



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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COVER DESIGN

ST. PAUL EV. LUTHERAN CHURCH
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Siftings

Mergers are meeting with some opposition these days. A few years ago it was the order of the day and mergers of various church bodies took place almost overnight. Today the novelty seems to have worn off and men are arising in various church bodies who are not going to be pushed or argued into a merger. An example is the activity of 400 delegates of the Southern Presbyterian Church. Meeting in Weaverville, North Carolina, not long ago, they formed an Association "for the Preservation and Continuation of the Southern Presbyterian Church." The leaders in this movement state that their aim is "the perservation of an evangelical witness, not just the perservation of a particular church." They accuse the "Merger Body" of "placing the emphasis on numbers and organization rather than on Christian truth and witness."

* * * *

Here is another case in point. The Minnesota Baptist Convention has formulated a new "Minnesota Baptist Confession of Faith." The Lutheran Standard (ALC) reports: "The state convention, dominated by fundamentalists, has all but severed relations with the American Baptist Convention (Northern Baptists). Leaders say they oppose the American Convention because it is too liberal theologically. One executive of the state convention says that adoption of the confession 'will mean a good deal beyond the state. It will be a rallying point for those Baptists determined to go along historical lines.' Another conceded that the new confession would bring the Minnesota Convention closer to the Southern Baptist Convention theologically than to the American Convention. 'The Southern Convention's confession is historically more Baptist in expression and hasn't suffered so much from the inroads of liberal theology.'"

* * * *

The Bible in 1125 languages. We quote the *Gemeindeblatt*: "Almost 22 million Bibles — 2,500,000 Bibles,

3,400,000 New Testaments and 16,000,000 parts of the Bible — were distributed in the world in 1950. In 1949 19 million Bibles were distributed, and in 1948 15 million. Up to now the Bible was translated into 191 languages, while the New Testament was translated into 246 languages. At least one entire part of the Bible as the Psalms, the Gospels or the Letters of the Apostles may be had in 297 languages. Short paragraphs or a compilation of Bible words were given in 91 languages. Adding it all together, Bible texts are available in 1,125 languages and dialects. It is estimated that 2,796 languages and dialects are spoken on earth. That is significant. Never has a book — not even Luther's best known work — been translated into so many languages. It bears out the fact that the distribution of the Bible in our day is a clear fulfillment of the words of Christ, Mark 13, 10: 'And the gospel must first be published among all nations.' How else could this be interpreted? This great distribution of the Bible among all the nations of the earth is not the work of man but the work of God who would have all men to be saved and come unto the knowledge of the truth."

* * * *

"Youth leaders and delegates from 'Younger Churches' attending the Third World Conference on Faith and Order in Lund, Sweden, voiced impatience, at a press conference, over 'Theological Conservation' which they said was evidenced at the conference. They urged greater action toward church unity." So reports the Lutheran Companion (Augustana Synod). William Lazareth, United Lutheran Church in America, called for the development of a theology "at grips with life and not in a vacuum of self-preservation." He expressed satisfaction that youth representatives were able to air their views at the Lund conference. Reading such empty remarks one is forced to suppress a yawn.

"Keeping the Unity of the Spirit"

Ephesians 4, 1-15

BY PROFESSOR ERWIN E. KOWALKE

IF one were asked to name a trend today that is stronger than any other in the world in catching hold of popular fancy, one would not go far wrong if one named the trend toward union. There was a time in the eighteenth and nineteenth centuries when the idea of human freedom ruled the thoughts and actions of men all over the western world. So strong and so general was the desire for political freedom that it engendered violent revolutions and civil wars in Europe and the Americas. In our days the watchword seems to be *unite!*

On the political stage we have the vast machinery of the United Nations. On the same stage are the people who firmly believe that the ideal of One World, a Parliament of Man, a Federation of the World, is ready to be realized. The movement on this level is based on the idea of the Brotherhood of Man and the vague concept of the Fatherhood of God. "Workers of the world, unite!" is a slogan that has profoundly affected the course of world history within the memory of most of us.

Among the churches we have the so-called Ecumenical Movement, which is being promoted by liberal churchmen who believe that all denominations can and should unite on a basis of a belief in God, regardless of what are called minor doctrinal differences.

On the third level there is the undeniably strong movement to unite groups that have a common historical background but are now separated by doctrinal differences. It is seriously being proposed here and in Europe that all churches that bear the name Lutheran should unite on the basis of that name, again disregarding or smoothing over differences in doctrine and practice. This last movement is being pressed on various levels, but the ultimate aim is to create a World Federation of Lutherans. We feel the pressure in our synod in the proposal that is being so strongly urged that the members of the Synodical Conference unite first of all with the American

Lutheran Church, as a step toward still broader Lutheran union. A Common Confession, which has already been approved by the Lutheran Church—Missouri Synod and also by the American Lutheran Church is to form the basis of this union.

In the Wisconsin Synod our reaction to this Common Confession has been negative in so far as we have critically examined and rejected it as inadequate. It has been positive in so far as we have restated our doctrinal position regarding the differences that have so far kept us separate from the American Lutheran Church and that have not been satisfactorily removed.

Our position has not been generally popular. People tell us that we are preventing a God-pleasing union; that we are disturbing unity; that we are breaking the bond of peace; and that we do not display proper Christian love. Those are very serious charges, since it is perfectly clear that God bids us to endeavor to keep the unity of the Spirit in the bond of peace. It behooves us to examine ourselves and to examine our Scriptures if we are to keep a clear conscience before God.

In our text St. Paul bids us in the name of God to endeavor to keep the unity of the Spirit. It is Paul's way, when he uses such a term as "unity of the Spirit" to explain at once what he means. So he does here.

I.

We ask first: *What is meant by the unity of the Spirit?*

There is one Spirit (v. 4). That Paul means the Holy Spirit, and not something like a spirit that happens to be common to all men is clear, for he immediately continues that thought with There is one Lord, there is one God and Father of us all. Paul is speaking of the Trinity here, and of the Unity of the Godhead. To human reason this may seem like disunity in the Godhead itself: The Lord Jesus, the Father, the Holy Spirit. And yet those three are One. There is perfect unity in the Godhead, even though the persons are three. Whatever men may believe and say about God, there is

unity there, a unity that is, and was, and shall be eternally. That unity just *is*; nothing can change it.

There is one body. We who believe in Christ are one body in Him. The Church, the communion of saints, is one indivisible body of Christ, although the members are many. The Church on earth, as it appears before our eyes, may be broken into a thousand denominations, but there is in the eyes of God but one only Church, one communion of saints, one body of believers, one body of Christ. So it *is*. No matter how it may appear to us, there is unity there of Christ's own making. No man can change it.

There is one faith. What? Are there not a thousand faiths abroad in this world? No, there is but one faith in the eyes of God, the faith revealed by Christ and worked in the hearts of the believers by the Holy Spirit. Again, it is not what men may think or believe, but what God has established from eternity and what the Holy Spirit works. People may say: "Now, my idea is this . . ."; "I look at it like this . . ."; all of those various ideas do not affect that one faith of which Paul is speaking. There is but one. There is unity here.

There is one baptism. Churches teach variously about baptism, but man's error does not affect the nature of the one baptism that Christ instituted. The Roman Catholic speaks of a literal and physical washing away of original sin, so that after baptism there is no more original sin active in the baptized person. The Calvinist thinks of baptism as only a symbol of a washing away of sin that takes place outside of and apart from baptism. We say with Scripture that it is a washing of forgiveness and regeneration in the Holy Ghost, a baptism into Christ, so that those who have been baptized into Christ have put on Christ. That is the baptism that Christ instituted. What men say about baptism cannot change the nature of the baptism that Christ gave us. There is but one true baptism.

There is one hope of your calling. Some men hope for a purgatory; some hope for a kingdom of God here on earth in which every man will be healthy, wealthy, and happy in his own chosen way; some look for some kind of millennium; some ask for nothing but to be left to live

(Continued on page 309)

Editorials

Modernistic Fables St. Paul warned the young preacher Timothy: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables." St. Paul predicted that the time was coming when fables or myths, originating in the desires and preferences of carnally minded men, would be substituted for the sound truths of God. Teachers doing that would be "heaped," that is, they would be very numerous. That has proved out today when modernists are the big fellows in most of the Protestant denominations.

They consider it their job to "demythologize" Christianity, to remove the myths which, in their opinion, have so long cluttered up the traditional Christian religion. What they are actually doing is replacing fact with fiction, truth with fable. Usually they do not identify themselves frankly as opponents of the Christian religion but rather try to sneak up on people with their undermining views, in order to catch them unawares and not to shock them too much by being too brash about it. They prefer to employ weasel words. They employ most of the old Christian terms but fill them with an altogether different content. A lot of Christians sitting at the feet of such modernistic preachers do not realize that they are being progressively robbed of their Christian faith.

