

# The Northwestern Lutheran

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

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## REFORMATION



Luther at the Diet of Worms

*Luther*

**"Here I Stand. I Cannot Do Otherwise.  
God Help Me. Amen."**

*Luther  
Barnes  
et al.*

## REFORMATION

### "We Cannot But Speak The Things Which We Have Seen And Heard"

PETER and John had been cast into prison for proclaiming Jesus as the crucified and risen Savior in the very courts of the temple. On the next day they were commanded under dire threats by the Jewish leaders henceforth "not to speak at all nor teach in the name of Jesus." These Jewish leaders, who had perverted the Old Testament worship into work-righteousness and its offices into lucrative positions of personal power and prestige, knew that any concession to the apostles' testimony would mean an overthrow of their entire religious system; they knew that it would mean reformation. Peter and John, however, gave the courageous answer: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Their own conscience was bound by God's will. They felt constrained to test every human demand with the question: Is it right in the sight of God? What was it that thus bound their conscience? It was the Gospel, which had captured their hearts in faith. "For we cannot but speak the things which we have seen and heard."

#### It Was Thus With the Apostles

*They Rejoiced In The Gospel* Ever since Pentecost the saving message of God was the great thing in their lives, ever since the Holy Spirit had brought them to a full and blessed understanding of the things that Jesus had said and done before their eyes and ears. In every miracle of Christ that had transpired before their eyes they now saw a clear testimony that Jesus was indeed the Son of God and the divinely promised Redeemer. In Christ's blameless life, which had always inspired awe and admiration, they now joyfully beheld the only righteousness with which they and all sinners could stand before God. In His bitter passion and death, which had once poured terror and dismay into their hearts, they now saw the full propitiation for their sins, and not for theirs only, but also for the sins of the whole world. In Christ's resurrection from the grave, which they had found so hard to believe until Jesus had shown Himself alive by many infallible proofs, they now

recognized the Heavenly Father's own blessed proclamation that all sinners were justified in His sight through the death of His Son. Out of Christ's ascension to heavenly glory they now drew the unshakable certainty that they, too, would finally be delivered from all evil and translated into eternal bliss. They now grasped the comforting import of the Savior's encouragement not to let their hearts be troubled and dismayed; they felt the weight of His promise that whatsoever they should ask the Father in His name He would give it them; they gathered real contentment and confidence out



of the affirmation of His abiding presence and out of His assurance that all power was given unto Him in heaven and on earth. In God-given faith their heart clung to all these gifts of salvation as to their supreme treasure, which they would let nothing take from them.

*They Desired To Share The Gospel* Just because Peter and John cherished the Gospel so highly they felt a compulsion from

within to proclaim, preach, teach, impart this saving message to others. They knew this to be the will of the Savior, who had lived and died for all sinners — and His desire and will they were constrained by thankful love to carry out. This inner joy over the Gospel, in which they sought opportunity to share their precious treasure with others, also comes to our attention in their inspired epistles.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (1 John 1, 3. 4).

#### It Was Thus With Luther

*Through The Gospel He Became A Reformer* When after years of heart-rending anxiety and sheer despair concerning

his salvation Luther through God's word finally came to the full knowledge of his Savior's grace, he, too, could not help speaking of the things which he had seen and heard in God's word. The peace, joy, comfort, and hope which had entered his heart moved him to thank his Redeemer by bringing the blessed message of His saving grace to others. If Luther had kept the Gospel to himself, he would have been spared all the dangers, all the tireless labor, all the bitter strife that marked his life. Yet his own peace and joy in the Gospel would not permit him to do this. Thus he was moved to do his work of reformation and to continue in it until its blessed effects spread far beyond Germany into every Christian land. The precious Gospel which had captured his heart also held Luther conscience-bound to God's will, so that he courageously opposed every human demand and thought which Scripture revealed to him as not being right in the sight of God.

*He Richly Shared The Gospel* The first one to profit by Luther's enlightenment

were, of course, his students and colleagues at the university and the people whom he reached through the pulpit of Wittenberg. This did not satisfy Luther, however. With bold tracts and staunch confessions before legates, doctors, prelates, and princes he sought to bring the comfort of Christ's Gospel to ever wider circles. Diligently he employed all the rich gifts and talents with which God had endowed him, his gifts to preach, to teach, to expound Scripture, to translate, to write hymns. To reach the common people and to satisfy the hunger of their souls he wrote his matchless Catechism.

(Continued on page 344)

# Editorials

## The Reformation and A Courageous Church

"a courageous church." It has become quite a fad for verbose ministerial orators to glib about a "heroic Christianity" and With that they mean that Christians should take courage and tear down all fences of denominationalism and synodism which in the past have kept them apart and show a united solid front against the "common enemy." Often quasi Lutheran preachers refer to a return to the courageous faith of Luther and other reformers. However, these men overlook the fact that Luther did not show his greatest courage when he nailed the 95 theses on the church door at Wittenberg, nor when he defied the dignitaries of church and state at Worms, nor later when he burned the papal bull of excommunication at Wittenberg, but he demonstrated a true heroic faith when he later refused to form an outward union with all the forces that with him opposed the pope. That was a truly courageous faith which would not let Luther join with Zwingli as long as Zwingli would not let the little word "is" stand in doctrine of the Lord's Supper. Loyalty to the true Word of God was for him the Christian's first great duty. If the Word of God was compromised even in *one* Word then all uniting of outward forces in Christendom would in the end defeat their own purposes. "God's name must be hallowed," the Christian Church must beware of false doctrine, and see that the Word of God be taught in Truth and Purity! And then "Take they our life, fame, goods, wife and child, Let them all be gone, they yet have nothing won, the kingdom ours remaineth." When after Luther's death the forces of unionism again brought pressure to unite all protestant forces, it demanded true Christian courage for the true Lutherans to declare: "We have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquility, and union." Like Timothy every minister is to be a true soldier of Jesus Christ, but let him know that the most difficult task which he has to perform is to preach the Word and be constant in season and out of season, for the time has come "when they will not endure sound doctrine and turn away their ears from the truth" (2 Tim. 2 and 3). Had Luther not remained faithful to the Word, there would be no Lutheran church today. Ours would be the lot of modern protestantism which speaks glibly of uniting all forces against the common evil, but in which no two preachers teach the same doctrines; where they strive for outward union, but the more they unionize, the more inner confusion and disunion they create.

G. W. FISCHER.

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## An Encouraging Record

Some things need repeating. Some things may be said but once and then dismissed from our mind for all times. They may never face us again. Or they may be of such an inconsequential nature, of only local significance or of only immediate meaning that it would be too late to even repeat them. There are those

matters, however, that are perpetual in their meaning and significance. These need to be learned and thus repeated over and over, lest we forget them. Hence we are not going to apologize for bringing up the present matter again.

We are making new records every day in the divorce rates. Not so many years ago the divorce rate in the nation was one divorce for every eight marriages. We shook our heads then in utter perplexity. But we are utterly shocked by the divorce rate of today. The rate is so high that one is inclined to doubt the truth of the statistics. The rate today is one divorce out of every *four* marriages. May we now have reached rock bottom. It is hard to imagine that a worse condition than that could possibly exist anywhere, except, of course, in Hollywood where marriages and divorces are so rapid that they make one's head swim.

But there is a danger in this, for us who are Christians, to read and hear constantly about these divorces; the danger of taking them for granted and becoming callous and hardened and think nothing of this shameful sin against the Sixth Commandment and the estate of matrimony. The moment a Christian can hear or read about them without flinching he has reached the danger point, spiritually. And we fear that many within the Church have already reached this point. We are not as serious anymore about this thing as we once were. The loose ways of the world have already begun to gnaw at the roots of Christianity and have robbed many of their sober spiritual judgment.

Over against this record of the world, the record of the Church is still commendable. Only one in fifty marriages among church members ends in divorce, according to the statistics. We are not ready to say how accurate these statistics are, but we are satisfied to believe that they are fairly trustworthy. All this is said in praise of the power of the Gospel from which the Christian is born and by which he lives.

W. J. S.

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## A Shameful Scene

Down in California two infatuates, Louise Overell and George Gollum, were on trial accused of murdering the parents of Louise on the family yacht and then blowing up the ship with dynamite. Both were apprehended and had to stand trial in the courts of California. After a long trial, with all the sordid details of their "love" affair exposed, the case went to the jury. The jury acquitted them. Not because the jurors were convinced of their innocence but because the jury could not fully agree on their guilt. In other words, they had not been proven guilty beyond a reasonable doubt. This, however, did not and was not intended to be a clean bill of health. The finger of suspicion still points to these two young "lovers."

Now comes the shameful display. Following their acquittal by the judge who sat on that case, the courtroom became a bedlam. The crowd began to cheer and laugh and

shove, anxious to reach the two to congratulate them and give evidence of their great joy over their acquittal. And the judge did nothing about it. He let the play go on. He permitted the people to make a hero and heroine out of these two characters.

"In allowing a scandal greedy public," says the *Milwaukee Journal*, "to stage an emotional orgy before the bench, the judge himself showed disrespect for his office and what it stands for. There ought to be some way to discipline him."

But there is more to this scene than that. The Christian

will once again realize the desperate need of the words in our general prayer: "Grant also health and prosperity to all that are in authority, especially to the President and Congress of the United States, the Governor and Legislature of this commonwealth, and to all our *Judges and Magistrates*, and endue them with Thy grace to rule after Thy good pleasure, to the maintenance of righteousness and to the hindrance and punishment of wickedness, that we may lead a quiet and peaceable life in all godliness and honesty." W. J. S.

