

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

WISCONSIN SYNOD

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"He Is Risen"



THE EASTER MIRACLE OF CHRIST'S RESURRECTION

Matt. 28, 1-8

CHRISt'S resurrection put a firm seal upon all that the Lord holds out to us in His blessed Word, upon all that He wrought for us with His bitter passion and death. That the flood-gates of Christian peace, joy, hope, and zeal may be opened for you anew let St. Matthew again direct your attention upon:

The Open, Empty Tomb

"And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Why was this made to happen? Was the angel sent down to open the tomb that the risen Lord might come forth from it? Oh, no. This heavenly messenger was sent to roll away the stone that it might become evident to

all that the tomb was already empty. An earthquake accompanied his task to proclaim that something of the greatest importance in heaven and on earth had just taken place. Silently, invisibly, gloriously the Lord Jesus had passed right through the rocky walls of His sepulchre at His resurrection. The quickened, risen Lord had needed no opened door in leaving His tomb. Christ our Savior is gloriously risen and lives; that is the message which the open, empty tomb ever proclaims to you and me.

Let that empty, open tomb be a real factor in your Christian life. When you are tempted to give way to the disturbing thought that Christ's enemies are triumphing everywhere, then think of the empty, open tomb in Joseph's garden and remember that you have an

exalted, risen Lord who holds all things firmly in His guiding hands. When you feel lonesome and forlorn in this world of evil think again of the empty, open tomb to be reminded that the glorified and living Lord, though unseen, is ever mightily at your side. When worries and cares over problems which are clearly too difficult for you to solve, threaten to gnaw at your heart, let the empty, open tomb tell you that you have a mighty risen Lord who graciously bids you to cast all your care upon Him that He may care for you.

The Shining Angel

"His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." This was heavenly glory and purity which shone forth from God's angelic messenger. Because of this shining angel the keepers, whom Pilate had placed at the tomb upon the urgent request of the Jewish leaders, shook for fear and became as dead men. By means of this guard Christ's enemies had sought to prevent the spreading of a resurrection message. Yet with terrified countenances the soldier guard had to carry the message of the risen Christ to the very camp of His bitter enemies. This guard still closes the mouth of scoffers who vainly seek to explain the empty tomb in Joseph's garden in some other way than by the Savior's resurrection. Those who do not want to have Christ risen still have every cause to fear.

To all who glory in the risen Lord the shining Easter angel, however, holds out quite a different message. He is to remind us that upon Christ's blessed resurrection the glories of heaven have again been made accessible to us sinners. The wall of separation set up by human sins has definitely been broken down. God is reconciled to man; the Savior's resurrection assures us that the Father in heaven has accepted the perfect sacrifice of His incarnate Son in our behalf. All who place their trust in the victory of the risen Lord are now able to stand, not only in the presence of angelic

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Editorial

A Time to Keep Silence, and a Time to Speak (Ecclesiastes 7, 3)

Those of our readers who have been following the course of synodical events will know that for some years there have been a number of issues which have been the subject of considerable debate among the several synods of the Synodical Conference, particularly with our sister synod of Missouri. These discussions have at least in part been the result of a broad and general trend which is making itself felt in our day, the aim of which is to bring as many Lutherans as possible into close contact with each other.

Foremost among the specific issues are the negotiations for a possible union between the Missouri Synod and the American Lutheran Church. These negotiations have by this time passed through several stages, and now seem to call for final decision. Additional issues which are important because of their bearing on the main problem are created by the manner in which Lutherans who are not in doctrinal fellowship with each other are meeting and working together in a way which seems to take for granted that the final outcome will be union. Other matters which should be mentioned in this connection are the obvious difference between several of our synods in the attitude toward Scouting, also the divergent policies on the chaplaincy question. An old doctrinal question concerning the Church and the Ministry has likewise been raised again, and must, therefore, be considered once more.

In all these matters it has so far, with but few exceptions, not been our policy to discuss these issues in the columns of our Northwestern Lutheran or Gemeindeblatt. Opportunity for needed discussion was provided by the various intersynodical committees which became the forums where we could urge our Wisconsin Synod point of view. Our *Quartalschrift*, the Theological Quarterly which our synod publishes for its pastors, provided the facilities for a literary discussion of the issues and the means for reaching the leaders of our congregations. Therefore we agreed willingly when editors of our sister synod proposed that we mutually refrain from discussing controversial issues in those publications which are designed for our lay members. For the sake of our mutual fellowship, we considered this "a time to keep silence."

Now we believe that there has come "a time to speak." No, not for the purpose of disrupting now the fellowship about which we were so concerned before. This fellowship we shall try to preserve, now as ever, earnestly "endeavoring to keep the unity of the Spirit in the bond of peace." If we deem it necessary to discontinue our previous policy of silence, it is not because we now have a different end in view and have therefore changed our objectives. It is rather because the situation is no longer the same. Time is passing. Issues must eventually be decided. Indications are that this year of 1947 will be one of momentous decisions, in which the eyes of Lutherans everywhere, liberal as well as conservative and confessional, will be

fixed on our sister synod, eagerly seeking to determine what its future stand will be.

Under such conditions, our members are surely entitled to know where our Wisconsin Synod stands, and why it stands as it does. We therefore intend to take up these various matters in a series of articles, to discuss the issues involved, and to explain our position and the reason for it. We know full well that only such reasons as are thoroughly founded in God's Word will prevail. We are deeply convinced that if we offer such reasons, we will not be hampering, but rather serving the cause of true unity in the best possible manner.

E. REIM.

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Who Made The "Mess?" Harry Emerson Fosdick, the well-known liberal and modernist, writing in the April number of the *Ladies' Home Journal*, severely scores the churches for contributing toward the "religious mess" and the divisions among men and nations. Even Christ does not escape his attack. Of Christ he says, "To be sure, Jesus Himself had His local religious peculiarities." It's these "local religious peculiarities" that he believes are contributing causes for the divisions and trouble in the world. No doubt he is right about that. But how is he going to cure this evil? The all-wise Fosdick has the answer. This is it, "Shift the emphasis from religion's *local* peculiarities to its *universals*." (Italics ours.) He then mentions some "*universals*": "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself"; "Whatever ye would that men should do to you do ye even so to them"; "Now are we the sons of God"; "Love is the fulfilling of the Law." Yes, those might be "universals," that is, moral laws, ethical standards, moral codes, generally accepted by people of all religions and no religion. When Fosdick proposes these as a basis for a general religion, and as a molding factor for peace among men, he is thinking of religion in different terms than we are, than the Bible teaches. He is obviously thinking only of this earth and not of salvation and heaven. He is only interested in peace on earth among men but not of peace with God. Of this peace with God the whole Bible bears one grand testimony. The whole Bible is one grand testimony of the Gospel of Christ as the power of God unto *salvation* through the atoning death of Christ on the cross and His glorious resurrection. How any man and especially such men who claim to be ministers of God can read, study the Bible and pass this *great truth* by and linger on the "weak and beggarly elements" — the Law (Gal. 4:9) which is unable to save and bring us into a blessed relation with God, is a miracle. Don't they read God's cry Romans 3:20 "by the deeds of the Law there shall no flesh be justified in His sight?" and "The just shall live by faith?" Romans 1:17. That is the *one grand* testimony of the Scriptures.

