitent trust in Christ as their Savior could His executioners come to enjoy this blessed boon of His intercession. Yet the granting of such penitent faith was itself included in the Savior's prayer in their behalf. In praying, "Father, forgive them," Jesus added: "For they know not what they do." This sad fact was still keeping them from being blessed in His pardon. This sad condition He desired to have removed for them.

*Faith Through the Gospel* In saying of His executioners that they did not know what they were doing Jesus was not absolving them of guilt in bringing Him to the cross. Their sin and guilt was great indeed. The Apostle Peter explained the Savior's words for us on Pentecost, saying to the Jews: "Ye denied the Holy One and the Just, whom God raised from the dead. . . . Ye killed the Prince of Life. And now, Brethren, I wot that through ignorance ye did it, as did also your rulers." In their spiritual blindness these people did not realize and understand that with their wicked dead they were crucifying the Prince of Life, the Savior of the world. They did not realize that with all their wicked deeds they were yet carrying out God's gracious plan for their redemption. They did not perceive that in willingly permitting them to nail Him to the cross unto suffering and death Jesus was winning pardon and eternal life for them. These truths were still to be brought home to them in the fullest measure through the preaching of His finished redemption, through the preaching of His glorious resurrection as God's mighty seal upon His redemptive work. In His prayer Jesus was pleading for further time of

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# Editorials

**The Time Has Come** In a review of a recently produced movie, which is said to be the "most lavishly cast, the loudest ballyhooed, and the sexiest horse opera ever made," we read the following line that should put every Christian to serious thinking: "The audience eventually learns that Illicit Love doesn't really pay in the long run, but for about 134 minutes it has appeared to be loads of fun." We know from the Bible that sinful man in his degenerate state will not only fall into all sorts of unnatural and horrible vices, but that he will even take pleasure in those who commit them (Rom. 1, 32). It is a sure sign of moral depravity when man is entertained by those vices through which Satan holds man enslaved and through which he is pulling him to hell. Our children should learn to abhor drunkenness, fornication, adultery, lasciviousness, envy, hatred, murder. They should know that because of such sins the wrath of God comes upon this world. They should know that those who live in such sins cannot enter the kingdom of heaven. But if we and our children permit ourselves to be entertained for 134 minutes with all kinds of profligacy, we are thereby not only becoming indifferent toward such sins, but are also weakening the spirit by which we must war against our own sinful lusts. Even though at the end we are shown that sin in the long run does not pay, yet we will be honest to admit that our Old Adam considered it lots of fun and has been strengthened in his war against our saving faith. Let us cease crying against the vices and immorality that surround us and begin by cleaning out the leaven in our own lives and be on the guard against that especially by which we and our children are being entertained. How can you enjoy a glass of beer in a tavern, when you know the modern tavern has become a means of destroying men's bodies and souls and is now one of the major causes disrupting our American homes; how can you enjoy a modern novel when you know that by such compost piles of immorality many lives are being corrupted, or how can you enjoy a movie which entertains men by carefully portraying the pleasures which sinful man derives from immorality and thereby lures others into such vices? The time has come when we must take to heart the admonition of God's Word: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." (2 Cor. 6.)

G. W. FISCHER.

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**The Nobel Peace Prize** Believe it or not, the pope is supposed to be a candidate for the Nobel Peace Prize, at least, that is what our daily papers tell us. Of course, they may be mistaken and this report may not be trustworthy. Should it be true, however, it would be interesting to know on what basis the candidates for this prize are chosen. It would also be interesting to know whether, if the report is true, the pope was chosen as an institution or as an individual. It seems hardly possible that the men who choose or propose candidates for this prize should be ignorant of the story of the develop-

ment of popery, the bloody history of its ascendancy to power and the gory record of its attempt to retain its power. Surely, men who have to do with the giving of that prize know these things. They will hesitate to award that prize to such an institution. But if the pope as an individual becomes a candidate for the Nobel Peace Prize, we have a right to ask, what contribution he made toward the establishing of peace among nations? We still remember those terrible years of civil strife and bloody wars in Spain when brother fought brother and son fought father; when the nation was bathed in blood and even bread and food was hard to get. Was it in Spain, a Roman Catholic country, that the pope made laudable and desperate efforts to put a stop to that carnage which makes him a candidate for the Nobel Peace Prize? Or is it because the pope, during the early days of the war in Europe which finally engulfed the world, made such heroic attempts to bring about an amicable settlement of men's affairs? We are just asking these questions for the sake of clearing up in our own mind what the qualification of those men or women must be to be in line for such a prize. We just added the word "women." The paper also asserted that a woman has been mentioned as a possible candidate for the prize. She is suppose to be Mrs. F. D. Roosevelt. Anyhow, we are in a quandary just what one must do to rate as a candidate. If we were in a position to nominate candidates for this prize (they will not ask us, of course) we would try to find them elsewhere and not among the men and women who are ever in the limelight of publicity. We would search among the quiet of the land among the weak things of the world after the flesh, among the things that are despised, and among them that are not. We would, perhaps, find our choice for the Nobel Peace Prize to be some lonesome and to the world unknown aged mother who spent much time on her knees exploring Him in the name of our Lord Jesus Christ who alone makes "wars to cease unto the ends of the earth" to restore peace to the world. That is our candidate. She might not rate very high with those who will finally choose the winner, but she belongs to the heroes of God — and the world.

W. J. S.

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**The Laborers Few** "The harvest truly is plenteous, but the laborers are few," so Jesus exclaimed when in the midst of His preaching ministry He observed the multitudes who were as sheep having no shepherd. When the grain stands ripened in the field, it must be harvested or the kernels of grain will fall to the ground and rot. During the war, when there was a shortage of farm laborers, high school classes were dismissed and business men closed their shops in order to go out into the fields at harvest time to help gather in the crops because no food dared to go to waste. The fields are now white unto the harvest in the spiritual sense. Jesus died for all, and the blood-bought souls must be gathered in with the Gospel if they are not to be eternally lost. There is work to be done which cannot be postponed to a more convenient season.

But, said Jesus, the laborers are few. Manpower is lacking. That is strikingly apparent in our day. There is a great shortage of pastors and teachers these days. There are not enough to go around. Many congregations and mission fields are vacant and a number of parochial schools have had to close their doors. Calls upon calls are being sent out only to be returned. Nor is there, humanly speaking, any relief in sight. The classes which will graduate from our Seminary and our Teachers' college the next few years will fall far short of the vacancies. The situation is serious now, but threatens to be even more desperate two or three years from now.

What shall we do about it? Jesus gives the answer: "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." Prayer is needed in this crisis of the Church, the prayer that the Lord would send forth laborers into His harvest. Did you ever think of your personal responsibility in this matter, or are you indifferent to the situation? Do you let weeks and months pass by without pleading with the Lord of the harvest to send forth laborers into His harvest? Do you pray God to make more young men willing to prepare for the ministry and the Christian teaching profession? Earnest heart-felt prayer, that is what the Lord wants our contribution to be toward ending this shortage.

But when Jesus speaks of the need of recruiting workers, He is not just thinking of the clergy. He wants workers also from the Christian laity. All must pitch in if the precious sheaves are to be harvested. Not every Christian is equipped or called to do public preaching, but the Lord has something for each and every Christian to do in His kingdom.

During the emergency not only trained farm laborers worked in the harvest fields but also, as stated above, students and business men. Without their help much of the harvest would have gone to waste. Not all knew how to run a tractor or a binder, but there was something they could do. Likewise, though not all Christians are called to enter the public ministry, they can and should function as laborers in the spiritual harvest fields. And that means you, too. You may not be able to preach a sermon in a public church service, nor have you any call to do so, but you can invite and bring others to the place where God's Word is preached. You can bring others under the influence of the Gospel. You can gain, or at least point out, prospects for Christian instruction. You can testify of the faith that is in you and so direct others to the Savior.

When, therefore, you hear that the harvest is plenteous, but the laborers few, then remember that the Lord also had you in mind when He emphasized the need of workers in His spiritual harvest fields. That is a work which is precious in His sight, a work rich in rewards, for Jesus once said: "He that reapeth receiveth wages and gathereth fruit unto life eternal,

that both he that soweth and he that reapeth may rejoice together."

I. P. F.

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**"Thou Shalt Have  
No Other Gods"**

If God will not fit Himself into the American mold then America will make a god that will fit the mold they have invented. That's about the edict that has gone forth from the forum of the American religious temples again. We say "again" because this is not the first time this ultimatum has been hurled into God's teeth. This is just another time. Nor will this be the last time. The men of this stripe believe that if this is done often enough and loud enough something will finally come of it — God will finally accommodate Himself to the whim of men and become the kind of a god they want.

