

The Northwestern Lutheran

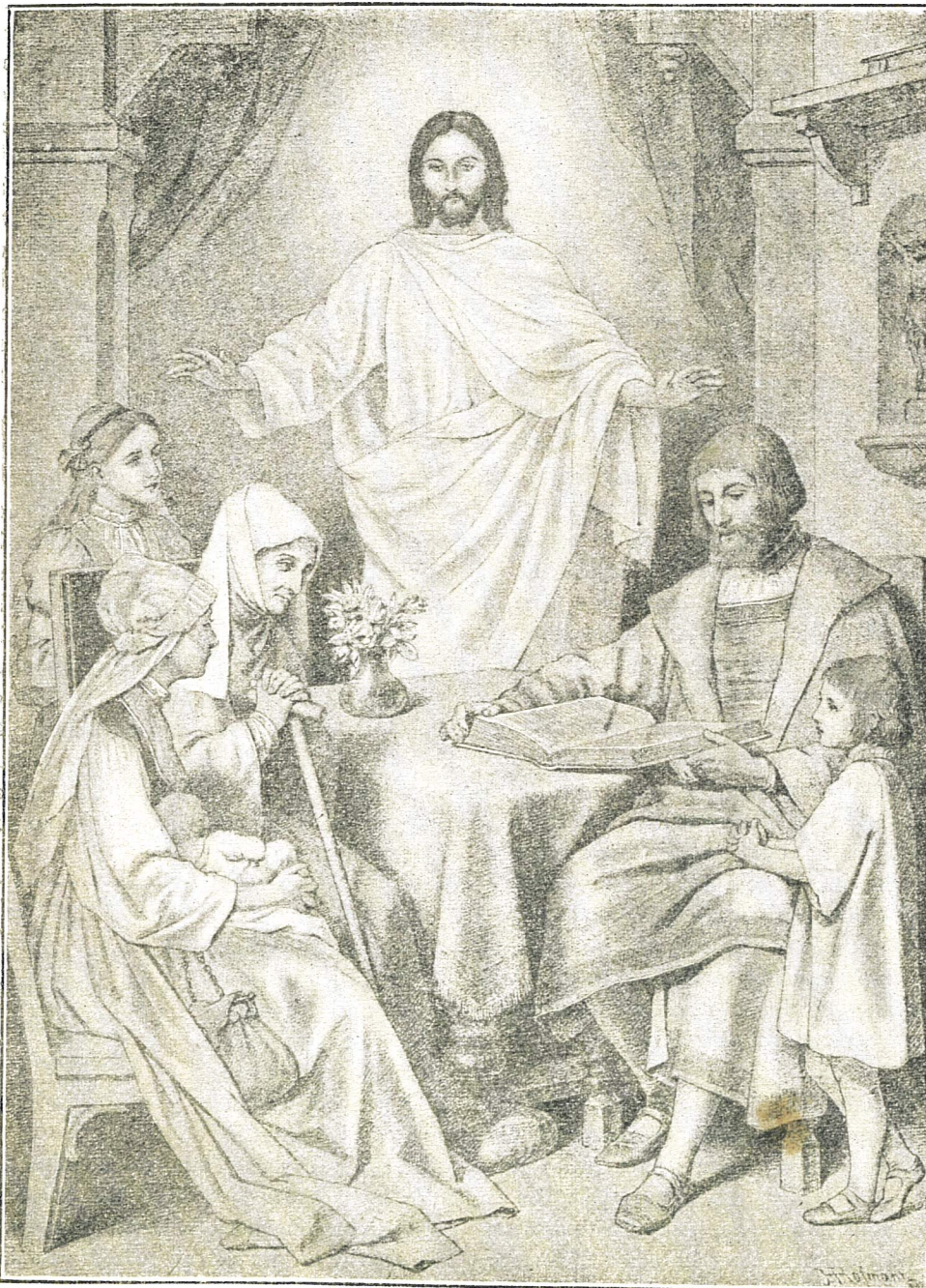
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8-67

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“Where Two
or Three Are
Gathered together
in my Name,
There Am I in the
Midst of Them.”

GOD'S CLAIM ON OUR LIFE

Psalm 100, 2

As Our Creator

Entire Bible The psalmist exhorts:
Glorifies God "Know ye that the Lord
As Creator he is God: it is he that hath made us, and not we ourselves." God is our Creator. God's Word, the Holy Bible, opens with the account of His creation of all things in heaven and on earth as it climaxed in the final act of making man in His own image. God made all things for the benefit of mankind. With wonderful wisdom and gracious bounty God fitted this world



out as the scene of man's activity. Man was to subdue it and have dominion over it. Not only in the first pages of the Bible, however, do we find the truth of God as our Creator. It is inseparably woven into the text of the entire Scriptures. The psalms abound with the praise of God as Creator. Isaiah comforts his fainting people by saying: "Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Malachi, the last inspired writer of the Old Testament, testifies: "Have we not all one father? Hath not one God created us?" The New Testament is filled with the same rich testimony that God is our Creator. Paul writes: "God made the world and all things therein . . . and hath made of one blood all nations of man for to dwell on all the face of the earth, and hath determined the time before appointed and the bounds of their habitation." There is no room in the whole Bible for any other conception of the origin of man than that he came forth from the almighty Creator's hand of God.

As Creator Because God has made
God Has a us and still preserves us
Claim on Us we belong to Him; we are duty bound to glorify Him, to serve His plans and purposes. Thus the psalms are full of the refrain: "Oh come, let us worship and bow down;

let us kneel before the Lord, our Maker." As Creator God has a right to give us orders, a right to tell us how to live, a right to set the purpose for our life. To contest that right of God, to flout God's will and His commandments is therefore guilt, deserving of His wrath and punishment.

As Our Redeemer

His Love Met The psalmist exhorts:
Our Need "Know ye that the Lord He is God . . ."

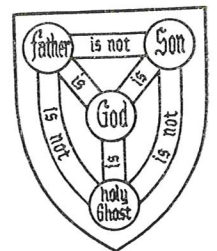
Our Creator has revealed Himself to us as the Lord, as Jehovah, as the gracious and faithful Savior. Soon after creation man fell away from God, fell into sin, scorned all the love and grace of his God. Through this fall into sin all men became sinful and corrupt. Mankind as a whole became estranged from their Creator. And sin brought God's just wrath and eternal punishment down upon man. Sad indeed would be our lot if things had ended there. We would be anything but "his people, and the sheep of his pasture." Yet God in His love for us did not let things end there. As the Lord, as the gracious and faithful Savior, He wrought a way to regain us as His own. He revealed Himself as the divine shepherd who could not bear to lose His sheep. Already in Paradise He promised a Savior and through Him a perfect victory over Satan, sin, and death. This promise and plan of salvation the Lord repeated and unfolded throughout the Old Testament. Finally, in the fullness of time, God sent His Son into our flesh to be our Savior from sin and damnation. God's Son, Jesus Christ our Lord, bore our curses for us and satisfied the demands of His holy will in our stead, so that He could again bestow us all the fullness of His love and we could again be the people of the holy God.

This Gives By virtue of this gra-
God an Even cious redemption God
Greater Claim now has a claim upon us. Paul says: "Ye are not your own, ye are bought with a price." And rightfully does he add: "Therefore glorify God in your body, and in your

spirit, which are God's." Paul also reminds us that Christ "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." Surely we cannot glory in this divine redemption and trust in it for our salvation, and yet gainsay the claim that it gives God over our life, over every bit of it. When you buy something at a price — a dress, a suit, a watch, a car — you are concerned that it really becomes your own in every way; you take it along with you and seek full use, service, joy, and delight in it; you would not consider it a matter of indifference to let any of these things remain where they were and continue to give service, use, delight, and joy to him from whom you bought them instead of to you. How then can it be a matter of indifference to Christ, our Lord, who has bought us with the most precious price, if, instead of serving Him with all that we are and have, we should still want to continue to serve vanity and sin, from which He has redeemed us, with much of our time, strength, and ability? Remember, God has a claim upon your life, upon every bit of it, as your Savior.

As Our Sanctifier

We Are The psalmist reminds
God's Children us: "We are his people, and the sheep of his pasture." He is speaking to us as God's children, as believers, who listen to the word of the Lord and who follow Him as He leads us upon the green pastures and to the still waters of His grace. In the Holy Land the sheep were not driven but lead. The shepherd walked ahead of his sheep. The sheep gave heed to the shepherd's voice which they had learned to know and trust as the voice of him who cared and provided for them, who warded off their foes, and took them safely through the darkest valleys. Thus it is with us. We have learned to heed the voice of our divine shepherd in faith and trust; we rejoice in His rich pasture of gracious



(Continued on page 181)

Editorials

Methodists Hit Catholics Meeting in Riverside, California, recently the Methodist National Council of Bishops adopted a committee report which states, "The Roman Catholic church should cease to misinform the American people by affirmations of loyalty to democratic ideals when deliberately denying democratic religious freedom wherever it has the power to do so." So reads the newspaper report. This committee also rebuked the Roman Catholic church for its "bigotry and discrimination in Roman Catholic controlled lands," and referred to Argentina where "law now requires the teaching of the Roman Catholic religion even in schools of Protestant churches." It also scored the recent Supreme Court's decision affirming the constitutionality of state legislation providing for transportation of parochial school children. This was termed, "a departure from the American principle of the separation of the church and the state." With reference to a presidential representative at the Vatican the committee asked that this position be discontinued because this was done "without the consent of the representatives of the people." Also the Baptists have voiced their protest against this action by the president. Dr. Louis D. Newton of Atlanta, president of the Southern Baptists, demanded "uncompromising and unapologetic action" against "the most determined and adroit campaign to batter down the wall that separates church and state ever undertaken in our country." He assailed the "unauthorized, unfortunate and dangerous action" of Myron C. Taylor's appointment to the Vatican in 1939 and a supreme court decision last February which agreed that the public school funds might be used to pay for the transportation of children to Catholic parochial schools. From these expressions of the Methodist and Baptist church bodies it is very evident that the Lutheran church bodies have been very moderate in their attack on the abuses of Rome. We are not saying this in praise of the Lutheran bodies. Perhaps the time will soon come when we will wish we had taken a more firm stand in these matters and had done more to inform our people in regard to the arrogance of the Roman Catholic church. It is not a wise thing to wait until the horse is stolen before putting a lock on the door. The Roman Catholic church is no doubt making another desperate effort in our day to retrieve its lost fortunes in the religious world. The signs are not so difficult to read and discern. With Europe in ruins and impoverished beyond description, Rome may well be looking about for greener pastures. She is neglecting no opportunity to put herself into the limelight. Her men are much in evidence in public life, appearing on stage and platform at public gatherings and functions. What Christ said of the children of this world may well be applied to Rome, "they are wiser in their generation than the children of light."