Now this spiritual panderer would, for the sake of earthly peace among men and nations, throw this precious Gospel of Christ overboard, claiming that it is divisive, sectarian and "a mess" and is at the bottom of all or at least some of our earthly woes. (Perhaps Fosdick never heard of sin and its results.) He calls this "trivialities" and "devisive littleness." We wonder too whether Fosdick ever came across the words of Christ, Luke 12:51-53, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." And Peter boldly says, 1 Pet. 2:8, that Christ is "A stone of stumbling and a rock of offense, even to them which *stumble at the word*, being disobedient." If, according to Fosdick, "religion helps mess up the world" then it is men of his ilk and tribe and their religion that is doing it. These wiser-than-God-men are at the bottom of all sectarianism and divisions. If they would be willing to bow to the wisdom of God revealed in the Scriptures and not launch out on their own and follow their own wisdom and concoct their own religions — there would be no "mess," there would be perfect harmony and understanding among men on the basis of the Gospel. These wolf-criers are usually the wolves themselves which "come to us in sheep's clothing." Christ knew of them and issued this warning. If those men were honest enough to confess openly that they do not believe the Gospel of Christ and that they are taking from the Bible only such things as suit them and out of it are constructing a religion of their own — men would know who it is that is creating the "religious mess."

W. J. S.

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Resurrection Power About two weeks ago I planted some tomato seeds in the green house. I covered the plot with burlap to retain the warmth and moisture. A few days ago I went up to the green house and, lo and behold, rows of tomato plants had pushed their heads through the meshes of the burlap as though that were the most natural thing in the world to do. And yet the stems were so tender and brittle that the weight of a fly (Arizona size) would have seemed sufficient to have broken any one of them off. What *force* was there present to push these tiny plants through the burlap?

Every one has seen a tiny cabbage plant push a crust of earth out of its way. If a man tried to lift a boulder that would be as heavy for him as a crust of dirt is for the cabbage plant it would break his back. From whence did the cabbage plant get that great *power*? We might place such a tiny plant under the lens of the most powerful microscope yet constructed and yet look in vain for any trace of that force.

Think of the *force* required for a single acre of corn plants to push their heads through tons of earth to meet the sunshine! Then multiply this by the millions of acres planted to seeds of all kinds on the earth's surface. What a shedding of old hulls; what a breaking forth into renewed splendor! Again we ask "From whence came this great impelling *force*?"

The unbeliever has a ready answer: "It's just Mother Nature." What an athletic old lady she must be! Strange that no one has ever met or seen Her Powerful Highness. No doubt she is a sister of Mother Hubbard, Mother Goose, and the Old Woman who lived in a shoe, and, for good measure, the mother-in-law of Old Santa Claus himself!

Who Mother Nature's own mother was we have never been told.

As a matter of fact Mother Nature is but the foggy brain-child of those unbelievers who refuse to accompany Mary Magdalene to the open grave on Easter morn to *see* and *hear* what she saw and heard. Mary saw the tracks the Roman soldiers had made in hurrying away from the sepulchre which they had been ordered to guard with their lives. She saw that the massive stone covering the entrance to the grave had been rolled away by some powerful unseen *force*.

She saw the grave remaining as much an empty shell as the covering of a kernel of corn waving its leaves triumphantly in the wind. And Mary saw *Him* through whose *power* the stone had been rolled away. Mary saw Him who but three days before had been "despised and rejected of men, a man of sorrows and acquainted with grief." She saw Him who later assured His disciples, "All *power* is given unto me in heaven and on earth," and who by this same power had indeed risen from the dead.

And mark well, Jesus says "*All Power*." Yes, surely, if Jesus had "*power* to lay His life down and had *power* to take it up again" He must have mastery "over all things in heaven and on earth." Yes, Jesus Himself it is, and no one else, who calls the entire season of spring into life and bloom. Find a force for good operating anywhere and it can be traced to our risen Lord. It can have no other source for there is no other.

But our Easter joy is founded on something more wonderful than the knowledge that Jesus has awakened spring again. Jesus took up His life again to prove that He had fully met the demands of His righteous Father, and that *in our behalf*! He took up His life again in order to be able to have you and me who "were dead in trespasses and sins" "be born again" through His *power*, and "walk in newness of life." To do that just for *you alone* required more of His power than the awakening of all life in nature at this time.

And think of the power that Jesus *continues to exert* in the heart of a new-born Christian. "I was dead, and behold, I am alive forevermore." Therefore, "*whosoever liveth and believeth in me shall never die.*" Christ Jesus is the only source of such wonderful sustaining *power*.

Do you desire the assurance of being reconciled to a righteous God? Do you wish to "grow in grace?" Do you wish to "walk becomingly, as in the day; not in revelling

and drunkenness, not in chambering and wantonness, and not in strife and jealousy?" Would you have the blessings of heaven for your daily bread? Do you desire patience in sickness and confidence in the face of death? Then why not turn from mother nature and other "man-made gods which yet are not gods" and join Thomas in his after Easter confession "my Lord and my God?"

E. E. G.

TABLE OF DUTIES

For Male and Female Servants, etc.

For Male and Female Servants, etc.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6, 5ff.; Col. 3, 22.

I

THE parent relation, according to the Scriptures, extends much farther than just to that of a natural father to his natural son. It embraces also the relation between master and servant, employer and employee. We quote a word from Luther's Large Catechism on the Fourth Commandment: "In this commandment belongs a further statement regarding all kinds of obedience to persons in authority who have to command and govern. For all authority flows and is propagated from the authority of parents. For where a father is unable alone to educate his child, he employs a schoolmaster to instruct him; if he is too weak, he enlists the aid of his friends and neighbors; if he departs this life, he delegates and confers his authority and government upon others who are appointed for the purpose. Likewise, he must have domestics, man-servants and maid-servants, under himself for the management of the household, so that all whom we call masters are in the place of parents, and must derive their

power and authority to govern from them. Hence also they are called fathers in the Scriptures, as those who in their government perform the functions of a father, and should have a paternal heart toward their subordinates."

The relation of masters to their servants is placed on the same level with that of parents toward their children not only in the Scriptures, it is to a



certain extent recognized as such also by natural reason. The old Romans called the masters and mistresses of a household *patres-* and *matres-familias*, housefathers and housemothers.

Servants

Most of the servants in Paul's days were slaves. They were the property of their masters, who had probably bought them on the slave market, and could also sell them again. Many slaves were highly educated men and held positions of great responsibility under their masters. Often an intimate friendship developed between master and slave, and frequently a master would reward the faithfulness of his slave by granting him his free-

dom (manumission). In the time of Paul there was a great number of "freemen" throughout the Roman Empire.

After Constantine the Great had ascended the throne of the Roman Empire he issued a number of edicts favoring the Church: bishops were exempt from civil service, the Church was permitted to receive legacies, and the like. One of his rules pertained to the observance of Sunday. Sunday was made a legal holiday, on which no court sessions were to be held. It was expressly excepted, however, that a master might free (manumit) his slave on Sunday, and that it was legal to make an official record of the fact.

Besides slaves there were also servants who hired out for wages. Compare the parable of the householder who went out to hire laborers for his vineyard (Matthew 20, 1ff.). Today we have servants of the latter type only, since slavery has been abolished.

Yet it makes no difference in the basic relation between a servant and his master whether he is bound to him permanently by the bond of slavery, or for a time only by a mutual contract. The master is the housefather, for whom the servant is working and to whom, in so far, he is subject. This applies also in a general way to the relation between employer and employees in factories or great business establishments.

According To The Flesh

The rule of a master over his servant extends no farther than the flesh. They are, as Luther translates very aptly, only *leibliche Herren*, bodily masters. They have no control over the spirit. They may demand work which the body can perform; they may also demand work which the mind can per-

form; but they have no right to demand anything that would violate the servant's conscience. They cannot prescribe to him in religious matters, nor dare they prevent him in the exercise of his religious beliefs. If masters try to prescribe in such matters they exceed their God-given authority.