Not long ago Milwaukee county "churches," schools, theaters, service clubs and radio stations united Sunday and Monday in the opening of national "brotherhood week." Notice the unholy fellowship: *churches, schools, theaters, radio stations, etc.* We wonder what churches? and we also wonder what *schools*? Not Lutheran schools, we are sure; nor would it seem possible that they were the Roman Catholic schools. That leaves but the *public schools*. And we thought that those schools were *public*, that is, for *all* people and therefore "neutral" on the question of religion. Well, be that as it may. They sent out a plea to all people "for tolerance in accordance with the philosophies of 'one world' and 'one' God." The sponsors of this appeal was the National Conference of Christians and Jews. You will know now what kind of a God this organization is sponsoring. When "Christian" and Jew demands a common God you may be sure that it will not be the Christian God, the God and Father of our Lord Jesus Christ, the only true God who has revealed Himself as *One God in three* persons, Father, Son and Holy Ghost. To make the Jew swallow this God is impossible — soon the "Christian" will meet the Jew half way and give up the God of the Scriptures and accept the god of the Jew. The Jew demands this. And this is proclaimed as "the great brotherhood" in which all shall have equal rights, in which there shall be tolerance! The Jew gives up nothing but demands that whoever will associate Himself with him must give up the Lord Jesus Christ. Whoever joins in worshipping this man-made god, this idol, has denied the Lord Jesus Christ and His salvation. This idol was preached in our public high schools! And these people preach "tolerance." To whom? The very fact that they dare do such a thing without one voice raised in protest ought to answer the question and leave a bad taste in their mouths. Let the true Christian hear: "Thou shalt have no other Gods."

W. J. S.

## TABLE OF DUTIES

### For Children

*Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth. Eph. 6, 1-3.*

#### II.

**G**OD wants children to honor and obey their parents. They owe it to them. Really it is only a small token of gratitude. Children can never repay in full what their parents did for them in their helplessness when they were born. In order to encourage them Paul adds God's promise, which is appended to the Fourth Commandment.

#### With Promise

"That it may be well with thee, and thou mayest live long on the earth." This is the promise which God Himself affixed to His Fourth Commandment.

The two parts, namely long life and well-being, belong together and must not be separated. What is a long span of years worth if they are spent in misery, if we are stricken with poverty and pain, if we have no peace of mind, if we have to live in constant fear? Listen to what God Himself said in one of His threats which He pronounced over Israel: "The Lord shall scatter thee among all people. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God, it were even! and at even thou shalt say, Would God, it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28, 64-67). What would even the life of Methuselah be worth if it were dragged out under such conditions!

But here God says that it shall be well during their lifetime with those that honor father and mother. Luther says: "Here, then, you have the fruit and the reward, that whoever observes this commandment

shall have happy days, fortune, and prosperity. . . . For to have long life in the sense of the Scriptures is not only to become old, but to have everything which belongs to long life, such as health, wife and children, livelihood, peace, good government, etc., without which this life can neither be enjoyed in cheerfulness nor long endure."

This is God's promise. And God will surely keep His promise. He may not always keep it exactly as we expect Him to do, but keep it He certainly will in a way which He sees will be best for us. Should this promise not encourage all children to honor their parents from their heart?



#### First Commandment With Promise

All commandments of God carry the general promise, This do, and thou shalt live. God says, "I am the Lord thy God . . . showing mercy unto thousands of them that love me and keep my commandments" (Ex. 20, 6). But here is a commandment which carries a special promise in addition to the general one.

This shows how important God regards just this commandment. Again we turn to Luther. He says: "Here you can see yourself how much God is in earnest in respect to this commandment, in as much as He not only declares that it is well pleasing to Him, and that He has joy and delight therein; but also that it shall be for our prosperity, and promote our highest good; so that we may have a pleasant and agreeable life, furnished with every good thing."

Should not the fact that God singles out this commandment in such a special way teach us also to regard it most highly?

Obedience to parents may seem a very small and insignificant thing. The world in general does not make much of it. Yes, as we have seen, some go so far in their foolishness that they consider it as harmful to the development of a child's character if it is trained to be obedient.

God certainly knows what He is demanding and what is good for us. And the results show how foolish people are to disregard God's command. Since this commandment has a special promise for those who obey, by implication those who disobey will bring upon themselves special punishment. Luther in his terse way wrote: "If, therefore, you will not obey your father and mother and submit to their discipline, then obey the hangman. . . . For on this God insists peremptorily: Either if you obey Him, rendering love and service (to your parents), He will reward you abundantly with all good; or if you offend Him, He will send upon you both death and the hangman. Whence come so many knaves that must daily be hanged, beheaded, broken upon the wheel, but from disobedience to parents, because they will submit to discipline in kindness? By the punishment of God they bring it about that we behold their misfortune and grief. For it seldom happens that such perverse people die a natural death in ripe age."

#### Training Children in Obedience

There is an organization in our day which tries to build up the character of children by teaching them to keep a record of their daily Good Turns. What is a Good Turn? "A Good Turn is an extra kindness and service — something more than what courtesy and good manners would do." According to this definition, obeying the parents, honoring father and mother, do not come under the head of Good Turns. A boy may hold his parents in distinction and esteem, he may observe due modesty toward them in his words, he may show them honor in deed by prompt and willing obedience: he would not be entitled to credit his record with a Good Turn. But see how highly God prizes the obedience of children toward their parents that He attaches a special promise to the Fourth Commandment. God's standards for evaluating a deed are different from those of men.

The deeds done quietly in obedience to God's will are ranked lower by men than some more spectacular deeds of human design.

It was so among the Jews. They certainly knew the Fourth Commandment. But hear the complaint of Jesus: "Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free. And ye suffer him no more to do ought for his father or his mother, making the word of God of none effect through your tradition" (Mark. 7, 9-13). Serving father and mother, so they taught, is nothing compared to making a gift to the temple.

It was so also among the Roman Catholic Church. If any one wants to do really good works, he must leave father and mother — to serve them is just a common life — and must enter a monastery. The works of a monk or a nun are much more valuable.

Luther says on the Fourth Commandment: "Notice how great, good and holy a work is here assigned to children, which is, alas! utterly neglected and disregarded, and no one perceives that God has commanded it, or that it is a holy, divine word and doctrine. For if it had been regarded as such, every one could have inferred that they must be holy men who live according to these words. Thus there would have been no need of inventing monasticism, nor spiritual orders, but every child would have abided by this commandment, and could have directed his conscience to God and said: If I am to do good and holy works, I know of none better than to render all honor and obedience to my parents, because God has Himself commanded it." — Oh, how will all those who labor in special good works have to "blush with shame before a young child who has lived according to this commandment!"

Should not then the heart of every child leap and melt for joy when going about honoring and obeying his parents!

J. P. M.



## THE LUTHERAN CHORALE

BY PROFESSOR H. G. MEYER, MOBRIDGE, SOUTH DAKOTA

**A**S a Lutheran Christian school we should like to do our part to keep the Lutheran Church a singing church. We aim therefore to acquaint the young people who attend this school more intimately with the stock of hymn gems we as Lutherans possess and to foster in them an appreciation of sound Lutheran church music.

The simplest and yet highest form of church music is the chorale. But what is a chorale? A simple and dignified sacred melody, sung in unison, finding its counterpart in the simple and dignified hymn which speaks of God and what He has done and still is doing for us. The chorale is not a superficial melody, not a sentimental piece of music, not a catchy tune that appeals immediately to our senses and may soon become sickening; rather, it is a sound and solemn musical composition that is befitting to the solemn dignity of our church services; a stately melody conducive to sincere devotion, worship, and praise; vigorous music that enhances the words of faith that the believer sings.

Now, since a good chorale does not arouse sentimentality but makes for a more devout attitude in the expression of our faith as given in the words of the song, it is a desirable form of music for accompanying our beautiful Christian hymns.

### Not All Chorales Are Good

But not all our chorales, as well as not all our hymns, are of equal excellence. In general, those dating back to the years of the reformation and to the time immediately thereafter, to the time when the church was most rugged and vigorous — those chorales form the stanchest group of our truly Lutheran melodies. They are particularly expressive of a firm and steadfast faith. Since music is the language of the soul, these early chorales tend to fortify rather than to soften the believer in his stand. They should strengthen and vitalize our modern Christian in his faith and make him more firm to resist the inroads of modernism and unionism, unless he stubbornly resists this

form of conservatism and insists on superficial melodies and words.

Luther, himself not a mean musician, realizing the importance of congregational singing, early in the reformation published a booklet of hymns and melodies which he himself had created or adapted for use in the church service. If we now neglect the wealth of hymns and chorale melodies he and others after him have handed down to us, if we do not cherish this precious heritage, we are in danger of losing it, and justly so; we may even lose the Word which inspired the composers to write such chorales and inspired the poets to write such church hymns.