W. J. S.

* * * *

What Will the Harvest Be? That America by the large has never been Christian, all claims to the contrary notwithstanding, will be recognized

by any one who has given any thought to this matter and has had the opportunity to investigate the religious fiber of this nation. The fact that many speak of religion and use the name of God quite glibly in their public utterances does not mean a thing. A "so help me God" or "may God grant this to us" does not mean a thing and does not necessarily point to or give evidence of any religious conviction. Those are catch-phrases and are used as such often to beguile people and impress men. The claim is made in a brochure by Dr. Wilbur M. Smith, a member of the faculty of Moody Bible Institute, recently published that the "present constitution of the United Nations Educational, Scientific, and Cultural Organization, to which the United States government contributes millions of dollars annually, both open wide (in an official way) doors for the propagation of atheistic teachings with government sanction." But what are we to expect? We have, as a nation, made our bed with peculiar bed-fellows. We have taken godless Russia to our bosom and are going to carry on a world organization with her. We know Russia's religious temper. If Russia is going to dictate or influence future America it is not hard to guess the trend it will follow. Why must there be a broadcasting of anything on the part of the government? Why not leave the education of the masses in regard to education, science and culture to the innumerable bureaus? But the cause must be sought elsewhere. For many decades our Universities all over the United States have been busy spreading atheistic doctrines in the classroom and outside of the classrooms. They call this "liberal education," to permit a professor in our state schools (supposedly non-sectarian and secular) to openly ridicule revealed religion and make propaganda for his personal atheistic leaning and pass it on to the students as deep wisdom and learning. And many have not escaped this subtle pandering. With the result that our state universities and colleges have, not only undermined the faith of many who came there as Christians, but also turned out pronounced atheists, who in turn go out into the world and do their part in ruining the religious life of others. Possibly the decline of the home and juvenile delinquency so rampant in our day can be traced back to the same source. Not without good reason have men in high positions advocated a return to religion to save America. The harvest that America is reaping is surely of its own sowing. Let the Christian homes realize this and make provisions to escape this scourge in the future. Let them choose schools for their children and grandchildren that, if they do not teach religion as revealed in the Scriptures, they at least do not teach atheism.

W. J. S.

* * * *

Less Prayer So says the Gallup poll. We are not inclined to make too much of this. We have little confidence in polls because we feel that they do not reveal situations correctly. They may be an indication of a trend at a given time but beyond that one ought not to take

them too seriously. The latest Gallup poll, conducted by Dr. George Gallup, had to do with family or table prayers. The question to be answered was, "At your family meals at home, does anyone say grace or give thanks to God aloud?" A companion question was also asked, "When you were a child, did your family say grace?" The first question is supposed to have revealed that four out of every ten families in the United States pray before meals, while the second indicated that formerly six out of ten families prayed before meals. In other words, there are two less out of every ten that pray at meals today than there were formerly. This decline is not one bit surprising. In fact, we are surprised that the ratio is so high. Knowing something about our times and being somewhat familiar with the habits of the people in this free and easy-going age we expected a much less favorable report. But whatever the report is supposed to have indicated, we know

that in the homes of Christians prayers are said loud before and after meals, by the head of the house or by the children or in unison. The Christian does this following the example of the Savior who always gave thanks for the food and who also taught us to ask for our daily bread. No Christian would think of beginning a meal in his own home without prayer. In fact, the Christian will be ever on his guard against copying the evil habit of not speaking a prayer which he sees all around him in our day. The more he sees of prayerless meals the more he will watch over himself lest he be tempted to do the same thing. And he must watch and will watch knowing the power of an evil example and the power and guile of the devil who goeth about like a roaring lion, seeking to devour him. Not the Gallup poll, but the will of His heavenly Father will induce him — be his guide.

W. J. S.

TABLE OF DUTIES

For Male and Female Servants, Hired Men and Laborers

1 Pet. 2, 18-25. . . . For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. . . .

V.

IN our previous study we began a brief consideration of the words of admonition and encouragement which Peter addressed to maltreated Christian slaves. He told them to endure patiently when they had deserved a punishment by their evil doing, by being remiss in their duty, or by ramaging their master's goods, was nothing to boast about; but when they were punished without a cause, while they had faithfully served their masters, when they were maltreated just because they were Christians, and then showed patience in their suffering, that was grace and favor with God.

Peter now continues to strengthen suffering slaves by reminding them of their call as Christians.

Called to Suffer

"For even hereunto were ye called" — so Peter continues. The call of which he is speaking is their call from God to become Christians.

When we speak about our call we usually have in mind such words of Jesus as: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matth. 11, 28). The call is the invitation to accept Jesus as our Savior, with the promise added that in Him we



shall find forgiveness of our sins, we shall find the peace of God and relief for our troubled conscience, we shall find joy and the hope of eternal life.

It is true, our call to faith holds out these wonderful promises to us. And we do well to remember them when the world derides and mocks us. Even in the face of death we "sorrow not, even as others,

which have no hope" (1 Thess. 4, 13).

There is, however, another side to our call, which we easily overlook. The same Jesus who promised to give to the heavy laden also said: "If any man will come after me, let him deny himself and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall find it" (Matth. 16, 24, 25). He said so not only once. In Matth. 10, 38, He said: "He that taketh not his cross and followeth after me, is not worthy of me." Paul stressed this truth to the congregations which he founded on his first mission journey: "We must through much tribulation enter into the kingdom of God" (Acts 14, 22). And Peter, who in our text is addressing slaves in particular, urges his readers in general: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (chap. 4, 12).

Suffering for Jesus' sake was included in our call when we became Christians. Slaves should remember this when they are maltreated by their unbelieving masters. Their masters are thereby not excused, but the Christian slaves should show by their patience with which they submit to their unfair treatment that they are Christians. That is the special way in which they as slaves deny themselves

and take up their cross in the imitation of their Savior.

Christ Suffered for Us

Peter motivates his statement that Christians, including Christian slaves, are called to suffer with the remark: "because Christ also suffered." He uses Christ as an example which we are to follow.

In doing this, Peter is not like so many today who praise Christ as a wise teacher and a model man, whose manner of living we should try to imitate. They reject Christ as our Savior who took our sins upon Himself and died for them. They sum up His Gospel in the golden rule: "Do unto others as you would have them do unto you." They add that Christ practiced what He preached, setting us a good example.

They call this a "gospel," but in reality there is no trace of the Gospel left in it. The Gospel proclaims to a sin-lost world *what God in His love did for them* to save them from their sin and damnation. They change this into a teaching and an example of what *we should do ourselves* in order to be acceptable before God. In other words, they change the Gospel into a law.

When Peter in our text uses Christ as an example for slaves, and for every Christian, he is not like those modern teachers. His first concern is to show us what Christ accomplished with His suffering. He suffered *for us*, that is, in our stead. With our sins we had merited eternal suffering in hell. Then Christ stepped into our place. He took our guilt upon Himself and endured our punishment in our stead. Thereby He saved us, and restored us to our first estate.

This is what Peter tells the Christian slaves, and all Christians: you can suffer innocently and take it patiently, because you are a saved people, saved through the substitutionary death of Christ, who suffered for us.

Christ's Example

Being saved by Christ Christians are in a position to use His life, particularly also His innocent and patient suffering, as a pattern for their own. Peter continues: "leaving us an example, that ye should follow his steps."

The Greek word which is translated with *example* literally means a writing copy. When children learn to write the letters they use a copy book containing the letters in clear and correct form. They, at first very laboriously, imitate the letters, until by repeated practice they become more proficient. Sometimes they place the copy under translucent paper and then trace the lines. Peter compares the sufferings of Christ to a writing copy.

He uses another figure: "that ye should follow *his steps*," that is, His footprints. Christ is our leader. He blazed a trail for us. We are to follow Him. We no longer see Him, since He ascended into heaven and is sitting in glory at the right hand of the Father. He is no longer suffering, but is ruling with power. Yet we have His shining footprints in the Gospel, and though dark the way, we have no difficulty in picking His trail.

In this respect Christ is a pattern for all Christians, especially for Christian slaves and for all who serve under a master. For Christ, though He was in the form of God, took upon Himself the form of a servant; though He was Lord and Ruler of heaven and earth, He became obedient, perfectly obedient even unto death on the cross. He suffered as a servant, not for His own wrong doings, but for ours. And by His suffering in our stead He elevated us from the status of condemned slaves to that of dear children of God.

Christian employes, and all Christians, must now take Him for their example.

Peter has much more to say on this point, but we must defer a consideration of the rich material to a future study.

J. P. M.

GOD'S CLAIM ON OUR LIFE

Continued from page 178)

pardon, of eternal hope, of sustaining comfort, of blessed security.

Yet Only How did this come about,
Through the however? It is not of
Holy Ghost ourselves that we heed
His word of grace, that
we follow Him in faith and love. Since
man's fall into sin we are all by nature
dead in trespasses and sin, spiritually
blind, enemies of God. By nature we,

too, opposed God rather than heeded His call. Still God found a way to overcome this obstacle. Through the Gospel He sent the Holy Spirit into our hearts to overcome our natural enmity toward Him, our opposition to His saving grace. God the Holy Spirit has brought us to faith in Christ; He has converted us and He now strengthens and preserves us in faith. Thus it is that we are believing children of God. Thus it is that we are "his people and the sheep of his pasture." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that ye should walk in them." This gracious work of conversion and sanctification again gives God a mighty claim upon us and upon our whole life, a claim which we shall not want to disregard. Consider for the moment what your lot would be, if God the Holy Spirit had not brought you to a blessed, living faith in your Redeemer!