They are masters according to the flesh only. Their servants may be under obligation to them either by bondage or by agreement, yet they are persons with a personality of their own. God created them as persons, and they are responsible to Him alone for their personal, spiritual life. They cannot resign their personality to their masters, nor dare any master presume to control the personality of even his lowest servant. What Peter told the Council at Jerusalem applies here also: "We ought to obey God rather than men" (Acts 5, 29).

Obedient With Fear And Trembling

Just as God wants children to be obedient to their parents, so He demands the same of servants toward their masters. They are doing work for their masters, they are handling their masters' goods. If they were handling their own property they might do with it as they saw fit. If they ruined anything, it would be their own loss. But since they are handling somebody else's property, they have to do it as the owner wants it done. They must realize their position and adjust themselves to it.

They must do this with fear and trembling. Paul is here not speaking of masters that are unreasonable in their demands, and that treat their servants harshly with severe and unjust punishments. Such masters might indeed inspire fear. Peter wrote about such masters; but he hints that it is easier to serve "good and gentle" masters with fear than such unreasonable ones. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward" (1 Pet. 2, 18).

The fear that both Paul and Peter have in mind is not the fear of cruel punishment, it is rather the fear of doing wrong, the fear of damaging their

master's property, the fear of being unfaithful in their work, the fear that their obedience might not be what God wants it to be.

Let every servant and maid, every employee, examine himself (or herself) whether he (or she) is obedient with fear and trembling. Can we not frequently observe how careless some employees are in handling their employers' property, how careless they are in putting in an honest day's work, how sometimes they even deliberately ruin their masters' goods? Let us remember that here not a man is making a selfish demand, it is God Himself who through the mouth of Paul and Peter tells servants to be obedient with fear and trembling. He also will demand an account.

In Singleness Of Your Heart

We all know what it means to double-cross some one. That is the direct opposite of what God demands of servants when He says that they must serve in singleness of their heart. Some employees think it smart if they get by with as little work as possible. Others think only of the wage they are earning, and how much more they want to demand. Whether their master's business is benefited by their work, or whether he loses money on them, does not interest them very much.

Singleness of heart, Paul says. He means to say that servants must have but one interest at heart, and that is, to benefit their masters; obediently carry out his orders so that he may profit by their labor; and rejoice when he prospers. This is the only purpose which they as servants must have in mind. As soon as they allow other interests in their considerations, there is no longer any singleness in their heart.

This singleness of heart includes that they trust God to provide for them. God put them into their position as servants, He will provide for them through that position. But He expects them to work faithfully, to concentrate on that one thing, and not to look right or left, high or low, for a reward. Leave that to God who promised to provide; and cultivate the singleness of heart.

J. P. M.

THE EASTER MIRACLE OF CHRIST'S RESURRECTION

(Continued from page 114)

messengers from heaven, but also before the Lord Himself when He shall appear in glory. And He "shall change our vile body, that it may be fashioned like unto his glorious body." "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." With the entire host of shining, holy angels shall we then enjoy all the glory and bliss of heaven.

The Blessed Announcement

As the sad women finally entered the open tomb, thinking in new dismay that a vile robbery had been committed, the angel said to them: "*Fear not ye.*" And why were they to stop being afraid? The angel explained: "*For I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said.*" No one who seeks Jesus the Crucified One need be fearing. Christ's crucifixion has put an end to fear for us sinners. Jesus the Crucified One has conquered sin, death and the devil for us. Christ's resurrection seals and confirms these glad tidings. It makes us eternally certain that Jesus Christ is truly the Son of God and our Savior. It is proof positive that the heavenly Father is pleased with the ransom which He brought for our guilt and that by virtue of it we are declared free and blameless. Christ "was delivered for our offenses, and was raised again for our justification."

No wonder that God's messenger was so concerned about establishing the fact of Christ's resurrection for the women disciples who had come in great sadness to the grave. For after telling them in so many words: "*He is not here: for he is risen, as he said,*" the angel continued with the bidding: "*Come, see the place where the Lord lay.*" What the women now saw was not merely that the body of Jesus was gone but that which Peter and John also beheld a little later. They saw the linen clothes which in narrow strips, with spices strewn between them, had been

lightly wound about the body of Jesus at His burial. They were still there, yet the body of Jesus was no longer within them. That sight carried a convincing message: Jesus is risen from the dead, risen with a glorious body.

An Inspiring Task

If Jesus had remained dead in the grave neither these women nor any other disciple would have had anything further to do for Jesus, once the burial had been completed in the way in which these women had meant to complete it. But Jesus arose from the dead and thus a most blessed task awaited them, and still waits all who with them follow Jesus in faith. The angel told the woman: "*Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I*

have told you." Instead of tarrying in astonishment at the tomb they were to hasten and tell the joyful message of Christ's resurrection to the disciples who were still steeped in gloom and sadness.

The same inspiring task is committed also to us in our knowledge of Christ's resurrection. We, too, are to tell others; we are to banish gloom and sadness by telling sinners of the pardon, peace, joy, and hope certified to them by the Easter truth of the risen Lord and Savior. It is a great privilege and honor. No other task can ever compare with it. Whatever the Gospel, which we proclaim, gives to men and effects in them will have eternal value. Nothing else that we may accomplish, though history books and encyclopedias take note of it, will withstand the fire of Judgment Day.

C. J. L.

UNION, UNITY, UNIONISM

BY PROFESSOR E. REIM, THIENSVILLE, WISCONSIN

The following article on Union-Unity-Unionism was written some weeks before the proposed agreement between the Missouri Synod and the American Lutheran Church first came before our synod at its Watertown Convention in 1939. It represents our views at that early stage of these discussions. Now that this issue, which is still before the synods, is to be treated in some detail in the *Northwestern Lutheran* (see editorial page), the editors have requested a reprint of the article. We are complying with this request for several reasons, among them this that it will enable our readers to compare our present position with the views which we then held.

E. R.

UNION, Unity, Unionism — these are words much used these days, especially since Lutherans of the Synodical Conference have been confronted with the necessity of informing themselves on the merits or demerits of a definite proposal for union, the one submitted by the American Lutheran Church to the Missouri Synod at the latter's convention of last June. Our brethren of the Norwegian Synod have published a paper under the above title. Our purpose is not to discuss this paper, but rather to study these much used terms a little more closely.

Union

It is, of course, impossible to make any general statements as to whether church

unions are good or bad. They may be either, and what they actually are will depend on the elements entering into the particular merger under consideration as well as the terms upon which it is to be effected. Nobody can say off hand whether a given marriage is going to be successful or not, whether a certain contract is favorable or even fair, whether a proposed business partnership is advisable. In all these matters the principals involved do well to weigh every factor as carefully as possible, taking nothing for granted, employing every safeguard which experience and common sense can suggest. Nor will anyone hold such evidence of caution against them, unless, indeed, he has an axe to grind.

In these days when there is a glamor around the word "union," when any combining of churches, particularly Lutheran, is looked upon with favor by many, when the desire for bigness causes men to throw caution to the winds, a restatement of these simple and sane principles will not be amiss. A union of churches may be good. But it also may be bad. It is not only wise but scriptural to exercise the

greatest caution: "Prove all things, hold fast that which is good." (1 Thess. 5: 21.)

Unity

No such uncertainty here, making caution imperative, provided only that we are speaking of a unity based on the Word of God. That such unity is highly desirable and has God's complete sanction cannot only be inferred from the Savior's prayer for His disciples, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us," but it is clearly stated in so many words by St. Paul (1 Cor. 1: 10): "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye be perfectly joined together in the same mind and in the same judgment."