In many congregations the variety of good chorale melodies used in the church service is very restricted. Only a few have become known. A limited number of melodies are repeated Sunday after Sunday, thus depriving the congregations of the use of many other inspiring chorales. For these reasons it is important and necessary that we stress the chorales and hymns of our church and learn to love them.

### Using the Best

Here, at the Academy, we have a three-fold opportunity of acquainting the students with the best church hymns and music. In our religion course we study and memorize twenty of the best hymns. In our devotional exercises we sing a different hymn every day, thus incidentally impressing many of these hymns and melodies on the hearts and minds of the students, since many of these songs necessarily are repeated quite often during the four-year course. And finally in our singing periods we practice, among other sacred selections, a number of these gems; we learn not only the melody but also the harmony in order through concerts to lead our nearby Lutheran congregations to a greater appreciation of these treasures of our church.

### Our Purpose

In these ways it is hoped to arouse in the students at least a subconscious liking for the Lutheran chorale and hymn; but more, it is hoped that many of these students will be instrumental in reviving the interest in these treasures of the Lutheran Church. For we have three classes of students at the Academy; and all three

can do much in their respective spheres to foster this distinctively Lutheran music, both now and in later life. The first group consists of those who are preparing themselves for the ministry. They as future leaders of congregations will influence to a large extent the taste of their members in regard to sacred music and sacred poetry — that is the church song. So also the second group, those preparing themselves to be teachers in our parochial schools, will have much to do with the molding of the tastes and appetites of the young of our church in regard to church songs. And of no less importance are those students who belong to the third group. They will become lay leaders of the church who can support their pastor in his efforts to guide his flock along fundamental and conservative lines; and that includes the chorale and the hymn.

That is why we at the Academy seek to make students acquainted with a large number of hymns and chorales and to arouse in them an appreciation of this highest form of church music — for their own sake and for the sakes of those in their congregations whom they will surely influence.

Since it is obvious that only a Christian institution can teach the full value and beauty of the church chorale and since our whole church life is so intimately connected with the chorale, a Christian parent, keenly interested in the future of his church, will want his children to contribute their share toward its welfare. To bring this about, the Christian parent will seek out the Christian school for his children's education.

## The Suffering Savior's Concern For His Executioners

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grace for them, for a further working of the Holy Spirit upon their hearts, so that their spiritual ignorance might be overcome in a humble faith, which would make them partakers of His forgiveness.

The fulfillment of this prayer began with the confession of the centurion at Christ's death. A rich fulfillment took place on Pentecost Day when upon the preaching of the apostles three thousand,

realizing their guilt, turned to Jesus in faith and were baptized in His name for the remission of sins. Thereupon "the word of God increased and the number of the disciples multiplied in Jerusalem greatly and a great company of priests were obedient to the faith."

*Jesus Seeks Forgiveness For Us* Jesus embraces every sinner in the same deep concern. At the right hand of God He is now ever active as our great advocate. He ever pleads in our behalf: Father, forgive them; I myself have paid the full price of their redemption. Through faith we enjoy this blessed boon of His continued intercession. Yet also our faith is a fruit of that intercession. It is because Christ seeks His blood-bought pardon for us that the message of His finished redemption is being proclaimed to us, the Gospel message which overcomes our spiritual blindness, which awakens, nourishes, and preserves faith in our hearts. Let us therefore rejoice in the Savior's love which wrought and continually seeks forgiveness for us. For through the enjoyment of Christ's pardon we are made rich also in all other spiritual gifts, we are given confidence to pray, the assurance of God's provided love, a sure hope of eternal life. Yes, enjoying forgiveness we gain strength through the thankful love that it inspires to live sober, righteous and godly lives. We gain strength likewise to forgive those who wrong us.

C. J. L.

### A LENTEN THOUGHT

Oh, Holy Spirit, dwell with us,  
And help us meditate  
Upon our Savior's sacrifice  
Before it is too late.

The clouds of war make dark this earth,  
But teach all men to see  
That help for all our sin and woe  
Is found on Calvary.

Let not this Lenten season pass  
With men's eyes blinded still;  
But teach their eyes of faith to see  
The Father's holy will.

Cleanse all the hearts of men, dear Lord,  
And draw them unto Thee;  
That they may find their peace beneath  
The cross on Calvary.

Enlighten hearts that they may see  
In Christ their God and Lord,  
Accept Him as their Substitute  
As told in Thy true Word.

Then only will Thy will be done  
Within the hearts of men,  
And true repentance, trust and faith  
Lead us to peace again.

ADELIN WEINHOLZ.

# Siftings

BY THE EDITOR

**Religious Freedom.** The largest single party in France, the *Popular Republican Movement*, has come out for strict neutrality in religious matters. In a nation containing various forms of faith, they would place emphasis upon the duty of strict neutrality and impartiality, and an acceptance of the right of individual freedom in belief. If the projected ideals of the *Popular Republican Movement* become a reality it will mean a complete reversal of France's previous intolerant attitude toward non-catholic church bodies. In Egypt, the various Jewish and Christian bodies have united to submit a memorandum to the government asking for the establishment of complete religious freedom. This memorandum was submitted in protest to a bill, sponsored by the Moslem-controlled government, which was intended to restrict the religious liberty of Christians and Jews in Egypt. The results of this memorandum should prove interesting.

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**No Improvement.** A correspondent in the *Christian Century* reporting from Magdeburg, Germany, has this to say: "The economic situation in Germany continues very serious. Rations are so low that no one has enough to eat, and it is very hard to buy anything one needs. Many children must stay home from school because they do not have shoes. Houses are cold and dark. Many factories have had to close, and others are without machines and raw materials. It takes two weeks for a letter to reach a destination 100 miles away, and four weeks for one to cross Germany. In some places rail traffic has entirely stopped because of the cold weather. At New Year's it is customary to look backwards and forwards. This year, when we looked back to January, 1946, we could see no improvement since that time. Will things be better before another New Year's? We certainly hope so, but we realize that there is a very small chance that they will be." This is merely one of the many discouraging reports which could be quoted. May their urgent need not go unheeded!

**Shrinking Income.** The Church of England is deeply concerned about the terribly inadequate salaries which are paid to 75 per cent of its 12,000 clergymen. On the surface, the church would seem to be very rich, with its \$48,000,000-a-year income. None of these funds come from the government; they come from land endowments, from investments bequeathed from the past and from free will offerings of congregations. But through reduced interest rates and the nationalization of coal mines they have lost about \$4,000,000 annually. As in the United States there has been no reduction in the cost of living and church expenses have increased correspondingly. Over 1,000 parishes have an income of less than \$900 a year, and the average is about \$1,000. These figures reflect the spiritual disintegration of the churches in England. One of their own papers summarized: For whom the bells toll — in vain.

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**Expanding the Principle.** The effects of the Supreme Court's decision permitting the expenditure of public funds for the transportation of parochial school children is already being felt. According to *Religious News Service*, the directors of a consolidated school district, in Chester county, Pennsylvania, discontinued last September the practice of furnishing transportation to the parochial school. The county court has refused to issue an order requiring them to resume this practice. An appeal to a higher court is expected. Already the Supreme court's decision in the New Jersey case, which *permitted* a district to furnish transportation for parochial school pupils, is being stretched to make it *compulsory*. That is the next step, and there will be another and still another. And the final step will be state control.

\* \* \* \*

**Revision of the Ten Commandments.** The Ten Commandments should be rewritten if they are to be used in teaching children, according to the Rev. John T. Shugrue. The Roman Catholic priest recently pointed out that eight of the com-

mandments begin with a negative and that "it is never wise to teach a principle by negating its opposite." From the Catholic catechism, he said, students "learn the various categories of wrong doings without too much stress on the lofty and positive ideals which should motivate his life." Surely to the pharisees who look to the moral law for motivation of their life, the Ten Commandments will always be inadequate as framed by God, but to the Christian whose life is motivated by love and gratitude to the Lord who bought him, they will remain as a perfect expression of God's holy will, perfect as to content and expression for God's purpose.

\* \* \* \*

**National Lutheran Council.** The *Lutheran Outlook* comments: "Once more the National Lutheran Council looms up as the dominant unifying force in American Lutheranism. The Council will henceforth take over the functions of the American Section of the Lutheran World Federation, and the American Section will be disbanded following the meeting of the Federation in Lund, Sweden, next summer. . . . Another important decision empowered the executive committees of the Council to appoint a committee to explore the 'desirability and feasibility' of establishing an Inter-Lutheran Postgraduate Theological Seminary. It is evident from the aggressiveness with which the Council is expanding its co-operative activities in various directions that it is laying the framework for a larger Lutheran unity. . . . It is not difficult to foresee how its continued expansion will make it the logical basis for organic Lutheran unity." In 1917 when the National Lutheran Council was organized its purpose was, it was claimed, purely external. During the war crisis it was to unify the actions of Lutherans in their representations to the United States' government and the powers overseas. But the baby grew until now it is the "logical basis for organic Lutheran unity." History proved to us, and is proving again, that "co-operation in externals" is a pretty wood-pile from which the dusky face of unionism sooner or later emerges. Let us give thought to this question, whether there is any work in the church which is purely "external."