Thankfulness shall prompt us to consecrate our time, our strength, our means, our gifts, everything that we are and have, to the triune God, Father, Son, and Holy Ghost, who has created, redeemed, sanctified us.

C. J. L.

THERE IS A GOD!

God's Word has prophesied a time,
When myriads would be Godless;
Who in their heresy would chime
With Satan's blatant madness
To ruin Church
And lie in lurk
For ev'ry Christian b'liever,
Who shows this World's Deceiver.

There is no God, goes up the shout
Of all these unbelievers,
Who, in their ignorance and doubt
Would feel God's grace receivers
They spare no zeal
Their foe to reel
To yield faith and contrition
And lead them to perdition.

Thus in their Godless ecstasy
They ridicule will shower
Upon all Christians, whom they see
Still clinging to God's Power;
Who keep the faith,
To guide their path
From this vale to God's Heaven,
Which He has freely given.

There is a God! There is a God!
No man can e'er deny it.
For Christ Himself this earth has trod
To prove his D'ity by it.
Release from sin
He ushered in
Grace. Death and Hell he vanquished
And Satan's hosts He banished.

REINHOLD H. BUBLITZ.

THE DEBATE ON UNION

What Are The Prospects?

BY PROFESSOR E. REIM, THIENSVILLE, WISCONSIN

IN a number of previous articles we have tried to inform our readers on the issues which confront the synods of the Synodical Conference in the matter of the proposed union between Missouri and the American Lutheran Church. We have tried to present a fair picture of the situation, not concealing the fact that there are serious differences of opinion in a number of points, but also trying to state our position without taking unfair advantage of those who may disagree with us. We have traced the developments of this movement down to the present day. It is quite natural now to ask what the prospects are, what the outcome of all these negotiations may be. Here we leave the field of factual reporting and, after a careful weighing of the various factors, can only give our opinion, which should be taken for what it is worth.

Missouri Must Decide

It must be understood that the immediate decision does not rest with our synod. Missouri will have to decide what it is going to do about the fact that the A. L. C. has rejected the Doctrinal Affirmation, which was at least an attempt to clear up some of the points which were not satisfactory in the Declaration of 1938. It will have to make up its mind on what answer to give to the present "Friendly Invitation" in which the A. L. C. proposes to return to the earlier agreement. For the A. L. C. makes it clear that it still wants union, — but on its own terms. Will this be acceptable to Missouri? The coming convention of that body which will be held in Chicago in the latter part of July will have to answer these questions.

Two Opposed Schools of Thought

It must also be understood that in these matters there are within the Missouri Synod two strongly opposed schools of thought, with various shades of intermediate views which lie in be-

tween. One group is very frank in its defense of the 1938 Agreement. It finds nothing wrong with the Declaration of the A. L. C. Committee. It offers no objection to the course which the A. L. C. has followed since that time. It can take that body's flat rejection of the Affirmation with scarcely a moment's hesitation or a gulp of distress. It is not willing to yield any part of the ground that has been gained in coming closer to the A. L. C. This liberal attitude is opposed by another group which very definitely demands that the 1938 Resolutions of their Synod be rescinded. It maintains that the A. L. C. Declaration harbors definite doctrinal errors. It wants to strike from the record of the Missouri Synod the vote of approval which it once gave this undertaking. It wants to return to the position of conservative confessionalism for which Missouri was known throughout the land, and for which it was hated by some and loved by others. It is hard to see how these two groups can come to an agreement. Their views can certainly not be reconciled with each other.

Our Fear

We believe that the decision rests with those members of our sister synod who stand on middle ground, perhaps because they have not yet arrived at a decision, perhaps because they do not hold their views with such conviction that they have revealed their stand. It would be rash to venture a prediction here. Anything may happen. One hopes that the conservative element may assert itself and lead the synod back to its old position. One fears that this new trend toward liberalism that has been gaining ground at such an alarming rate may carry the day with its persuasive appeal. But most to be feared is a lack of any clear-cut decision. Nothing could be worse than compromise. For that would mean that the present trend would con-

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tinue unchecked, while conservatism would be in danger of losing what strength it still has. We pray the Lord that He may guide our sister synod in its important deliberations.

What About Our Synod?

What stand will our Wisconsin Synod take? What are the prospects there? That question will be answered by our synod itself when it assembles a few weeks after the Missouri Convention. Therefore we shall studiously refrain from venturing any prophecy. We can well afford to await the developments of Chicago, and then to arrive at our own decision after a sober study of the situation as it then exists. But one thing is clear. We cannot be indifferent to the decision that will be made in Chicago. Though we may have neither voice nor vote in the matter, yet the outcome is a matter of intense concern to us. The clearness of our own confessional stand is at stake. We dare not permit it to be compromised. We shall be waiting and watching anxiously.

A Short Review

In the meantime, however, it will be well if our readers will restudy the material in the two preceding articles in this series. In the issue of April 27 we analyzed the documents on which the present overture of the A. L. C. is based, namely, the Declaration and the Invitation. We came to the conclusion that they represent a genuine offer of union, made in all good faith, but union from an A. L. C. point of view and on A. L. C. terms. For these documents carefully make room for a certain latitude of theological opinion and provide specific reservations for a number of doctrines in which that body wishes to see this principle applied. In the following issue (May 11) we studied the course of action which the A. L. C. has followed in matters of union in the last nine years. There we found it following a course which is perfectly consistent with its declared policy of latitude of opinion. It was willing to let Missouri hold to its strict views, if it so desired. It was

safeguarding its own right to a more liberal stand. And it conceded to its own sister synods and to other Lutheran bodies the right to an even greater degree of latitude of theological opinion. When we note these trends, which the A. L. C. certainly has not attempted to conceal, we surely must come to recognize them for what they represent, namely a type of Lutheranism which is definitely not the conservative Lutheranism of our Synodical Conference. Then we shall have no difficulty in recognizing that these terms of the A. L. C. Invitation are, from a Synodical Conference point of view, utterly inadequate and that they must therefore be rejected.

Let Us Restudy Our Stand

While we of Wisconsin are waiting for the developments of Chicago another wholesome occupation would be to review and evaluate our own position on this question of union as it was outlined in our Resolution of 1939, the so-called Watertown Resolutions. At that time we stated that there was no real doctrinal basis for church fellowship between Missouri and the A. L. C. We spoke of conditions under which further negotiations would involve a denial of the truth and cause confusion and disturbance in the Church. We suggested that therefore negotiations be suspended for the time being. If we consider the serious dissension which has been created within our sister synod over these issues and the threat which this constitutes for the unity of the Synodical Conference, if we consider the manner in which leading spokesmen of the liberal cause have come with new interpretations of old proof passages, interpretations which have deeply disturbed many of their brethren in their own body, then we shall find that we have no reason for misgivings or uncertainty about the policy of our synod on these vital matters. Our policy has stood the test of time. It needs no radical revision. May God grant us wisdom and courage to find and follow the right course in the days which lie ahead.

IN THE FOOTSTEPS OF SAINT PAUL

BY DR. HENRY KOCH, MORRISON, WISCONSIN

PAUL'S PROVIDENTIAL ESCAPE

WHEN the Apostle Paul was let down from the walls of Damascus in a basket by his friends, the first chapter in his exciting life was closed. To all appearances it was an ignominious retreat. About three years ago he had come to Damascus with an ardent band of followers and had been overcome by His divine Master. Now his very life was being sought by men of the same nation, for which he had once labored so zealously. Formerly the gates of the ancient city were readily opened to him.



Now they were closed and closely guarded lest the hidden renegade escape his deserved punishment. He had gone forth from Jerusalem as a grim persecutor, now he left the city of Damascus as a fugitive. To say the least, it must have been very humiliating for the once so proud soul of Saul of Tarsus, the former renowned Pharisee and leader in the persecution of the Nazarenes.

Another Maraculous Escape — Rahab

Through the grace and protection of His heavenly Master Paul had escaped from the hands of his persecutors for the time being in the still of the night. Walk-

ing along in solitude he had ample time and opportunity to meditate on the history and fate of his own people. Where there not similar instances of miraculous escapes in the history of Israel? Had not the Lord of hosts held His protecting hand over His children in days of yore?

There was Rahab, the heathen ancestress of Christ, who had concealed two spies in her home, sent by Joshua to explore the land and the city of Jericho. The entry of the spies had not escaped the notice of the inhabitants. When the king of Jericho had heard of this, he demanded of the harlot Rahab, that she give up the spies. Having seen the futility of her own people's opposition to the mighty Israelites and the leadership of Joshua and having come to a true faith in the God of Israel, she sent the henchmen on a wrong trail out of the city and herself let the spies down from the window of her house by a rope.

Jericho Destroyed — Rahab Saved

In the second chapter of the Book of Joshua we are informed that the house of Rahab was located on the wall of the city. Rahab had secured a promise from the spies that she and her house would be spared, when Joshua would take the city. Joshua kept the promise given by the spies. When the walls of Jericho fell, the life and house of Rahab were spared at the behest of Joshua. After having been received in Israel as one of their own daughters, Rahab was later on married to Salmon (Ruth 4:21) and thus became a heathen ancestress of Christ. We read: "Salmon begat Boaz and Boaz begat Obed and Obed begat Jesse and Jesse begat David. She is also mentioned in the genealogy of Jesus in Matthew 1:5. The life of Rahab was spared for the cause of the kingdom of God. The Lord has His ways of saving His own children. A heathen woman and a great sinner at that, was brought to repentance and faith and thus she served a greater cause.