If any should count these words as aid and comfort for the advocates of an outward union, established without previously securing true inward doctrinal unity, the last words of this passage should set them right, "joined together in the *same mind* and in the *same judgment*." Here Paul gives the method by which the "divisions" may be removed, or avoided if they have not yet set in. If the same mind and judgment be established, the divisions *will* cease. Conversely, if this sameness of mind is not obtained, the divisions will continue even though under the cloak of an outward union.

Hereby our course in the current union endeavors is clearly indicated. Let our goal be unity, nothing less than that, and nothing but that. Any gain in that direction will be a real one, and will make it possible for a union of various bodies to be effected later on a true and lasting basis. Let every proposal be tested searchingly with this thought of true unity in mind, and accepted only if it measures up. Let every proposal be unhesitatingly rejected if it does not meet this test.

Unionism

To discuss this last term would not be necessary if it were not that working for true unity is a slow and toilsome process, with many setbacks and disappointments, while on the otherhand the efforts at outward union promise quick and dazzling results. It is not surprising that our flesh leans toward the spectacular method. For this is also the easier way; it even meets with acclaim from the world.

It is clear therefore that to a sincere Christian "unionism" is far from being a complimentary term. Even those who are frankly working for the goal of union (and we certainly recognize both sincerity and Christianity among them) would resent being accused of unionism, for that seems to carry with it the suggestion of improper motives, aims, and methods. It is a term that we need to use with the greatest care.

But just what is unionism, when is the use of the term justified? Is it unionism when different church bodies confer with one another with the intention of removing the differences which separate them? This writer thinks not, provided that the purpose is to achieve true unity on the basis of the Word of God. But let us be sure as to our motives; that our concern be really for the vindication of the true teaching of God's Word, that we are not carried away by a perhaps unspoken desire for the imposing results of an outward merger. Then church bodies which frankly recognize their differences may in all good faith work patiently toward removing them.

But it certainly is unionism of the most dangerous kind when men minimize or even ignore these existing differences, when they brush doctrinal questions aside as matters of little or no import, when they set up bigness of outward organization as an ideal for which the Church should strive, and speak as though its strength were to be sought in numbers. It is unionism, to use no harsher term, when men argue that the Church might become a power in politics if it would only give more attention to outward organization; likewise when they show signs of employing the tactics of politics in order to force the issue within the Church.

When others try to test and analyze a proposal for union, digging into the articles of agreement in an attempt to determine whether unity has really been achieved or whether there is merely a superficial appearance to that effect, only to find themselves charged with being suspicious minds, irreconcilables, etc. (regardless of the fact that if an agreement is really sound it cannot only stand such searching inquiry, but will be vindicated triumphantly by such efforts) — when those who point out inconsistencies be-

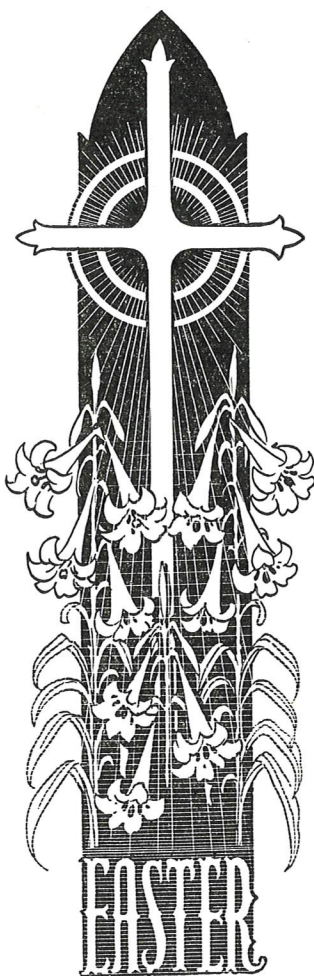
tween the words and the actions of others with whom union shall be established are cried down with the charge of uncharitableness and of violating the Eighth Commandment: What is all this again but undiluted unionism? From this preserve us, heavenly Father!

Lest we be misled, let us remember the

apostolic admonition to "prove" (test, investigate, analyze) all things, especially then such important matters as those involved in the question of church union. Let the members of our churches demand from their leaders that they function as watchmen unto the house of Israel, without fear or favor. Ezek. 3: 17.

CHRIST IS RISEN

BY DR. HENRY KOCH, MORRISON, WISCONSIN



the Risen Lord has given us the sure foundation of our Christian hope. No one has voiced this glorious hope of ours better than the great Apostle Paul (1 Cor. 15).

Two Cardinal Facts

The Englishmen Gilbert West and Lord Lyttleton, once outspoken infidels, set out to disprove the truth of the resurrection of Christ and the conversion of Saint Paul. They thought that if they could undermine those pivotal facts in the history of the Christian religion, they would have won the battle against Christianity and have proven its impossibility as a living religion. They studied the sacred records and guided by the Holy Ghost came to the conclusion that there is no more authentic record in the history of man than these two cardinal facts, which have done so much to change the whole course of human history. It was the converted Saul of Tarsus, who spread the message of the Crucified and Risen Lord. Through this message thousands of immortal souls were won for Christ, congregations founded here and there to supplant the synagogues, which once studded the Roman Empire and the heathen temples which soon crumbled into dust. The Christian religion, which at first was a forbidden religion, gradually became the foremost religion within the Roman Empire. It penetrated the dense forests of the northern countries, conquered the British Isles, crossed the briny deep to win the Western continents. The early explorers of our regions set up the Cross when they set their foot on virgin soil.

THE resurrection of Christ is the cornerstone of our Christian faith. If Christ had suffered and died on the cross and had remained in the grave, He could not have been our Savior, His promised redemption would not have been completed and we ourselves would have no hope of a resurrection. Jesus would then either be a deceived idealist and enthusiast or an outright impostor and we, who believe in the resurrection of Christ and our own, the most wretched of all human beings. Now

Beware, The Trend Of Our Day

Today modern culture and civilization are trying to replace the message of the Crucified and Risen Lord, but wherever it is done, the reverse process takes place. Christian institutions begin to decay and churches crumble into dust or stand along the roadside as ugly landmarks of a forgotten faith. The invisible Christian Church of Christ will not perish, but it is an altogether different question, whether the glorious heritage of the Christian faith in the Crucified and Risen Lord will be retained within every so many visible churches and countries. In those countries, where the Gospel of Christ once was victorious we see a decrepit and defunct form of Christian religion being upheld by the Greek Orthodox Church, we witness a powerful and imposing Church of Rome holding sway over illiterate and stultified masses, we observe the Mohammedan Crescent dominating many of the countries bordering the Mediterranean. What happened to those countries, can happen to us. Many a country once thought, it was God's own country, only to be forsaken and trodden under foot by the mighty of this world. Let us not be too sure. The trend of the times is away from Christ in an ever increasing radicalism. Just as a tiny snowball can develop into a destructive avalanche, so the tiny germs of unbelief injected into our educational system can and will prove disastrous, if they are not checked in time. But who will stay the tide of the times, the mighty avalanche of unbelief threatening to bury the last vestiges of Christendom in our Western hemisphere? If Mohammedan fanaticism could once practically annihilate the Christian Church in Northern Africa, then modern fanaticism can surely do the same. Let us not put our trust in human tolerance. Man and powers are only tolerant as long as they are in the minority. As soon as they are in the majority or can risk to assert their power, they forget all about their once so highly lauded tolerance and become brutal in their oppression of every other conviction or belief.