One of the leaders of modernism is a European by the name of Bultmann, whose books are being widely read by theologians the world over. His position is pretty well described by the statement in the *Christian Century*:

"His adversaries have summarized Bultmann's criticism in the following parody of the Apostles' Creed: 'Bultmann believes in Jesus Christ, *not* the only Son of God, (yet) our Lord; who was *not* conceived by the Holy Ghost, *not* born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; he did *not* descend into hell; the third day he is (thought to have) risen from the dead; he did *not* ascend into heaven; and sitteth *not* at the right hand of God the Father Almighty; from thence he shall *not* come to judge the quick and the dead.'"

The above gives a pretty good idea of what modernism stands for, or, rather, what it does not stand for, though modernism itself usually does not come out that crassly but secretes its unbelief within the folds of the old Christian terminology. It still calls Jesus the Lord, not in the sense that He is the Savior who has redeemed us with His own blood, as we Christians believe and as the Bible teaches, but in the name that He is the Great Teacher and Wayshower, whose lead men should follow. They say that He still lives but only in the sense that His spirit and influence still lives in the hearts and lives of men, similarly as the influence of the founding fathers of our nation still lives on in the Declaration of Independence and the Constitution.

They cast aside everything that is miraculous and supernatural in the Gospel. That they call demythologizing, removing the myths which have gathered around the person of Jesus and the original "correct" account in the Bible. They just rationalize and accept only what their own reason approves. They think that they are weeding out the myths and fables, when as a matter of fact, they themselves are turning to myths and fables and leading others into them. The only way to avoid myths and fables in religion is to adhere unwaveringly to the sound doctrine of God's Word. As Peter writes: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." The reasonings of men are like the flower of grass which falleth away, "but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

I. P. F.

* * * *

Church-Going Vacation time is past. Church attendance should settle down to normal again. We are entering upon the time of the year when the work of the church can be done with the least outward disturbances. Let us rally around the altar and do with vim and enthusiasm the work which our Lord has given us to do, to function fully as laborers together with God. Let us redeem the time.

In most of our churches the greater share of the members are regular church-goers. They are usually in their places. A few follow a more or less hit-or-miss policy. That is a loss to them and the church. Empty pews have a depressing effect upon others, not to say the preacher. Newcomers, or those who break a regular habit and come to church for a change, will conclude that that church does not have anything worthwhile to offer if even a goodly share of the members are conspicuous by their absence. That is giving offense. That is not gathering with the Lord, but scattering.

Every church service ought to be regarded as an appointment with the Lord. It is His peculiar hour. It belongs to Him. You may say: "I have made no appointment with Him." But He has with you. Is it proper to stand Him up? Should the funny papers or the lake or the mountains or a soft bed be given the precedence over Him? Is that seeking first the kingdom of God? Perhaps God has a special message for you just on the day when you lightly decide to stay away.

God has redeemed us with the blood of His Son. Does He not, then, deserve our regular worship and our hymns of praise? And it is not just that we there serve Him but rather that He there serves us. Jesus said: "Man liveth not by bread alone but by every word which proceedeth out of the mouth of God." Scripture says: "Faith cometh by hearing and hearing by the Word of God." You may say: "Pray, have me excused." But ask yourself whether your excuse will stand up under the scrutiny of Him that searcheth the heart.

I. P. F.

Guidance in Godliness

THE DEVIL'S WAGES, OR GOD'S GIFT?

THE apostle Paul says to the Romans, chapter 6, 23: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Big Things Meet Us Today

This is the age of big things. The price tags of everything have been changed in the past ten years. We are talking of billions today, where we talked of millions yesterday. We look at a railroad right of way, and we see a steel monster go by at the rate of a hundred miles per hour. We look up into the sky, and we see a huge machine roaring through space at a speed faster than sound. A little metal box takes the words from our mouth and hurls them off to a distant land. An ingenious apparatus brings living pictures into our homes. This present generation has seen many stupendous achievements of which it may be justly proud. The conquest of land and sky and sea, the emancipation from the ravages of smallpox and yellow fever, and the marvels of electricity are all masters for gratitude.

Christ's Work is the Greatest

But great as all these are, they are of minor significance when compared to the supreme achievement of the Son of God while here on earth. Nailed to a Roman cross and lifted up between heaven and earth, Jesus Christ won the battle of the ages in a signal triumph over sin, and death, and hell.

And yet in spite of that marvelous soul-saving sacrifice, the highways of this world are lined with the wrecks of men who have toiled for the devil's wages and scorned the pearl of life eternal. In medical terms the word "Panacea" means a cure-all, and the word "Specific" means a sure cure. Both of them are very rare. But there is just one specific, and that is the blood of Jesus Christ which was shed on Calvary's cross. Only in that cross are we safe from the devil's wages, and sure of heaven's gift.

What Can Compare to the Blood of Christ?

When the scientific achievements of this age come to be written up,

not the least of them will be the chemical transformation of coal tar into dyes, perfumes, and drugs. Coal tar, so long held of little value, is now changed by the chemist's wand into helpful medicines, beautiful colors, and perfumes with the fragrance of the lily and the rose. And this is just a humble picture of the transformation that takes place when the Spirit of God rescues a sinner from the taskmaster of hell and settles upon him the gift of God which is eternal life in Jesus Christ, the Lord.

Life is the priceless inheritance of every human being. And yet life is the price that is paid for the most infamous thing in the world. As we see all about us day after day the evidence of the devil's wages, we think that only a fool would ever mock at sin. But even the animals are wiser than man. A wild animal avoids a trap that smells of blood. But human beings will walk into the same old trap, where the bones of other victims are.

The Devil and Sin

Which reminds us of a conversation with a restaurant man. He said: "It is the eye and not the stomach that says what you shall eat." He said: "I have watched thousands and thousands of people select their food; and I find that in dressing up dishes in fancy forms they sell twice as fast as the same food served in a plain dish." So also the devil will dress up sin in fair and fancy forms to make it appear attractive and appealing. But it is sin just the same!

Satan knows that the heart of man is just as wicked and deceitful as it was in the days of Sodom and Gomorrah. New sins have been discovered, and no old ones have gone out of fashion. And the devil is just as active in his hatred of God and man. He hates the cross of Golgotha. He hates the Savior who died upon it. He hates every one who trusts in that Savior. He hates the whole scheme and plan of God's salvation. For God has never desired anything else but that man should be saved from the devil's wages — the penalty of sin. That is why He sent His only Son into the world to die on the cross, that whosoever

believeth on Him should not perish, but have everlasting life. He hung on that cross in your place and mine, that we might have the gift of God, which is eternal life through Jesus Christ our Lord.

Only Believe

Believe on the Lord Jesus Christ and thou shalt be saved — that is the promise of God. Nothing to do, nothing to pay — it is all paid, it is all done. You might have all the silver and gold ever mined in the mountains of the West, but that would never purchase your way to heaven. You may have performed all the penances and pilgrimages possible, but they would not pass you into the Kingdom of God. Unless you have been born again of water and the Spirit, you are still working for the devil's wages. Salvation by grace through a Spirit-wrought faith in Jesus Christ — that is our only hope. Any other message is a farce and a waste of time. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

K. F. K.

"Keeping the Unity of the Spirit"

(Continued from page 307)

their lives according to their own will and pleasure. There is no end to the hopes that haunt the hearts of men. But all that is tragic delusion. There is but one hope of our calling. The only hope we have that will not deceive is the promise that God has given us in Christ our Savior. We cannot create a new one after our own lusts and devices, nor is it possible to break the old hope that God prepared for us before the founding of the world. That hope is the basis of unity.

One Spirit, one Lord, one God and Father of us all, one Body, one Faith, one Baptism, one Hope of our calling, that is the unity of the Spirit.

II.

How shall we keep that unity?

Paul tells us that too. God does not require the Christian to do any-

thing without first having given him the means with which to do His will. "Unto every one of us is given grace according to the measure of the gift of Christ" (v. 7). In our text Christ is described as a triumphant conqueror, ascending into heaven and taking His place at the right hand of Power, and from there distributing as gifts the fruits of His great conquest. An Oriental king returning from a war of conquest would distribute gifts of gold, territory, and high position to his soldiers and generals. The gifts that Christ, the Conqueror, distributes among the believers are spiritual gifts. Verse 11: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Those are unusual gifts, not to be appreciated by the worldly minded.