## TABLE OF DUTIES

### For All in Common

*Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. Rom. 13, 8ff. — And persevere in prayer for all men. 1 Tim. 2, 1. 2.*

#### I.

**T**HE first part of this summary rule for the general conduct of all Christians is taken from Rom. 13, 8-10. The complete text is as follows.

*Owe no man anything but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not kill, Thou shalt not kill, Thou shalt not steal, (Thou shalt not bear false witness), Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.*

#### Context

If we examine the context, the connection in which our text stands to what precedes, we find that in vv. 1-7 Paul had given instructions regarding civil government. God instituted government, and that pertains to government in any form, "for the punishment of evildoers, and for the praise of them that do well" (1 Pet. 2, 14). Government enforces its orders and can command compliance by means of the sword which it wields.

Do Christians need to be driven by the sword? That would be a very poor Christian indeed if he had to be browbeaten into doing the right thing, or lured into it, or bribed by the prospect of a reward. Christians are governed by an altogether different motive: *love*.

That is the great contrast in which this short section of Rom. 13 stands to the preceding. A Christian certainly obeys his government, but not because he is



driven by fear of the sword; he obeys for conscience' sake. And his conscience is controlled by love.

#### Christians as Debtors

The remark with which Paul opens this paragraph may at first startle us. He says very emphatically that we should owe absolutely nothing to anybody. Are we Christians debtors who fail to meet their obligations? No. But debtors we are.

We have an enormous debt. Remem-

ber that God made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him (2 Cor. 5, 21). We owe ourselves to God. If Christ had not purchased and won us by shedding His innocent blood for us, where would we be? Driven about by a restless conscience with its fear of death and of finally being cast into outer darkness where there is weeping and gnashing of teeth. But now we are free, living under Him in everlasting righteousness, innocence, and blessedness. Are we debtors? We are debtors to Christ.

And Christ wants us to pay off this debt that we owe Him by doing unto others as He did unto us. Just as He loved us and sacrificed Himself for us, so we should love our neighbor and be ready even to lay down our life for the brethren.

#### The Nature of Love

Love is more than a mere feeling of a strong personal attachment induced by that which delights, or commands admiration. St. John says in his First Epistle: "My little children, let us not love in word, neither in tongue, but in deed and in truth" (chap. 3, 18). When Jesus wanted to illustrate the commandment that we should love our neighbor as ourselves He told the parable of the Good Samaritan. There we see not only that our neighbor is every one that needs our help, but that to love means to render due help. And He said expressly: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets"

(Matth. 7, 12). If our love is to be patterned after God's it must be an active thing. For God did not commend His love toward us by loudly protesting a deep-felt sympathy for our plight: He commended His love "in that, while we were yet sinners, Christ died for us" (Rom. 5, 8).

A love that does not break forth into action is dead. Our living love toward God manifests itself in this that we keep His commandments (1 John 5, 3). How can any one say that he loves God if he denies the Son of God whom He sent into the world to save us? If he joins hands and fellowships in prayer with such as deny the Son or falsify His Word? "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God" (1 John 4, 15). God's will also is that we love our brother. "If any many say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4, 20).

Paul shows in our text that he has only such an active love in mind, that a love which is not active is mere pretense and does not come into consideration. He says: "Love worketh no ill to his neighbor." To love — and then to work evil are contradictions in themselves. Love works, it always works good.

#### Love the Sum and Substance of the Law

Paul says in our text: "He that loveth another hath fulfilled the Law." And after enumerating some of the commandments he concludes: "Love is the fulfilling of the Law."

Let us look at the commandments which he cites. There are four: the Sixth, the Fifth, the Seventh, and the combined Ninth and Tenth. (Some copyists inserted also the Eighth.) Paul begins with the Sixth, in which God protects a man's family life. We know how lightly this commandment is taken in our day, how it is disregarded and set aside as out of date. Think of all the "triangle love" affairs and the alarming increase of divorces. Love towards the neighbor will religiously avoid infringing on his marriage and family life. — Does the Fifth Commandment require any further

elucidation? How can any one pretend to love his neighbor and at the same time hurt or harm him in his body or health? And yet, how "cheap" has human life become in our day? — If a man, contrary to the Seventh Commandment, takes his neighbor's money or goods, or gets them by false ware or dealing, does he thereby practice love? — To covet anything the neighbor has is the surest way of killing the last vestiges of love for him, not only in our actions but in our very heart.

Love is the sum and substance of the Commandments. The content of the Commandments and the dictates of love coincide perfectly. The Commandments do not go beyond love, and love does not fall short of the Commandments. It exactly fills them.

#### Love the Fulfillment of the Law

When Paul says: "He that loveth another hath fulfilled the Law," then it is difficult to get his full meaning out of the English translation. Every language has its own peculiar shades of meaning, which are usually lost when you try to translate into another language, which has different shades of meaning for the same words and forms.

The first part: "He that loveth another," is not so difficult. There is only a difference in the stress. The Greek in this clause stresses the loving as a characteristic quality of a person, a trait of his character. In English we might express the idea by a noun ending in -er, a lover.

The second clause, he "hath fulfilled the Law," is more difficult. Note the Present Perfect Tense of the verb. In Greek this tense always means that the action is finished and past, but a result of the action continues. In the English there are but very few cases to illustrate this use. Take this one for an example. If some one says to you about a thing, "I've got it," would you ask him, "How did you get it? Did you buy it? Did you steal it? Did you find it? Or how did you get it?" We do not think of the manner of getting, we think of the result, which in this case is possession. So in Paul's sentence, the act of fulfilling the Law is not the chief thing, that is past and practically forgotten; but it has left a result: the lover stands there, and is credited before God, as a fulfiller of the

Law, as one who has achieved the goal, the fulfillment of the Law.

#### The Peculiar Debt of Love

If we have any debts or obligations we, as a rule, do not feel at ease about them until they are paid. It is a sign of a poor character if some one takes his debts and obligations lightheartedly. We try to meet our obligations as soon as possible in order to be rid of them.

Love is a debt of an altogether different kind. In the first place, here is a debt that we can never pay off, no matter how much love we practice. And, secondly, it is a debt which it is a joy to have, and the more we pay it off the more joy we get out of it. Does this seem odd? It is the nature of love. Take the case of true friendship. Do friends ever complain about the burden of helping one another? Do they not really get joy and satisfaction out of such work, no matter how much it may look like drudgery to others? So Christians: the more they practice brotherly love, the greater their joy.

We know how imperfect is our love. Let us push toward the mark, drawing on the love of Him who considered it His meat to give His life for lost sinners.

J. P. M.

#### OUR HEARTS ARE LIKE THE GARDENS

Our hearts are like the gardens  
Where weeds and flowers grow,  
Where good and evil sowers  
Their seed so richly sow.

The weeds sown by the Devil,  
The world and our flesh,  
Need neither care nor sunshine  
But easily enmesh —

The tender roots of flowers  
Whose seed the Lord has sown  
By preaching of His Gospel  
By sowers of His own.

This heavenly seed needs careful  
Attention night and day  
Lest winds of worldly pleasure  
Cause it to blow away —

Lest storms of care and worry  
Wash out the precious seeds,  
And leave within our gardens  
Naught but the Devil's weeds.

O, therefore, tend the seedlings  
Of God's most holy Word;  
Fling wide the little windows  
Of your heart for Christ, the Lord.

His love will be your sunshine  
His grace, the heavenly dew,  
That flowers of peace and patience  
Will sweetly bloom for you.

Weed out the seeds of Satan,  
The seeds of sin and lust,  
That buds of God's own promise  
May blossom into "trust."

Our hearts will then be gardens  
Where Jesus can be found  
For where His Word is pondered  
There flowers of faith abound.

— ADELINE WEINHOLZ.

# Siftings

**Women in the Ministry.** After heated debate which lasted for over two hours, the 23rd annual Montreal-Ottawa conference of the United Church of Canada meeting in Montreal approved the ordination of married women to the ministry and passed by an overwhelming majority the request for ordination presented by Mrs. A. Butler of Montreal. What will it be next?

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**A New Profession.** The appearance of a new profession, that of the "wedding director," is revealed in an edict recently issued by the Rt. Rev. Benjamin Dagwell, bishop of the Episcopal diocese, which frowns on such functionary taking charge of marriage ceremonies in the Episcopal Church. According to the bishop's edict, the new "wedding director" apparently contracts to "put on" a wedding from costuming to reception. Such individuals, it is explained, operate either in their own "parlors" or will take over in church or parish house. "We have no desire to discourage this business," states the bishop, "but we do give notice officially that church weddings are religious ceremonies and not social functions." We commend the bishop for his firm stand.

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**New Code for Radio.** The National Association of Broadcasters recently adopted a new code of standards which are intended to go into effect next February. We list some of the provisions of the code: "Religious programs should be presented by recognized and responsible groups and organizations. . . . No appeal for funds should be permitted on such programs. . . . Reverence should mark any mention of the name of God, his attributes or power. . . . A priest or minister, when portrayed in his calling, should be vested with the dignity of his office. No program should be considered acceptable which derides, misrepresents or attacks any person or institution by reason of race, creed, color or national origin." Programs intended for children and young people "should be based on sound social concepts and should reflect respect for parents, law and order, clean

## BY THE EDITOR

living, high morals, fair play and honorable behavior." In view of what has been passed on to the public by radio this code sounds reassuring, but who will see to the enforcement of this code?

