

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

Vol. 39 November 2, 1952 No. 22

The Northwestern Lutheran

Official Publication
The Ev. Luth. Joint Synod of
Wisconsin and Other States
Issued Bi-weekly

Vol. 39 November 2, 1952 No. 22

Entered as second class matter December 30, 1915, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4521 North 42nd Street

PROF. JOHN MEYER
PROF. C. LAWRENZ
Church News and Mission News
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

President John Brenner
Im. P. Frey
E. Schaller
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

LUTHER
* * * * *
REFORMATION

Siftings

† Dr. Louis J. Sieck, president of Concordia Theological Seminary, St. Louis, Missouri, died on October 14, as he was about to undergo chest surgery. He was 68 years old. Dr. Sieck had been ill for about two months. He had been president of Concordia Theological Seminary since June 1943. During his term, the seminary grew into one of the largest in the country, with a current enrollment of 840 ministerial students. In addition to his executive duties, Dr. Sieck gave courses in pastoral theology and parish management. At the time of his death he was vice president of the Historical Society of the State of Missouri. He had been chairman of the Board of Control of Concordia Seminary from 1939 to 1943. Funeral services were held at the chapel of Concordia Seminary on October 17. Thus passes a man who has definitely left his impression upon American Lutheranism. His memory among his students, among the various Lutheran Synods in America will not soon be forgotten. †

* * * *

Here is a bit of interesting financial news. The Seventh-day Adventists gave an average of \$167.22 per member to their church in 1951, officials of that body reported. This is one of the highest figures ever reported by a Protestant denomination. More than 1,000 delegates from 30 countries attending the denomination's autumn council at Takoma Park, Maryland, were told that 260 thousand members in the United States and Canada contributed over \$41 million dollars. That figure, we suppose, is the total amount raised in all the congregations for all purposes. In 1950 the Adventists had a per capita contribution of \$143 dollars. The 1951 figure represents a per capita increase of more than 15 per cent. That this is reported by us does not constitute an endorsement of the Seventh-day Adventists nor of their financial methods nor anything else, it's just some fine food for thought.

BY THE EDITOR

At a recent meeting of Lutheran editors — we are not members of that group — in Omaha, the group went on record urging that "serious consideration" be given to substituting the Revised Standard Version of the Bible for the King James Version in the liturgy and hymnbook which will appear in 1955 under the auspices of the National Lutheran Council (all Lutheran bodies except the Synodical Conference). This had been recommended once before by the same group, but the recommendation was voted down. Newspaper reports indicate that the United Lutheran Church meeting in Seattle has officially adopted the new version. Such action almost compels the use of the Revised Standard Version in the forthcoming hymnal and liturgy. The United Lutheran Church is the largest Lutheran synod in the United States.

* * * *

The *Christian Century* erupts in righteous wrath, "How did Archbishop Adolf of Mainz get his portrait on the U.S. postage stamp issued to commemorate the 500th anniversary of the invention of printing? . . . This is the first time in history when a member of the Roman Catholic hierarchy has been pictured on a U.S. stamp." The story goes that the Archbishop was the patron of the struggling Gutenberg in his creative years. This discovery was made by a Roman priest, Father Horn, whose "grand find was made just in time for this commemorative issue." According to the *Christian Century*, scholars have known for many years that the Archbishop gave some financial aid to Gutenberg three years before the printer's death, but "it is going to be a surprise to them to be told that the prelate (Archbishop Adolf) was the printer's patron during his years of struggle and to see him, on the commemorative stamp, receiving a page proof of the Bible hot from the press."

A Reformation Meditation

Abraham Justified By Faith

Genesis 15, 1-6

THE Festival of the Reformation would seem to suggest this text in a series of meditations on Abraham. It clearly sets forth the very truth which God restored in the church for the comfort of sinners through the testimony of His servant Luther, namely, the fundamental truth of salvation "that a man is justified by faith without the deeds of the law." For in this text from Genesis 15 we are expressly told of Abraham that "he believed in the Lord; and he counted it to him for righteousness." It was through the study of St. Paul's epistles, especially of his epistles to the Romans and the Galatians, that God graciously led Luther to the true knowledge of salvation, so that he found rest and comfort for his sin-troubled soul. Yet in both of these epistles the inspired apostle makes rich use of what is stated in our text concerning Abraham as he unfolds the saving truth that justification is God's free gift in Christ offered to the sinner in the Gospel and imparted to him through faith. Let us therefore dwell on Abraham's faith which was counted to him for righteousness.