These gifts were given for a purpose. By them the unity of the Spirit will be kept in the bond of peace. They were given for the perfecting of the saints (v. 12), for the work of the ministry, for the edifying of the body of Christ. Those are not three different functions of the gifts that Christ gives to the believers. All describe the same function and the same purpose of the preaching and teaching of the Gospel. All the various gifts of preaching and teaching that Christ distributes have the one purpose of edifying the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

This unity of the faith is certainly not achieved by the formation of unions, councils, organizations, or even congregations. The body of Christ is not edified, built up, by merely bringing people together under one visible head. It is achieved by using the gifts of Christ to bring the individual always nearer to the goal intended for him: a perfect man through the knowledge of the Son of God. Each of us is to grow up into Christ in all things. Thus individually each part grows stronger and more mature, and at the same time the whole body increases toward the fulness of the stature of Christ.

Each of us is, by the work of the ministry, to become a perfect man, grown up, increasing in the knowledge of the Son of God, mature in Christ. We are not to remain children all our lives. What a tragedy

it is in the life of a family if one of the children never grows up mentally, but remains a child of six in mind and thought, although old in years. What a tragedy if a Christian never grows up, never matures, but remains a child. Paul explains what it is to be a child in the Church. He calls those children who are "tossed to and fro, carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

Let no man speak lightly of doctrine or of the truth as it is in Christ! Let no man be deceived by those who preach that little errors are no errors; that all religions and all denominations ultimately lead to the same God! Only the truth of Christ leads to the unity of the faith and preserves the unity of the Spirit. We can know the truth, for Christ has revealed it to us in the Scriptures and has given us the gifts whereby we may hear and learn it.

If Paul meant by his admonition that we endeavor to keep the unity of the Spirit by maintaining peace with all and sundry, by ignoring small differences, and by uniting with those to the right and those to the left in order to impress the world with our bigness, then he was the first to violate his own admonition. For he speaks of those who preach false doctrine as men who lie in wait to deceive, who practice sleight-of-hand in doctrine, as cunning and crafty people. That is hard language; those are harsh words. Is Paul preserving the bond of peace when he calls people cunning and crafty deceivers because of their false teachings? Is he speaking in the right spirit? In our text Paul has also something to say about the spirit in which we are to endeavor to keep the unity of the Spirit.

III.

In What spirit are we to endeavor to keep the unity?

Paul admonishes us to walk with all lowliness and meekness, with long-suffering, forbearing one another in love (v. 2), and speaking the truth in love (v. 15). In this last phrase the emphasis is neither on speaking the truth, nor on love, but lies equally on both. The way to unity in the Spirit is never the road of compromise. We can come to agreement with other men by bargaining away this or that point in doctrine, but such agreement is never

unity of the Spirit. The truth of the Gospel is never ours to bargain with, to subtract from, or to add to. We must speak the truth, both for God's sake and for man's sake; because the truth is God's own holy word, and it is only the truth that makes man free.

Speaking the truth "in love" cannot therefore possibly mean saying Yes, Yes to all men merely to preserve the appearance of peace. Nor can it mean maintaining silence in order to avoid an argument. It cannot mean yielding in a matter of Scriptural doctrine in order to prevent a break in relations.

We speak the truth in love when out of love to God we treat His Word as holy and unbreakable, and when out of love toward our fellowman we speak as ambassadors of Christ out of a sincere concern for welfare of his soul and for the preservation of the unity of the body of Christ.

We are also to conduct ourselves with all meekness (v. 2). Meekness is not a popular virtue. Our nature does not admire meekness in a man. By nature we prefer the principle of an eye for an eye and a tooth for a tooth. But we, who are God's workmanship, created in Christ Jesus unto good works, are to put off the old man which is corrupt and put on the new man which after God is created in righteousness and true holiness.

Meekness and lowliness, forbearance in love and long-suffering are not weakness. We can readily recall many examples of Christ's meekness and long-suffering, and we can just as readily recall how he denounced the hypocrites, the self-righteous, and the enemies of the truth of the Gospel. He steadily witnessed the truth even though that witness led straight to the cross.

But meekness, forbearance, and true humility before God do require of us that we speak from a conviction of God's truth, not out of envy, personal dislike or stubbornness. Our purpose in controversy must not be to win an argument. Meekness does not glory in winning a fight. Meekness is not bitter, harsh, or contemptuous. It is uncompromising, it is courageous; but it is Christ-like.

Yes, we want peace and we earnestly pray for it. "If it be possible, as much as lieth in you, live peaceably with all men."

Christ's words in the fourteenth chapter of John help us to understand what is meant by endeavoring to keep the unity of the Spirit in the bond of peace: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Amen.

The Holy Spirit Creator

PRESERVATION

(Sixth continuation)

WHEN Paul comforted the Romans, who were troubled by sufferings and by their own weakness, assuring them that God would preserve them in all this, he made the bold statement that to such as have learned to call God their "Abba Father" — he says briefly, to them that love God — all things, yes, *all* things must work together for good. The reason behind it all is that their call was not due to chance, no, God called them according to His purpose, with due deliberation. Then Paul unfolds this wonderful act of God's unfathomable love.

Election By Grace

Foreknow. — Paul begins the discussion of this comforting doctrine by pointing to God's foreknowledge: "For whom he did foreknow." Whom did He foreknow? And what did He foreknow about them?

Here some answer that evidently God foresaw how they would react to His call. He would call them, and they would respond in faith. By His call He would succeed in bringing them to faith. He would also succeed in keeping them in the faith till the end. And since He foresaw all this by

NOTICE

Members of our Synod are regretfully advised that Our Savior's Lutheran Church of Mankato, Minnesota, heretofore regarded as sister congregation, has severed the bonds of fraternal relations with us through violation of Scriptural and Lutheran practice — persisted in despite all admonition and protest — specifically as it pertains to the acceptance of members from a sister congregation, and that our privilege of fellowship with that congregation must be regarded as suspended.

The Praesidium of the Minnesota District.

OSCAR J. NAUMANN, President.

means of His divine omniscience He decided to elect them as His own. He knew He could not go wrong in their case.

How do you think the Romans would have felt if this was what Paul meant? They were groaning under their sufferings, they could hardly stand up, they were sinking so low that at times they did not even know what to pray for and how to pray for it properly. They were at the point of passing out spiritually. Now imagine that Paul said to them: *If* God foresaw from eternity that you would eventually come out of this slump, that you will endure to the end, *then* all things must work together for your good. How much comfort would that big "if" hold out to them? They would then be troubled all the more by the thought: But what if God did not foresee a happy ending? I am growing weaker and weaker, I am sinking fast. What, if He foresaw that I would fall away?

But fortunately Paul is not speaking about an experiment which God made in His omniscience before the creation of the world, and on the outcome of which He based His decision. What did He mean? It is true, the syllable "fore" in "foreknow" dates God's knowledge back to eternity. But what does it mean when the

Scriptures say that God "knows" some one?

In Matth. 7, 21-23, Jesus speaks about men who call Him Lord, who claim to have prophesied in His name and to have done many wonderful works; but He will not admit them into His kingdom. He will say to them: "I never *knew* you . . . ye that work iniquity." He says He never *knew* them, and yet He knows exactly that they are workers of iniquity; their wonderful works were all sham, they were hypocrites. He certainly knew about them. He means that He never acknowledged them as His own. — A similar remark we find in Matth. 25, 12. Ten virgins were invited to a wedding. When the five foolish virgins came late the bridegroom said to them: "I know you not." He refused to recognize them. — To the Galatians, who were trying to mix a little of works into their Christianity, Paul wrote these warning words: "But now, after that ye have known God, *or rather are known of God*" (Gal. 4, 9). Did God have no information about the Galatians before they came to faith? Rather, now He embraced them as His own dear children. That is what it means when it is said of God that He *knows* some one.

This loving, affectionate knowledge of God for His children Paul in Rom. 8, 29, dates back to eternity by prefixing the syllable "fore." Do not worry, he wants to say, in spite of your afflictions and weaknesses: did not God from eternity embrace you as His dear children and clasp you to His bosom? Before you were born, before you could do good or evil, before you could ever ask Him any favor, He already claimed you as His own. Now be sure that all things must work together for your good.

Predestinate. — That is the next word which Paul uses, the second link of the wonderful chain which he is forging. "He also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." — This is a wonderfully rich word; but we must be brief.

Paul spoke about the Son of God before. We turn to the 5th chapter, where he points to the fact that when we were yet worthless ("without strength" or value), when we were yet sinners, yes, when God still had to regard us as His enemies, then Christ died for us that He might free

us from our guilt and bring us back to God as His dear children. There Paul sums up the fruit of Christ's work in the one word "peace" (v. 1). Now, in chapter 8, 29, Paul says that God predestined us that we should become like His dear Son Jesus Christ. Jesus was His dear Son, He was without spot or blemish. He delighted to do the will of His Father, and the Father was well pleased with Him. When God foreknew us in eternity, when He in love embraced us, then none of these things had yet happened, but God in His unfathomable love predestined us that we should be conformed to the image of His Son. He would make us sinners so, forgive us our sins, wash them

away so that they might no longer defile us. Then in the process of sanctification He would make us like His Son also in other respects. His Son went to His glory through suffering and death. So must we pass through tribulation and weakness, but the Father will see to it that all things work together for our good.