## CONCERNING THE COLLECTION



### Let Us Rejoice!

OUR Synod Building Fund Collection has now gone beyond the \$1,020,000 mark!

When in January of 1945 our Joint Synod became convinced that it was imperative to erect more buildings at Saginaw, Watertown, New Ulm, and Moberge, and learned how our Church Extension Fund needed more than \$200,000 to loan to mission congregations for churches, schools, and parsonages, it decided to launch a Million Dollar Building Fund Collection. Setting the approximate goal at \$6 per communicant the collection would yield \$1,136,000.

For many of us the goal seemed high and nearly beyond reach. Our Synod had never undertaken so large a collection and our budget for Synod's current expenses was making ever greater demands upon the love and willingness of our members. Yet the need was there and Synod was determined to avoid building on debts; God had amply supplied our members with earthly means; God would also make their hearts willing to contribute for His cause!

Now that we have reached the approximate goal originally set, we have every reason to rejoice and be thankful! Our joy should be that of the farmer at the time of harvest. Yes, in spite of his best efforts the field still contains some weeds

and wild grasses, yet he does not permit these to rob him of the joy of the harvest. In this joy he will continue to till the soil, fight the tares patiently that his field with God's goodness will bring more fruit.

So in this Building Fund Collection not all pastors, not all church boards, not all members of our congregations have shown the same earnestness, the same zeal, the same willingness. Yet, the number of those who have fallen short of their goal is so small that we dare not permit these to rob us of our joy and our determination to continue to work hard and harder for the extension of the Lord's Kingdom in our Synod.

This joy of ours, however, dare not spring from the modern spirit which boasts: "We can do anything we set out to do!" No, our joy must be in the Lord, Who shows us the need in His Kingdom, provides us with means, and then makes hearts willing to contribute for His cause. To Him be all glory! Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. (2 Cor. 3.)

Our collection is not closed! Even now congregations, which have not as yet reached their \$6 per communicant minimum, are putting forth every effort to do so now. To our knowledge there is *not a single congregation* in Synod which has not remitted something. The vast majority of congregations are either within easy reach of their goal or have gone beyond it.

So once more, and for the last time we appeal to all congregations to make every effort to finish their Building Fund Collection now. There still are some collection envelopes available at our Northwestern Publishing House. Let us put them to use. We are not only anxious to report to Synod this summer that as a Synod we have reached our goal, but also that practically all our congregations have remitted at least \$6 per communicant member.

This is our final appeal to all our congregations to overcome the obstacles at this time which until now have prevented them from bringing this collection to a successful conclusion. We don't know, whether it is the pastor, who lacks understanding, zeal, or ability, or whether the

Church Boards lack co-operation and leadership ability, or whether the members are still too uninformed, uninterested, or indifferent! Whatever is holding up your Collection, let it not be said, that you did not try your best! Only if we have been faithful, will we experience the joy of the harvest!

On June 30 our treasurer's committee must close its books to prepare for its detail report to Synod and for the official audit. Monies received after that date will not be credited to individual congregations in our report to Synod. We ask that you continue to send all monies for the Building Fund to Mr. John Ungrodt, treasurer, 1337 South Sixteenth Street, Milwaukee 4, and the remittance advice duplicates to the undersigned. The monies are invested in negotiable U. S. government bonds according to Synod's instructions, are safely vaulted, and are held in trust by the Treasurer's Committee and the chairman of the board of trustees of Joint Synod.

So once more, Ora et labora, pray and work! Then there will be joy at the time of harvest!

G. W. FISCHER,  
Finance Secretary,  
1321 W. Mitchell Street,  
Milwaukee 4, Wisconsin.

### "BUT WHAT ARE THEY?"

(John 6, 7-12)

"The multitude is very great  
And our supplies are few:—  
Five barley loaves and two small fish,—  
We know not what to do."

As once shortsighted Andrew felt  
When counting up the food;  
Despairing what they were to do  
To feed the multitude.

(Not crediting the Lord with power  
To give the hungry bread,  
Though they had seen His miracles  
Upon the sick and dead.)

So sometimes, when we view the field  
Of soul-starved, sin-sick men,  
That is to harvest over-ripe,  
We, too, despair again:—

"There is so little we can do,  
Our talents are so few."  
Yet, if Thou give Thy blessing, Lord,  
This promise still is true:—

"My Word shall never void return  
But fruitful harvest bear."  
Then, "Bless our humble efforts, Lord."  
Shall be our constant prayer.

But we must yield to Him our all  
As did the little lad;  
Not questioning what he would earn,  
He gave Him all he had.

GERTRUDE WARTCHOW.

## CHRIST'S RETURN IN GLORY AND OUR SANCTIFICATION

### II

**T**HE announcement of Christ that He will return in glory at the end of the world does not fill our hearts with fear and trembling, rather, it is a cause for great rejoicing. To be sure, Jesus will return for judgment. It will be the final judgment, from which there will be no appeal. It will be a universal judgment, everybody that ever lived on earth, from Adam down to the last child born before the end, will have to appear before Christ's judgment throne. Yet, the judgment need not cause us any alarm, because we Christians shall not be subjected to a judicial examination. There is no condemnation to them which are in Christ Jesus. For us the judgment will amount to a public pronouncement before all the world, before the devils, before the holy angels, and before God Himself of that verdict which was announced to us here on earth daily in the Gospel proclamation of the forgiveness of our sins, and which we have embraced in faith and gratefully demonstrated by a consecrated living.

This being the case, the judgment on the Last Day will spell for us redemption and salvation in the uninterrupted presence of our Lord. Why, then, should any Christian be afraid of Christ's return? He should rather lift up his head and hopefully look forward to that day of rejoicing.

Do we always look forward so joyfully to the return of our Lord? No, this hope must be cultivated in us, just as our faith in our Savior must be nourished daily, and our love to God and man must be stimulated ever anew.

#### Christians Prize This Life as a Gift of God

We Christians do not despise this life. We cherish it as a gift from God. Look at the First Article of our Creed. We confess that God made me and all creatures. He gave me body and soul with eyes and ears and all members, with reason and all faculties. He provides me with food and drink and all things that are necessary to sustain this life. He

guards and protects me against all evil, all danger and harm. It is His fatherly divine goodness that moves Him to do all this for me, and He expects me to acknowledge it gratefully, to thank and praise and obey Him. No, we Christians do not despise this present life. It is a gift from God.

We consider, furthermore, how highly God Himself prizes our present life. We remember the Fifth Commandment: Thou shalt not kill. God instructed governments to see to it that His Fifth Commandment be observed inviolate. He gave the sword to government not in vain. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9, 6). God considers a man as a murderer if he fails to help his fellow man in need. He wants us to break our bread to the hungry, and to clothe the naked. If we fail to do so, we become murderers and the love of God does not dwell in us. A country in which human life is "cheap" and whose government does not avenge murder, will incur the wrath of God. He will send a curse on it.—We Christians do not despise our life.

Add another consideration. Our life here on earth is so important because it is our time of grace. "Today if ye will hear his voice, harden not your heart" (Ps. 95, 7, 8). "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4, 11, 12). Yes, let us give heed to God's call: "While it is said, Today if ye will hear his voice, harden not your hearts" (Heb. 3, 15). Once this life is gone, there is no more opportunity to repent and come to faith, since "it is appointed unto men once to die, but after that the judgment" (Heb. 9, 27).—We Christians value this life as given to us by God for a time of grace.

#### Natural Man Clings to This Life

We Christians do not despise our present life but cherish it as a good gift from God. On the other hand, we do not tenaciously, desperately cling to it in our hearts, but are ready to lay it down when God calls.

Natural man clings to this life. It is the only life in which he believes. It is true, his conscience tells him that there is a God, that there is a hereafter, and death does not end it all. Yet, though he dreads the hereafter, he may pretend to be sure that there is not going to be anything beyond the grave. Some, indeed, there are that recklessly throw away their life, because they despair of getting out of it what they think it owes them.

If we look at the world, we cannot help but get the impression that they think this life is the only life. Look how they work for this life, gathering the things they treasure, whether riches, or power, or honor, or pleasure, or knowledge, or art. It is this life that they want to enjoy.