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**Church and the Home.** "There is no fundamental (religious) unity in the home," according to a writer in the *Lutheran Companion*, and the church is not without fault. He comments: "The Sunday School has become the Children's Church. As a general rule, if you want to see the children, go to the Sunday School; if you want to see the adults, go to divine worship; if you want to see them together, it is hard to say where you should go. We know children who have attended Sunday School six, seven, yes, eight years who have never seen the inside of the church proper. The Sunday School is considered enough. It is too much to expect the children to attend both Sunday School and divine worship. Then, by some miraculous process, they are to become loyal members of the church, and integrated into the parish family, after one year's confirmation instruction. The marvel of it is that many of them do!" That is a shoe which should be tested by all for size.

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**Government Money** is the chief resource in preventing starvation in Germany, "but voluntary relief organizations play a most important part in supplementing the government efforts." Those words of encouragement were given to relief agencies recently convened in New York. "I cannot praise too highly the help rendered by these different relief groups," said General Joseph T. McNarney. Shipments to Germany from voluntary relief agencies had totaled 40,000,000 pounds, worth \$30,000,000, he reported.

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**Can't Be Citizens.** According to a federal judge in Cleveland, Jehovah's Witnesses are not fit to be citizens of the United States. The judge, Robert N. Wilkin, denied the application for citizenship of Mrs. Anna E. Strand and her daughter because the rules of the sect require pacifism of its members. "In

## The Northwestern Lutheran

my court," he said, "any Jehovah's Witness would be denied citizenship if he followed the tenets of that sect and refused to bear arms or to assist in any way in the war effort." The judge held that the refusal to "assist in any way" places Jehovah's Witnesses outside the ruling of the Supreme Court of some months ago which held that mere refusal to bear arms is insufficient ground for denial of citizenship. This case will undoubtedly be appealed to a higher court.

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**Death in Denmark.** No signs of life were discovered in the Church of Denmark by Baptists who went to Copenhagen for their world convention this summer. More than 3,800,000 of Denmark's 4,000,000 people belong to the state church. Baptist membership is 7,000 in thirty-six congregations. The Baptist *Watchman-Examiner* comments: "The control of the State Church (Lutheran) is the grip of a dead hand. Cold formality of ritualism denies the people the knowledge of spiritual experience and of the supreme duty of men to serve God and to know Jesus Christ as the Lord of their lives. The result is that evangelism in the State Church is almost unknown. The beautiful, tax-supported churches stand virtually empty." That is one of the prices paid for state support!

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**Twenty Years.** When Bethany Lutheran College, Mankato, Minnesota, opened its doors in September it celebrated its twentieth year under the control of the Norwegian Synod, Synodical Conference. Since 1926, the record shows a total of 1,771 registrations, counting year by year attendance. 767 of the 1,771 registrations have been from the Norwegian Synod; 640 from the Missouri Synod; 242 from the Wisconsin Synod; and one from the Slovak Synod. Fourteen former Bethany students are pastors and professors within the Norwegian Synod and several are in the service of the Missouri and Wisconsin Synods. Last year seventeen students were enrolled in the pre-theological course. Bethany has trained 68 teachers who have entered Christian Day Schools within the Synodical Conference. The anticipated enrollment for 1947-48 is 225, with five of these being enrolled in the Seminary.

## PURGATORY

**W**HEN we observe the Reformation Festival every year, and thank God for the restoration of the pure doctrine of the Gospel to the Church, we may well remember also the spectre of Purgatory, with which the Roman Catholic Church both falsely terrifies and falsely consoles consciences, and which it uses as a source of great income. We thank God that also concerning this murderous error Luther restored the truth of the Gospel.

### The Council of Trent on Purgatory

On the last day before final adjournment, on December 3, 1563, the Council of Trent took up the matter of Purgatory. From the decree which it adopted we quote the following.

Whereas the Catholic Church, instructed by the Holy Ghost, has, from the Sacred Writings and the ancient tradition of the Fathers, taught, in sacred Councils, and very recently in this ecumenical Synod, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar — the holy Synod enjoins on bishops that they diligently endeavor that the sound doctrine concerning Purgatory, transmitted by the holy Fathers and sacred Councils, be believed, maintained, taught, and everywhere proclaimed by the faithful in Christ. . . . Let the bishops take care that the suffrages of the faithful who are living, to wit, the sacrifices of masses, prayers, alms, and other works of piety, which have been wont to be performed by the faithful for the other faithful departed, be piously and devoutly performed, in accordance with the institutes of the Church, and that whatsoever is due on their behalf, from the endowments of testators, or in any other way, be discharged . . . diligently and accurately.

### Cardinal Gibbons on Purgatory

More than 70 years ago, in 1876, James Gibbons, then stationed at Richmond, Virginia, later appointed archbishop of

Baltimore, before he was made a Cardinal, published a book on *The Faith of Our Fathers*. My copy, belonging to the 150th thousand that was printed, bears the date 1882. This shows how rapidly the book sold. Chap. XVI speaks of Purgatory, and covers pages 247-264. We here quote the opening paragraph of the chapter.

The Catholic Church teaches that, besides a place of eternal torments for the wicked and of everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment, allotted for those who have died in venial sin, or who have



not satisfied the justice of God for sins already forgiven. She also teaches us that, although the souls consigned to this intermediate state, commonly called Purgatory, cannot help themselves, they may be aided by the suffrages of the faithful on earth. — The existence of Purgatory naturally implies the correlative dogma: the utility of praying for the dead; for the souls consigned to this middle state have not yet reached the term of their journey. They are still exiles from heaven, and are fit subjects for divine clemency.

### Origin of Purgatory

We quote Cardinal Gibbons once more, the second paragraph of the chapter.

Is it not strange that this cherished doctrine should also be called in question by the levelling innovators of the sixteenth century, when we con-

sider that it is clearly taught in the Old Testament, that it is, at least, insinuated in the New Testament, that it is unanimously proclaimed by the Fathers of the Church, that it is embodied in all the ancient liturgies of the Oriental and the Western church, and that it is a doctrine alike consonant with our reason, and eminently consoling to the human heart?

These words by Cardinal Gibbons certainly create the impression as though both the doctrine and the practice of the Catholic Church were well founded in clear Scripture of the Old Testament and in full agreement with the early Church. — Before me lies a compendium of Catholic dogmatics by Bernhard Bartmann, Professor of Theology in Paderborn, bearing the official Imprimatur and published in 1931. Bartmann frankly admits that if any one compares the present day doctrine and practice concerning Purgatory with that of the primeval Church he will readily see that it has undergone a considerable development in the course of the centuries. Since the Scriptures, as Bartmann states, do not speak directly and clearly in the matter, he suggests three sources which had an influence on shaping the doctrine: the general doctrine of faith and morals; customs and opinions current among the Jews; even religious burial rites of the ancients.

### Alleged Scripture Proof

In the Old Testament Catholics point to 2 Macc. 12, 39-45. Since this is an apocryphal book and the Apocrypha are usually not found in our English Bibles, our readers may not have easy access to the text and may welcome it if we here reproduce the pertinent verses. The historical background is this. When after a battle Judas (the leader) came to bury the slain he found that they had committed idolatry by wearing charms of idols under their coats. Then "that noble Judas exhorted the people to keep themselves from sin, for as much as they saw before their eyes the things that came to pass for the sins of those that were slain. And when he had made a gathering of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, do-

ing thereby very well and honestly, in that he was mindful of the resurrection. For if he had not hoped that they that were slain should rise again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favor laid up for those that die godly, it was an holy and good thought: Whereupon he made a reconciliation for the dead, that they might be delivered from sin."

Aside from the fact that this is not a part of the Bible, not God's Word but mere human opinion, there is not even a reference to Purgatory in the text. The hope of resurrection is mentioned emphatically, and sacrifices for the dead are commended in view of the resurrection. But not one word about a Purgatory.

From the New Testament they adduce 1 Cor. 3, 11-15, where Paul speaks of the teachers of the Church, some of whom build "wood, hay, stubble" on the true and only foundation which is Christ, material which cannot stand up on the day of trial and judgment. Not the *souls* of the teachers will pass through fire, but their *works*. Again no Purgatory.

When Jesus warned the people against blaspheming the Holy Ghost, because that is the one unpardonable sin, He added by way of emphasis, "It shall not be forgiven him, neither in this world neither in the world to come," meaning never. Here Catholics quibble that there must be an opportunity to have some sins forgiven in the world to come, and that hence there must be a Purgatory.

Since the Catholics insist on teaching a Purgatory they treat all passages in which the word *fire* occurs as referring to Purgatory. To mention just one: in Ps. 66, 12, we read: "We went through fire and through water." The Psalmist is speaking about great tribulations here on earth. In v. 10 he compares his trials to that of silver in the furnace; in v. 11 he speaks of a "net" and "affliction"; v. 12 says that men "ride" roughshod over us. But God has delivered him, so that now he will go into the house of the Lord with prayers and offerings of thanksgiving (v. 13ff.). The "fire" which he mentions was something that he experienced while still on earth, and from which he was rescued here on earth, not Purgatory, from which people do not

come back to earth to give thanks for their deliverances. — If *fire* in v. 12 means Purgatory, what about the *water*? Is there water in Purgatory?

There is no foundation in Scripture for Purgatory. God granting, we shall show in our next text study what Scripture truths the doctrine of Purgatory violates and how it endangers the salvation of our souls.