The height of this rich blessing which the Father planned for us in eternity Paul expresses by calling Jesus "the Firstborn among many brethren." God planned a large family of saints, among whom His Son should hold the position of Firstborn. When He created us He created us to be His children, He created us

in His own image. When we fell into sin, He did not give up His favorite plan: He sent His Son to redeem us. Thus He embraced us in eternity. He predestined us that we should be conformed to the image of His Son, that He might be the Firstborn among many brethren.

God made the beginning long before we were born. He worked out a plan to the minutest details. Shall we not trust Him to see it through to the end?

God granting us His grace, we shall devote our next study to a continuation of the text begun today.

J. P. M.

(To be continued)

From A Wider Field

IS it correct and proper to speak of "trends" in our Church? A "trend" is a slow movement in a certain new direction. The word suggests that our Church is gradually changing, either in its habits, in its way of doing things, or even in its principles and doctrines.

In a world where everything is constantly changing, it is not surprising that we find in our Church tendencies which seem to be leading to new and different ways. Everyone knows, for example, that little more than a quarter century ago a large number of our congregations were conducting their church services in the German language, and our Synod was doing its work chiefly through that medium. But a trend had set in, and today the use of our American tongue is a fixed habit with us, so that it has become meaningless to refer to us, in the manner of a generation ago, as a "German" Lutheran Church. We have witnessed other trends during the same period, such as the growing use of a weekly envelope offering system, almost unknown in our circles before 1920.

In keeping with the changing nature of things in this life it is therefore to be expected that an analysis of conditions in our Church today will reveal further trends. And it is well that we observe them very carefully. For while some trends have and may again lead to

improvement and should be encouraged, it is more often true that change spells danger for a church body which has grown to spiritual greatness upon the policies and practices of the past.

* * * *

It was disturbing to read some observations offered in this regard by Dr. R. Caemmerer of Concordia Seminary, St. Louis. In an article printed in the *Lutheran Witness* of August 5, 1952, Dr. Caemmerer discussed certain trends which, in his view, have been appearing in the Lutheran Church — Missouri Synod during the past quarter century. Dr. Caemmerer begins by saying:

"A useful trend within the Missouri Synod seems to be a growing readiness to let the Word of God in the Bible speak."

We submit that "a growing readiness to let the Word of God in the Bible speak" is the most fundamental characteristic of an orthodox church body, indeed of every true Christian. It is of the very essence of sanctification to be ever "more ready to hear" the Lord in His Word as He speaks to His servants. But to describe this as a "trend" in the Missouri Synod might seem to cast a shadow upon that Synod's past. Has Missouri in the last seventy years been reluctant to "let the Word of God in the Bible speak?" What would that imply of the era of Walther, Stoeckhardt, Pieper?

Fortunately Dr. Caemmerer explains the "trend" further by suggesting that, in the past, Missouri was a body that not only subscribed to the Lutheran Confessions and the formulation of doctrines as published by its great teachers, but had gradually drifted into a danger zone, a sort of confessional complacency with which a church body listens to the Confessions but neglects to restudy and reexamine the Scriptures that lie behind those Confessions.

We realize that our Church, also, must ever be on guard against the spiritual laziness which causes Christians to be content with confessional phrases without constantly going back to the wellspring of doctrine and the foundation of faith, which is the Word of God. It is not enough to recite the Apostle's Creed, or any creed. We must live in the Scriptures, which alone provide the understanding and the faith expressed in our creeds.

But it seems, according to Dr. Caemmerer, that there may be disturbing experiences awaiting a churchbody which thus reexamines its confessional expressions. He puts it in these words:

"With this trend we may expect certain discomforts to emerge, and they have come. The restudy of the Scriptures results from time to time in the discovery that our formulations of doctrine have subtly begun

to mean something to us other than was their original intention. The formulations of doctrine are simply vessels into which the living water of the Word is poured. The restudy of the Scriptures means that the vessel stands there, not just with a label on the outside, but filled and charged with its original meaning. We can expect men and women to be dismayed from time to time that they have fondled vessels which have been getting empty. The discomforts of these discoveries have marked the past twenty years in our Church."

* * * *

Let us restate the above quotation as we understand it. What the writer seems to be saying is that the Missouri Synod, in restudying Scriptures, has discovered that certain doctrinal statements in its confessions and other writings have, through the years, come to contain and mean things which they were not originally intended to say. If this were true, we should have to conclude that Missouri had at some time in the past drifted away from the original truths expressed by some of its doctrinal statements, and that the recent "trend" back to the Bible is serving to correct that drift.

That others have understood Dr. Caemmerer's remarks in this sense

is obvious from a comment in the *Lutheran Standard* (ALC) of September 6, 1952. The editor, quoting from the *Lutheran Witness* as we did above, says:

That others have understood Dr. ledgment. . . . If such a study convinces members of the Missouri Synod that in seeking to defend the truth — as they have formulated it — they have at times unwittingly been guilty of failing to bow completely to the truth of God's word and have, in their zeal for the defense of their own position, wounded truth's sister charity, a study of the same Scriptures should convince the rest of us Lutherans that we stand under the same condemnation."

Dr. Caemmerer did not offer any examples of doctrinal formulations which had "begun to mean something to us other than was their original intention." That leaves much room for speculation. Does he include, for instance, the definition of marriage as found under question 61 of his Synodical Catechism? Or the term "verbal inspiration" as used in the Brief Statement? Or the definition of objective justification as given in that document? Or the formulation of the Smalcald Articles, repeated in the Brief Statement, that the Pope is "the very

Antichrist?" Had these traditional expressions come to mean something other than those truths which they originally intended to express? Is that, then, perhaps the reason for the appearance of the Common Confession, in which we see a tendency: to compensate for the omission of the accurate, historical term "verbal inspiration" by use of the vague statement that the Holy Ghost "supplied to the holy writers content and fitting word;" to replace the Brief Statement's precise definition of objective justification with a statement of universal redemption — to mention only two innovations? If this is the result of the "useful trend" now being observed, we want none of it.

We thank God that the formulations of doctrine in our Lutheran Confessions, including the Brief Statement, mean to us exactly what they have always meant, and that, in reexamining them in the light of God's Word, we have hitherto always been able to find them "filled and charged with their original meaning." It is for this reason that we cling so tenaciously to those old, tried and tested expressions by which our faith has been exactly professed and error rejected; and we will regard as suspect every attempt to replace them or to revise their historic content. E. S.



News from our Mission Fields

"Lo, I am with you always, even unto the end of the world."

MATTHEW 28. 20

MAR VISTA, CALIFORNIA

TO many of us, Vacation Bible Schools bring memories of hot and humid days with teachers and pupils perspiring freely. But this is not true in our newly founded mission at Mar Vista, California. This city, thanks to the Pacific Ocean just three miles away, enjoys temperatures between 70 and 85 degrees most of the time. It is far enough

away from the ocean not to get the dampness, but close enough to be sea-conditioned over against the inland heat.

But it takes more than good weather to conduct a successful Vacation Bible School. Our news then will give you more than a California weather report. It will tell of a missionary and a particular mission en-

deavor. — Pastor Armin Keibel, one of our two missionaries working in the California field, began his work in Mar Vista, a city of 40,000, located 11 miles southwest of downtown Los Angeles. His first services were held in a rented store building a year ago last Christmas. Last July, with the help of a \$14,800.00 Church Extension



Gethsemane Lutheran Church
— Vacation Bible School

loan, the young congregation moved into its chapel-school building.

This summer in their Vacation Bible School Gethsemane's teaching staff had prepared for 50—75 children. But even before registration day they realized that the enrollment might well reach 100. In all, 130 signed up; of these 117 attended with an average attendance each day of 90 children.

The school came to a close with an evening service in which six children were baptized. Two adults have expressed their desire to take instruction as a result of the contact made with them through the children who attended. The Sunday School enrollment, too, has gone up markedly, especially in the lower classes. Besides, several children have been



Gethsemane V. B. S. Teaching Staff — Pastor A. Keibel, lower right

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

Paul and Silas Pray and Praise God in Prison

LUKE allows us a glimpse into the dungeon of Philippi (Acts 16:25): "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." In the very hour of midnight our prisoners pray and sing unto God. They are not despondent. They feel, yes, they know that the Lord is hearing and will answer their prayers and

release them from their present dungeon at His time and in His way. **Paul in Prison Prays for Deliverance**

Their faith is based on God's past answers to prayers. Had God not released Joseph from the royal prison in Egypt? Had He not led Daniel unharmed out of the den of the lions? Had He not spared the life of King David, when he was per-

gained for the instruction class which will begin in fall.