But, some one may object, do we not find among people a wide-spread hope of resurrection? Some point to the great pyramids of Egypt as monuments of this hope. These pyramids were built by mighty rulers to preserve their bodies for the return of their souls. They furnished the death chambers with provisions considered as essential for the well-being of the person after the soul did return.

What is this hope, if indeed it may be called a hope? The people thought that if the soul should re-occupy the body, then that body must be preserved from decomposition. Once the body had decayed, a resurrection was considered as impossible. It was a return to this life with all its sin, so displeasing to God, and with all its misery, what they desired, and for which they made these huge preparations. Instead of being monuments to the hope of resurrection unto a new life, the pyramids were rather monuments to the fear of death and the anxious clinging to this present life. The body had to be preserved at all costs, otherwise a return to life—to this miserable life—was impossible. Kings had pyramids built for themselves; but what about the thousands of laborers that slaved to build them?

Whether they returned to life or not—who cared?

From the old Egyptians we turn to the aborigines of our own country, the Indians. They spoke of "happy hunting grounds." In other words, they desired a continuation of their present life, only on a somewhat grander scale.

Thus it is all over, wherever we turn we find the people clinging to this life in some way or other. And if we examine ourselves, do we not find deep down in our hearts an unwillingness to die and a clinging to this life, even with all its sinfulness and misery? Was not the devil right when on the basis of his wide experience he said to God: "Skin for skin, yea, all that a man hath will he give for his life" (Job 2, 4)?

### We Must Cultivate Our Desire for the World to Come

"I have a desire to depart," so says St. Paul (Phil. 1, 23). It is a part of the Christians' nature to say so. Yet, how imperfect we all are in this respect! We may sing: "To Him (namely Jesus) I gladly yield me, and die right cheerfully;" or as the new Hymnal has it: "I meet death willingly." Yes, when we are in good health, and death still seems a far way off! And even then "the night of death is fraught still with many an anxious thought." Even in Christians the desire for the world to come must be cultivated constantly. — But of this more, God granting, in a future study.

J. P. M.

state. Such unholy alliances lead to unholy acts, the debasement of religion, the corruption of politics, the denial of liberty of conscience, and persecution for conscience' sake. Religion and politics always make a bad mixture and frequently transform the state from the just protector it ought to be to the biased champion of a religious cause.

### United States

It seems exceedingly difficult, even in this our day, for the professed followers of Christ to comprehend the true significance and meaning of Christ's declaration of a free church and a free state, and that each ought to function in separate spheres. State churches and established religions legally recognized are still the rule in many countries. Some of the churches belonging to Christendom are the greatest offenders. Even some of the States in the American Republic, which in colonial times had a union of church and state, still have some of the ancient religious relics left upon their civil statute books. These are occasionally revived and enforced against dissenters and nonconformists. There are many people in the United States who believe that their church and religion are the only true church and religion, and that all others are false (and therefore have no right to exist. Ed.) Naturally, citizens holding such views believe that the government ought to grant their church special privileges. There are many believers in religion who feel that the unbeliever should not enjoy the same favors from the state as are granted to the believer in religion. There are many citizens who outwardly and publicly profess to believe in a separation of church and state, who in practice take positions inconsistent with it.

### "Blue Laws"

Many of our States have compulsory Sunday observance laws upon their civil statute books, which require those who observe another day than Sunday to also refrain from labor on Sunday. Under those laws people who are good citizens in every respect and conscientious in following out their religious convictions have been arrested, convicted, fined, and imprisoned for doing menial work on Sunday, disturbing someone else's religious prejudice.

## RELIGIOUS LAWS PROMOTE FANATICISM

S. J. LANGACRE IN LIBERTY

### Greece

**A**LL the ancient nations of the world enforced religion as a duty to the state and held that the state could not exist without a sustained legal religion. Ancient Egypt, Assyria, Babylon, Persia, Greece, and Rome, according to the tablets that are now unearthed and the records of history, witness to the indisputable fact that in all these countries religious legislation promoted religious fanaticism and resulted in the persecution of the best and most conscientious citizens. The priest of the state religion was the chief counselor for the monarch. The altar and the throne were in close proximity to each other.

Of all the ancient nations Greece seems to have been the most enlightened and progressive. But even cultured Greece put to death its wisest philosopher and best citizen on the alleged charge of religious impiety as a civil crime. One of the counts in the charge against him was the "neglect of the gods when the city worships and the practice of religious novelties." Socrates was denied the right to choose his own brand of religion.

### Rome

Under the iron monarchy of Rome the Pontifex Maximus combined the throne and the altar, and administered both in

one person. Christ was born and carried forward His public ministry under the regime of the Roman government. When Christ announced His famous declaration, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," He drew a sharp line of demarcation between the duties we owe to Caesar, or the state, and our obligations to God, or the church, between things civil and things ecclesiastical, between organized politics and organized religion. It was an entirely new proclamation, revolutionary to the old order of things and contrary to the theory and practice of all the ancient governments. Christ thus witnessed against the unholy union of church and state and its disastrous results in past ages. If the nations and the professed Christian churches during the Christian dispensation had heeded the lesson, and followed the edict of Christ and His example, how different would have been the annals of mankind.

Christ sought to forestall the disastrous consequences of a union of church and state by forbidding His church to make an alliance with the state. An alliance between the church and the state has always resulted in the enforcement of religious obligations by the civil magistrate and the corruption of the purity of the church and the loss of the peace of the

The Sunday laws in the various States have led at times to serious results and unjust penalties. In Connecticut a note given or dated on Sunday was declared void by the courts, which upheld the sanctity of Sunday according to their convictions. Some years afterward the same man who in Connecticut had lost the amount due on his note because it was given on Sunday, was sued in Massachusetts on a note given on Sunday, and was obliged to pay it, the Supreme Court of Massachusetts holding that a note given on Sunday was good. (*Geer v. Putnam*, 10 Mass. 312.)

Not long ago the courts decided in Pennsylvania that passenger railroad cars, public conveyances, and canal boats could not be legally operated on Sunday. In Pennsylvania within our own generation it became necessary to appeal to the highest court of the State to determine whether a servant had the right to drive his employer's family to church on Sunday in the employer's own private carriage. It was only a few years ago that people were arrested and haled before the courts for driving automobiles on Sunday for pleasure. (*34 Po. Reports*, 398.)

### Swine and People

A New Hampshire court held that swine "could not be impounded on Sunday" though they were destroying property. (*Frost and Hull*, 4 N. H. 453.) In this case the swine enjoyed more liberty on Sunday than the people. The swine were at liberty to destroy at will, but the people were in bondage and could not prevent the destruction. We may laugh at these ludicrous religious enactments, but Sunday bills have been introduced into Congress which aimed to make criminal the purchase of ice and ice cream, and the shaving of a man's face on Sunday, if done in a barbershop, in spite of the fact that the First Amendment to the Constitution says that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. Judge Story of the Supreme Court of the United States tells us that this amendment was intended to prohibit all legislation by Congress "on the subject of religion," not merely to prevent the establishment of a national religion. (*Comm. on the Const. Secs. 1877-79.*)

Sunday laws are advocated by a certain group of religionists who are not disturbed in their religious opinions because somebody else is not conforming to their religious convictions and they cannot tolerate such divergencies on the part of dissenters.

### Let Us Be Alert

The state was ordained to protect each citizen in his right of dissent in matters of religious convictions. Unless the state sacredly guards this right, the most fundamental and inalienable rights of the citizen have no protection. Every attempt to enact religious legislation by the state is a step in the direction of a union of church and state. The first step in that direction is dangerous because it may lead to the last step, which is bitter religious persecution. To legislate religious obligations into civil statutes and enforce them by the authority of the civil magistrate is to pervert and scandalize the pure doctrines of Christianity as taught by the Author of the Christian religion and the Christian church. The separation of church and state is the only guarantee of religious liberty.

Eternal vigilance now as ever is the price of our liberties.

Liberty is the most precious boon among all our temporal blessings. He who is unwilling to defend this precious heritage is not worthy of the divine gift. He who betrays the heritage of liberty our forefathers bequeathed to us forges the chain of his own bondage.

### "REMEMBER ME"

"Lord, remember me!"  
I slept with those disciples too,  
There in Gethsemane  
My flesh was weak, I was untrue!

"Lord, remember me!"  
My kiss with Judas there, was shared,  
Lo, in that company,  
My hands with ugly weapons, bared!

"Lord, remember me!"  
I also fled in faithless dread,  
Or, seize I Thee—  
And clamoring, railing I keep tread!

"Lord, remember me!"  
With Peter near that fire I rove,  
Deny Thee shamefully—  
And see Thy look of pitying love!

"Lord, remember me!"  
As on the thief, look Thou on me—  
For I am he—  
Forgive, save, Lord, remember me!

PAUL KOTUS.