David's Miraculous Escape

Paul could also meditate on the wonderful escape of another ancestor of Christ, David. When David had gained a great victory over the Philistines, King Saul became very jealous of him and his popularity among the people. In his anger he tried to pierce him with a javelin, when he was playing before him on his harp. His wife Michal warned him of the plot of her own father, Saul, and let him down out of the window, so that he could escape the wrath of his persecutor. Thus the life of the future great king was spared for a greater cause and career. It surely must have been rather humiliating for David too to flee in this manner, after he had won a great victory in open battle. He had to flee to Samuel to be safe from the persecution of his greatest enemy, Saul. David was to become the ancestor of Christ. With him too the Lord had His own way into safety.

Paul Was Spared for a Great Cause

In like manner Paul was also spared for a greater cause, for the preaching of the Gospel to the Gentile world. The Lord frequently puts the faith of His children to a severe test, humiliates them and lets them lead a life of seclusion, but when His time is come, he lifts them out of the dust and oblivion and makes them mighty workers and forces in His kingdom.

Paul too was to be spared through his miraculous escape from Damascus for the stupendous labors in the vineyard of His Lord just as Rahab and David were spared for their later important tasks in the kingdom of God. The one was to bring heathen blood into the ancestry of Christ. Christ is a Savior of Jew and Gentile alike. David is the typical representative of Israel. Thus we observe divine providence in the wonderful escapes and flights in the history of Rahab, David and Paul.

Through the seemingly ignominious flight the faith of Paul was put to a very severe test. He stood the test. His faith was not impaired, it was rather strengthened.

Paul Vicits in Jerusalem

It is idle to muse over the thoughts of Paul, when he retraced his steps back to

Jerusalem, when he passed the place of his conversion, when he reentered the city, from which he once had sallied forth so proudly. How would he be received by the brethren? Would they receive or reject him? Come, what come may, he was bound to go to Jerusalem to see Peter and the other apostles. (Gal. 1:18.) He knew that he would not be welcome among the former friends of his youth and in the home of his former teacher Gamiliel, but he at least hoped to be treated in a similar way as he had experienced in Damascus, where the disciples at first were filled with fear, but then gained courage and aided him in his escape. We shall see, that the reception in Jerusalem was rather cool at first. Had it not been for Barnabas, he would not have been received at all. The disciples in Jerusalem wanted to wait and see and let Paul prove his mettle. Barnabas, whose name signifies: son of exhortation or consolation, proved to be a son of great comfort to Paul. Good friend Barnabas, the Church owes thee a special vote of thanks for thy kind reception of that lonely and persecuted wanderer in exile, Paul!

Officer's Conviction Symptom of Moral Breakdown

The Conviction of Col. Jack W. Durant for his part in the theft of the crown jewels of Hesse, his dismissal from the army and his sentence to fifteen years at hard labor will be noted by the American public with mixed feelings. There will be little disposition to question the correctness of the verdict or the severity of the punishment. There will also be a widespread desire to see the other high-ranking officers alleged by the prosecution to have been involved in the theft brought to trial. The press reports that some of these are generals. But there will still be a pervasive skepticism as to whether Colonel Durant and his wife, a former WAC officer, would have been brought to account in this fashion if they had been more selective in their pilfering. The looting record of the American army in the recent war was too black to make it possible to pretend that only an occasional officer or enlisted man indulged in such practices.

But when it came to "liberating" treasure estimated to be worth \$1,500,000 from the vaults of a family which retained enough influential friends to make an outcry that would carry high and far, then the army concluded that the airforce officer had gone too far. The fact is, however, that this whole sorry episode has been only one more instance, although a glaring instance, of the moral breakdown which swept through the American armed ranks as soon as the fighters for democracy found themselves conquerors. Perhaps this propensity of American soldiers to help themselves to anything removable is one reason why Mass Observation — the British Gallup poll — last week reported a steady increase among the English of unfavorable views concerning Americans. In any event, the Durant trial should serve as a reminder that not least among the tragic moral effects of war are what it does to the morals of the victors.

— *Christian Century.*

"I SHALL NOT WANT"

(Based on Psalm 23)

With Jesus as my Shepherd,
I have no wants to bear.
When I was but a lambkin,
He took me in His care.

And year by year He guides me:
I shall not want for rest:
He makes me lie in pastures,
Among His own, the blest.

I shall not want refreshment:
To waters still He leads;
The waters of His mercy
Which satisfy my needs.

I shall not want forgiveness:
My Shepherd died for me;
My soul He has restored
Up there on Calvary.

I shall not want for guidance:
Because He leadeth me,
For His Name's sake, in pathways
Where righteousness I see.

I shall not want for friendship:
For e'en in death's dark vale —
His promise to be with me
Will o'er all else prevail.

I shall not want for comfort,
'Tho' troubles 'round I see:
His shepherd's rod and staff will
Forever comfort me.

He has prepared a table:
I shall not want for food.
My foes can never harm me,
'Tho' they be very shrewd.

My head He has anointed
With oil of mercy sweet:
I shall not want for pleasure:
He makes my joy complete.

I shall not want for bounty:
My cup from His o'erflows.
In goodness, grace and mercy
No bounds my Shepherd knows.

I shall not want on earth here —
Nor in eternity:
For in God's house forever
Christ will my Shepherd be.

ADELIN WEINHOLZ.

Siftings

BY THE EDITOR

Priest Hanged. For treason against the Czechoslovak republic, the Roman Catholic priest Josef Tiso was condemned by a "national people's court" and died on the gallows April 18. His crime was leading the movement for an autonomous Slovakia. The objective of Tiso was the erection of a thoroughly Roman Catholic state. Tiso was honored by his church with the title of "monsignor", but press reports say that the Vatican announced in 1944 that he had "retired" from his dignity on account of his political activities, which by that time were pretty well discredited. The Vatican made no public efforts to save him (as it did in the case of Archbishop Stepinac), beyond a recent general recommendation that reprisals against nazi leaders should stop. The execution of a Catholic priest who is a traitor is naturally embarrassing for the church. Those are the dangers which Catholicism must run. Much of this embarrassment would be done away with if the church would stick to its guns: preaching the Gospel. As long as Rome insists on its political activities (and they have given no indication of ever stopping) there will be many Josef Tiso's who will be sacrificed.

* * * *

The Woman's Place. The *Presbyterian* (February 8, 1947) carries a letter written by Elizabeth Hoopes Moore. It contains good, sound words. Here are some excerpts: "The old question of ordaining women as ministers came before our last General Assembly and in due course has trickled down to each presbytery and into every thoughtful Presbyterian home. It seems to me to be of grave importance and should be given the most serious consideration. We can read practically nothing on modern civilization without finding the decline of the influence of the home given as the first cause of many undesirable conditions existing today. Therefore it would seem that a woman sincerely interested in bettering the world could do her part far more successfully, though more obscurely, by

marrying, bearing children, and pouring out all her Christian zeal into the rearing of them. A woman who has had several children, cared for them, guided them, and inspired them to Christian manhood and womanhood has done far more for the Church than that woman who turns her back on her rightful responsibility to the world and seeks the limelight in the pulpit. . . . God ordained women as mothers, and He meant that to be their primary duty. He still means it. . . . To enter the ministry would be, in my estimation, a task of far less magnitude than my present one of being the mother of three young children. . . . Our work as such may be insignificant in the eyes of man, but I am sure it is great in the sight of God, if we do it well." That is a letter whose truths should be pondered. In connection with this letter also read I Tim. 2, 15. The letter is a good commentary on that passage.

* * * *

Opposed to State Support for Religions. The National Council of the Protestant Episcopal Church unanimously adopted a resolution opposing use of public funds for sectarian educational purposes. The resolution reads in part: "The National Council disapproves of such items as have recently appeared in state and federal legislation providing for bus travel and textbooks for nonpublic schools and other provisions undermining the principle of separation." The Seventh-Day Adventists at their General Conference, meeting in Los Angeles, also adopted a resolution stating that "for pupils to ride to and from buses is, in principle, contrary to the historic position of the Adventist Church, which holds that church and state should be kept separate." They asked "that Seventh-Day Adventists in the United States refuse to use buses which are operated at public expense for the free transportation of their children to and from church schools, because of the embarrassment such a course would bring to the denomination in view of our stand on this question." We believe that these churches are correct when they

claim that such support is "undermining the principle of separation."

* * * *

Advertising. It may cost over a million dollars a year to do what the Episcopal Church is planning. There would be full-page ads in big magazines, and once a week a half-hour radio program. There would also be two missionary movies a year, made by experts. There would be film-strips and slides. Probable annual bill: \$1,200,000. The plan was adopted by the national council of the Episcopal Church in late April. To pay for the advertising, each Episcopalian should be asked to add 3 per cent to his church pledge. Reason for the high-pressure effort is that the Episcopal Church is practically standing still. The number of parishes and missions is declining. Presiding Bishop Henry K. Sherrill said: "No matter what reasons anyone may give for any decrease, the facts are appalling." If Episcopalians get their 3 per cent extra on church pledges this fall, the advertising program will begin in the autumn of 1948. The Episcopolians have diagnosed the problem, but their cure is miserably inadequate. They believe that the problem is solved if only the Episcopalian church is advertised far and wide. The only answer to their problem is to preach the Gospel of Jesus Christ. If their \$1,200,000 were spent to that end, it would be a worthwhile expenditure!

* * * *

Religious Literature. A heavy demand for religious literature, both for prisoners of war and civilian use in Europe, is reported by Pastor Louis Sanjek, who is in charge of the Lutheran Book Depository of the National Lutheran Council. During 1947 he has sent out an average of more than 3,500 books per month. During the war years the Lutheran book depository distributed more than a million Bibles, Testaments, theological works, and other religious volumes, and close to 100,000 books have been shipped abroad since the end of hostilities. Many of these were sent to prisoners of war in England, France, and Egypt. In recent months, Pastor Sanjek reports, the demand has been increasing. Not the least of the shortages in Europe is the shortage of paper.

THE CHRISTIAN, IN THE WORLD, BUT NOT OF THE WORLD

Obeying its Governments, but Maintaining Allegiance to a Higher Lord

FROM A SERMON BY JOSEPH A. SEISS, D. D.