Yes, this was a successful Vacation Bible School — thanks to the cool ocean breeze — thanks to the missionary's zeal and the gift of faithful teachers — thanks to you for supporting this mission — thanks above all to Him who said: "Feed my lambs, feed my sheep" — and thanks be to God for those souls saved by our mission work here and everywhere who can now join us in saying: "The Lord is my shepherd; I shall not want."

W. R. HOYER.

secuted by Saul? Paul, the rabbi, knew his Old Testament and especially the Psalms, the prayer book of the pious Israelites. Just as David had comforted himself, when persecuted by Saul and had expressed his trust in the almighty God and Lord, he too was reminded of the same comfort while in the prison of Philippi (Ps. 107:10f.): "Such as sit in darkness and in the shadow of death, being bound in affliction and iron. . . . They cried unto the Lord in their trouble and he saved them out of their distresses. He brought them out of darkness and the shadow of death and brake their bands in sunder." In the hour of

peril they were confident that the same Lord, who had led the Twelve and then Peter anew out of prison would also find a way of release for them. Here in the prison cell Paul experienced some of the sufferings, of which he writes in his Epistle to the Romans, chapter 8:18, 28: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "We know that all things work together for good to them that love God, to them, who are the called according to his purpose." Among all mortals we know of no one, who suffered as much as Paul did for Christ's sake.

Just as the faithful were gathered in the house of Mary in Jerusalem, when Peter was in prison, we can also imagine the faithful gathered in the house of Lydia praying for the deliverance of Paul and Silas. They too should experience the truth of the words of James: "The effectual prayer of the righteous availeth much."

Paul and Silas Sing Hymns of Praise

Paul and Silas were not only praying for their own deliverance out of the hands of their enemies, they were also singing praises unto the Lord in the still of the night in that dark dungeon that was supposed to be their last abode here on earth before their death. They rejoiced that they were counted worthy to suffer shame for His name's sake. In those trying hours Paul did exactly what he later on asked the Philipians to do in his Epistle: "Rejoice in the Lord alway. Be careful for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:4-7). Had not Christ, his Master, taught him to do just that in the Sermon on the Mount: "Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." In his sufferings Job had also sung the praises of God in the night (Job 35:10).

What a deep impression must it not have made on the other prisoners to hear Paul and Silas pray to God for deliverance and to sing the praises of their God for letting them suffer for His name's sake. Instead of hearing them howl, they hear them chant, instead of hearing them uttering curses against God for let-

ting them suffer, they hear only utterances of praise and thanksgiving. Surely the God of Paul was different from the gods they knew and feared! It also was their hour of grace. Manifold are the ways of the Lord to have His gracious Gospel of salvation preached.

Others Have Followed Paul's Example

The history of the Church offers us similar instances of the singing of praises unto the Lord in the hour of trial and persecution. Martin Rinkart composed this: "Now thank we all our God" in the latter days of the Thirty Years' War. Luther wrote his most comforting chorals in the most trying days of the Reformation. Some of the noblest hymns of praise of our Lutheran Church were written in times of peril. Paul Gerhardt wrote his: "Commit whatever grieves thee into the gracious hands of Him, who never leaves thee, who heaven and earth commands" (Befiehl Du Deine Wege) during one of the severest trials of his faith and life. But not only the Lutheran Church can refer to such noble hymns of praise unto God in the hour of persecution. John Bunyan wrote his Pilgrim's Progress in jail in Bedford. Francis Baker wrote his "Jerusalem, my happy home" within the bleak walls of the Tower of London while awaiting execution. It is the characteristic of a true Christian not only to call upon God in the day of trouble, but also to pray for all men without ceasing, to praise and to give thanks as Luther indicates it in his explanation of the Second Commandment.

The Earthquake

Neither Paul nor Silas knew, how the Lord would answer their prayers. Luke informs us: "And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." In Jerusalem the Lord had sent an angel to release the twelve and Peter from their prison, here He used an earthquake. Some might be inclined to speak of a supernatural way of help and again of a natural way. In both cases it was the Lord, whom the angels serve and the so-called forces of nature obey. It is He, who turns the captivity and weeping of His children into rejoicing. Great will be our

rejoicing, when we too shall be released from the bondage of sin and all earthly sufferings in heaven (Psalm 126).

None Escaped

Not only Paul and Silas saw in the earthquake a direct answer to their prayers, a sign of divine Providence. The other prisoners also had opportunity to marvel at the speedy answer to the prayers for deliverance. In the regions of the Aegean Sea, in Asia Minor as well as in southern Italy, earthquakes were no rare occurrence in those days. The pagans viewed them with great fear and as an expression of the wrath of the gods. Through the violent earthquake the walls of the prison were shaken, the door of the prison was opened, and the fetters of all of the prisoners were loosened. If there were any guards besides the prisoners in the dungeon, they surely fled as did the guards on Easter morn at Jerusalem. All of the prisoners might have escaped by the time the jailor was awakened out of his slumber. The prisoners, however, made no attempt to flee. They beheld the hand of God in this earthquake and His answer to the prayers of Paul and Silas. Whether they too obtained their freedom with Paul and Silas or were refettered as one manuscript expressly states it (Codex Beza) we do not know. Their own conscience surely told them that there was no miscarriage of justice as in the case of Paul and Silas. They had had an opportunity to hear of their only way of salvation. Let us hope that they too were saved like the malefactor on the Cross. Only heaven will reveal that to us. We marvel anew at the wondrous ways of God of having His Gospel of salvation preached to sin-ridden souls.

REDEDICATION SERVICE

St. James' Ev. Lutheran Congregation Cambridge, Wisconsin

On Sunday, May 4, the St. James Ev. Lutheran Congregation of Cambridge, Wisconsin, rededicated its remodeled and renovated house of worship to the service of the Triune God.

On this day of rejoicing, three services were held. In the morning service the Rev. G. Gullixon of the Norwegian Ev. Luth. Synod preached the Word. The speaker in the afternoon service was the Rev. R. Mueller

of our Wisconsin Synod; and in the evening the Rev. Martin Droegemueller of the Missouri Synod preached the sermon.

For more than a year and a half the members of the congregation, the contractors, and the pastor worked for the day of completion. And now, by God's grace, we have a beautiful house of worship. The main auditorium is characterized by the light furniture in the pews, woodwork, pulpit, and altar furnishings. The dark red carpeting down the aisle and in the chancel forms a pleasing contrast. A new Wicks organ was dedicated by Pastor Kurt Eggert in the evening service.

At the front of the church there is a mother's room where children can be taken and cared for. There is also a large room where coats and hats can be placed. The basement has been designed for the service of the church. It has a large auditorium, Sunday school rooms, a beautiful kitchen, and a furnace room. Hot water radiant heat is used to heat the church.

Thus the Cambridge congregation has a new and beautiful home in which the everlasting Gospel of Jesus Christ is preached and taught. Great and mighty things beyond expectation have been wrought by an almighty and merciful God (Jer. 33, 3).

M. WAHL.

FORTY-FIFTH ANNIVERSARY

Pastor L. A. Witte
Kendall, Wisconsin

Praise and thanksgiving was the theme of the divinity service in St. John's Lutheran Church at Kendall, Wisconsin, on Sunday afternoon, August 10, 1952. The members of that congregation and of Immanuel Lutheran Church of Dorset Ridge and the members of the Southwestern Pastoral Conference gathered to celebrate the forty-fifth anniversary of ordination of their pastor and brother, the Rev. L. A. Witte. The occasion also noted his forty-fifth anniversary of marriage. Due to failing health and strength, Pastor Witte resigned from the active ministry at that time, and thus this service became a farewell devotion. Pastor Carl Siegler, a close family friend, was in charge of the altar service, and the undersigned preached the sermon, based on the words in 1 Samuel 7, 12b: "Hitherto hath the Lord helped us," and Acts 20, 32: "And

now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." At the close of the service Pastor Carl Siegler spoke heart-warming words to the jubilarian and his wife. Pastor Arthur Berg spoke in behalf of the conference and presented a gift of remembrance. Mr. Herbert Witt, the president of St. John's, addressed the pastor and his wife as the representative of his church and Immanuel's of Dorset Ridge and presented the parish token of love. In closing Pastor A. Dobberstein read a number of congratulatory messages from former congregations and children, who could not be present at the service.

Pastor Witte served congregations at Daggett and Escanaba, Michigan, and Cornell, Wisconsin, before he came to Kendall in February, 1930.

At 5 o'clock the ladies of the congregation served a lunch in the church basement.

May the Lord abide with his servant and family and bless them with His grace in Christ.