J. P. M.

## REFORMATION

(Continued from page 338)

In their interest he also took upon himself the laborious task of translating the Bible into German, devoting to it endless, painstaking care until his life's end. He wanted the people to have the Bible in a language which they could really read and understand for their soul's salvation. No less did Luther proclaim what he had seen and heard in God's word by the life which he led, a life of Christian humility, of heroic trust, of prayerful submission, of unselfish service, of confident hope.

## IN THE FOOTSTEPS OF SAINT PAUL

BY DR. HENRY KOCH, MORRISON, WISCONSIN

### PAUL VISITS PETER IN JERUSALEM

**W**E have seen how Paul came to Jerusalem from Damascus full of hopes and expectations, intent on seeing Peter and the other apostles, the pillars of the Church in Jerusalem. The cool, yes, even cold reception accorded him by the brethren in the Mother Church must have been a sad disappointment. He was mistrusted and even feared as the one-time persecutor. They could not forget this fanaticism, with which he had tried — it was in vain indeed — to eradicate the belief in and the following of the Nazarene.

#### Barnabas Accepts Paul

Only Barnabas had a heart full of sympathy for the convert to Christendom. He led him to the home of Peter. Tersely Luke informs us (Acts 9, 26-27): "And when Saul was come to Jerusalem, he assayed (attempted) to join himself to the

#### God Grant That It be Thus With Us

Through His Gospel God has extended also to us all that Peter and John, all that Luther enjoyed: Christ as our Savior, His free und unmerited pardon, His gift of eternal life, the comfort of God's fatherly guidance and protection, strength for a godly life. May the Holy Spirit through the Gospel enlighten us to see ever more fully that these gifts of salvation are our foremost treasure. Then it will become increasingly true also of us that we cannot but speak the things which we have seen and heard. As we personally rejoice in the Gospel we will be moved to welcome and utilize every opportunity of sharing it with others. Such inner joy in the Gospel will also hold our conscience bound to God's will, so that we will want to oppose every error and false practice which is not right in the sight of God. Such inner joy in the Gospel will continually reform our personal, our congregational, and our synodical life — that is, it will continually strive to give it that true Christian form which God's grace in Christ has meant it to have.

C. J. L.

disciples: but they were all afraid of him and believed not that he was a disciple. But Barnabas took him and brought him to the apostles and declared unto them how he had seen the Lord in the way and that He had spoken to him and how he had preached boldly at Damascus in the name of Jesus."

#### Paul Does Not Complain

Paul himself writes to the Galatians of his visit (Gal. 1, 18-19): "Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days. But other of the apostles saw I none save James, the Lord's brother." He is fully aware of the cautious attitude of the brethren in Jerusalem and gives us the reason for their misgivings. To the Galatians he writes: (1: 13-14): "For ye have heard of my conversation (career) in time past in the Jews' religion, how



that beyond measure I persecuted the Church of God and wasted it." To Timothy he writes (1 Tim. 1:12, 13, 15): "I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who before was a blasphemer and a persecutor and injurious: but I obtained mercy, because I did it ignorantly in unbelief. . . . This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of which I am chief."

There is nothing that we can add to this self-abasing report of the great apostle. If anyone understood and pardoned the attitude of the brethren, it was Paul. His former conduct had brought this all about and only time could heal deep wounds. By his preaching, his confession and his changed conduct did want to prove himself worthy of the confidence of his brethren.

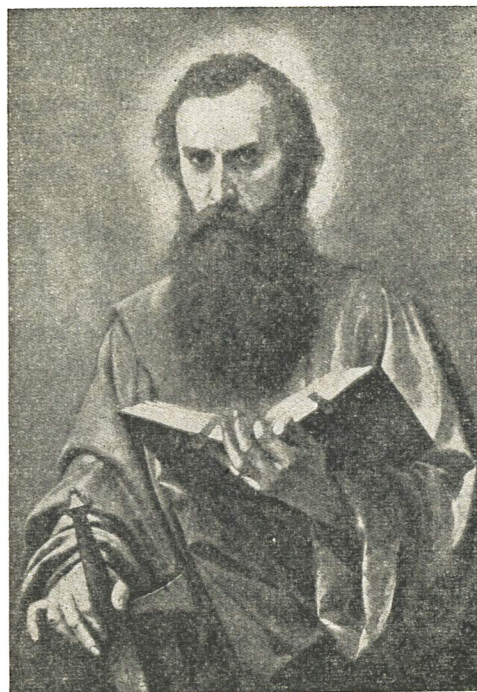
#### Paul and Peter

We can fully understand, why Paul wanted to see Peter, the leading apostle among the brethren in Jerusalem. He could give him many first-hand reports on the life and work of Christ. Such a report of an eye and ear witness he needed for his later ministry as well as for the strengthening of his own faith. Of the other apostles he only saw James, the brother of Jesus, from whom he received some more personal information. The fifteen days in the home of Peter must have been exceedingly valuable days in the life of Paul. Certainly not only Paul learned many things from Peter concerning the life of Christ, but also Peter benefited from the conversations. That Jesus is the only Savior for Jew and Gentile alike was the all-important theme of discussion between the fisherman from Galilee and the learned former Pharisee. Even though the sacred record gives us no report on this important first meeting of the two leading apostles, can we go wrong, if we surmise that they "spoke of the things they had seen and heard?"

#### Rome's Distortion

Roman tradition, however, is at once ready to fill in the lacking information and give us the "real reason" for Paul's desire to see Peter. Giordani in his *St. Paul: Apostle and Martyr*, gives us this

picture: "Paul wanted to know the Head of the Church, who stood in the place of Jesus Christ, to receive from him some sort of ecclesiastical investiture (the act of being invested with the office of apostle in this case). This, his first going up to Jerusalem, might be called his first visit" *ad limina* (to the threshold of Peter). According to Giordani Peter, "the first Pope" granted Paul an audience and invested him with the office of apostle. How does this agree with the initial words of Saint Paul to the Galatians (1:1): "Paul, an apostle, not of men, neither by man (!), but by Jesus



Christ (at Damascus) and God, the Father, who raised Him from the dead." And in Verses 11-12 of the same chapter: "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." The Romanists surely know, how to distort Scriptures to fit in with their own human traditions. Rome places its own traditions above Scriptures.

Holzner, another Roman Catholic author on the life of Paul of Tarsus has this to say: "Paul had come principally to visit Cephas, as he preferred to call Peter, so that he might know him better and be initiated by him into the living tradition (!) of the primitive Church. . . . Like Nicodemus, Paul sat listening

avidly until late into the night to Peter as he told of those three most wonderful years of his life. . . . He often interrupts the narrative with peremptory questions and fervent exclamations. . . . Nothing is more beautiful in the Church than this deep love between . . . Peter and Paul. This particular friendship lasted, even in spite of occasional misunderstandings, to their common martyrdom."

#### Paul Gives Peter a Lesson

How does this agree with the words of St. Paul, who writes Galatians 2, 11-12: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James (from Jerusalem), he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." Holzner calls this an occasional misunderstanding. In reality Peter had the wrong conception of the New Testament Christian's freedom from the law. The "first pope" Peter surely was not infallible. Here Paul was the teacher and not Peter. Had Paul yielded but an inch to Peter and James, we would still be under the bondage of the Law and not enjoying the true Christian liberty given to us through the Gospel of Christ. Peter learned his lesson and he gives us an excellent proof in his two later Epistles. Rome has drifted away from the crystal-clear teachings of Paul and returned to the early views of Peter and the Judaizers. Their doctrine is a mixture of Law and Gospel, a perversion of the Scriptural truth.

#### Another Roman Distortion

Holzner gives us another specimen of wishful thinking and distortion of Scriptures, when he writes: "Where else would Paul have learned the words of the institution (of the Lord's Supper) that he afterwards repeated (!) for the Corinthians? He desired to know everything in detail and he was not content until Peter had explained exactly how all these things had happened. This is certainly what he meant, when he wrote later on: For I have received it of the Lord that which I also delivered unto you (1 Cor. 11, 24)." Do these words really imply, that Paul received the words of the institution from Peter? Does he not clearly say, he received it of the Lord.

For the Romanists Peter and the Pope may take the place of the Lord, but not for us, who believe solely in Scriptures.

We have quoted two Romanist biographers of Paul at some length to show our readers, how Rome twists the words of Scriptures to back up their own human tradition and teachings. The scriptural Peter knew nothing of investitures. In his first Epistle he speaks of the royal

priesthood of all believers and thereby too discards the ecclesiastical hierarchy of Roman priesthood. We prefer to abide by the truths of Scriptures and refrain from filling in with human tradition, where the Bible passes over things in silence that we should like to know. Our own imaginative thinking should never be in contradiction to clear words of Holy Writ as is the case with Roman tradition.

## PRAYER FELLOWSHIP

**C**HRIStIANS pray without ceasing. Their prayers are not always conscious, expressed in clear words; yet prayers are constantly arising from the Christian heart to the throne of God. While we work and our thoughts are concentrated on the problems of our work before us, yes, even while we sleep and

are dead to the world, yet the communion and communication of our heart with God continues without interruption. Just as our physical heart continues to beat without



a break, whether we are awake or asleep; just as we continue to breathe, to inhale and exhale, without any conscious effort, so also our prayers continue.