The Counterpart Of Christianity

The invisible Church of Christ will not perish, but no visible Church has such a promise. The Church of Rome claims it for itself, but it only continues to exist as the true counterpart of the Church of Christ, as the Church of the Antichrist. It may receive the masses with its adulterated gospel and it is again seeking to gain control over our country, which it once had lost, when ruthless Spaniards and sly French Jesuits had to give way to Protestants coming from the European Continent and the British Isles. Rome can wait and is waiting for its opportunity and is already reaping a bountiful harvest in this our country of over-indulgent and sleeping Protestants.

Dangers Ahead

Will we of the Lutheran Church be able to retain this glorious message of Christ's crucifixion and resurrection in its truth and purity in our own country and in our own midst or will we give way to a diluted form of social gospel? Will the authority of the Pope or law and reason of Reformed theology deprive the Lutheran Church of the Word of its power and possibilities in our own land, which was once so famous and seemed so desirable for its religious freedom and separation of church and state?

But you will say: this is not a comforting Easter message. You are setting up storm signals instead of blasting the trumpet of peace. It is true. We cannot hide our fear, that the true Gospel may soon be taken away from us because of our own indifference toward the true Word and scriptural practise within our own Lutheran Church, that the radical forces of unbelief will soon gain the upper hand over a lukewarm and effeminate Christianity, that is ready to compromise with every power that be only to eke out an existence and thereby become ever more subservient to the increasing demands of modern state and society.

Preach The Word

Our only comfort can be the Word of God and the fact that is so easily ignored in our days of imposing numbers

that the true Church will always remain a small flock. It is not the fanfare of Easter parades, bonnets, and other displays, not the chanting of choirs, not the oratorical outbursts of eloquent pulpit orators, that are going to retain the Easter message for us, but the simple and childlike adherence to the glorious Easter truth as proclaimed by the angel at the grave and the apostles in their missionary journeys. Let us not be deceived by rich vestments and wealthy cathedrals, by the mushroom growth of visible church-bodies. Let us rather cling to the simple Easter tidings and see which message they have for us and wherein lies its true comfort.

The Cradle And The Grave

The cradle and the grave of our Lord reveal wonderful coincidences. It was Joseph who prepared the cradle for the Babe Jesus in a manger in Bethlehem. It was another Joseph who prepared the grave for the dead Man of Sorrows. Rich men of the Gentile world brought their gifts to the Christchild. Two wealthy Israelites, Joseph and Nicodemus, adorn the grave and the body of their beloved Savior.

The grave of Jesus is in a garden. Adam and Eve once lived in a Garden of Eden. They were doomed to die, because they ate of the fruit of the tree in the midst of the garden. With Christ, the second Adam, that tree of life was replanted, that grain of wheat was sown, which should bring such glorious fruit in time to come. It sprang forth on the third day and give us the assurance of eternal life. "Because I live, ye shall live also."

The Enemies Of The Tomb

When the great of this world die, an honorary body-guard is stationed at the sarcophagus or coffin. Jesus, too, had His body-guard, but it is placed there not by His friends, but by His enemies. They wanted to keep Jesus in the grave. Today the high priests of human science too want to keep Jesus in the grave. They endeavor to prevent the people from believing in Him as the Risen Lord and Savior. They write books and bring seemingly mas-

sive evidence against the possibility of Christ's resurrection. They speak of myths and fables, of a swooning Jesus and deceived and deceiving disciples, but the seal of the grave is broken and no truth of history is better verified than the resurrection of Christ. The grave could not keep Jesus and the in-vectives of the infidels cannot prevent the steady progress of the Christian faith in the hearts of men.

The Stone

The Passion story ends with a stone that is placed at the entrance of the grave. The Eastor story begins with a stone that is rolled away permitting the women and the disciples to see the empty grave and to hear the first Easter message: Christ is risen. The last chapter in the history of a Christian is very often a stone that is placed at the head of the grave the last monumental facts in the brief life that has come to a close. When the trumpet of the archangel will sound its blasts on that last day, then those stones too will be rolled away, the graves will be rolled away, the graves will be opened by the almighty Word of God. The mortal remains will receive an incorruptible body and the grave and the earth that are left behind will go up in fire. No hill will be able to cover or hide man, who would like to escape detection and judgment. No stone or vault can hold man within its grasp. We shall rise out of our grave with glorified bodies and we owe it to no one else but the Risen Lord who gave us the promise: "Because I live, ye shall live also." Paul gives wonderful utterance to this our Christian hope and joy, when he says: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin and the strength of the sin is the law, but thanks be to God, who giveth us victory through our Lord Jesus Christ" (1 Cor. 15:55).

For Whom Is The Easter Message?

The comfort of the Easter message is there, however, only for those, who are sorry for their sins and who cling

to Jesus in true faith, to the Rock of Ages cleft for them, cleansing them with His own blood and righteousness.

Jesus did not appear before His enemies after His resurrection. He did show Himself as victor over the Devil in His descent into hell. He only appeared before His disciples at various times to strengthen their faith and to prepare them for the marvelous task lying ahead of them: to preach the Gospel of the Crucified and Risen Lord to a bankrupt world. If Jesus had appeared before His enemies, He might have stricken them with fright, He might have crushed them, but then they only would have seen in Him their Judge and not their Savior. It is through the historical fact of the death on the Cross and the resurrection from the grave, through His word alone, that He wants to have faith created in Him. Such a living faith alone will inspire human souls to bring that same glorious truth to others and save them from eternal perdition.

The Bliss Awaiting Us

Mary tried to touch the feet of Jesus at the grave. She was not permitted to do so. We, too, cannot see Jesus with our bodily eyes. In heaven, however, we shall see Him as He is, converse with Him, retrace the steps of our lives with Him and His ways with us and notice that golden tapestry of God's love woven into the pattern of our lives, of our trials and crosses as well as victories. What a bliss will it not be for us to be forever with our Risen Lord and see the prints in His hands and feet and exclaim with Thomas: "My Lord and My God." Then we shall fully understand the whole plan of God's salvation, the mystery of the Trinity and the Sacraments and shall ask no further questions. Then Jesus will call us by our own name just as He called the name of Mary at the grave. Then there will be no more forbidding: Touch Me not, for He is with the Father and we with Him and the Father and the Holy Ghost in that most blessed eternal abode in heaven.

The Mighty Rock Of Faith

Let no one try to tear this faith out of your heart. It is your only comfort in life and death. The mighty of the pen and the sword in this world have time and again tried to destroy the Christian faith and Church, but have not succeeded. It will remain true, what was once said of Herod and his henchmen: "They are dead, who sought the life of this young child." It is told that a rabble rousing orator was sent into the various civic and rural communities to disprove to the Russian people the truth of the Christian religion. At the end of such a speech before a vast assembly the speaker said: "If there is anyone in the audience, who can disprove what I have said, let him step forward and do so." An ominous silence ensued. Suddenly a young man rushed forward, hurriedly ascended the podium and said but these words: "Christ is risen" and out of a thousand mouths there came the echoing answer: "He is risen indeed." That was the best answer to unbelief. It is also told that the challenging orator quietly left the hall and was seen no more. Such is the power of the Gospel of the Crucified and Risen Lord. Let us cling to it, in life and in death, come what come may!

JOHN 10:18

(For Good Friday and Easter)

"I have power," said the Savior,
"Power as the Son of Man,
Power given by the Father
When My life on earth began;
I have power," said the Savior,
"For mankind to give My life,
When I shall the foe encounter
In the final, mortal strife."

So on Calvary's black altar
He became the sacrifice,
When for all mankind's transgression
He laid down the bloody price,
When He cried: "I give My spirit
To Thy hands, My Lord and God,"
After He alone the winepress
Of His Father's wrath had trod.