## IT CAN BE DONE

At the beginning of this year the congregation at Coleman, Wisconsin, numbering less than 200 communicants, entered a "blanket subscription" for the *Northwestern Lutheran*. The plan is not a new one. It has been done before. What makes this particular "blanket subscription" noteworthy is the fact that, by all ordinary standards, this congregation had more reasons than one for not placing the "burden" of a "blanket subscription" on its budget: within the last five years this group of less than 200 members has built a new church, paid off its entire debt, completed its Synod Building Fund drive, increased all salaries, met its quota for Synod's budget, and made plans for a Christian Day School. However, motivated by this spirit of Christian stewardship, the voters of the congregation, of their own accord, proposed a "blanket subscription plan." (Note: This proposal came, not from the pulpit, but from the pew). The desire on the part of these members to place a copy of our church papers into every home is not due to an abnormal degree of sanctification, but to a normal attitude—that spirit of individual and co-operative endeavor which is the mark of a well indoctrinated membership. *It can be done*—by any congregation which is able to visualize the value and need of a church paper in every home.

N. P. H.

### "FOLLOW ME"

"Will ye also go away?" This is the question which Jesus asked His twelve apostles on the day when many of the other disciples had left Him. And now Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life."

Our Savior comes to you and asks you, "Will ye also go away?" Your answer is the same as that of Peter. You promise that you will live as God wants you to live.

Therefore we urge you always to remember and accept the invitation of Jesus, "Follow me." (Matt. 4: 19.)

Two brothers, Peter and Andrew, fishermen, were doing their work one day when Jesus walked past. Jesus stopped and said to them, "Follow me." This was a call to become apostles of Jesus.

The call, "Follow me," means the same to every one even today. It not only meant that they should believe. It meant that they had to give up their former way of life. It meant that they had to overcome their weaknesses and sins.

Today, when we accept the call to follow the Savior, it still means a call to sacrifice for Him. It means that we must resist every desire to do evil and constantly strive to do good.

So, today, as Jesus says to you, "Follow me," and you answer, "Lord, we want to follow you," you are stepping out on a pathway of life in which you must not expect weak and easy living, but in which you need strength and courage. It will be a difficult life, also a blessed and thrilling life.

Finally, the call, "Follow me," demands a life of service. When you accept the call to follow the Savior, you are promising Him that you will tell others about the Savior.

This call has come to you. May it please God to enable you to heed that call until we hear Him call again, saying, "Well done, though good and faithful servant."

— THE DEAF CHILD'S ADVOCATE.

### A LIGHT IN THE WORLD

A pupil of one of our Chicago Lutheran schools had met with an automobile accident and was taken to a hospital. On one of his visits the teacher said to the girl:

"It must be very lonesome here for you."

"Oh, no sir, I am not at all lonesome."

"Well, what do you do to pass the time?"

"I do just as we always do in school."

That's interesting. Will you not tell me about it?"

"Surely! On Monday, Wednesday and Friday you have a Bible story in the morning, and on Tuesday and Thursday a Catechism lesson. The little girl here in the room with me has never heard or learned anything about God and the Savior. So on Monday, Wednesday and Friday I tell her the stories from our

Elementary Bible History and we talk about them, and on Tuesday and Thursday I tell her lessons from our Lutheran Catechism, just as it is done in my school. We're not a bit lonesome."

And the mother of the other child — the girl who had "never heard and learned anything about God and the Savior" — told a friend some days later: "When . . . leaves the hospital and is well enough again to attend school, she surely will go to the Lutheran school."

— HOPE HERALD.

### SAD, BUT TRUE

A little boy once took the Bible from the center table in the livingroom of his home and, after turning the pages of the book for a while, looked up at his mother and asked, "Mother, is this God's Book?" "Certainly," was the mother's reply. "Well," said the child, "I think we had better send it back to God, for we don't use it here."

It is to be feared that there are many such Christian homes. The inmates of these homes believe that the Bible is God's Book, but they seldom or never use it. God, however, has given us His Book in order that we read and study it to find in it Christ, our Savior. The Bible should be our greatest treasure in this sin-darkened world, giving us strength, comfort, and salvation.

May God help us all to be Bible students! How much better church members we would then be! How much happier and content we would be despite all the sufferings this life has to offer!

— SILOAH LUTHERAN.

### EASTER PEACE

Just before entering upon His final Passion, the Savior said to His disciples: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27. And

as soon as He was risen from the dead, He greeted His disciples with the words: "Peace be unto you." John 20. 19.

It goes without saying that the Savior did not refer to an earthly peace, a peace among men and nations, invaluable as that peace may be. He referred to an inner peace, a peace of mind and conscience, a peace that has its source in the assurance of sins forgiven, of deliverance from death and the devil, and of a better, fuller, more glorious life in heaven above. It is a peace which the world does not know and cannot bestow. It is a peace which the Savior alone can give us, for by His suffering and death on the cross He atoned for our sins and reconciled us to God, His Father. And by His glorious resurrection He gave us the evidence of our finished redemption and the assurance of life after death. This is "the peace of God which passeth all understanding." Phil. 4: 7.

No one who has not experienced it can possibly know what it is like. It is only the believer in the risen Christ who knows from personal experience the indescribable happiness and bliss that entered his heart the moment he accepted Jesus as his Savior and Lord, for in that moment the burden of guilt was lifted from his conscience. The fear of death and the judgment to come was removed from his heart and mind. The thick clouds of hopelessness and despair were lifted from his spirit.

Knowing himself to be at peace with God, he was able to face the uncertain future with calmness and serenity. He was able to rejoice even in his tribulations, knowing that all things work together for good to them that love God. He was able to face death calmly and cheerfully, knowing that through death he would enter into eternal peace.

To all our readers we wish an abundance of real Easter peace, the peace which the risen Savior alone can bestow on them. And so we pray:

"Grant us Thy peace through our earthly life,  
Our balm in sorrow and our stay in strife;  
Then, when Thy voice shall bid our conflict  
cease,  
Call us, O Lord, to Thine eternal peace."

— P. B. in SILOAH LUTHERAN.

## MISSION CHURCH DEDICATED

Grace Lutheran Church  
Oskaloosa, Iowa

Dedicatory services were held at Grace Evangelical Lutheran Church, Oskaloosa, Iowa, Sunday, January 19, 1947. The Rev. J. B. Erhart is the pastor.



The church which was dedicated was purchased from the Presbyterians. The building is of brick and tile construction. The circular pews, fan-shaped on a sloping floor, seat about 250 persons. It has twelve rooms at the rear of the auditorium

and assembly room. Some of the rooms are being remodeled to serve as an apartment for the pastor and his family. The church also has a fine pipe organ.

The dedication sermon was preached by the Rev. A. L. Mennicke, Winona, Minnesota, a member of the Western Wisconsin District Mission Board. The Rev. Lewis Bleichwehl of Washington, Iowa, occupied the pulpit in the afternoon service. In the evening the local pastor showed interesting mission pictures, including a reel of pictures depicting the growth of the mission in Oskaloosa. Pastor Mennicke spoke briefly on missions.

Grace congregation is a member of the Western Wisconsin District of Synod, and was organized by the General Missionary in the State of Iowa, the Rev. J. B. Erhart, March 15, 1945.

A. L. MENNICKE.

### ANNOUNCEMENT

The General Synodical Committee will meet on Wednesday, May 7, at 9:00 A. M., in St. John's School, Milwaukee, Wisconsin.

Group Meetings:

The General Mission Board, Thursday, May 1, 10:00 A. M., St. John's.

\* \* \* \*

In the Week of May 4:

Board of Education, Monday, 9:00 A. M., Jerusalem School.

Board of Trustees, Monday, 2:00 P. M., St. John's Church Union Committee, Monday, 2:00 P. M., Grace Church.

Representatives of Institutions, Tuesday, 10:00 A. M., Grace Church.

Board of Support, Tuesday, 10:00 A. M., Grace Church.

Conference of Presidents, Tuesday, 9:00 A. M., Parsonage, St. John's.

Spiritual Welfare Commission, Tuesday, 7:30 P. M., St. John's School.

Boards and committees will kindly have their reports in the hands of the undersigned at noon, Friday, April 25.

JOHN BRENNER.

### CALL FOR CANDIDATES

Since the Ev. Lutheran Joint Synod of Wisconsin A. O. S. in session at New Ulm, Minnesota, in 1946, has granted a fourth Professorship to Northwestern Lutheran Academy, Moberge, South Dakota, the Academy Board herewith asks the members of Synod to nominate candidates. Nominees should be qualified to teach languages (Latin, German, English) and assist in the music department.

All nominations, as well as information concerning the candidates, should be in the hands of the secretary of the Board, Pastor Karl G. Bast, Moberge, South Dakota, by April 20, 1947.

KARL G. BAST, Secretary.