More than that. A Christian will pray also consciously. He has learned to know God as the Giver of all good things, as the Father of lights from whom all blessings flow. He has learned to know God as the gracious God who so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish but have eternal life. If God had spared His Son, then we should have been doomed. We should be separated from God forever in outer darkness, where there is weeping and gnashing of teeth, but no prayer. But God has removed the barrier of our sin through the sacrifice of His Son, and has adopted us as His dear children in Him.

Will a child be satisfied simply to know that his father is good? Will he be satisfied just to receive the gifts of his goodness? What would you think of a child that never felt the urge to

express his joy and gratitude for the goodness of his father? What would you think of a child that never felt constrained to voice his appreciation? What would you think of a child that, when in trouble or need of anything, could not muster the confidence to lay the matter before his good father?

So Christians will not be satisfied that prayers are rising subconsciously from their heart without ceasing, because even when we are spiritually too weak to know what we should pray for as we ought the Spirit itself makes intercession for us with groanings that cannot be uttered (Rom. 8, 21): they have the urge to pour out their heart before God and the Father of our Lord Jesus Christ in deliberately expressed petitions, together with praise and thanksgiving.

### Joint Prayer

A Christian will not only pray by himself, he will join together with others in prayer. Of the first Christians in Jerusalem it is recorded that "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, *and in prayers*" (Acts 2, 42). They met not only on special occasions to make joint requests of their heavenly Father for Jesus' sake, as, for instance, when Peter was in prison awaiting his execution (Acts 12, 12); or to give thanks, as when the apostles Peter and John had been released by the Council (Acts 4, 24): they met regularly to offer up joint prayer. It was a part of their regular service.

So do we today. We have our regular Sunday services and services on the festal days of the church. We come together to pray jointly.

The meaning of our divine services is not that we by our meeting, by our joint singing and praying and meditating on the Word of God are rendering a valuable service to God for which He owes us a reward. Nor do we look at our divine services as a sort of magic, by which we force God to do our bidding and to come to our assistance. Such are heathenish ideas. The Gentiles imagine that their gods are dependent on our service for their well-being; they think that by long prayers and many repetitions they can coerce their gods. — But that is not the meaning of our services.

In the passage quoted above, Acts 2, 42, four things are mentioned. First, they remained in the apostles' doctrine. The apostles had a wonderful message of salvation prepared for us by Jesus Christ. We, as poor sinners, come to hear that message in order to have our faith nourished and strengthened. Secondly, they remained in the fellowship. Through faith we have become members of the spiritual body of Christ, we have been born brothers and sisters. And just as members of the same family seek their mutual company and fellowship, so do we Christians in a spiritual way. Thirdly, they remained in the breaking of bread. The Lord instituted a special Meal to assure us of the forgiveness of our sins and to revive our faith. We come to partake of it in our services. Lastly, there is prayer. For all the rich benefits that God has bestowed on us, we give Him thanks. And we ask Him to continue His blessings.

### In the Name of Jesus

Christians also pray jointly on other occasions, for instance, when a family begins its day's work, or retires for the night; when a family or a number of guests sit down to a common meal, and on numerous similar occasions. But no matter whether an individual Christian is praying alone, or whether a number of Christians meet for a divine service, or when a group of Christians prays together on other occasions: in every case Christ stands in the center of their prayers. Without Christ there would be no prayer.

Without Christ we are separated from God. Our sins hide His face from us

## A BLESSED EXPERIENCE

BY PASTOR CARL BOLLE, ST. PAUL, MINNESOTA

that He will not hear us. By our sins we have brought the wrath and the curse of the holy God down upon us. When we are still in our unforgiven sins our hearts are filled with fear and trembling before God: how can we dare to pray? Or it may be that Satan has blinded us so much that we imagine we can by our own merits or by some sacrifice appease the wrath of God: and so we offer Him our prayer as a meritorious work. But such a prayer would be an abomination in the sight of our holy God. "I hate, I despise your feast days, and I will not smell in your solemn assemblies. . . . Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols" (Amos 5, 21. 23).

Therefore, no matter how devoutly and how fervently some one may "pray," without Christ it is in reality no prayer at all, yes it is an insult to God, a blasphemy. Only through Christ can we please God with our prayers.

There are organizations of citizens, like the lodges, that have "prayers" in their meetings. Their prayers are so formulated that they should appear as "non-sectarian"; but above all, in order not to offend certain members, every reference to Jesus Christ, the Son of God, our Redeemer, is very carefully avoided. Their prayers are deliberately Christ-less.

What does Jesus think of such prayers? He says: "He that honoreth not the Son honoreth not the Father which hath sent him" (John 5, 23). And John in his First Epistle adds by way of explanation: "Whosoever denieth the Son, the same hath not the Father" (chap. 2, 23). If people deliberately omit any reference to Jesus from their prayers, that He is our only Savior and that only through Him God will be our Father, then no matter how emphatically and how fervently they may say "Father, Father," they are not praying to the true God, they are praying to a god of their own imagination. They are praying before an idol. Their "prayer," denying Christ, is a transgression of the very First Commandment.

Can a Christian join in such prayers? The question answers itself. It would violate a Christian's most sacred faith. He cannot but abhor it and shun it.

J. P. M.

**G**OD moves in a mysterious way His wonders to perform. The truth of this line from one of our fine hymns struck us with tremendous impact once again very recently.

Approximately a month ago a young lad of sixteen, we shall call him Johnny, ran away from home. Orphaned since February by the death of his mother — his father died during his infancy — Johnny was taken into the fine home of an aunt and uncle who are members of my church. Here he was given the privilege of selecting any school he might wish to attend in preparation for the career of his choice. He asked to attend Concordia College and indicated the ministry as his heart's desire. As time progressed Johnny became obsessed with the notion that he was in the way and that his presence in this home was burdensome to his benefactors. On July 1 he ran away. This he believed to be the solution to his problem.

Wandering westward, Johnny turned up in Seattle a week later, a footsore, dirty, hungry, homesick, exhausted, disillusioned lad. The twenty dollars with which he had started out had shrunk into five cents. He dragged himself along Skidroad, then he stopped to rest, leaning his weary body unwittingly against a jewelry store window. While there people paused to look at the diamonds and pearls and gems in the window, but no one appreciated the priceless worth of the lad who stood so close at hand.

Even Paul Benezra was about to pass Johnny by, but something about the lad made him stop short.

Paul had asked the boy, "Have you seen a mother and her children standing at this spot as though waiting for someone?"

Johnny had replied, "No, sir!"

Youngsters on Skidroad just do not say, Sir. It was this which made Paul turn back to the lad.

"You're a stranger in town, are you not?" said Paul. Then he added: "Are you running away from something?"

Johnny said, "Yes, sir, I've run away!"

"Well," said Paul. "You had better come with me. If the police find you here,

you will be booked on a vagrancy charge. You'll have yourself a police record. And there is no telling what sort of persons you may meet in jail. I am going across the street to get my hair cut. If you wish to accept my offer, meet me at that restaurant in the next block in twenty-five minutes.

Approximately an hour later, a huge meal now tucked inside him, Johnny accompanied Paul to his apartment. Here, having bathed and shaved, Johnny crawled into the first bed he had encountered since having left home a week before.

Paul Benezra is a huge, robust, barrel-chested Italian, who had grown up in the Latin quarters along Skidroad. At present he is foreman in a large shipyard. Life had been hard and apparently unkind to him. He had lived in the shadows of the Roman church. However, he had never been baptized. Then later, he fell in love with a Lutheran girl, married her and attended her church occasionally. In 1941 she died. It was shortly after this that he sought to be baptized and confirmed in her church. The pastor put certain questions to Paul. Among them were the following, "Have you ever used dope?" "Do you use liquor or tobacco?" "Do you attend movies or dances?" Paul was disturbed. His answer to all questions, including the first, was "yes." Doctors had prescribed the use of dope to relieve the pain of his wounded leg while convalescing in an Army hospital during World War I. He was told that there was no place for him in this church.

Paul, however, felt the need of church at this time. He was so utterly alone! His wife had been taken from him. His only son was out in the Pacific fighting for his country. — During this time Paul roamed about dropping in at all manner of churches. He prayed fervently, even frantically, that his son might be spared. Then one day, approximately two months before the war's end, Paul received a notice from the War Department announcing that his son had been killed in action.

Stunned and dazed, Paul did not know what to do nor where to go. His ex-

periences with churches, including the Lutheran church, not of our Synod however, had been most unfortunate. There welled up in Paul an intense feeling of bitterness and hatred. He vowed that he would never again set foot in a church. No prayer would ever be spoken in his home. Any minister who dared enter his apartment would be hurled out bodily. Giant that he is, Paul was able to carry out such a threat, and did when a Methodist minister dropped in to offer consolation and sympathy. This minister's parting words were, "Some day you will find the light. Perhaps through some lad!"

Then Johnny entered into Paul's life. On the Saturday morning following their meeting — it was Paul's day off — they arose for a late breakfast. Both had decided on French toast. While Paul was tending the griddle, he urged Johnny to start eating before the food cooled. This Johnny did, but not before saying grace. As Paul turned to heap more toast upon Johnny's plate, and saw the bowed head and the moving lips of the lad, his first impulse was to bring the skillet crashing down upon his head. But somehow he could not carry out the threat he had made. When suddenly he began to tremble; his knees buckled beneath him. Dropping into the chair at Johnny's side, he gathered the boy into his great arms and wept like a child. That Johnny could pray in spite of the fact that he was utterly alone in the world, a stranger in a strange country, without father or mother, and with no more than a nickel in his pocket, made Paul realize that this boy had a courage such as he himself had lacked. He recalled the words of his minister friend. Not only so. Paul came to sense that this lad had somehow been sent to him to replace his own son. He came to love and revere this boy with all his being.