W. E. SCHULZ.

EIGHTIETH ANNIVERSARY

St. Paul Congregation

Prairie Farm and Dallas Townships
Barron County, Wisconsin

Two congregations bearing the same name and having a common origin met in joint services on Sunday, August 3, 1952, in order to commemorate the 80th anniversary of their organization. The congregations, both named after St. Paul, are located in Prairie Farm and Dallas Townships, Barron County, Wisconsin. Their pastor, John Schaadt, preached the morning sermon on the basis of Matthew 16, 25.26, applying also to the congregations the truth contained in the question of our Lord, "What is a man profited if he shall gain the whole world, and lose his own soul?" A former pastor, Louis Winter, of Merrill, Wisconsin, preached the evening sermon. His text was 1 Timothy 6, 20, in which the Apostle Paul urges Timothy to guard that which has been entrusted to him and to keep the Gospel over against that which is falsely called knowledge. As a token of appreciation for God's mercies during these 80 years, the congregations brought



a special offering for the cause of missions.

These congregations actually had their beginning in 1869 when one of the founders walked the 30 miles to Menomonie to invite Pastor A. F. Siegler to come and serve them. Although Pastor Siegler was already serving five widely scattered congregations, he accepted the invitation. He and his successors, Pastors Pohlmann, C. Althoff, Eugene Notz, William Jaeger, Fuerchtenicht, and Kleinlein, served the Lutherans of this area until 1865. There being no church building, services were conducted in the homes of the members and in the various schools of the area. The congregation was officially organized in 1872 and joined the Wisconsin Synod five years later.

From 1885 to 1899 these Christians were served from Cameron, about 20 miles to the northwest. Pastors during this time were Oswald Lugenheim and John Freund.

In 1892 the congregation resolved to build a church. Since the members were widely scattered in an era when travel was difficult, two churches were built. Both retained the name St. Paul's and both have always been served by the same pastor. In 1899 these two congregations built a parsonage across from the Prairie Farm Township church and called Pastor Henry Abelmann. Pastors who have served since then include Gustav Vater, Gustav Baum, C. H. Auerswald, J. L. Henning, Louis Winter, Harold Neubauer, R. W. Mohrhardt, and the present pastor, John Schaadt.

The first services were conducted in the German language. Services in English were held as early as 1907 and at present all work is done in that language.

The Prairie Farm congregation replaced its first church building with a larger structure in 1916. The Dallas congregation is using its original building. The former congregation numbers 288 communicants, the latter, 62.

The Prairie Farm congregation published a booklet, *Eighty Years of Grace*, in commemoration of the anniversary. Its foreword has this to say, "The purpose of this booklet is indicated in its title, *Eighty Years of Grace*. It is to call to our attention the wonderful grace of God, Who, having sent His Son into the world to be our Savior, has permitted the

good news concerning Jesus to be proclaimed to us during these past eighty years. Surely the words of the Psalmist are in place, "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and for Thy truth's sake." Psalm 115, 1.

"While giving all glory to God for any achievements of this congregation, we would do well also to con-

sider the work of its founders and of the many other consecrated Christians, who, out of love for their Savior, have worked and sacrificed so that the Word of God might be preached to themselves and to their children. May their example incite us to greater efforts in behalf of the church so dear to their hearts and ours."

JOHN SCHAADT.

"I Never Dreamed"

"I never dreamed that our Synod's Board of Support would take care of us as well as it has." Such was the comment of the widow of one of our Synod's faithful workers, whose death in his prime had cut off the income which his salary had brought and left her with the responsibility of providing for her children, all of them still dependent, and of establishing a new home.

She had heard of the agitation for a pension plan for our pastors and teachers, and of the argument that under our present system of providing for cases of need among our superannuated and incapacitated pastors and teachers or their dependents the best that could be expected was a mere pittance, and that only after what virtually amounted to a pauper's oath had been taken.

For that reason she was pleasantly surprised when after the death of her husband an elected official of one of our synodical Districts approached her in a friendly and considerate manner and asked her whether she would need financial assistance. She found that the questionnaire which she was asked to fill out when she admitted her need for help was intended more to help the Board of Support determine how much she would need than to demand a record of every cent which she owned. The action of the Board showed a sympathetic understanding of her problem. Her monthly support check is large enough to enable her to provide for her children and herself.

She realizes that her circumstances may change and that it is only fair that the Board of Support should from time to time inquire about her

situation. Nor has she any intention of becoming a permanent charge of the Synod. In fact, her gratitude for the help given her just when she needed it most makes her all the more eager to do what she can to establish an ability to earn and thus to reduce the amount of help which she needs and even to become entirely self-supporting.

We do not write these lines with the idea of silencing once and for all all discussion of a pension plan for our workers. There are arguments on both sides of the question. But we do not like arguments which distort the facts. Nor do we like the attitude that everything that is done by other church bodies is perfect, while everything that is done by our Wisconsin Synod is inadequate and belongs to the horse and buggy age or the wooden shoe era. Certainly we can learn by observation. And certainly everything is not perfect in our synodical family. But basically we are trying to do the Lord's work in the way which He points out to us in His Word. Let's be grateful for that fact. So let us also be grateful that under our present system of support when a case of need arises we do not go to the records to discover how much was paid in by the deceased and his congregation, and then let a mechanical table of figures determine how much is to be paid to his dependents each month, but rather find out how much is needed and then obey the injunction to bear one another's burdens by letting the support check meet the need. In such a system there is the warmth of Christian charity.

IRWIN J. HABECK.

"WILL GOD BE GLAD?"

"Will God be glad if I do this?"
Thus asked a little one,
Who in the school of knowledge
Had scarce her path begun.
It was such a simple question,
But by the Spirit's power,
I learned a truth whose knowing
Grows sweeter by the hour.

"Will God be glad if I do this?"
That clear and simple test,
Was one which holy men of God
So often had expressed.
It's not a question then of what
Delights and pleases me,
But rather that I seek to do
The thing that pleases Thee.

Lord, let me never lose this sense
Of Thy direction here.
What wealth of hope and comfort
lies

Within it and what cheer.
For, knowing this, I know each step
Is ordered by my Lord.
And how could any other hope
A greater joy afford?

My Jesus knows the path I take,
He chooses it for me.
He holds me fast, as up we climb,
To His eternity.

And when I stumble or complain
He is so patient, why,
By faith He gives me glimpses of
My home beyond the sky.

Oh the world it offers pleasures,
But they only grow more dim,
And less inviting as I walk
In faith more close to Him.

ESTHER A. SCHUMANN.

JESUS, THE CHILDREN'S FRIEND

(Translated from the German:
No. 557 Sei Hochgelobt, Herr
Jesu Christ)

Lord Jesus, we give thanks to Thee
That Thou our children's Friend
wilt be;

As Thou did'st call in days of old
Thy lambs into Thy loving fold.

All praise to God the Father be
That in His wisdom wondrously
His only Son as child He gave
That He might little children save.

All praise be to the Spirit given,
Who guides the children's hearts to
heaven —

To their good Shepherd up above
Who leads them with His tender
love.

He in His grace has willed it so
That children, too, in prayer may go
To Him, and see in faith serene
What wisest men have never seen.

Lo, here am I, for Thou hast said
That little ones to Thee be led;
As here a child Thou too, hast come,
Of such is made Thy Christendom.

O let Thy little children raise
Their hearts and lips to Thee in
praise,
That Satan with his godless world
May from his hellish throne be
hurled.

Lord Christ, our thanks to Thee we
pay;

Thou art our children's Friend today;
And pray Thee, all exalted One,
Remain their Friend in time to come.

DOLORES SCHUMANN,
Watertown, Wisconsin.

CALENDAR OF CONFERENCES**MISSISSIPPI VALLEY LUTHERAN
TEACHERS' INSTITUTE**

Date: Sunday, November 2, 1952.
Time: Registration 1:30 P. M., Sessions
2:00 P. M.

Place: Immanuel Lutheran Church, St.
Paul and Avon St., La Crosse, Wisconsin,
Rev. Gutzke, pastor.

Program: "Book Review," Teaching the
Bible Story by Alfred Schmiedling, Re-
viewed by Pastors Wm. Lange of La
Crosse, and Pastor Gerhard Horn, Chase-
burg, Wisconsin. "Film," How to Teach
With Films, "Buzz Sessions," Five topics
to be discussed.

MR. A. SCHUPPENHAUER,
Vice President.

MRS. A. HAEFNER, Secretary.

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

Date: October 28 and 29 (opening session
at 9:30 A. M.).

Place: Christ Church, Big Bend, (C. Leyrer,
pastor).

Program:
Exegesis of Hebrews 12, N. Engel.
Exegesis of Hebrews 13, S. Hillmer.
Basileia, ekklesia; Difference and practical
applications, C. Leyrer.
Sermon for criticism, M. Braun.