### CALENDAR OF CONFERENCE

#### 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.

#### MINNESOTA DISTRICT PASTORAL CONFERENCE

The Minnesota District Pastoral Conference will meet in Danube, Minnesota, St. Matthew's Church, Pastor H. C. Schnitker, April 15, at 10 A. M. and 16th. Some of the essays that will be presented are: "Is the Marriage of One of Our Members by a Catholic Priest a Sin Requiring Church Discipline?" Prof. R. Hoenecke, "The Congregational Meeting," K. Gurgel, "The Importance of Thorough Indocination in Preparing Children and Adults for Confirmation," Dr. Paul Spaude. Further information concerning essays and the preachers for the conference service will appear later.

Kindly inform Pastor H. C. Schnitker of your intention of attending this conference.

R. A. HAASE, Secretary.

#### DAKOTA-MONTANA PASTORAL CONFERENCE

Time: April 7, 7:00 P. M. to April 9.

Place: Northwestern Lutheran Academy, Moberge, South Dakota. Bring your own bedding. No meals will be served by the institution.

Essays: The Central Thought for Each Sunday of the Church Year, Ten Broek, Found, Sippert, Ehlert; Romans 13, 1-7, Zichuhr; The History of the Old Testament Canon, Fenske; The Doctrine of the Call, Bade; and Examination of the Passages Usually Adduced Against Unionism, Gehrke.

Sermon: Steffenhagen (Ten Broek).

K. G. SIEVERT, Secretary.

#### PACIFIC NORTHWEST PASTORAL CONFERENCE

Time: April 15-17.

Place: Snoqualmie, Wn.

Work: The Doctrine of the Ministry by T. Adascheck. O. T. Exegesis Amos 2. 13ff., by E. Kirst. N. T. Exegesis I John 1. by L. Grams. Homiletical Study Heb. 13, 10-16, by G. Frey. Trends in church History, by W. Lueckel. Book Review and Forum on the Council of Washington.

Sermon Text: II Tim. 3, 1-9, V. Greve.

T. F. STERN, Secretary.

#### DODGE WASHINGTON PASTORAL CONFERENCE

Time: April 15, 16, 1947, at 9:30 A. M.

Place: St. Paul's, Township Lomira, Wisconsin. (Pastor H. Heckendorf.)

Essays: Gen. 1. 20ff, W. Sauer; continuation of I Cor. 7, H. Lemke; James 5, 13-18, A. Dornfeld; Scouting, F. Gilbert; Veterans' Organizations, A. von Rohr.

Preacher: W. Reinemann (A. von Rohr).

A. SCHEWE, pro tem.

#### JOINT MISSISSIPPI VALLEY AND SOUTHWESTERN PASTORAL CONFERENCE

The Joint Mississippi Valley and Southwestern Pastoral Conference will meet D. v. on Wednesday, April 16, 1947, at First Lutheran Church, La Crosse, Wisconsin, (Pastors F. Miller, R. Gurgel).

The Communion Service will begin at 9:30 A. M., Rev. L. A. Witte, preacher. The papers to be read: A Book Review: Quest for Holiness; a Paper on

## The Northwestern Lutheran

"An Effective Young People's Organization," Rev. H. Kirchner; New Testament Exegesis, I. John 5, 4-12; Rev. A. H. Dobberstein, Questions on Casuistry.

HERBERT NOMMENSEN, Secretary.

### CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference of the Nebraska District will meet April 22, 23, at 9:30 A. M., in St. John's Lutheran Church at Stanton, Nebraska, H. Hackbarth, pastor.

Assignments: Does Belief in the Sovereignty of God Lead to Fatalism?, L. Sabrowsky; Exegesis of Titus II, A. Laper; Interpretation of I. Corinthians II, 29-30, H. Hackbarth; Filler: Thesis II, of Walther's "Law and Gospel," L. Tessmer; the Course of the Ante-deluvian World, Genesis 4-5, I. G. Frey.

Preacher: W. F. Sprengeler; substitute, Gordon Fuerstenau.

Please announce to host pastor.

W. F. SPRENGELER, Secretary.

### SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Pastoral Conference of the Michigan District will meet April 15, 16, 1947, at St. Jacob's Ev. Lutheran Church, Grass Lake, Michigan. (A. Bloom, pastor.)

Essays:

I. Exegesis: 1 Corinthians 13.—W. Voss.

II. Table of Duties: Husbands and Wives.—J. Gauss.

III. What Is the Scriptural Doctrine or Policy as to Acquisition, Disposal, and Use of Personal Property.—A. Maas.

IV. Study of the Advisability and Feasibility of Establishing Another High School in Southeastern Michigan.—C. Schmelzer.

V. Practical Demonstration of the Proper Decorum and Practice in the External Matters of the Divine Service, Holy Communion, and Other Agenda.—T. Sauer.

VI. Isagogical—Exgetical Treatise on Obadiah.—H. Buch.

Preachers: Sermon, L. Koeninger (C. Kipfmiller). Confessional, N. Engel (E. Zell).

Kindly announce to the local pastor.

C. H. KIPFMILLER, Secretary.

### SOUTHERN WISCONSIN PASTORAL CONFERENCE

This conference will convene on May 20-21, at St. Luke's, Kenosha, Wisconsin, E. W. Hillmer, host pastor.

Essays:

H. Wackerfuss: I. Tim. 2, 9-15; J. B. Bernthal: II. Cor. 6, 14-18; W. Diehl: Exegesis, Hebrews 9; A. Buenger: Exegesis of Passages Relating to Disciplining of Children; E. Jaster: The Personal Manifestation of God in the Old Testament.

Preachers: M. F. Plass; G. Redlin (alternate).

Please announce to host pastor.

WM. H. WIEDENMEYER, Secretary.

### NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

Place: St. Paul's, Saginaw; O. Eckert and O. J. Eckert, pastors.

Time: April 24 and 25, opening at 9:00 A. M. Work: Doctrinal Affirmation (continued), A. W. Hueschen. Bring your copy along. Continuation of Fundamental and Non-Fundamental Doctrines, etc., O. J. Eckert; A Practical Instruction in the Training of Children in the Christian Home, E. Kasischke; What Is the Meaning of "Righteousness," in Thus It Becometh Us to Fulfill All Righteousness?, J. Vogt; The Ascension of Christ—Its Significance for Christ; Its Significance for Us, Wm. Steih; What Do Our Confessional Writings Say as to the Scope of What the Law Reveals and How Should This Revelation Be Applied, Prof. A. Schultz; Exegetical and Homiletical Treatment of Luke 7, 36-50, A. W. Hueschen; Exegesis of Eph. 4, 3, G. Martin.

Sermon: N. Maas (G. Martin, substitute). Kindly announce early to O. J. Eckert.

A. SCHWERIN, Secretary.

### MINNESOTA DISTRICT PASTORAL CONFERENCE

Additional Essays to be presented:

Exegetical Essay on Col. 3, Ernst Birkholz.

Isagogical Paper on the Prophet Nahum, P. Kurth.

A Study of Gal. 5: 7-9, W. Scheitel.

Conference Preachers: Pastoral Sermon: G. Thiele (F. Weindorf). Confessional Address: Chr. Albrecht (H. Duehlmeyer).

Services with Lord's Supper will be held Tuesday evening, April 15.

R. A. HAASE, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

**Pastors**

**Neumann, Karlheinz**, in St. Paul's Church, Batesland, South Dakota, and in the Ev. Lutheran Church, Martin, South Dakota, by Erwin H. Ploetz, Oculi Sunday, March 9, 1947.

**Sydow, Gilbert**, in Good Hope Church, Ellensburg, Washington, by L. C. Krug, Sunday, Oculi, March 9, 1947.

**CHANGES OF ADDRESS**

**Pastors:**

Neumann, Karlheinz, Batesland, South Dakota.

**MEMORIAL WREATH**

The Dr. Martin Luther College Music Department, New Ulm, Minnesota, received a memorial wreath of \$5.00 from Mr. Warren Steffenhagen, in memory of his infant nephew, Lawrence Steffenhagen, who died December 10, 1946.

In memory of the late Prof. E. R. Bliefernicht the following was received: \$2.00 from Student Ronald Pape; \$2.00 from Mr. R. Brueshoff, Watertown, Wisconsin; \$1.00 from Mr. Clarence Radl, Wood Lake, Minnesota; \$13.00 from St. John's Congregation, Watertown, Wisconsin, and \$50.00 from various friends and relatives. A total of \$73.00.

Our heartfelt thanks are herewith expressed to the kind donors.

EMIL D. BACKER, Music Department.