As the days passed by Johnny was seized with an all-consuming homesickness. He also felt that he was in the way in Paul's home. He pleaded with Paul asking that he be permitted to enlist in the Army. Paul did his best to dissuade him and he refused to lie about Johnny's age. Then recognizing the homesickness of the lad, Paul sent him to St.

Paul by bus. The parting was a heart-breaking experience for both.

Two days later, utterly consumed by worry and concern over Johnny, Paul got into his car and headed for St. Paul also. Except for a stop of four hours during which time he slept, Paul drove incessantly until he arrived at his destination.

Last Sunday evening I had a telephone call. Paul was on the line. Having introduced himself to me, he told me a bit of his amazing story. Then he asked whether I would baptize him. He would be leaving Tuesday night. I promised to fulfill his wish. We spent most of Monday together. We were together again early on Tuesday for more study. That evening we baptized him. Witnesses were Johnny and Johnny's uncle. It was an overwhelming experience for all of us.

That night I left for Watertown to attend the Synodical Convention there. Upon return to St. Paul Saturday evening, I learned that Paul was still in town. He had suffered a severe heart attack. His doctor advised that he postpone his trip for at least a week or ten days.

After services on Sunday morning he asked for further instructions. We have never had a more eager nor brilliant student. Paul's aim is to see Johnny in the ministry. He himself wants to offer his services to the church and help in bringing others in Seattle to Christ.

#### MINNESOTA DISTRICT MISSIONARIES MEETING

The annual joint meeting of the missionaries of the Minnesota District and the District Mission Board was held at Pilgrim Ev. Lutheran Church, Minneapolis, Minnesota, R. Palmer, pastor, on September 29, 1947. Present in addition to the above mentioned were Pastor W. Roepke, Chairman of the General Mission Board, institutional workers of the District, and other interested pastors.

The meeting was opened at 10 A. M. with a devotion, led by Pastor A. E. Frey, Institutional Missionary for the Twin Cities. He spoke on the parable of the lost coin, Luke 15, 8-10, showing the preciousness of the individual soul in the sight of God, the need for seeking that soul diligently and the joy that is oc-

casioned when that ransomed soul is brought to God through Christ.

The remainder of the forenoon session was given over to the reading and discussing of Pastor Roepke's paper on Mission Work. He traced the development of mission work in our Wisconsin Synod, the problems of present day mission work, and the operation of the Church Extension Fund.

The afternoon session was opened with a discussion topic, led by Pastor F. E. Traub of Le Sueur: How to Train a Congregation Toward Self-Support. It was brought out that the aim of the subsidized congregation is to become independent of synodical aid; that the grace of adequate and proportionate giving should be cultivated on the basis of Scripture; that the subsidized congregation should properly apportion its available funds towards its various obligations; and that the Mission Board, as the representative of Synod, should advise and assist the subsidized congregation in reaching its goal of becoming independent of Synod's aid.

Pastor Christ Albrecht of Glenwood explained and answered questions regarding the regulations of the Synod's Board of Trustees governing loans from the Church Extension Fund and their repayment.

The final topic discussion, The Vacation Bible School, was led by Pastor Martin Birkholz of West Mankato. Drawing upon his own experience with this educational agency, he spoke on the organization, the aim, the program, and the needed materials of a Vacation Bible School.

The benefits of a meeting such as this are far-reaching. That those present appreciated the value of such a meeting is clearly shown by the final resolution, unanimously adopted before the meetings close at 4 P. M., that the meeting of next year be extended to two days instead of a single day as heretofore.

L. W. SCHIERENBECK.

#### ANNIVERSARIES A SILVER JUBILEE Pastor Paul Pieper

The Parable of the Prodigal Son, Luke 15, 11-32, was used by Prof. John P. Meyer of our Theological Seminary as

his text to portray the glorious ministry of the Gospel to a large assembly gathered at St. Peter's Church, Milwaukee, on the afternoon of Sunday, September 21. The occasion was the twenty-fifth anniversary of the installation of the Rev. Paul Pieper as pastor of St. Peter's Congregation. The members of the church and many friends, including pastors in the

their pastor for the necessary work in their congregation.

May the Lord continue to bless the ministry of the Word, pastor and people, at St. Peter's, Milwaukee. A. P. V.

**A TRIPLE CELEBRATION**

St. Matthew's Ev. Lutheran Congregation, Town Wellington, Wisconsin, Paul Monhardt, pastor, was privileged by the grace of God to celebrate the sixtieth anniversary of the dedication of their church, September 7, 1947. In the morning service commemorating this memorable event, especially the twenty-fifth anniversary of the dedication of the parsonage, Pastor August Vollbrecht of La Crosse, Wisconsin, delivered the sermon. Pastor Theo. Monhardt of Milwaukee preached at the dedication service of the new Hammond electric organ. In



Milwaukee area, were in attendance. Prayer and praise was voiced in the hymns sung by the entire assembly and appropriate anthems by the choirs of St. Peter's Church under the direction of Mr. Karl Jungkuntz. Pastor Arthur Voss officiated as liturgist. Pastor Pieper addressed the assembly at the close of the service, applying the words of St. Paul, 1 Tim. 4, 16, to himself and his congregation.

Supper was served in the school by the ladies of the church, and the customary informal gathering was held in the parish hall. The president of St. Peter's Church, Mr. Bruno Barg, presided at this gathering. Attention was called to Pastor Pieper's faithful ministration in his congregation and his effective work in the interest of the church at large, our Joint Synod. The anniversary gifts presented to Pastor Pieper included a new, completely equipped Plymouth sedan. This is more than a gift; the members of St. Peter's recognized their obligation to place an automobile at the disposal of

served more than a thousand guests for dinner and supper. For this jubilee under the able leadership of Mr. Frank Clair, president of the congregation for the past twenty-eight years, the congregation installed an oil heating system in the church and church parlors.

At present St. Matthew's numbers 400 members, more than a hundred homes, 70 children in Sunday School. It also has a fine choir, a flourishing Ladies' Aid, and a well organized Young People's Society.

The following pastors served St. Matthew's Church: Rev. L. Ebert, 1870-1871; Rev. A. F. Siegler, 1871-1873; Rev. W. Bergholz, 1873-1877; Rev. C. Zlomke, 1877-1880; Rev. J. Badke, 1880-1884; Rev. Steger, 1884-1889; Rev. J. Ziebell, 1889-1892; Rev. C. Koehler, 1892-1895; Rev. J. Hering, 1895-1908; Rev. H. Zimmermann, 1908-1913; Rev. F. Loeper, 1913-1918; Rev. P. Monhardt, since 1918.

May the Lord continue to bless the pastor and his flock with His grace and mercy. THEO. MONHARDT.

**FIFTIETH ANNIVERSARY**

On Sunday, June 22, St. John's Lutheran Church, Town Trenton, Dodge County, Wisconsin, was privileged to celebrate the fiftieth anniversary of its organization. On that day three divine services were dedicated to God thanking Him for the fifty years of blessing which He bestowed on the congregation. In the morning services Prof. John P. Meyer, organizer of the congregation, addressed the congregation in both the English and the German languages, and in the evening the Rev. L. C. Bernthal of Town Lind, Waupaca County, Wisconsin, former pastor of the congregation, reminded the congregation of the purpose of its fifty years of existence — "You Would Know Jesus." Appropriate selections were rendered at all services by the church choir.

St. John's Congregation was organized May 2, 1897. For three years prior to that time the congregation existed as a United Church, but at the beginning of 1897 it became a Lutheran church. On March 13 of that year its members asked Rev. John P. Meyer, who at that time was pastor at Beaver Dam, to preach the Word of God to them. He preached his



**ST. MATTHEW'S LUTH. CHURCH.**  
Wellington, Wisconsin

the evening jubilee service Pastor F. Loeper of Whitewater, Wisconsin, reminded the members of St. Matthew's Congregation how manifold the blessings of God had been during the past sixty years in this house of the Lord.

The choir under the direction of Mrs. Monhardt, who is also the organist, sang appropriate hymns of praise at the services. The ladies of the congregation

first sermon to the small flock on the 21st of March, and under his leadership the congregation became organized as a Lutheran church on May 2. Pastor Meyer was then asked to serve as their



**ST. JOHN'S LUTHERAN CHURCH**  
Town Trenton, Dodge County, Wisconsin

pastor, and thus he became the first Lutheran pastor to serve the congregation. He served it while resident pastor at Beaver Dam from 1897-1902. Since that time the following pastors have served the congregation: G. Stern, from Beaver Dam, 1902-1909; A. J. Arendt, 1909-1912, from Beaver Dam; Philip Koehler, resident, 1912-1916; F. C. A. Kammholz, resident, 1916-1923; Paul Lorenz, resident, 1923-1925; Leonard C. Bernthal, 1927-1945; and the undersigned from 1945 till the present time.

Out of thankfulness to the Lord for His fifty years of gracious blessings the congregation purchased a new Minshal Estey electric organ, and renovated the basement of the church at a combined cost of \$1,600. The congregation is indeed grateful to Christ, the Head of the Church, for His divine guidance during the past fifty years, and prays that He will continue His guidance all the days of its existence.