Faith Wrought By God's Promises

"After these things the word of the Lord came unto Abraham in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus. And Abram said, Behold, to me thou hast given no seed: and, Lo, one born in my house is my heir."

From Abraham's responses we see what fear it was which had crowded itself into his heart. It did not pertain to earthly safety, well-being, and honor. Under God's blessing and protection he had gradually become very rich in gold and silver; his flocks and herds and his household of servants had greatly increased. God had also granted him a striking victory over Chedorlaomer and the other conquering kings from the East, so that inhabitants

of the land had publicly acknowledged him as their deliverer. Nevertheless, almost ten years had passed by since his entrance into Canaan, and the blessing of a child was still withheld from him and Sarah. It was the fear of remaining childless that troubled Abraham. This lack of an heir seemed to stand in the way of the very heart of God's promises, that through him all the families of the earth should be blessed. How could he become the father of a great nation from whom the Savior of all men would come forth, if he did not have a son? This fear with which Abraham was struggling threatened to make God's gift of salvation uncertain for him.

It was to this fear that the Lord addressed Himself in this new revelation which He granted to Abraham in a vision. God directed Abraham to allay his fear by looking to Him, the Lord, faithful in all of His gracious promises, telling him: I am thy shield, who can and will prevent the very thing that troubles you; I am thy exceeding great reward, who can and will give what you so ardently desire. The initial effect of this comforting assurance was this that it induced Abraham to pour out his heart fully before the Lord. He could see only one possibility, only one way still open for the fulfillment of God's rich promises. Through adoption Eliezer of Damascus, a servant of his household, could become his legal heir. Without saying it in so many words he was awaiting the Lord's answer as to whether this was the way in which He still meant to fulfill His promises.

"And, behold, the word of the Lord came unto him, saying, This shall not be thine heir: but he that shall come forth out of thine own bowels shall be thine heir." The Lord assured Abraham that His saving promises indeed stood firm, that their fulfillment was by no means dependent upon what seemed humanly possible. Not through an adopted heir but through a physical son of his own Abraham would be-

come the father of a great nation, that ultimately all the families of the earth might be blessed through him. In order to impress this firmly upon Abraham's soul the Lord then took him outside, directed him to fix his eyes upon the bright Oriental sky and to attempt to count its innumerable stars, saying "So shall thy seed be." As a result Abraham's faith was strengthened and renewed. We are told: *"And he believed in the Lord: and he counted it to him for righteousness."* This faith in which Abraham was accounted righteous before God was God's own gift bestowed through His Word.

Faith Embracing God's Promises

The thought ingrained in our in-born sinful nature is this that we must somehow become righteous before God through something that we do, through something that we bring forth. This viewpoint is apt to assert itself even in the conception that people make for themselves concerning faith and the manner in which it justifies. They begin to look upon faith as a meritorious attitude, one that is so pleasing in God's sight that it will cover the multitude of sins. This is then only one step removed from the other thought: it doesn't make any difference what you believe; one faith is as good as another, as long as you harbor some type of trust concerning God and cling to it you will be accounted righteous in His sight and enjoy salvation.

This entire account, however, makes it quite evident that all such thoughts are out of place concerning Abraham's faith, of which we are told that God counted it to him for righteousness. Of himself Abraham had nothing but fears, doubts, and apprehensions to offer. The faith in which he was still struggling against these fears and apprehensions was something that God had previously implanted through His Word. And it was God who through His Word now strengthened and nourished his faith. The one thing that is apparent is this that with such God-given faith Abraham embraced God's promise, took hold of the salvation which it held out, a salvation which was wholly God's doing, God's gracious gift. It was in this way that Abraham enjoyed pardon and righteousness before God. For though the promise here given might seem to involve nothing more than

the assurance that Abraham would have a son and many descendants through him, we have seen that it involved much more for Abraham, that it involved nothing less than God's gift of salvation for all men.

It is in this way that also we are justified by faith. Faith is the God-

given hand with which we embrace and take hold of our justification, which God extends to us in the Gospel as a ready gift in Christ Jesus. St. Paul puts the faith of Abraham, even as the faith of every believer, into full contrast to works as he points out that salvation is

wholly by grace. He says: "Therefore it is of faith, that it might be by grace." Faith is like a cup by which a thirsty man satisfies his thirst. What quenches his thirst is not the cup but the water it has brought to him.