Is there a distinction between baptism of
adults and baptism of infants, E. P.
Ebert.

Conference preacher: R. Wiechmann (H.
Woyahn).

C. SCHLEI, Secretary.

**EASTERN PASTORAL CONFERENCE
OF THE DAKOTA-MONTANA DISTRICT**

Pastors of the Eastern Conference of the
Dakota-Montana District will meet October
21 and 22 at St. Peter's, Goodwin, South
Dakota, starting 9:30 a. m. Members wish-
ing to stay overnight are asked to inform
Pastor Elmer Semenske, Goodwin, South
Dakota. Communion service will be held
the evening of October 21, Pastor Fredrick
Nitz, preacher, Pastor W. C. Nickels, alter-
nate.

Topics and Papers: Exegesis of II Timothy
2: A. Wood; A Popular Way of Presenting
Our Objections to Scouting to Parents and
Children: W. TenBroek; A Reformation
Sermon: H. Birner; Exegetical paper on
Jude: H. Winkel; Book Report on "The
Church and Communism" by Rehwinkel:
H. A. Hempel.

H. A. HEMPEL, Secretary.

**JANESVILLE-BELOIT AREA
CONFERENCE**

The Janesville-Beloit Area Conference of
Pastors of the Synodical Conference will
meet on Monday, October 13, at 10:00 a. m.
in St. John's Church 1000 Bluff Street.

The Northwestern Lutheran

Beloit, W. J. Baese, pastor.
Communion Speaker: R. W. Mueller, alter-
nate: J. F. Stephan.
Miracle of the Wedding of Cana, John 2,
1-11, R. Bittorf.
Miracle of the Nobleman's Son, John 4,
46-54, R. Jaeger.
Exegesis of Hebrews 1, H. Mayer.
Round-table discussion of circuit library
with suggestions for books.
MENTOR KUJATHI, Secretary.

**REDWOOD FALLS PASTORAL
CONFERENCE**

Time: 9 a. m.
Place: Tp. Omro, Pastor W. Zickuhr.
Date: October 23, 1952.

Program:
1. Opening service with Holy Communion.
Preacher, Pastor A. Broitsman; alter-
nate, Pastor R. Bretzmann.
2. Concerning Education in Our Congrega-
tions. Parts II and III, Pastor G.
Zimmermann.
3. The Obligation of the Church in Solving
Social Problems, Dr. P. Spaude.
4. Effective Use of the Parish Paper or
Bulletin, Pastor W. Vatthauer.
5. The Term "Euangellion" in the New
Testament, Pastor C. W. Kuehner.
6. 1 Thessalonians (continued — beginning
with chapter 2, 3.), Pastor Edw. Birkholz
7. Report on the General Committee Meet-
ing, Pastor H. Kesting.
8. Isagogical Paper on Jeremiah, Pastor R.
Bretzmann.
9. How Properly to Conduct Communion
Registration, Pastor G. Scheitel.
GOTTHOLD ZIMMERMANN, Secretary.

**ROSEBUD PASTORAL CONFERENCE
OF NEBRASKA DISTRICT**

Place: St. John Ev. Lutheran Church,
Herrick, South Dakota.

Time: October 14 and 15, 10:00 a. m.

Speaker, Rev. K. Molkentin, Alternate, E.
Ploetz.

Papers: "Are Such Terms as Elders, Dea-
cons, Bishops, Pastors, and Evangelists
used interchangeably in the New Testa-
ment?" Marvin Volkman; 1 Cor. 15, H.
Lietzau; "Commercialism in Our Church"
A. K. Hertler; "Study of The Apocrypha"
L. Wenzel.

Announce to host pastor; H. Lietzau,
Bonesteel, South Dakota.

A. K. HERTLER, Secretary.

**SOUTHERN PASTORAL CONFERENCE
OF THE SOUTHEASTERN WISCONSIN
DISTRICT**

This meeting will be held at Jerusalem
Ev. Lutheran Church, Morton Grove, Illi-
nois, on October 14 and 15. The first
session will begin at 10:00 a. m. All those
who desire overnight accommodations are
to write to the host pastor, Otto Heidtke.

The speaker at the evening service will
be Edwin Jaster (1 Cor. 1:18-25) and the
substitute, O. Heidtke (Rom. 3: 27-31).

Essays to be ready: Augustine, H.
Wackerfuss; The Meaning of Covetousness
and Scriptural Examples of It, H. Kuske;
The Negro in the White Community, A.
Lorenz; Book Review of Faith is The
Answer, W. Lehmann; Meaning of CROSS
on the basis of Hebrews 12:6-8, A. Lorenz;
Philippians I, A. Fischer; How Should
Brotherly Love Manifest Itself in Our
Intersynodical Relations, H. Lau.

IRWIN W. WEISS, Secretary.

**WISCONSIN STATE TEACHERS'
CONFERENCE**

The Wisconsin State Teachers' Conference
will be held at Winona, Minnesota, on
November 6 and 7, 1952. St. Martin's Evan-
gelical Lutheran Congregation is the host
church. All members of the conference are
urged to send requests for quarters to the
school address, 5th and Liberty, Winona,
Minnesota, before October 20, 1952. Later
requests cannot be acknowledged. Principal
Emmanuel A. Arndt, further requests that
all members of the conference go directly
to the School Office where they will be
registered and receive instructions for find-
ing their quarters.

Program**Thursday Morning**

9:00 Opening service (In the Church)
Reverend Waldemar Pless, Fond du
Lac.

9:45 Fostering Discernment In Christian
Living, Prof. R. Krause, Milwaukee,
Wisconsin.

10:50 Recess.

11:05 The Practical Application Of The
Fourth Commandment, Mr. Wm.
Krueger, Eau Claire, Michigan.

Thursday Afternoon

1:45 Devotion.

1:55 Reaching For Improved Reading In The Wisconsin Synod Lutheran Schools, Mr. Leonard Stellwagen, West Allis.
2:45 Visual Aids, Chalk and Bulletin Board, Mr. Ralph Swantz, La Crosse, Wisconsin.
3:50 Business Meeting
4:00 Choir Rehearsal, Mr. C. E. Wacker, Kenosha, Wisconsin

Friday Morning

9:00 Devotion
9:10 The Proper Approach To Teaching Religion In Our Christian Day School Prof. Roland Hoenecke, New Ulm, Minnesota

Recess

10:35 Comments by our Executive Secretary for the Board of Education, Mr. Emil Trettin, Milwaukee, Wisconsin

Friday Afternoon

1:10 Business Meeting
1:20 Christian Education in Nigeria, Mr. Edmund Baer, St. Peter's, Minnesota
1:55 Sectional Meetings: Science Grades 7-8, Mr. Waldemar Pape Grades 5-6, Mr. Gerhardt Gilbert Grades 3-4, Miss Gertrude Limpert Grades 1-2 and Kdg., Miss C. Gum
3:50 Conference Closing, Rev. H. Becker, La Crosse, Wisconsin

All are encouraged to arrange their schedules so that they may attend the Conference Service to be held on Thursday Evening at 8:00.

W. NOLTE, Secretary.

NEBRASKA DISTRICT TEACHERS CONFERENCE

Ninth Annual meeting of the Nebraska District Teachers Conference of the Wisconsin Synod will meet at Geneva, Nebraska at Grace Ev. Lutheran School.

Program

Tuesday, October 21
9:00-9:15 Opening Service, Pastor D. Grummert
9:45-10:00 Initial Business
10:00-10:15 Recess
10:15-11:45 A paper on religious instruction in our schools Prof. R. Hoenecke
11:45-1:30 Noon Recess
1:30-1:45 Devotion, Mr. W. Neujahr
1:45-3:00 Reading of Minutes
1:45-3:00 Practical Lesson in Hymnology, Miss Elsa Klein
3:50-5:15 Recess
5:15-3:50 Official Written Report of the Executive Secretary, Mr. E. Trettin
3:50-4:00 Report of the School Visitors, Teachers Schmidt and Brei

Wednesday, October 22

9:00-9:15 Devotion, Mr. W. Neujahr
9:15-10:15 Reading of Minutes
9:15-10:15 Ethics of the Christian Day School Teacher Outside the Classroom, Miss Wanda Herrmann
10:15-10:30 Recess
10:30-11:15 Business Meeting, Elections
11:15-11:45 Report of the District School Board, Pastor D. Grummert
11:45-1:30 Noon Recess
1:30-1:45 Devotion, Mr. W. Neujahr
1:45-2:00 Reading of Minutes
2:00-2:15 Open Forum Discussion

Kindly make your requests for lodging to Miss Laverna Everts, 503 G Street, Geneva, Nebraska.