"I have power," said the Savior,
"To take back My life again,
After I My soul have given
To redeem the souls of men;
For the light of all creation
And the life of men am I,
And I must remain the victor
Lest mankind forever die."

So at dawn on Easter morning,
While the world in slumber lay,
Jesus Christ, the mighty Victor,
Rose to life and endless day:
And, because He lives forever,
We, too, shall forever live,
Since, by faith in His salvation,
We to Him our spirits give.

P. E. K.

In the Missionary Lutheran.

Siftings

BY THE EDITOR

The Queenship Of Mary. From Rome we hear that a forty-year-old movement among European Catholics for an official papal proclamation of the Queenship of Mary, as a means of stimulating devotion to the Mother of God was given encouragement by Pope Pius XII at a special audience to members of the Committee "Pro Regalitate Mariae" (for the Queenship of Mary). During the audience, Father Gabriele Roschini

presented the Pontiff with four large volumes containing thousands of signatures in support of the petition officially to proclaim the Queenship of Our Lady through a special liturgy. Since Mary was conceived without sin therefore it follows that she must be Queen of Heaven according to Catholic doctrine. Thus they add blasphemy to blasphemy. Scripture teaches that *all* descendants of Adam, without exception, are corrupted by original sin and hence Mary was born and conceived in sin. She is now in Abraham's bosom, as is everyone who dies in the Lord, awaiting the Lord's return to judgment. Prayers to her, as well as to other saints, are foolish because God alone knows the heart, 1 Kings 8, 39. Read what Peter told Cornelius, Acts 10, 25, 26, and what the Lord told Satan, Matthew 4, 10.

Publicity. Rochester, New York, has had no daily papers since November 8, when both morning and evening papers ceased publication because of a strike for higher pay called by the Typographical Union. Rochester pastors are practically unanimous in saying that the lack of newspaper announcements have not affected church attendance. "I have revised my whole idea of the value of newspaper publicity," said a leading pastor. "It is not nearly as important as I thought it was." This is encouraging news.

There are some who would have us believe that if the church is to carry on its work with efficiency, we *must* have publicity in the press. The only "publicity" the church is interested in is "Christ Jesus and Him crucified," 1 Cor. 2, 2. To this message we find newspapers cold and indifferent. We have reason to doubt whether this "revision of the value of newspaper publicity" will find much support.

* * * *

The Peace Treaties. Texts of the first five peace treaties drawn up by the Allies provide "freedom of worship" in Italy, Bulgaria, Rumania, Hungary, Finland, and Trieste and additionally, place a prohibition on discriminatory laws, based on religious grounds, in Rumania and Hungary. Article 15 of the treaty with Italy states: "Italy shall take all measures necessary to secure to all persons under Italian jurisdiction, without distinction as to race, sex, language or religion, the enjoyment of human rights and of the fundamental freedoms, including freedom of expression, of press and publication, of religious worship, of political opinion, and of public meeting." Whether Italy will ever enter this blissful state is another question.

* * * *

Russia. Soviet authorities have given permission for the creation of new Baptist seminaries in Russia and for the reopening of a previously established theological school, according to Jacob Zhidkov, chairman of the Baptist and Evangelical Union in the U. S. S. R. Sunday schools, however, do not exist in the Soviet Union, as the constitution does not permit religious instruction of children except in their homes.

* * * *

Timely Words. In the *Presbyterian Guardian* an article appeared, *The Exclusiveness of Christianity*, by Leslie W. Sloat. A few sentences carry timely words: "The Christian faith as set forth in the New Testament is a completely exclusive faith. It demands a total surrender on the part of its adherents. One cannot be a disciple of

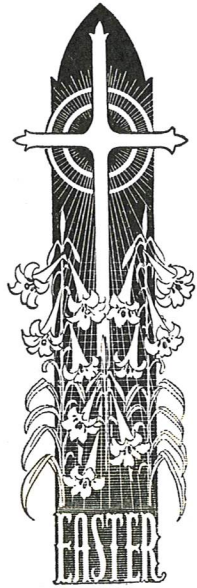
Jesus Christ and at the same time engage in other practices or accept other religious beliefs. We are living once again in a time when almost the whole tendency in religious thinking is toward mutual tolerance. So we have our church union committees, our federal and world councils, our committees for cooperation of Christians and Jews, of Catholics and Protestants, and so forth. . . . We insist that the essential nature of true Christianity demands that it shall travel the road of exclusiveness, of enmity against all other religion; for no other religion is true. And the people of God can have only a spirit of opposition to that which is false, which is opposed to their God, their Savior, and the truth that has been revealed to them from God. In the year 1947 there will be many efforts to break down this exclusiveness of the true Christian faith. May is closing not find us regretful that we have been so sparing in the battle for the truth." These are well-chosen words whose truth should ring in our ears through the coming years.

* * * *

Mutual Understanding. Much encouraging news has come from Germany in regard to efforts toward union. Some of the free synods have taken an uncompromising stand. On the other hand there is much news which bespeaks casual regard for denominational lines. One correspondent in the *Christian Century* brings us the following report: "It is being realized in Germany that in the battle against secularism Protestants and Catholics must stand close together. Many feel that there is a chance of cooperating and creating an atmosphere of mutual understanding even though it is not possible to unite in the same organization. . . . In the larger cities, discussions take place among the younger Catholics and Protestants, many of whom served as soldiers together and found that theological differences were not important. In a Catholic Church one may hear Protestant hymns, while Protestant congregations are beginning to look with more sympathy on certain Catholic ideas and liturgical customs."

NOURISHING THE HOPE OF RESURRECTION

WE Christians certainly cherish our present life and thank God for it. We realize that out of purely divine goodness and mercy He gave it to us. He has no benefits from us. He does not need our service. It is a thoroughly heathen idea to think that God is dependent on our service. Many ancient people had legends about the Flood. The Babylonian story has come down to us in their famous Gilgamesh epos. According to their idea not all their gods were satisfied to have the human race destroyed. They were afraid that then the gods would have to go hungry, because there would be no one to bring sacrifice to them!



No, God does not need our services. When He created us He did so out of the goodness of His heart. He loved us and blessed us by giving us life. That was why He created us, not because He needed some attendants.

We Christians cherish this life, but we do not desperately cling to it. We hope for a better life to come in a better world. This world is doomed. It is under a curse because of our sin. Because of this same curse our present life is but a shadow of the sinless life which God originally gave to us and which He will restore to us in heaven in a glorified form. Therefore, although we Christians thank God for the life He has given us here on earth, nevertheless we always look forward hopefully to a better life in heaven.

This hope, however, must be nourished and cultivated. We so easily forget about it, and begin to set our heart on this earthly life. How do the Scriptures nourish our faith in the life to come?

The Hope Of Resurrection

We know that we must die. We have here no abiding city. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away" (Ps. 90, 10). "It is appointed unto men once to die" (Heb. 9, 27). Death is our destiny.

Yet the Scriptures never stop at death. They point beyond death and bid us fix our eyes on what lies on the other side of the grave. What is it? When Martha complained to Jesus: "Lord, if thou hadst been here, my brother had not died," Jesus answered her: "Thy brother shall rise again" (John 11, 21, 23). Beyond death lies the resurrection. Job hoped for a resurrection because he knew that his Redeemer lived. Then, although his body became food for worms in the grave, yet he would rise again in due time to see the Lord with his own eyes fully restored. In the days of Jesus the Sadducees denied, yes even ridiculed, the idea of a resurrection. But Jesus told them that they did not know the Scriptures nor the power of God. Even Gentiles have no right to doubt the resurrection. Paul asked them: "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26, 8). When the Christians in Corinth were troubled by people who denied the resurrection Paul comforted and strengthened them, devoting an entire chapter to this doctrine (1 Cor. 15). If there is no resurrection, if our Christian hope is limited to this life, then we Christians are "of all men most miserable" (v. 19). But there will be a resurrection since Christ our Savior rose from the dead.