T. F. FREY.

### FIFTIETH ANNIVERSARY IMMANUEL EV. LUTH. CHURCH

Hubbleton, Wisconsin

On July 13 Immanuel Congregation of Hubbleton, Wisconsin, celebrated the fiftieth anniversary of the dedication of its church building. Mindful of the many blessings which the Lord had bestowed upon it during this half century of grace, the congregation decided upon a special jubilee service of thanksgiving.

Former pastors of the congregation were invited to speak, as was also Pastor H. C. Nitz of Waterloo. In a morning service Pastor A. G. Dornfeld, Neosko, Wisconsin, preached the German sermon; and Pastor Otto Engel, Stoddard, Wisconsin, the English. In an afternoon service Pastor Ph. Lehmann, Rock Springs, Wisconsin, preached an English sermon, and Pastor Nitz spoke a few informal words of greetings in behalf of his congregation, St. John's of Waterloo, which was instrumental in founding Immanuel, and in behalf of the Western Wisconsin District, of which he is president.

It was in January of 1897 that a group of Lutherans met in the house of Albert Lemke near Hubbleton to discuss the possibility of founding a Lutheran congregation and erecting a Lutheran church in the village. Thus Immanuel Congregation was born.

The church was dedicated on July 11, 1897, and the congregation was served from the beginning by Pastor Pankow of St. John's Congregation, Waterloo. In October, 1917, Pastor Pankow, because of the infirmities of age, declined to serve any longer. A call was thereupon sent to Pastor F. Marohn of St. Mark's Congregation, Richwood. He accepted, and from that time on St. Mark's and Immanuel have formed one parish. Pastor Marohn served from 1917-1925. Other pastors of the congregation include Pastor Ph. Lehmann, 1925-1931; Pastor A. G. Dornfeld, 1931-1938; Pastor Otto Engel, 1938-1946; Pastor J. R. Petrie, since 1946.

The present membership of Immanuel is 22 voting members, 67 communicant members, about 96 souls.

Immanuel — "God with us"; God with us in the future as in the past, the God who has promised: "For the mountains

### The Northwestern Lutheran

shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." J. R. PETRIE.

### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Aug. Wangerin

Mr. and Mrs. Aug. Wangerin, members of Holy Cross Ev. Lutheran Congregation at Daggett, Michigan, were privileged by the grace of God to observe the fiftieth anniversary of their marriage on September 20. A brief service was held by the undersigned for the immediate family and friends in the farm house of the couple at Stephenson, Michigan. May God continue to bestow His grace upon them in the future as He has in the past. BERNARD G. KUSCHEL.

### † PROF. E. H. SAUER †

As we go to press the information reached us that Professor E. H. Sauer of our Dr. Martin Luther College was called by the Lord to his eternal rest on October 16.

We are unable to make any statement in regard to the funeral arrangement.

The obituary of Professor Sauer will appear in a later issue.

### NOMINATION OF CANDIDATES

The Board of Regents of Dr. Martin Luther College requests the members of the Synod to nominate candidates for the new professorship allowed by the last session of that body. The man to be called will be expected to work in the field of pedagogy and related subjects. The names of the candidates should reach the secretary of the Board before November 14, 1947.

HERBERT A. SITZ, Secretary.

### CALENDAR OF CONFERENCES CENTRAL PASTORAL CONFERENCE

The Central Pastoral Conference will convene at Johnson Creek, Pastor Aug. Paap, on October 28 and 29.

Order of Business: Tuesday, 10 A. M., Opening and Roll Call. 10:15, Exegesis on Galatians, chapt. 5, 16ff, Prof. F. E. Blume. 11:45, Financial Report, Pastor J. M. Raasch. 1:30 P. M., Opening. 1:45, "What the Book of Job Means to the Christian in His Cross Bearing on Earth," Pastor H. Geiger. 3:30, Book Review, Pastor E. Schewe. — Wednesday, 9 A. M., Opening. 9:15, Sermon Criticism. 9:45, "Holy Communion, its Benefits and Frequency of Celebration," Pastor E. H. Wendland. 1:30 P. M., Opening. 1:45, "The History and Meaning of Confirmation," Pastor M. J. Nommensen. 3:15, Casual Questions and Miscellaneous Business.

Sermon: Pastor Eldor Toepel. Alternate: Prof. F. E. Blume.

Note: Casual Questions are to be presented to a committee appointed by the chairman on the opening day of conference.

Please, announce a week before the meeting!

H. GEIGER, Secretary.

**NEW ULM PASTORAL CONFERENCE**

Place: St. Paul's Lutheran School, New Ulm, Minnesota.  
 Time: November 5, 1947, 9:30 A. M.  
 Essays: Isagogical-Homiletical Treatise of the Prophet Hosea, E. Schaller; Church Etiquette, A. H. Birner.  
 Confessional Address: G. Hinenthal (H. Sprenger).  
 W. FRANK, Secretary.

**EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT**

Time: October 28 and 29.  
 Place: Trinity Ev. Lutheran Church, 1076 White Rock Avenue, Waukesha, Wisconsin. Harry Shiley, pastor.  
 Sermon: A. Maaske, J. Mahnke.  
 Essays: Hebrews 9 (continued), A. Schuetze; Luther and the Peasant's War, K. Lescow; Giving Offense and Taking Offense, H. Lange; The Human Element in Inspiration, L. Hallauer; The Origin and Founding of the Synodical Conference, A. Keibel; The Human Element in the Divine Call, J. F. Brenner.  
 JOHN F. BRENNER, Secretary.

**WISCONSIN RIVER VALLEY DELEGATE CONFERENCE**

The Wisconsin River Valley Delegate Conference will meet, D. v., Sunday afternoon, October 26, at St. Andrew's Church, Goodrich, Wisconsin, W. E. Schulz, pastor. Time: 1:30 — 4:00.  
 W. E. SCHULZ, Secretary.

**CENTRAL PASTORAL CONFERENCE OF THE NEBRASKA DISTRICT**

Place: St. Paul's Church, Norfolk, Nebraska.  
 Time: November 4—5, 9:30 A. M.  
 Essays: The Course of the Antideluvian World (Genesis 4-5), I. G. Frey; Interpretation of 1 Corinthians 11, 17-34, H. Hackbarth; The Pastor as Predecessor and Successor, W. F. Sprengeler; Exegesis of James 2, 14-26, L. Tessmer.  
 Speaker: L. Sabrowsky (H. Spaude).  
 Kindly announce to local pastor.  
 W. F. SPRENGELER, Secretary.

**PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST**

Time: September 23-25, noon to noon.  
 Place: Grace Lutheran Church, Portland, Oregon, W. Lueckel, pastor.  
 Preacher: F. Tiefel.  
 Exegesis, 1 John 1ff., L. Grams; Old Testament Exegesis, Amos 3ff., E. Kirst; Homiletical Study, Matt. 22, 23-25, W. Amacher; Trends in Church History, W. Lueckel; Purpose of the New Testament Ministry In Regards to Social Work, A. Sydow; Importance of Emphasizing Doctrine in the Union Question, G. Frey; When do we Become Partakers of Other Men's Sins?, W. Lueckel.  
 M. J. WITT, Secretary.

**ARIZONA MISSION DISTRICT PASTORAL CONFERENCE**

The Arizona Mission District Pastoral Conference of the Southeast Wisconsin District will meet at the Globe Lutheran Mission, Globe, Arizona (N. Berg, pastor), October 28-30, 1947. The first session will begin at 10 A. M.  
 Old Essays: Exegesis on 1 Corinthians, E. Sprengeler; The Abiding Efficacy of Baptism, M. Volkman; Divorce, A. Uplegger; Exegesis on Colossians, O. Hohenstein; Sermon on the Mount, H. Rosin.  
 New Essays: Panel Discussion: Admitting the Boy Scout Organization into our Lutheran Church, W. Hoyer; Proper Conduct of the Mission Board in the Matter of the Call, F. Uplegger; Sermon for Criticism, N. Berg; The Scriptural Treatment of the Backslider in the Christian Church, E. Guenther.  
 Opening Sermon: E. Sprengeler (A. Schuppenhauer).  
 Confessional: V. Schultz (R. Werner).  
 Kindly announce to the undersigned as soon as possible!  
 N. BERG, Secretary.

**MANITOWOC PASTORAL CONFERENCE**

Time: Tuesday, November 11, 1947, beginning at 9 A. M.  
 Place: Collins (Pastor M. Schwartz).  
 Preacher: W. Hartwig (E. Habermann).  
 ROLAND EHLKE, Secretary.

**STATE TEACHERS' CONFERENCE**

The State Teachers' Conference will meet, God willing, November 6-7, 1947, at St. John's Ev. Lutheran Church, Waterloo, Wisconsin, the Rev. H. C. Nitz, pastor.

**PROGRAM**

**Thursday Morning**  
 9:00—9:45—Opening Service ..... Pastor Henry Gieschen  
 9:45—10:45—Luther, the Educator ..... Mr. J. P. Gawrlich  
 10:45—10:55—Organ Solo...Miss Ruth Engelhardt  
 10:55—11:05—Intermission.  
 11:05—11:55—Psychology as an Aid in Teaching the Individual as well as the Class as a Whole....Mr. Morton Schroeder

**Thursday Afternoon**  
 2:00—2:10—Devotion.....Pastor H. C. Nitz  
 2:10—2:50—Book Review.....Mr. Louis Keup  
 2:50—3:00—Children's Chorus ..... Under Direction of Mr. P. Kolander  
 3:00—3:10—Intermission.  
 3:10—4:00—Visual Education.....Mr. E. Arndt  
 4:00—5:00—Choir Rehearsal ..... Under Direction of Mr. T. Zuberbier

**Friday Morning**  
 9:00—9:10—Devotion.....Pastor H. C. Nitz  
 9:10—10:30—Esaysist — Dr. Martin Luther College, New Ulm, Minnesota.  
 10:30—10:40—Intermission.  
 10:40—11:15—Comments on Matters of Interest .....Mr. F. W. Meyer  
 11:15—11:55—Business Meeting.