Text: 1 Peter 2:13-17

WHEATHEN rulers and oppressive tyrannies held sway over the early Christians. More liberal constitutions now prevail. Christian teachings and principles, and the revulsions of the human soul against tyrannical abridgements of personal rights, have somewhat modified most of the administrations which now control the civilized world. But such things as a truly Christian government, or one administered wholly on the basis of the divine Word, does not exist on earth. Caesar is a heathen, and always will be as long as this present dispensation lasts. However honest and pious may be the hands that wield the sword of worldly empire, it is still worldly empire, essentially heathenish, and no part of constituent of the kingdom of God.

A Christian Government is Fiction

The world-power is a dragon-power, whether in the form of republics, monarchies, or mixed. It may be gold in Nebuchadnezzar, silver in Cyrus, brass in Alexander, iron in Caesar, or clay and iron combined in the rule of modern times, but it is with all an earthly fabric, destined to be crushed to dust and scattered to the winds before the supernal dominion of the Father and the Son shall clothe this earth with righteousness and peace. Worldly power is a wild beast, which God for the time permits and uses, but unclean and ever acting out its own ferocity whatever variations of form it may assume. Now it may be a winged lion, now a devouring bear, now a treacherous leopard, now a nondescript with teeth of iron, claws of brass, horns by the half score, 'dreadful and terrible, and strong exceedingly'; but always it is an earthly and savage beast. This is the picture of it as foreshown in the prophecies of God in relation to His people from Nebuchadnezzar to the day of judgment. We may amuse ourselves with the fiction of Christian laws and Christian governments, but they *are not*, and will

never be, in the world which now is. With all the many blessings which come to us in God's providence from civil authority, the impossibility of preserving social order without it, and the fact that there is divine right for its existence, Satan has so wormed himself into all the politics and administrations of this world that they everywhere savor of him, and are all destined to be swept clean out of the earth with all else that pertains to his infernal usurpation.

But Government Must Exist

But for the present these 'ordinances of man' — kings, governors, civil powers — exist and must exist. Christians have to do with them while in this world as well as any others. Nor is it any part of a Christian's duty to ignore them, much less to try to unmake and overthrow them. How, then, are we to conduct ourselves in relation to these powers? The text gives the answer: 'Submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, or unto governors as unto them that are sent by Him for the punishment of evil-doers and for the praise of them that do well; for so is the will of God.'

We Are peaceably to Obey and Submit to Its Laws

As children of God earthly authorities have no right to command us; but our sonship it not yet come to full age, and so we are yet under tutors and governors. We are still in the present world, and must submit to its laws and authorities for the Lord's sake, as a matter of duty to Him, till He sees fit to exempt us from this foreign rule. Christians have no business with nihilists, dynamiters, and revolutionists. Let the character of the government be what it may, the true Christian spirit is peaceably to obey and submit to the laws. To try to overthrow governments or to set up rebellion against the constituted authorities is no more our business here than it was the business of

Jesus to make war against the government of Rome. Though we be the children of the King of kings, and the Lord of lords, it is not yet our time to reign. Though belonging to the blood-royal of heaven, whom no dragon-power has any authority to command, we are now pilgrims and strangers in this foreign territory, and we must for the time respect its government and act the part of submission and peace. Though the government be godless, usurped, and ever so tyrannical, the fact that it exists and that God has put us here is enough for us to be submissive to it, trusting all to our true and rightful King, who has His own time and way for our deliverance and for dealing with usurpers and tyrants. As we are to make to ourselves friends by means of the Mammon of righteousness, so we are to show our fealty to Jesus by submission to the governments under which we sojourn, obeying the laws of earthly rule in dutifulness to a far higher Lord — free, but not using our liberty — *in the world, but not of it.*"

TO OUR CONGREGATIONS

The presidents of the eight Districts of our Synod met on May 6, 1947. Among the matters which came up for discussion was the question whether the pastors and teachers of our Synod were receiving salaries adequate for their decent maintenance in these days of increased living costs. The presidents reported that in many cases congregations who are faced with the necessity of calling a pastor are promising the pastor-elect a salary of from \$300 to \$500 higher than that which the former pastor had received. In our opinion this trend indicates that a considerable number of our congregations have been slow in adjusting the salaries of their workers upward to meet the increased cost of living. Therefore we plead with our congregations not to wait for their workers to appeal for salary increases, but of their own initiative to consider whether their workers are receiving salaries which are adequate under prevailing conditions and to do what Christian love demands.

THE CONFERENCE OF PRESIDENTS:
IRWIN J. HABECK, *President,*
Northern Wisconsin District.

"THEY HAVE EYES AND THEY SEE NOT"

AN important factor in the life of a Christian, a congregation, or a synod is to have the proper understanding of "what is that good, and acceptable, and perfect will of God." (Rom. 12, 2.) No greater calamity can befall the Church than that its pastors, teachers, leaders, and members no longer clearly know the will of God in conducting the affairs of the Church, that they become blind leaders of the blind, belong to those who have eyes and see not.

Christians Are to Conform to God's Will

Since we Christians who have been redeemed by the grace of God are to give our entire selves as a living sacrifice to God, that is, place ourselves completely into the service of the Lord, it is selfevidently important that we fully understand God's will. It is one thing to do something as individuals, as congregations, as synods, and then find a reason or excuse for such action in this or that Bible verse; but it is something entirely different to know clearly beforehand that our plans, our projects, our endeavors are in clear agreement with that which God wants us as Christians, as congregations, or as synods to do.

In the second half of his epistle to the Romans St. Paul shows the Christians how they as the redeemed are to live before God in this world. But before he explains to them God's commandments, he reminds them that first of all they dare not be "conformed to this world: but be ye transferred by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12, 2). Our actions should not be a mere outward conforming to certain rules and regulations, but our actions and work should be part of our life which we live as believers in Jesus Christ. Only when the performance of our duties flows from our faith in Jesus Christ, when our entire life is controlled by the Holy Ghost, only then can we judge correctly what is God's will for ourselves, for our congregations, for our synod.

Our Entire Life is to Conform to God's Will

"Be not conformed to this world!" Upon this admonition hinges more than might appear at first glance. If our thoughts, our will, our acts are still influenced, directed, or motivated by the unbelieving world which surrounds us, that is when we remain or again become worldly, then we cannot have an understanding of what it "that good, and acceptable, and perfect will of God." As Christians we return into darkness, as leaders we become blind leaders of the blind, even though outwardly we still have the true doctrines, teach Luther's catechism, and sing Lutheran hymns, and have God's Word in our divine services.

There Are Some Who Disregard God's Will

"Be not conformed to this world." This world is characterized by St. John: "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2, 15).

For example when Christian parents become conformed to this world, when they begin to live for money and for those things which money can buy, when they seek above all their own earthly comforts, when they live from week-end to week-end for their drinking and card parties, when they want to outdo their neighbors in all things from hair-do's to automobiles, such parents will not only fall from grace, but they will utterly fail to see God's will in the proper bringing up of their children.

Or when a minister becomes worldly-minded in that his one aim is to have a large and beautiful church, a big congregation, and a fat salary, then by such worldly ambitions he will lose all judgment in guiding and directing the affairs of his congregation according to the will of God. Such a pastor will easily be influenced by worldly-minded members to preach only so that he will be regarded as a great preacher and will be intimidated to permit all kinds of activities within his church which

are entirely out of line with the true work and purpose of a Christian congregation. A worldly-minded pastor will always become a man-pleaser and a spiritual coward!

Worldly-minded Synods and Congregations

This same principle applies to congregations and even synods who become filled with the worldly pride of life, seek to impress the world with their numbers, their world-wide activities, their great preachers, their unusual outward progress and success. (Just as a preacher intimated recently in a radio sermon that one sure sign of God's blessing upon his church's work was the unusual growth they had experienced in membership.) Such worldly-minded congregations will then find it necessary to multiply the activities of their church, introduce more and more societies for this group and that project, and then impress the world by newspaper publicity of the really great work that they are doing in the community. In spite of all their outward progress and show such congregations and synods are on the downward grade, for they can no longer understand what is "the acceptable will of God," and they will eventually, but surely go the way of the world. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Any Action Can Be Justified

O yes, such worldly-minded members, churches, synods will easily find loopholes in God's Word which permit all such activities, just as the lawyers find loopholes in every law according to which the particular infraction of their client can be justified. Just so churches find reasons why they would mix into politics, permit lodge members to go to Lord's Supper, justify all kinds of money-making schemes for their churches, introduce Boy Scouts into their churches, organize great federations of Christian men, world-wide brotherhoods, and world federations of churches. After all the Bible is a big book and the devil has found it convenient to argue practically all the false doctrines from the Bible,

and so he also helps worldly-minded members of congregations and synods to find isolated Bible verses by which they justify their actions and salve their consciences.

Christians Can Recognize the Spirit

But "when Christians are transformed by the renewing of their minds" they do not have to investigate into the various false doctrines of the lodge or the scouts, they will not have to be shown from the Bible that this and that activity in the church is out of line with the will of God, because it will not take them long to see that *the entire spirit* of the lodge and *the scouts* is contrary to the Gospel of Christ, and that many activities simply do not belong into the Christian congregation, which should occupy itself entirely with the salvation of souls by means of the Gospel. The Christian who is not conformed to this world, knows that the spirit of the world is not *against* "a religion," but it wants a religion which is not uncomfortable to sinful man. It wants a religion which caters to sinful man's pride. This will naturally exclude the true Gospel of Christ which demands repentance.

The Spirit of the Boy Scouts and Lodges

We have ceased arguing with people about the Boy Scouts, because it should be enough for every Lutheran to know that the spirit of the Boy Scouts with their good deeds, and their scout law: that a scout is trustworthy, loyal, helpful, courteous, reverent, is nothing more than a training school which leads boys and girls to grow up to say with the Pharisee in the temple: "I thank thee God that I am not as other people . . . even as this publican." The scouts furthermore splits the children and young people into classes . . . and it cannot help with all the regalia and badges and awards but foster the pride of the young to place themselves above those who have not accomplished what they did. "I thank Thee God, that I am not as these other boys, who are not scouts." The whole spirit of the lodge and the scouts is conformed to this world, which is a direct denial of what the Bible teaches concerning the

perversion of the human heart: "For I know that in me dwelleth no good thing" (Rom. 7). The spirit of scoutism and the lodge is the spirit of the world which denies God's grace in Christ Jesus: "O wretched man that I am! . . . I thank God through Jesus Christ our Lord." "By grace are ye saved through faith and that not of yourselves, it is a gift of God, not of works, lest any man should boast" (Eph. 2).