\* \* \* \*

In addition to the sum previously published, the library of Dr. Martin Luther College, New Ulm, Minnesota, has received the sum of \$29 in memory of Prof. E. R. Bliefernicht. The kind donors are West Wisconsin District Teachers' Conference, \$22; the Rev. W. and Mrs. Lindloff, Elkton, South Dakota, \$2; Mr. and Mrs. Norman Koerwitz, Niles, Michigan, \$5.

RICHARD J. JANKE.

\* \* \* \*

The Music Department of the Academy at Morbridge, South Dakota, has received a memorial wreath of \$3.00 from Mrs. Wm. Christen, Roscoe, South Dakota, in memory of the late Rev. E. O. John, Mankato, Minnesota.

Our heartiest thanks to the kind donor!

R. A. FENSKE.

**BOOK REVIEW**

**THE ATONING CHRIST**, by R. R. Caemmerer, professor of homiletics and speech at Concordia Theological Seminary. Print: Ernst Kaufmann, Inc., Chicago. Price: \$1.50.

This is another volume of Lenten sermons. The author presents two series. The first series, "The

Atoning Christ," is based on Epistle texts. Seven sermons comprise this series. They are good. The language is simple and the thoughts well arranged. The other group of sermons are based on Gospel texts. Included in this group is an Easter sermon. What we said about the first series also applies to this one. The author has a pleasing style and is loyal to his text. Sorry that the book reached us at this late hour.

W. J. S.

\* \* \* \*

**FOR HIS NAME'S SAKE**, by Martin Hegland, professor of Religion, St. Olaf College, Northfield, Minnesota. Print: Augsburg Publishing House. Pages 481. Price: \$1.50.

This book is intended for family devotion. But it is different. It "features readings from the New Testament. Beginning with the life of Christ based on the four Gospels and continuing through the rest of the New Testament." This is a book of devotion after our own heart. The compiler lets the Scriptures speak. It is well arranged. We wish this book a wide circulation.

W. J. S.

\* \* \* \*

**FROM DAY TO DAY**, by J. Henry Harms. Print: Muhlenberg Press. Pages 383. Price: \$1.75.

Another devotional book. It is a handy volume in size. It is arranged much like other devotional books with a short text followed by a short application of the text and closing with a short prayer.

W. J. S.

**MICHIGAN DISTRICT**  
October 1, 1946 to December 31, 1946  
Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan	\$ 289.16	
H. C. Haase, Benton Harbor	4,125.00	
E. J. Berg, Benton Harbor	300.00	
R. A. Gensmer, Coloma	442.38	
E. Lochner, Dorr	109.55	
C. J. Kionka, Dowagiac	327.12	
William Krueger, Eau Claire	218.00	
A. Hoenecke, Muskegon	90.00	
A. J. Fischer, Sodus	1,690.47	
W. Westendorf, South Haven	840.40	
H. Zink, Stevensville	1,814.94	
H. Hoenecke, Sturgis	513.06	
Pastors of Southwestern Conference		10.00

**Southeastern Conference**

A. Baer, Adrian	1,106.30	5.00
L. Koeninger, Ann Arbor	124.32	
H. Buch, East Ann Arbor	101.96	
C. Kipfmiller, Belleville	305.29	
E. Frey, Detroit	338.46	
W. Valleskey, Detroit—Including \$26.66 from Sunday School	207.23	
E. Rupp, Detroit	222.51	
N. Engel, Detroit	358.59	
C. Frey, Detroit	143.65	
A. Tiefel, Greenwood	177.00	
G. Albrecht, Dexter	95.67	
F. Schroeder, Findley	220.18	10.00
J. Gauss and W. Voss, Jenera—Including \$10 from W. Schaller S2/C and \$20 from A. Steiner F1/C	1,066.69	175.00
K. Krauss, Lansing	3,344.97	
F. Zimmerman, Lansing	130.32	
T. Sauer, Livonia	494.80	4.00
S. Westendorf, Monroe	1,589.79	
A. Muehl, Monroe Township	205.57	
A. Maas, Northfield	728.97	
E. Hoenecke, Plymouth	717.43	
C. Schmelzer, Riga	873.44	
H. Engel, Saline	2,356.80	58.00
A. Wacker, Scio	258.42	37.00
A. Maas, South Lyons	29.75	
J. de Ruitter, Tecumseh	77.48	
R. Timmel, Toledo	800.00	
W. Koelpin, Toledo	267.00	
J. Martin, Toledo—Including \$50 from Sunday School	550.00	10.00
A. Bloom, Waterloo	87.90	
G. Press, Wayne	732.83	
Pastors and Teachers—Southeastern Conference	28.00	
Young People's Society—Scio-Saline-Monroe-Adrian	5.00	5.00
Lutheran Teachers Conference		

**Northern Conference**

M. Schroeder, Bay City	465.63	1.00
A. Westendorf, Bay City	6.00	8.00
J. Vogt, Bay City—Including \$17.32 from School Children	159.17	
E. Katschke, Bay City	770.00	
D. Metzger, Broomfield	250.79	
Chesaning	69.45	
E. Leyrer, Clare	193.07	
N. Maas, Durand	28.00	
E. E. Rupp, Elkton	73.55	
B. Westendorf, Flint	384.83	
A. Kehrberg, Frankenmuth	503.10	49.00
A. Schwerin, Freeland	336.20	
G. Schmelzer, Hale	176.42	2.00
R. Frey, Hemlock	475.03	

W. Steih, Kawkawlin	501.77	201.50
R. Scheele, Manistee	171.45	
Marion Springs	75.00	
R. Schaller, Mayville	116.81	
K. Vertz, Owosso	1,133.08	19.00
A. Hueschen, Pigeon	256.35	
D. Metzger, Remus	39.59	
O. Frey, Saginaw	721.69	
H. Eckert, Saginaw	276.59	
O. and O. J. Eckert, Saginaw	2,091.49	5.00
N. Luetke, Sebawaing	300.00	
R. Scheele, Sheridan	263.01	
R. Schaller, Silverwood	12.00	
J. Zink, Sterling	138.30	
C. Leyrer, St. Louis	383.55	
G. Cares, Swan Creek	190.00	
J. Roekle, Tawas	837.02	5.00
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R. Koch, Zilwaukee—Including \$20 from Sunday School	197.75	20.00

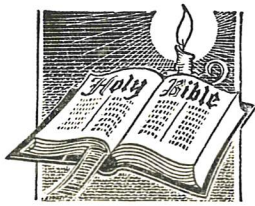
Total \$ 40,242.12 \$ 624.50

Note: Of the non-budgetary money there was \$170.00 for Church Extension Fund and \$454.50 for non-synodical Activities.

**Memorial Wreaths**  
October 1, 1946 to December 31, 1946  
(Included in Above Monies)

In Memory of:	Sent in by	Amount
Mrs. A. G. Wacker	Adrian	\$ 15.00
Amiel Marks	Adrian	5.00
Mrs. Anna Zelle	Bay City, Bethel	1.00
Mrs. Margaret Schweitzer	Bay City, St. Johns	1.00
Andrew Gehring	Bay City, St. Johns	1.00
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Wm. R. Verick	Findlay	10.00
Mrs. Anna Ill	Frankenmuth	3.00
Mrs. Ida Heine	Frankenmuth	6.00
Mrs. Juliana Herzog	Frankenmuth	2.00
Dr. John Lieban	Frankenmuth	7.00
Mrs. Katherine Fischer	Frankenmuth	3.00
Norman Hubinger	Frankenmuth	17.00
Mrs. Lizzie Luebkert	Frankenmuth	2.00
Mrs. Margaret Burk	Frankenmuth	10.00
Mrs. Maria Deuting	Frankenmuth	2.00
Mrs. K. Frank	Frankenmuth	2.00
W. Rau	Frankenmuth	9.00
Conrad Loesel	Frankenmuth	4.00
Wm. Masterton	Frankenmuth	1.00
Mrs. A. G. Wacker	Hale	2.00
Mrs. A. G. Wacker	Livonia	4.00
Mrs. A. G. Wacker	Owosso	5.00
Mrs. A. G. Wacker	Riga	2.00
Mrs. Lena Merz	Saginaw, St. Paul	5.00
Elmer Schroeder	Saginaw, St. Paul	2.00
Mrs. Emma Smith and J. Smith	Saline	50.00
Mrs. A. G. Wacker	Saline	38.00
Mrs. A. G. Wacker	Scio	21.00
Mrs. Robert Toney	Scio	5.00
R. Heuman	Tawas City	5.00
Mrs. A. G. Wacker	Pastors and Teachers—Southeastern Conference	28.00
Mrs. A. G. Wacker	Young People's Society—Adrian, Monroe, Saline and Scio	5.00
Mrs. A. G. Wacker	Lutheran Teachers Conference	5.00
Mrs. A. G. Wacker	Pastors of Southwestern Conference	10.00

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Rev A Schuetze Jan 48

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