This is a most comforting doctrine. The Thessalonians, with whom Paul had stayed only a very short time and instructed them on only three Sabbath days (Acts 17, 2), were troubled about their departed loved ones. Paul wrote them a letter and comforted them. He told them that we who live and survive on the great day will have no ad-

vantage over them that are dead, because the first thing that our Lord will do on that day will be to raise the dead, so that we all together may enjoy His presence (1 Thess. 4, 13-18).

There Will Be No Evil In The Future Life

Scripture never tires of assuring us that there will be no evil to plague us after our resurrection. Here on earth we are living in a vale of tears. We are surrounded on all sides by bitter enemies; but then there will be no more enemies to vex us. They will all be laid at the feet of Jesus. Paul quotes from Psalm 110 and says: "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15, 25, 26). Yes, death is absolutely the last enemy to trouble us. After death has been forced to give up his victims, there will be no enemy left.

There is more to be said about the life in the hereafter. The thing that causes us the most grief in this life is sin. Was it not on account of our sin that our dear Savior had to suffer and die? How glad we should be to be rid of sin! Yet it constantly besets us, it cleaves to us. — In heaven there will be no more sin to grieve us. There we not only shall enjoy the forgiveness of all our sins, there we shall lead a life of perfect holiness. Our bodies and our souls will be free from every taint of sin.

More than this. There we shall not even have to struggle to keep ourselves pure from sin. This life here on earth is filled with temptations. Paul tells us in Rom. 7 about his own bitter battles which he had to wage daily against the sin that dwelled in him, his Old Adam. So painful was the strife that he exclaimed: "O wretched man that I am! who shall deliver me from the body of this death?" (v. 24). Besides our own flesh, which must be crucified with its affections and lusts, there is the wicked world which thinks it strange that we refuse to run with them in their wild life, and then speaks evil of us, reviles and slanders us as though we were the evil doers. And last of all there is the devil, who as a

roaring lion is going about, seeking whom he may devour.

Our life here on earth is spent in battling against these enemies. And though under our Prince Jesus Christ we hold the field against them, yet we suffer many bruises and bear many battle scars in our person. All this will cease after the resurrection. There we shall not only be free from sin, but not even the slightest temptation will ever come near us.

There also all the traces of the damage that sin has done will be wiped out. There will be such happiness that we shall no longer remember the evils of this life. Here they may loom big,

but there we shall realize that Paul said: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8, 18). Then will be fulfilled what the Book of Revelation says: "They shall hunger no more, neither thirst any more. — And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (chap. 7, 16; 21, 4).

Does this not stir up a longing in us for the world to come? But more of this in a future study. J. P. M.

A LAYMAN SPEAKS ON LODGES, BOY SCOUTS

BY BERNHARD ERDMANN, WATERTOWN, WISCONSIN

While attending church services this morning I noticed, in the hall of the church, some pamphlets inviting me to take them home. So I took two of them. One treated the anti-Christian spirit of the lodge. I belong to at As soon as I returned home I read the book. I agreed fully with the writer. I love my church and I want to see all Lutheran churches kept pure and true and in line with God's Word. If my church would take in lodge members I would leave my church. I would like to see all pastors speak up bravely against lodge membership. I would like to see them tell their members plainly the dangers of the lodge and the sin they commit by belonging to a lodge. If this is not done in all seriousness and done soon the only true church of Christ shall perish. I am sure that God does not want any part of a church that will not fight for His Word. I want to hear a pastor who is not afraid to defend God's Word and who is not afraid to speak against the lodge. There is one Lutheran church in our city that takes in lodge members as voting members. I do not call that a Lutheran church, nor the pastor a faithful pastor. All this pertains to Scouting too. We must put Christ above everything even if it

costs us our very life. If the Word of God shows us that lodge membership is wrong then we must not be afraid to speak up. Because I love my Lutheran church I shall fight for it for I know that she teaches the Word of God in truth and purity. I am convinced that to become a Boy Scout and Girl Scout is wrong. May the Lord wake up all our pastors and our Lutheran church members to that great danger.

A SOLDIER—A CHRISTIAN?

During World War II we heard much about conscientious objectors. They would not bear arms, neither would they go to war. They claimed, no fighting soldier can ever go to heaven; for does not God say, "Thou shalt not kill?" Again, we heard that the Mohammedans claim the very opposite: if a soldier dies fighting he goes directly to heaven. Which of these two views is the correct one?

The only one who can give us definite information on this question is the one who has the authority to permit people to enter heaven or to lock them out (as the case may be), and that is Jesus Himself. How does He deal with a soldier? Let's take a look. We find

an example recorded in Matthew 8. Here Jesus is called upon for help by a centurion, that is, a soldier who himself had charge of a hundred soldiers. This centurion has a sick servant. He is on the verge of death. What does Jesus tell this man? Does He tell him, "You are a soldier, a fighting man, I can have nothing to do with you?" Jesus is ready at once to go to the soldier's house. He wants to help this sick soldier's-servant. To this latter the centurion objects: "My house is not good enough for such a wonderful person as you are; neither is it necessary that you go to so much trouble. If I a soldier have such great power over a hundred men, that they absolutely obey me, even though there are others stationed over me: how much greater is not your power, who has no one over you! Just voice your wish where you are and my servant will be well, restored to health!"

Jesus is surprised at such speech. And mark well: it came from a soldier! And what does Jesus reply to this soldier?" I have not found so great faith, no, not in Israel!" (This soldier was not a Jew.) Jesus here clearly tells us: this soldier was a Christian, he had faith. And of such Jesus says, "He that believeth and is baptized shall be saved." Can a soldier be a Christian? Jesus says he can. That settles the issue with every Christian.

T. H.

ABRAHAM LINCOLN SAID THIS:

"God bless all the churches, and blessed be God, who, in this our great trial, giveth us the churches."

"I decided long ago that it was less difficult to believe that the Bible was what it claimed to be, than to disbelieve it."

"There is nothing as great under heaven as to be an ambassador of Christ."

"When I left Springfield, I asked the people to pray for me; I was not a Christian. When I buried my son, the severest trial of my life, I was not a Christian. But when I went to Gettysburg, and saw the graves of thousands of our soldiers, I then and there consecrated myself to Christ. I do love Jesus."

CONCERNING THE COLLECTION

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John Gerlach.....	H. C. Haase.....	56.00
Herbert Key.....	E. P. Pankow.....	2.00
Mrs. Alvina Wagner.....	H. W. Bergholz.....	9.00
Rev. Emil John.....	E. Schaller.....	6.00
Previously Acknowledged.....		\$11,552.12
Total for Memorial Wreaths to March 15, 1947.....		\$12,661.74

Please order Memorial Wreath Cards and Remittance Advices from the Northwestern Publishing House.

Our books will be officially closed on June 30 in order that the treasurer's and financial secretary's books can be audited and a complete report be prepared for Synod. Pastors and treasurers of congregations please note. The collection has gone over the million mark by \$20,000.00.

REV. G. W. FISCHER, *Finance Secretary*,
1321 West Michell Street, Milwaukee 4, Wis.