The Contrast

So it is one thing to have a mind which has been transformed by faith in Christ Jesus, and quite another thing to be conformed to this world. The one is able to understand God's will and is ready to fulfill it, regardless of the opinions of the world or worldly-minded members; the other having become worldly-minded will try to find Bible verses to justify actions or activities which are out of line with or contrary to the spirit and purpose and work of the Christian or the Christian congregation.

May God always grant us Christians, pastors, teachers, professors, and leaders in our congregations and in our synod who are not conformed to this world, but whose mind has been transformed by the Gospel of Christ. Only so can our congregations and our synod be led to know and to do God's will, only so can we be acceptable to Him, only so will His gracious blessings continue to rest upon us.

G. W. FISCHER.

ANNIVERSARY

EIGHTIETH ANNIVERSARY ZION EV. LUTHERAN CHURCH Hartland, Wisconsin

On Sunday Exaudi Zion Ev. Lutheran Congregation of Hartland, Wisconsin, celebrated its eightieth anniversary. Prof. A. Schaller of Thiensville delivered the sermon at the morning services. In the afternoon the small mixed chorus of the Lutheran High School of Milwaukee presented a sacred concert. In the evening service Pastor A. Voss delivered the sermon.

PH. HENRY HARTWIG.



OBITUARIES

† MRS. MARIE MAGDALENA ZAREMBA †

Mrs. Marie Magdalena Zaremba, a daughter of the sainted Pastor Ernst Mayerhoff and his wife Isadora, née Dallmer, was born at Ripon, Wisconsin, on the 8th day of March, 1872. Her first few years of childhood were spent at the place of her birth; then a change of residence brought the family to West Bend, Wisconsin, where she attended the parochial school. Here, where the Word of God ruled supreme, the foundation was laid for her later truly Christian life. A few years later the family moved to Tp. Forest, Wisconsin, where she received her catechetical instructions and was confirmed in the Christian faith. Her maidenhood days were marked by the thorough, careful training which she was privileged to receive at Fond du Lac and Oshkosh, Wisconsin, a training whose pronounced Christian character was the only true preparation for the busy, useful life which was to follow. The departed was active in the profession of parochial school teacher for a number of years, when she taught in the Christian Day Schools at Montello and Wonewoc, Wisconsin. While at Wonewoc she entered holy matrimony with the late Pastor Emil Zaremba on June 2, 1898, who at that time was pastor at Mauston, Wisconsin. The sojourn at Mauston was but short, for after four years her husband followed a call to Stanton, Nebraska, which was to be their home for many rich, eventful years. In 1921 her husband was called to Norwalk, Wisconsin, and she resided there with him until 1930, when he accepted the call to Grace Lutheran in

the Town of Maine, Wausau, Wisconsin. Due to ill health Pastor Zarembo retired from the holy ministry in 1929 and the family moved to Schofield, Wisconsin. In January, 1944, they moved to Wausau.

Uncomplainingly and cheerfully the deceased ever carried her burdens as wife, as mother, as hostess. Sickness in the family repeatedly made great demands on her faith and fortitude as a Christian. This was particularly true in the case of the long, lingering illness which finally took her life-companion from her side on January 10, 1944. Worn out by the long-protracted battle which had for months sapped her strength, but strong in the faith which turns a seeming defeat into victory, Mrs. Marie Zarembo departed this life on January 21, 1947, at the age of 74 years, 10 months, and 13 days.

Oh, how blessed are ye whose toils
are ended,
Who through death have unto God
ascended! — —
Christ has wiped away your tears
forever;
Ye have that for which we still
endeavor;
To you are chanted
Songs that ne'er to mortal ears were
granted.

JOHN HENNING.

† PASTOR EMERITUS
GUSTAV BAUM †

Pastor Emeritus Gustav Baum was called home at the age of 74 years, 10 months, and 21 days, and his mortal remains were laid to rest in the Evergreen Cemetery at Johnson Creek, Wisconsin, on April 11, 1947.

Pastor Baum, the son of Frederic Baum and Katherina, née Didtmann, was born in Emershausen, Germany, on May 17, 1872. At the age of 19 years he came to America. After his graduation from the Concordia Seminary at Springfield, Illinois, he was installed at the pastor of Hamburg, Wisconsin, in 1897 and served here until 1900. After that he served the following congregations: Wisconsin Rapids from 1900-1906; North Freedom from 1906-1910; Red Cedar from 1910-1914; Florence from 1915-1921; Fairburn from 1921-1923; Prairie Farm from 1923-1926; finally, he labored faithfully in our mission at Rice Lake.

On September 26, 1898, Gustav Baum was united in the bonds of holy wedlock with Clara Barbara Hutzelmann of Brooklyn, New York. God blessed this union with five sons. Since 1929 he made his home in Johnson Creek and was a member of the Immanuel Congregation at Farmington, Wisconsin. His wife preceded him in death on March 5, 1940. On March 24, 1947, he suffered a paralytic stroke and was called to his heavenly home April 8.

Those who mourn his departure are his five sons: Traugott, Berlin, Wisconsin; Theodore, Hartford, Wisconsin; Gustav, Watertown, Wisconsin; and Theophilus and Hugo, Johnson Creek, Wisconsin.

A. W. PAAP.

† ARNOLD J. HERRMANN †

Arnold J. Herrmann of Appleton, Wisconsin, served the Church at home and at large for many years. From 1928 to 1937 he served his St. Paul's Church as president. He was a member of the auditing committee of the North Wisconsin District and the representative of the North Wisconsin District on the Joint Synod Board of Support. He was a member of the Missionary Board of the Synodical Conference for about 17 years until illness forced him to relinquish this work. His faithful and unstinted labors will long be remembered.

Arnold J. Herrmann was born in Town Center, Outagamie County, Wisconsin, May 1, 1881. He passed away in Appleton, Wisconsin, April 30, 1947, one day short of his 66th birthday. He was laid to rest May 3, his pastor, F. M. Brandt, preaching on Luke 24, 36. He is survived by his widow, two brothers, Charles and Richard, and one sister, Clara Puls.

F. M. BRANDT.

MICHIGAN LUTHERAN
SEMINARY

June 5 is designated as commencement day at Michigan Lutheran Seminary, Saginaw, Michigan. The closing exercises are to take place at our St. Paul's Church at 7:30 P. M. The graduating class is

the largest so far in the history of the school — 34. Rev. Waldemar Zink of Kewaunee, Wisconsin, will be the main speaker.

The day has again been set aside for all kinds of field events.

All are cordially invited to attend the exercises and these field events.

OTTO J. R. HOENECKE.

NORTHWESTERN LUTHERAN
ACADEMY

Mobridge, South Dakota

Academy closing exercises will be held on Friday, June 6, 10:30 A. M., in Zion Lutheran Church. Rev. F. M. Groth of Colome, South Dakota, will be the guest speaker. On the evening before at 8:00 the commencement concert will be given under the direction of Professor H. G. Meyer. A hearty invitation is extended to all.

R. A. FENSKE.

WINNEBAGO LUTHERAN
ACADEMY

Commencement exercises on Sunday, June 8, will close the present school year. Baccalaureate service at 3:00 P. M. and the academic program at 8:00 P. M.

E. C. FREDRICH.

CALENDAR OF CONFERENCES
SOUTHEASTERN WISCONSIN DISTRICT
PASTORAL CONFERENCE

The pastors of the Southeastern Wisconsin District will meet, D. v., on Tuesday and Wednesday, June 24 and 25, at St. Matthew's Church, North 10th Street and West Garfield Avenue, Milwaukee, Wisconsin. First session Tuesday morning, June 24, at 10 A. M. An essay on the subject: "Attendance at the Lord's Supper," will be read by Pastor Carl Buenger. Discussion of the program of the forthcoming convention of the Joint Synod.

ADOLPH C. BUENGER, Secretary.

MICHIGAN DISTRICT
PASTOR-TEACHER CONFERENCE

The Pastor-Teacher Conference of the Michigan District will convene June 17-19, beginning Tuesday at 10 A. M., at St. Paul's Lutheran Church, South Haven, Michigan, the Rev. W. W. Westendorf, the host pastor, 413 Indiana Avenue. The teachers of the District and the lay delegates to Joint Synod are also required to attend.

Essays: The Difference Between Lutheranism and Calvinism, A. Schultz; Pastoral Decorum, O. J. Eckert.

Confessional Sermon: Wm. Stelth (Willard Kehrberg).

Sermon: Paul Heyn (Conrad Frey).

Please announce yourself early!

N. LÜETKE, Secretary.

WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

This conference will meet June 17 and 18 at 9 A. M. at Zion Lutheran Church, Moberge, South Dakota. Lodging will be at the academy. Pastors and delegates will provide their own meals. Bring bedding, towels, etc.
 Work: Program for the Synod meeting in August, and an essay by Prof. K. Sievert.
 Sermon: H. Lau (Paul Kuehl).
 A. SIPPERT, Secretary.

PACIFIC NORTHWEST DELEGATE CONFERENCE

The Delegate Conference of the Pacific Northwest District will meet, D. v., June 24-26, noon to noon, at Trinity Church, Omak, Washington (T. Stern, pastor).

The opening service will be held on Tuesday at 2 o'clock. The conference service, with Holy Communion, will be held on Tuesday evening.

In addition to study of the Program for the coming Synod Convention we shall have Prof. E. Reim, of our Theological Seminary, Thiensville, Wisconsin, with us as guest essayist.

The credentials of the delegates are to be endorsed by the president and secretary of the congregation.

Please announce to the host pastor by June 14.
 W. AMACHER, Secretary.