**Friday Afternoon**

1:30—1:40—Devotion.....Pastor H. C. Nitz  
 1:40—2:40—Panel Discussion: Ethics of a Christian Day School Teacher — Rev. W. Gieschen  
 Rev. H. Pussehl  
 Mr. F. Manthey — Leader  
 Mr. M. Zahn  
 Mr. R. Christman  
 Mr. H. Schiffler  
 2:40—2:50—Intermission.  
 2:50—3:20—Business Meeting.  
 3:20—3:50—Closing Address.....Rev. P. Oehlert  
 3:50—4:00—Closing of Conference.  
 Requests for quarters are to be addressed to Mr. P. Kolander, 173 Jefferson Street, Waterloo, Wisconsin, and should reach him not later than Friday, October 17, 1947.  
 Milwaukee teachers please take note: Train from Milwaukee to Waterloo leaves at 7:30 A. M.  
 Chairman has been requested to announce that only members of the Conference should ask for lodging because of the housing situation.  
 WALDEMAR NOLTE, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)  
 Installed

**Pastor**  
 Otto, Karl J., as assistant pastor in St. John's Church, Wauwatosa, Wisconsin, by C. A. Otto; assisted by E. Blumenthal, G. A. Horn, G. B. Propp, R. P. Otto, A. B. Tacke; 18th Sunday after Trinity, October 5, 1947.

**Teachers**  
 Albrecht, Quentin, in the Snoqualmie Valley Lutheran Church; by E. H. Zimmermann; eleventh Sunday after Trinity, August 17, 1947.  
 Bushman, John A., as teacher and principal of Trinity School, Marinette, Wisconsin, by A. A. Gentz; Eleventh Sunday after Trinity, August 17, 1947.

**CHANGE OF ADDRESS**

**Pastor**  
 Otto, Karl J., 7809A Harwood Avenue, Wauwatosa 13, Wisconsin.

**Teacher**  
 Bushman, John A., 1617 Garfield Avenue, Marinette, Wisconsin.

**ACKNOWLEDGMENT AND THANKS**

Dr. Martin Luther College thanks the class of 1941 for the sum of \$27.00 donated in memory of Miss Dorothea Toepel. C. L. SCHWEPPE.

**MEMORIAL WREATHS**

The West Wisconsin Teachers Conference gave a Memorial Wreath of \$18.00 to the Dr. Martin Luther College Music Department, New Ulm, Minnesota. The above amount was donated in memory of their colleague, the late Dorothea Toepel. We herewith express our heartiest thanks to the members of the conference.  
 EMIL D. BACKER,  
 Music Department.

**CORRECTION**

Memorial Wreath should read: William Habermann, Sr., \$15.00 instead of August Habermann. Page 335, left column, eighteenth name.  
 H. SCHWARTZ.

**MISSION FESTIVALS**

**Eleventh Sunday after Trinity**  
 Zion Church, Egg Harbor, Wisconsin.  
 Offering: \$641.14. F. H. Senger, pastor.

**Twelfth Sunday after Trinity**  
 Friedens Church, New Prague, Minnesota.  
 Offering: \$428.58. A. Martens, pastor.  
 St. Matthew's Church, Oconomowoc, Wisconsin.  
 Offering: \$655.00. N. Paustian, pastor.

**Thirteenth Sunday after Trinity**  
 St. Paul's Church, McNeely, South Dakota.  
 Offering: \$98.95. L. F. Groth, pastor.

**Fourteenth Sunday after Trinity**  
 Zion Church, Colome, South Dakota.  
 Offering: \$286.29. L. F. Groth, pastor.  
 Trinity Church, Belle Plaine, Minnesota.  
 Offering: \$850.04. W. Schuetze, pastor.  
 Zion Church, Chesaning, Michigan.  
 Offering: \$536.15. Hans A. Schultz, pastor.  
 St. John's Church (Barre Mills), La Crosse, Wis.  
 Offering: \$746.51. H. E. Paustian, pastor.

**Fifteenth Sunday after Trinity**  
 St. Matthew's Church, Marathon, Wisconsin.  
 Offering: \$500.00. E. E. Kolander, pastor.  
 Immanuel Church, South Shore, South Dakota.  
 Offering: \$116.50. B. A. Borgschatz, vac. pastor.  
 St. Jacob's Church, Waterloo Tp., Jackson Co., Michigan.  
 Offering: \$266.51. A. Bloom, pastor.  
 St. Paul's Church, Winneconne, Wisconsin.  
 Offering: \$497.54. Harold Grunwald, pastor.  
 Bethlehem Church, Raymond, South Dakota.  
 Offering: \$265.00. Robert Beckmann, pastor.  
 Salem Church, Stillwater, Minnesota.  
 Offering: \$940.24. J. W. F. Pieper, pastor.  
 St. John's Church, Salemville, Wisconsin.  
 Offering: \$125.70. Orvin A. Sommer, pastor.  
 Redeemer Church, White Butte, South Dakota.  
 Offering: \$176.50. W. Schumann, pastor.  
 Emanuel Church, Town of Eaton, Wisconsin.  
 Offering: \$134.82. A. Wadzinski, pastor.

**Sixteenth Sunday after Trinity**  
 Riverview Church, Appleton, Wisconsin.  
 Offering: \$147.20. Ernst Lehninger, pastor.  
 St. Luke's Church, Oakfield, Wisconsin.  
 Offering: \$143.16. J. Dowidat, pastor.  
 St. John's Church, Altamont, South Dakota.  
 Offering: \$121.07. F. Schulz, pastor.  
 St. John's Church, Fairfax, Minnesota.  
 Offering: \$1,232.40. Im. F. Albrecht, pastor.  
 St. Peter's Church, Balaton, Minnesota.  
 Offering: \$933.00. H. C. Sprenger, pastor.  
 St. John's Church, Vesta, Minnesota.  
 Offering: \$481.85. H. H. Kesting, pastor.  
 St. Paul's Church, Livonia, Michigan.  
 Offering: \$350.22. Theodore Sauer, pastor.  
 Grace Church, Sioux City, Iowa.  
 Offering: \$201.43. L. Sabrowsky, pastor.

**Seventeenth Sunday after Trinity**  
 Trinity Church, Huilsburg, Wisconsin.  
 Offering: \$351.90. W. Reinemann, pastor.  
 Grace Church, Geneva, Nebraska.  
 Offering: \$649.42. D. Grummert, pastor.  
 St. Paul's Church, Dale, Wisconsin.  
 Offering: \$676.00. G. W. Franzmann, pastor.  
 St. John's Church, Witten, South Dakota.  
 Offering: \$177.77. L. Wenzel, pastor.  
 St. Peter's Church, Tp. Freedom, Wisconsin.  
 Offering: \$459.45. Walter Hoepner, pastor.  
 St. Paul's Church, Wonewoc, Wisconsin.  
 Offering: \$760.14. M. Glaeser, pastor.  
 St. John's Church, Maribel, Wisconsin.  
 Offering: \$629.58. Paul J. Gieschen.  
 Immanuel Church, Gibbon, Minnesota.  
 Offering: \$2,000.00. Henry Boettcher, pastor.  
 St. Luke's Church, Lemmon, South Dakota.  
 Offering: \$626.39. W. Schumann, pastor.  
 Christ Church, Denmark, Wisconsin.  
 Offering: \$275.21. A. Wadzinski, pastor.

**Eighteenth Sunday after Trinity**  
 Trinity Church, West Mequon, Wisconsin.  
 Offering: \$242.50. Wm. P. Holzhausen, pastor.  
 St. Peter's Church, Haven, Wisconsin.  
 Offering: \$255.76. Elwood Habermann, pastor.  
 Zion Church, Tp. Omro, Wisconsin.  
 Offering: \$89.50. O. T. Hoyer, pastor.  
 English Lutheran Church, St. Croix Falls, Wisconsin.  
 Offering: \$191.86. F. H. Tabbert, pastor.

**OFFERING OF CHURCH FURNITURE**

St. Paul's Congregation offers the following church furniture as a gift to any congregation, which is in need of the same. An altar, a pulpit, a baptismal font and a hymnboard. All of this chancel furniture is in oak-finish and may be had by paying the cost of transportation. In the week of October 26 this furniture could be had. If you need it, please get in touch with the undersigned as soon as possible.

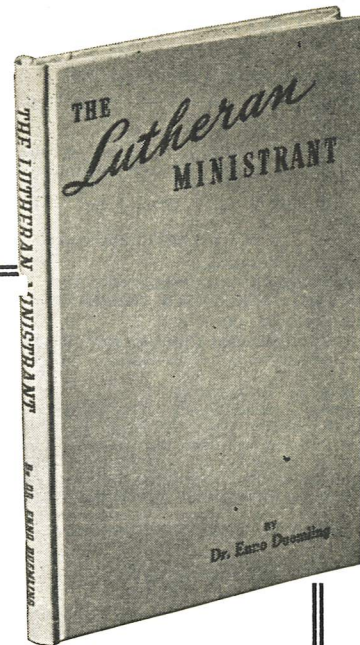
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