† MRS. FLORA KORN †

Mrs. Paul Korn, née Flora Winkler, was born in Dresden, Germany, on January 18, 1857, and died at Burlington, Wisconsin, on March 20, 1947. She was confirmed in the famous Kreuz Kirche in Dresden and was educated in Germany as a kindergarten and music teacher. She taught for a time as governess in South America. On September 21, 1882, she was married to Pastor Paul Korn in Dresden. Five years later they came to America, where Mrs. Korn was a loyal helper to her husband as he served in the Church of Christ, first in the eastern states, then in northern Wisconsin and upper Michigan, and finally as the pastor of the congregation at Slades Corners, Wisconsin. Their marriage was blessed with four sons and two daughters. Two sons, Alex and Rudolph, also entered the ministry. Alex died in 1931. After the death of her husband in 1902 Mrs. Korn spent most of her remaining years in Burlington, Wisconsin. She reached the high age of ninety years, two months, and two days.

GEO. A. BARTHELS.

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.

NOTICE!

The committee to study the memorials for the establishing of Synodical Academies will hold a public meeting on Monday, April 14, at 2 P. M., at St. John's School, Milwaukee, Wisconsin. CARL SCHWEPPE, Chairman.

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, Mobridge, 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, Mobridge, South Dakota, by April 20, 1947.

KARL G. BAST, Secretary.

CALENDAR OF CONFERENCES
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 Indoctrination 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.

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

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 11, 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. Klipfmiller); 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. Duehlmeier).

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

R. A. HAASE, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Place: St. Matthew's Ev. Lutheran Church, Benton Harbor, Michigan.

Date: April 22-23, 1947. (Opening time: April 22, 9:30 A. A.)

Essays: Sanctification, the Call of a Christian for His Entire Life, A. Hoenecke; Titus 3, W. Westendorf; Romans 1, H. Hoenecke; Catechetical Instructions, H. Haase; Ephesians 1, C. J. Kionka.

Preacher: A. Fischer (R. Gensmer).

WILLIAM KRUEGER, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the North Wisconsin District will convene at Marinette, Wisconsin (A. A. Gentz, pastor), April 22-23, 1947. The first session will begin at 9:30 C. S. T. Old Essays: Exegesis of 1 Cor. 15, 1-25, F. Zaring; Exegesis of 1 Cor. 15, 26-58, K. Geyer; Isagogical Survey on the Book of Joel, B. Kuschel; Original Sin Practical Value (Doctrinal Paper), F. Dobratz; The Divinity of the Call, A. A. Gentz; Round Table discussion of the V. F. W's., led by the chairman, Wm. Lutz.

New Essays: Exegesis of Genesis 6, C. Krug; Exegesis of Genesis 7, Wm. Fullbrige; Isagogical Survey on the Book of Esther, A. Schabow; Engagements in the Light of Scripture and Application Today, Th. Zarembo; Signs and Sayings of Scripture Concerning the Coming of Judgment Day, R. Pope.

Conference Preacher: Th. Zarembo.

Alternate: F. Dobratz.

A. A. SCHABOW, Secretary.

LIST OF CANDIDATES

The Board of Regents of Dr. Martin Luther College, New Ulm, Minnesota, has received the following list of candidates for the vacant professorship in Latin and History.

- Rev. George Barthels, Burlington, Wisconsin.
- Rev. Norman Berg, Globe, Arizona.
- Rev. Roland Bretzmann, Hendricks, Minnesota.
- Rev. Delmar Brick, Kimberley, Wisconsin.
- Rev. A. H. Dobberstein, Elroy, Wisconsin.
- Rev. Harold Eckert, Reedsville, Wisconsin.
- Prof. Erich Falk, Milwaukee, Wisconsin.
- Rev. George Frey, Clarkston, Washington.
- Rev. Raymond Frey, Hemlock, Michigan.
- Rev. Ralph Gehrke, Akaska, South Dakota.
- Rev. Gerhard Geiger, Warren, Wisconsin.
- Rev. Richard Gensmer, Coloma, Michigan.
- Rev. Paul Gieschen, Maribel, Wisconsin.
- Rev. Roland Gurgel, La Crosse, Wisconsin.
- Rev. Clayton Krug, Lena, Wisconsin.
- Rev. Ardin Laper, Omaha, Nebraska.
- Rev. Nathanael Luetke, Sebewaug, Michigan.
- Rev. John Martin, Toledo, Ohio.
- Rev. Oscar Naumann, St. Paul, Minnesota.
- Rev. Reinhard Pope, Crivitz, Wisconsin.
- Rev. R. J. Ruege, West Allis, Wisconsin.
- Rev. Theodore Sauer, Plymouth, Michigan.
- Rev. Egbert Schaller, Nicollet, Minnesota.
- Rev. Oscar Siegler, Calvary, Wisconsin.
- Mr. Waldemar Stindt, Bay City, Michigan.
- Rev. Gilbert Sydow, Rainier, Washington.
- Rev. Carlton Toppe, Elmwood, Wisconsin.
- Prof. C. Trapp, Milwaukee, Wisconsin.
- Rev. E. H. Wendland, Janesville, Wisconsin.
- Dr. W. H. Wente, Winfield, Kansas.
- Rev. Victor Weyland, Bonduel, Wisconsin.
- Rev. Wilmar Wichmann, No. Fond du Lac, Wis.

The Board invites correspondence with information relative to these candidates. Such information should reach the undersigned before April 26, 1947. The meeting of the Board for the purpose of calling from this list will be held at the college office on that date, beginning at 9:30 A. M.

HERBERT A. SITZ, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by Proper Officials)
Pastors

Eberhart, Albert G., in St. Matthew's Church, Town Lincoln, Wisconsin, and in St. John's Church, Shennington, Wisconsin, by O. P. Kuehl; in St. Luke's Church, Tp. Knapp, Wisconsin, by A. H. J. Werner; Laetare Sunday, March 16, 1947.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy, Moberidge, South Dakota, has received \$10.00 from the Ladies' Aid of the First Evangelical Lutheran Church, La Crosse, Wisconsin, for which we wish to express our heartfelt thanks.

R. A. FENSKE.

CHANGE OF ADDRESS

Rev. J. B. Erhart, Box 24, Oskaloosa, Iowa.

ATTENTION! PASTORS!

If you have students attending either the Platteville School of Mines or the Platteville State Teachers College will you please send their names and boarding address to the undersigned.

Fredrick Naumann,
218 Broadway Street,
Platteville, Wisconsin.

REQUEST FROM NEW MISSIONS

Two new missions have recently been organized in the Iowa mission field. Grace Lutheran Church of Newton, Iowa, held its first service on Judica Sunday in the Community Heights Church, 317 East Tenth Street, South. Three weeks previous Grace Lutheran Church at Fort Madison, Iowa, was started and is served by Pastor L. Bleichwehl of Washington, Iowa. Anyone who knows of Lutherans living in the vicinity of either one of these two fields will kindly send such information to the general missionary for Iowa,

Pastor J. B. Erhart,
General Delivery,
Oskaloosa, Iowa.

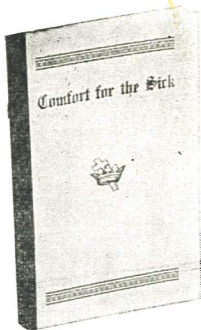
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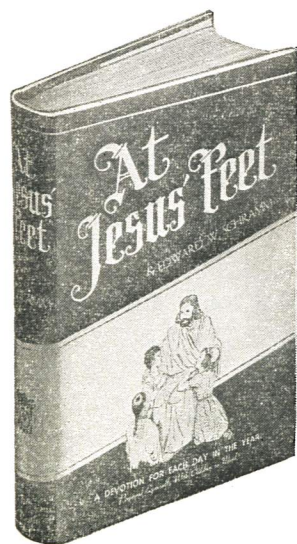
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