EASTERN DELEGATE CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Eastern Delegate Conference of the Southeast Wisconsin District will meet at the Blue-mound Lutheran Church, 112th Street and West Wisconsin Avenue, on June 22, 1947. The session will begin at 2 P. M.
 L. HALLAUER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Kionka, Edw. H., in Grace Church, Tp. Maine, Wisconsin; by E. E. Kolander; Rogate, May 11, 1947.

Birner, A. H., in St. John's Church, Lake Benton, Minnesota; by Rud. F. Schroeder; H. C. Sprenger, assisting; Quasimodogeniti, April 15, 1947.

Sydow, Arthur, in Grace Church, Zillah, Washington; by L. C. Krug; Rogate, May 11, 1947.

Gieschen, Waldemar, in Grace Congregation, Manitowoc, Wisconsin; by Dr. H. A. Koch; L. Koeninger, P. Gieschen, A. Roekle, assisting; Misericordias Domini, April 20, 1947.

Kionka, G., in Grace Church, Nelson, Wisconsin; by George Beiderwieden, assisted by A. L. Menicke, Gale Maas, Gordon Radtke, Theo. Albrecht, Herbert Nommensen; Rogate Sunday, May 11, 1947.

Reede, Roy H., in St. Paul's Church, Argo Twp., and in Zion's Church, Hidewood Twp., South Dakota; by E. M. Bode; Cantate, May 4, 1947.

CHANGE OF ADDRESS

Pastors

Kionka, Edw. H., Wausau, Route 1, Wisconsin.
 Sydow, Arthur, Zillah, Washington.
 Gieschen, Waldemar, 1109 North 8th Street, Manitowoc, Wisconsin.

Amacher, Walter, 515 So. 27th Street, Tacoma 3, Washington.

MEMORIAL WREATHS

The Milwaukee Teachers' Conference has donated a twenty-five dollar memorial wreath in memory of the late Prof. E. R. Bliedernicht. This money is to be used for the purchase of children's literature. Hearty thanks to the kind donors.
 RICH. J. JANKE.

* * * *

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, received a memorial wreath of \$5.00 from the W. A. Pape family, Medford, Wisconsin, in memory of the late Mrs. Elmer Hein, Sr.

We herewith express our heartiest thanks to the W. Pape family.

EMIL D. BACKER,
 Music Department.

BOOK REVIEW

The Abiding Word by Dr. Theodore Laetsch. Print, Concordia Publishing House, St. Louis, Missouri. Pages 593. Price \$2.00.

Of this volume the editor says in his foreword: "In this volume, the first of a series of two, entitled *The Abiding Word*, Synod's Centennial Committee offers to the readers the essays based on the writings of our fathers which were read

at the District Convention in 1945." The volume contains 27 essays by 25 different authors on various doctrines of the Bible and the church. The book is well bound, of pleasing design and is well worth the price asked.
 W. J. S.

A Century of Grace. A history of the Missouri Synod. By Walter A. Baepfer. Concordia Publishing House, St. Louis, Missouri, publishers. Pages 408. Price \$1.50.

This is another centennial book tracing the history of the Missouri Synod from its founding to the present day. The book is valuable and interesting to the student of history and to all who would want to know the history of the Missouri Synod. The author did not neglect to make mention of the Synodical Conference and its relation to the Missouri Synod. This book will find a welcome addition to any library.
 W. J. S.

The Story of C. F. W. Walther. Revised Edition. By W. G. Polack. Print: Concordia Publishing House, St. Louis, Missouri. Pages 167. Price \$1.00.

This revised edition of the life of Dr. Walther exceeds the other edition by some thirty pages. Originally this book was intended for study by the young people. We take it that this is also the purpose of the revised edition. The author has done good work.
 W. J. S.

My Church. By H. O. A. Keinath. Print: Concordia Publishing House, St. Louis, Missouri. Pages 158. Price \$1.50.

Another centennial contribution. This volume is intended for young people of junior high school age. The book commends itself for those readers and may well serve as a text book in the schools. It is well illustrated and printed on good paper. Above all it is well written.
 W. J. S.

How Often Should A Christian Receive Communion? By M. S. Sommer. Concordia Publishing House, St. Louis, Missouri. Pages 22. Price 10 cents each; 100 \$7.00.

This brochure attempts to answer the difficult question given as a title. The reader will be benefited by perusing the booklet.
 W. J. S.

Story Picture Lessons for the Cradle Roll. By the Board of Parish Education. Concordia Publishing House. 26 leaflets. Price 45 cents.

Story Picture Lessons for Little Children. Same as above. 52 leaflets. Price 60 cents.

These little leaflets are designed for Bible study in the home with the parents as teachers. The first page has a picture, the second page the story in very simple words, the third side an encouragement to the parents and instructions. This is the best we have found for this purpose. We hope many parents will avail themselves of this material.
 W. J. S.

Workbook for Vacation Bible Schools. Edited by the Board of Parish Education. Concordia Publishing House, St. Louis, Missouri.

Manual for Vacation Bible School. These books are intended to be used for the purpose stated, vacation Bible schools. The series is made up of four books, for **Beginners, Primary, Junior and Senior** at the moderate price of 55 cents and 45 cents. These books are well planned and will serve the purpose for which they are intended admirably.
 W. J. S.

Work Books for Vacation Bible Schools. Augsburg Publishing House, Minneapolis, Minnesota.

These books like the above are intended for use in the vacation Bible Schools. Three books comprise this series. One book for grades one, two, and three; the second book for grades four, five, and six; the third book for grades seven and eight. These are arranged similar to the one's above. They are good. The choice of material depending on the teacher.
 W. J. S.

EASTERN CONFERENCE OF THE DAKOTA-MONTANA DISTRICT ONE-DAY DELEGATE CONFERENCE

Place: Clark, South Dakota, Pastor H. Hempel. Date: June 25, at 9:30 A. M. Business: Program of Synod. Please announce to host pastor!
 WM. LANGE, Secretary.

CROW RIVER DELEGATE CONFERENCE

The Crow River Delegate Conference will meet at St. Peter's Lutheran Church, Monticello, Minnesota, June 10 and 11. Sessions will be opened at 10 A. M.

Essay: Material, Method, and Time of Confirmation Instruction, including also an Appeal for More Cooperation from Parents, R. L. Wiechmann. Communion service on the evening of the 10th. Preacher: H. A. Mutterer (S. Baer). Please announce yourself and your delegate to the host pastor, R. L. Wiechmann.
 E. BERWALD, Secretary.

NEW ULM DELEGATE CONFERENCE

Place: Trinity Lutheran Church, Nicollet, Minnesota (Pastor E. Schaller).

Time: June 17, 1947 (9:00 A. M.).

Essays: Is Marriage of One of Our Members by a Catholic Priest a Sin Requiring Church Discipline?, Prof. R. Hoenecke; What is a Fair Salary for a Pastor, Missionary, Professor, and Teacher for 1947?, Pastor R. Schroeder.

Preacher: Prof. V. Voecks (Pastor G. Hinnen-thal).

Remarks: Conference will open with Holy Communion at 9:00 A. M. Kindly announce to the local pastor.
 W. FRANK, Secretary.

NEBRASKA DISTRICT PASTORAL CONFERENCE

The Nebraska District Pastoral Conference will assemble June 24 to 26, at Mount Olive, Denver; St. James, Golden; and St. Luke's Congregation, Denver, Colorado, respectively.

The first session will begin at 9:30 A. M.

Essays: Isaiah 65, 1-16, R. F. Bittorf; Hebrews 11, N. Sauer; The Lutheran Preacher as the Messenger of Christ, the King. H. Hackbarth; Romans 9, 6-13, L. Groth; Matthew 18, 1-35, E. Kuehl.

Communion service Tuesday evening. Speaker: H. Hackbarth; H. Schulz, substitute.

Kindly send registrations to Pastor V. Tiefel.

The host congregations will serve one meal a day in addition to the breakfasts in the homes.
 R. F. Bittorf, Secretary.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet at St. John's Ev. Lutheran Church, West Town, Dunn Co., Wisconsin, A. W. Saremba, pastor, on Tuesday, June 10, the sessions beginning with Holy Communion at 9:30 A. M.

Essays: Bade, "The Proper Relation Toward Preacher: A. C. Haase (A. E. Frey).

Heterodox Churches and Their Members"; Schaller, "What Do the Scriptures Teach Concerning Heaven?"

P. R. KURTH, Secretary.

WESTERN WISCONSIN DISTRICT

January, February, March, 1947

	Budgetary
Reverend	
H. F. Backer, Chaseburg	\$ 400.00
J. Carl Bast, St. Charles	150.00
Wm. Baumann, Neillsville	668.05
H. E. Bentrup, Ridgeway	40.00
Arthur Berg, Sparta	447.95
Alvin Berg, Madison	46.96

C. E. Berg, Ridgeville	111.92
R. C. Biesmann, Hurley	110.73
R. C. Biesmann, Mercer	144.22
L. M. Bleichwehl, Washington	12.05
T. P. Bradtke, Marshfield	345.50
E. A. Breiling, Randolph	232.43
A. H. Dobberstein, Elroy	244.13
W. A. Eggert, Watertown	1,698.99
F. F. Ehlert, Eitzen	80.55