MELDA A. BREI, Secretary.

MICHIGAN DISTRICT TEACHERS' CONFERENCE

The 1952 conference will meet at St. Matthew's Lutheran School, Colfax and Kline, Benton Harbor, Michigan, on October 8, 9, and 10. Send the necessary information regarding meals and lodging to Teacher A. Jantz, 1135 Ogden Avenue, Benton Harbor, Michigan, before September 26.

Program

Wednesday Morning
9:00-9:45 Youth of Nain (Grades 5-4), Ruth Zipfel
Sub. Prohibition of the 9th and 10th Commandments, Delbert Mey
9:50-10:15 Arithmetic, Nadine Meyer
Recess
10:30-10:55 Arithmetic, Mrs. M. Roehler
10:55-11:20 Arithmetic, William Fuhrmann
11:20-11:50 Arithmetic, Martin Roehler

Wednesday Afternoon

Roll Call
Chairman's address
Round-table Discussion on Morning's Arithmetic Lessons, Wayne Faculty
Pros and Cons of Practical Lessons at Conference, Ten minutes each
Pro. G. Mueller; Con. A. Schlee

Thursday Morning

Essay, Proper Church Music, Prof. Martin Albrecht, Dr. Martin Luther College, New Ulm, Minnesota

Thursday Afternoon

Methods of Grading, L. Found
Proper Relationship Between Sunday School and Day School, V. Schulz

Friday Morning

Decorum of the Teacher, Rev. T. Sauer (Livonia)
Reports and Unfinished Business
Conference Church Service Speaker, Rev. Ray Frey (Hemlock); Sub. Rev. Fred Schroeder (Pigeon)
G. MUELLER, Secretary.

WATERTOWN AND VICINITY TEACHERS' CONFERENCE

Zion's Lutheran School
437 West Mill St.
Columbus, Wisconsin
Friday, October 3, 1952

Lower Grades

9:00 Devotion
9:10 Bible History, Gr. 2-3, V. Schlueter
9:40 Dental Hygiene, M. Kappelman
10:10 Discussion

Upper Grades

9:00 Devotion
9:10 Hymn Study, Gr. 7-8, L. E. Stolper
9:40 Your Teeth and Your Health, E. Wehausen
10:10 Discussion
10:30 Recess

Joint Session

10:40 The Reciprocal Relationship Between the Principal and the Teachers in the School, E. Behrens
11:30 Business Meeting
11:45 Noon Recess

1:30 Maintaining Classroom Discipline, Motion Picture. Discussion from accompanying Filmstrip, R. Krause
2:30 Singing
3:30 Casual Questions
3:30 Adjournment

(Noon meal will be served by ladies of Zion Lutheran Congregation).

ESTHER BUCHHOLZ, Secretary.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, October 15, 1952, at 9:00 A. M., in the building of our Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

Preceding group meetings at the above address:

General Board of Missions, Thursday, October 9, 10:00 A. M., foreign missions; Board of Education Wisconsin Synod, Monday, October 13, 9:00 A. M.; Representatives of our Educational Institutions, Tuesday, 9:30 A. M.;

Board of Trustees, Monday, 10:00 A. M.; Lutheran Spiritual Welfare Commission, Conference of Presidents, Monday, 10:00 A. M., St. John's School;

Committee on Church Union, Monday, 2:00 P. M., St. John's School.
JOHN BRENNER.

MANKATO CIRCUIT CONFERENCE

Time: October 7, 1952, 9:30 a. m.
Place: St. Peter's Lutheran Church, St. Peter, Minnesota.

Communion service 11:00 a. m., E. Kolander. Exegesis: Theo. Bauer, 1 Thess. 1. Doctrinal paper: A. Kell, "What is the basis for our Definition of a Sacrament?" M. BIRKOLZ, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE

Time: October 7 and 8, 1952.
Place: St. John, Lomira, Pastor C. J. Henning.

Opening service with Holy Communion October 7 at 9:30 a. m. Preacher: Ph. Press; alternate: W. Reinemann. Papers: The Import of the State of Israel in the Light of Deut. 28-30 and Rom. 11, E. P. Pankow; Does the Church have Responsibilities Towards its Membership to Provide Social Activities? Ph. Press. Exegesis: Gen. 2:16ff., W. Schink; 1 Cor. 1:17ff., E. Weiss.

W. F. SCHINK, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Ave-Lallemant, W. A., in St. John's, Church, Rock Springs, Wisconsin, by

R. C. Horlamus, assisted by Paul Reuter; Thirteenth Sunday after Trinity September 7, 1952.

Barenz, Norman, in St. Paul's Church, Livingston, Montana by Karl G. Bast on the Thirteenth Sunday after Trinity, September 7, 1952.

Teachers

Hagen, Roger, as principal in Trinity School, Johnson, Minnesota, by Paul K. Kuske; Twelfth Sunday after Trinity, August 31, 1952.

Hulke, LeRoy, as teacher in Emanuel School, Tp. Wellington, Renville Co., Minnesota, by G. F. Zimmermann; Eleventh Sunday after Trinity, August 24, 1952.

Kehl, Leslie, in St. Paul's Church, Ixonia, Wisconsin, by Otto A. Pagels; Second Sunday after Trinity, June 15, 1952.

Otterstaetter, Robert, as teacher for the mission school, Bylas, Arizona, by F. Uppligger; Twelfth Sunday after Trinity, August 31, 1952.

Willhite, Robert, as teacher of St. John's School, Omro Tp., Boyd, Minnesota, by W. H. Zickuhr; Thirteenth Sunday after Trinity, September 7, 1952.

Ingebritson, M. J., in Good Shepherd Church, Omaha, Nebraska, by Ph. Martin on September 7, 1952.

MISSION FESTIVALS

First Sunday after Trinity

St. John's, Church, Caledonia, Minnesota. Offering: \$62.75. K. A. Gurgel pastor.

Tenth Sunday after Trinity

St. Paul's Church, White River, South Dakota. Offering: \$59.80. E. H. Ploetz, pastor.

Eleventh Sunday after Trinity

St. Peter's Church, Wood, South Dakota. Offering: \$26.00. E. H. Ploetz, pastor. Grace Church, Tp. Maine, Marathon Co., Wisconsin.

Offering: \$271.46. E. H. Kionka, pastor. Immanuel Church, Medford, Wisconsin. Offering: \$1,652.08. A. J. Engel, pastor. Zion, Bristol, Wisconsin.

Offering: \$267.00. C. E. Found, pastor. Twelfth Sunday after Trinity St. Jacobi Ev. Lutheran Church, Glenham South Dakota. Offering: \$1,406.46. K. G. Bast, pastor.

Thirteenth Sunday after Trinity

Zion Church, Lynn Tp., Hutchinson, Minnesota. Offering: \$658.65. M. Lemke, Pastor. Zion Church, Mission, South Dakota. Offering: \$484.58. E. H. Ploetz, pastor. Zion Church, Colome, South Dakota. Offering: \$257.66. M. Volkman, pastor. Trinity Church, Hullsburg, Wisconsin. Offering: \$346.88. W. Reinemann, pastor.

Fourteenth Sunday after Trinity

St. Martin's Church, Watertown, South Dakota. Offering: \$1,452.42. W. T. Meier, pastor. Mount Zion Church, Kenosha, Wisconsin. Offering: \$181.73. F. C. Schulz, pastor. Trinity Church, Hillrose, Colorado. Offering: \$347.37. G. B. Frank, pastor.

St. John's Church, Pardeeville, Wisconsin. Offering: \$562.80. A. H. Mackdanz, pastor. St. John's Church, Brewster, Nebraska. Offering: \$124.89. M. T. Bradtke, pastor. St. Paul's Lutheran, Naper, Nebraska. Offering: \$678.00. A. K. Hertler, pastor. St. Paul's Lutheran Church, Whitehann, Wisconsin.

Offering: \$246.57. H. Henke, pastor.

CHANGE OF ADDRESS

Pastors

Wilde, Paul H., 65 1/2 Main Street, Tiffin, Ohio.

Teachers

Ingebritson, M. J., 956 So. 48th Street, Omaha 6, Nebraska.

Hulke, LeRoy, Fairfax, Minnesota.

Otterstaetter, Robert, East Fork Mission, Whiteriver, Arizona.

Schulz, Arthur J., 4863 N. 61st Street, Milwaukee 16, Wisconsin.

AN APPEAL

Gethsemane Ev. Lutheran Church of Opportunity, Washington, a young mission which is still without a church building or any church property of its own, would like to make an appeal for Communion Ware to any congregation in our midst which may have a set which is no longer in use. Gethsemane Congregation is willing to pay any shipping costs. Please contact Robert Dommer, E. 13515 Mission Avenue, Opportunity, Washington.

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