A. J. Engel, Pardeeville	575.49
Otto Engel, Stoddard	251.55
Otto Engel, Bad Axe Valley	23.50
J. B. Erhart, Oskaloosa	95.89
Gerhard Fischer, Mosquito Hill	25.00
Gerhard Fischer, Savanna	275.00
T. Frey, T. Tranton	174.61
G. H. Geiger, T. Lincoln	69.89
G. H. Geiger, Shennington	31.75
G. H. Geiger, T. Knapp	44.50
Henry Geiger, Leeds	252.61
G. Gerth, T. Merrimac	26.00
G. Gerth, Caledonia	10.00
G. Gerth, Greenfield	34.00
Henry Gieschen, Fort Atkinson	1,364.22
M. Glaeser, Wonewoc	95.00
W. E. Gutzke, La Crosse	225.00
A. Hanke, T. Norton	149.00
John Henning, Wausau	407.62
R. C. Hillemann, Norwalk	73.00
R. C. Hillemann, Wilton	27.00
O. E. Hoffmann, Rib Lake	198.50
O. E. Hoffmann, T. Greenwood	70.00
R. Jungkuntz, Fort Atkinson	67.85
H. Kesting, Pickwick	20.65
H. Kesting, Minnesota City	26.68
Wm. Keturakat, Sun Prairie	177.74
J. P. Kionka, Rewey	6.10
H. C. Kirchner, Baraboo	1,322.87
L. C. Kirst, Beaver Dam	1,589.38
O. W. Koch, Lowell	900.19
R. J. Koch, Eagleton	61.16
L. J. Koenig, Wausau	244.88
L. J. Koenig, Mosinee	100.55
M. O. Koepsell, Spirit	68.61
M. O. Koepsell, Prentice	61.65
W. J. Koepsell, Goodrich	112.90
E. E. Kolander, Marathon	200.50
R. P. Korn, Lewiston	519.58
G. O. Krause, Little Black	18.51
G. O. Krause, Stetsonville	205.84
W. R. Krueger, Friesland	620.32
W. R. Krueger, Dalton	164.41
O. P. Kuehl, Indian Creek	199.50
O. P. Kuehl, Hustler	34.00
O. Kuhlow, Jefferson	975.00
M. Kujath, Brodhead	76.54
C. F. Kurzweg, Cochrane	96.22
C. C. Kuske, Green Valley	71.75
C. C. Kuske, Rozellville	126.33
C. C. Kuske, March Rapids	59.61
L. Lambert, Rice Lake	69.00
K. K. Lederer, Marshall	211.89
Phil Lehmann, Ableman	98.13
O. Lemke, T. Rib Falls	100.00
O. Lemke, Rib Falls	120.00
M. F. Liesener, Oak Grove	297.05
W. C. Limpert, Aitona	51.09
F. W. Loeper, Whitewater	537.06
A. W. Looch, North Freedom	275.83
E. A. Mahnke, Viroqua	15.00
Theo. Mahnke, Auburn	163.29
G. C. Marquardt, Ringle	79.58
G. C. Marquardt, Schofield	243.55
A. L. Mennicke, Winona	636.72
F. H. Miller, La Crosse	1,248.48
F. H. Miller, Platteville	62.55
J. Mittelstaedt, Bruce	75.00
J. Mittelstaedt, Menomonie	28.45
P. Monhardt, South Ridge	225.25
R. W. Mueller, Medford	360.55
T. J. Mueller, La Crosse	251.38
F. A. Naumann, Nelson	79.41
H. W. Neubauer, Whitehall	20.50
H. W. Neubauer, Arcadia	40.20
G. E. Neumann, Veeffkind	49.51
A. Nicolaus, Helenville	432.55
H. Nommensen, Fountain City	116.60
M. J. Nommensen, Juneau	377.53
Wm. Nommensen, Columbus	1,759.23
E. J. Otterstatter, Tomahawk	189.50
A. W. Paap, Johnson Creek	296.50
O. A. Pagels, Ixonia	486.84
H. A. Pankow, Beyer Settlement	19.16
H. A. Pankow, Poplar Creek	13.49
H. A. Pankow, Iron Creek	32.41
J. H. Paustian and H. E. Paustian, Barre Mills	467.10
N. E. Paustian, Oconomowoc	145.85
W. A. Paustian, West Salem	648.63
J. Petrie, Richwood	62.10
J. Petrie, Hubbleton	35.25
E. E. Prenzlow, Cornell, Keystone and Birch Creek	227.50
J. M. Raasch, Lake Mills	836.60
S. Rathke, Cameron	25.00
E. G. Rimpler, Doylestown	73.70
E. G. Rimpler, Fountain Prairie	13.20
A. W. Sauer and A. v. Rohr Sauer, Winona	1,786.48
H. Schaller, Tomah	944.21
E. C. Schewe, Cambria	237.54
R. Schoeneck, Plum City	189.79
R. Schoeneck, Eau Galle	65.30
W. E. Schulz, Town Berlin	30.25
H. C. Schumacher, Milton	319.70
A. Schumann, Globe	80.70
R. A. Siegler, Madison	200.00
M. F. Stern, Ixonia	85.48
R. A. Stiemke, La Crosse	48.83
K. A. Timmel, Watertown	811.88
E. A. Toepel, Monroe	29.21

E. A. Toepel, Onalaska	227.55
C. Toppe, Elmwood	182.37
C. Toppe, Ellsworth	18.75
I. G. Uetzmann, Watertown	242.09
M. W. Wahl, Cambridge	223.89
M. W. Wahl, Cold Spring	68.63
E. Walther, Wisconsin Rapids	790.70
W. E. Wegner, Moline	45.50
W. Weissgerber, Minocqua	159.54
W. Weissgerber, Woodruff	96.55
E. H. Wendland, Janesville	49.14
A. J. Werner, Little Falls	43.19
A. J. Werner, Cataract	50.69
A. A. Winter, Mauston	510.97
A. A. Winter, New Lisbon	227.65
L. A. Winter, Prairie Farm	477.31
L. A. Winter, T. Dallas	150.46
L. A. Witte, Kendall	701.72
L. A. Witte, Dorset Ridge	107.34
W. E. Zank, Newville	202.83
W. E. Zank, T. Deerfield	208.66
G. W. Zunker, Fox Lake	1,064.11

Total	\$ 39,611.93
Budgetary	\$ 58,156.52
Non-Budgetary	1,475.41
Total	\$ 39,611.93

Memorial Wreaths

In Memory of	Reverend	Amount
Carl Marten	C. E. Berg, Tomah	\$ 9.25
Mr. Rash	C. Biesmann, Mercer	3.00
Mrs. John Parbs	T. P. Bradtke, Marshfield	13.50
Wm. Grulke	W. A. Eggert, Watertown	9.00
Minnie Manthey	A. J. Engel, Pardeeville	10.00
John Purucher	Hy. Gieschen, Fort Atkinson	7.00
H. A. Schumacher	Hy. Gieschen, Fort Atkinson	12.00
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Mrs. Ray Buckingham	John Henning, Wausau	1.50
Mrs. Adeline Bucholz	R. C. Hillemann, Wilton	8.00
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Albert Borchardt	O. Lemke, T. Rib Falls	2.00
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Mrs. Emilie Hasse	R. W. Loeper, Whitewater	5.50
Lt. Robt. L. Karnes	F. W. Loeper, Whitewater	3.00
Prof. August Pieper	F. W. Loeper, Whitewater	3.00
Prof. John Eiselmeier	F. W. Loeper, Whitewater	2.00
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Amanda Meyer	J. H. and H. E. Paustian, Barre Mills	3.00
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Herbert Horstman	W. A. Paustian, West Salem	11.50
Mr. and Mrs. August Plogge	E. E. Prenzlow, Cornell	62.35
Mr. Schwantes	J. M. Raasch, Lake Mills	5.50
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Wilton Luedtke	A. W. and A. v. Rohr Sauer, Winona	1.00
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Mrs. Arthur Schlei	C. Toppe, Elmwood	1.00
Mrs. R. Teske	E. Walther, Wisconsin Rapids	23.25
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Rev. G. E. Boettcher	A. H. Werner, Cataract	3.00
Wm. Schultz	L. A. Winter, T. Prairie Farm	2.00
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Otto Niebuhr	M. Glaeser, Wonewoc	29.00
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Mrs. A. Kisten	T. Bradtke, Marshfield	12.00
C. Luchterhand	T. Bradtke, Marshfield	108.00
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William Buntrock	W. A. Eggert, Watertown	11.00
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William F. Nabor	R. J. Koch, Eagleton	46.50
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John C. Pinzel	H. Schaller, Tomah	26.50
Amanda Henke	E. Walther, Wisconsin Rapids	23.50
Mrs. Theresa Mennicke	W. Wegner, Moline	3.00
Orrin G. Kuehn	L. A. Winter, T. Dallas	55.05

H. J. KOCH, Treasurer.

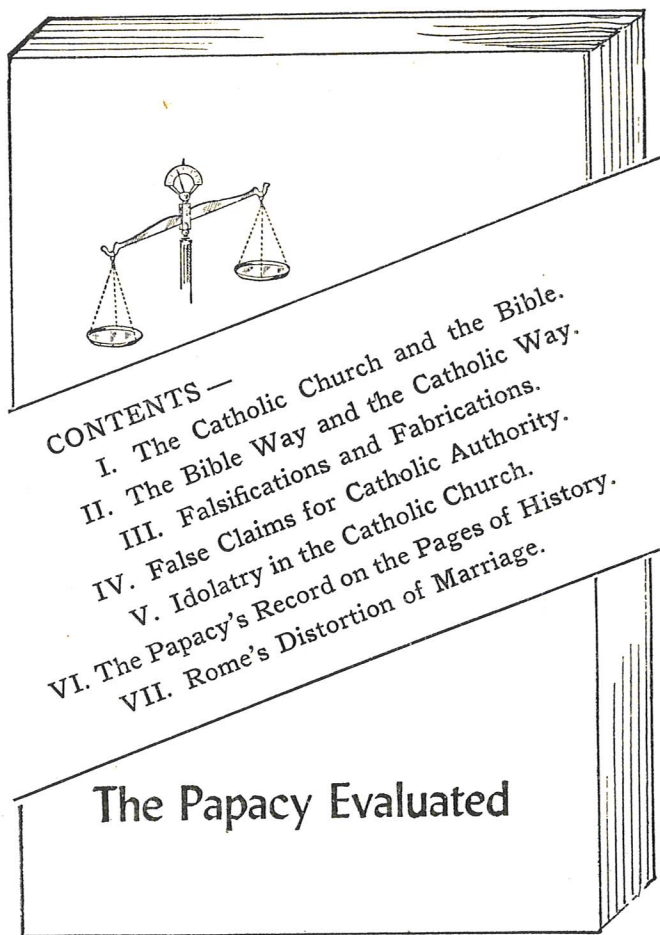
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