C. J. L.

Editorials

Forward to Luther Bishop Nygren of the Lutheran Church in Sweden, a man with whom we must often emphatically disagree, proposed to a meeting of theologians this summer the motto, *Forward to Luther*. As the Reformation Festival is now being celebrated in our midst we might fruitfully meditate on those words, *Forward to Luther*. Standing humbly before the memory of the great Reformer, we must confess that we have not reached him. The depth of his character, the breadth of his knowledge, the towering heights of his understanding always place before us the challenge, *Forward to Luther*. And when we say *Forward to Luther* we don't mean the Luther who can be, and frequently is, quoted on both sides of a question. Nor do we mean forward to an infallible Luther, the final arbiter of all questions relating to faith and life — such a Luther, Luther himself would have abominated.

But we mean forward to a Luther who wrote:

"A mighty Fortress is our God
A trusty Shield and Weapon"

We mean forward to a Luther who wrote:

"With might of ours
Can nought be done."

We mean forward to a Luther who triumphantly wrote:

"To me Christ spake: Hold fast to Me,
I am thy Rock and Castle.
For I am with thee, I am thine,
And evermore thou shalt be Mine;
The Foe shall not divide us."

Forward to a Luther who wrote: "The Holy Spirit is the plainest writer and speaker in heaven and earth." Forward to Luther who wrote: "I should prefer all my books to perish that only the Bible might be read."

In that sense this Reformation Festival could well have for its motto, *Forward to Luther*: that understanding we might understand still more; that believing our faith might ever rest more securely on God's Holy Word; that being enlightened the Light of the world might ever more brightly shine in our hearts.

JAMES P. SCHAEFER.

* * * *

NON-Sectarian Here are two terms that seem
NON-Denominational innocent. There are in our day,
too many people relying on these
terms as a designation for certain organizations that

would make them most acceptable. If any organization is *non-sectarian* and *non-denominational*, many feel, that it will not be contrary to the teachings of the Scriptures. Perhaps some of you have often felt the same way about it. These terms sound democratic, brotherly, and well suited for the common man and a true expression of the community spirit and life.

The "Y", the Youth for Christ movement, rescue missions, community churches, and dozens of similar organizations proudly proclaim that they are either *non-sectarian* or *non-denominational* or both. Church organizations which we respected because, although they teach error, nevertheless made an honest confession of their faith, now proceed to produce various programs including radio and TV programs for the public and attempt to add to their drawing power by proclaiming that the program will be 100% *non-denominational*.

Just how truthful are these terms? A little serious thought on this matter ought to reveal to the honest seeker that their claim is not factual. We are certain that you will find no religious organization to be truly *non-sectarian*. By this term they mean to say that they do not profess any specific confession or involve anything that would be objectional to any certain religion.

Let us demonstrate this contradiction. A Youth for Christ agent, seeking the support of our congregation, proudly proclaimed that this organization's whole program is aimed at bringing the teen-agers into church, any Christian church. This agent was a Baptist. We asked him, to which church he directed the boys and girls on whom he worked? Would he send them to our Lutheran church? Well, he said, unless they expressed a preference for the Lutheran church he would not do so since he did not agree with our doctrine of Baptism among other things. Was that man *non-denomination* or *non-sectarian*?

Consider another case. The membership secretary of a Ministerial Alliance urged that we join this great religious *non-sectarian* movement for the good of the community. He did not deny that the various ministers representing many faiths were not in doctrinal agreement. We ventured the query how he thought they could possibly function on a common basis? Oh, said he, that was a simple matter: they all agree that the Bible "contains" God's Word and in the doctrine of the Trinity. As to the rest they simply avoid all controversial and sectarian subjects and are very tolerant of the other's views. Wonderful, isn't it?

Actually, no person, no religious organization can truthfully avoid teaching their peculiar doctrines. They either confess or deny; they either teach the whole truth or half-truth, which is a subtle lie. Since the Protestant churches which are very active in such organizations, are Calvinistic in origin, they will as a matter of course make propaganda for their un-Scriptural doctrines, or, in the other case, if they hush them up for the sake of an artificial agreement among them, deny their own confessions and faith. "How can two walk together except they be agreed," asks the Scriptures? In trying to express outward harmony they are living a lie.

It ought to be quite evident that a Lutheran church or Synod cannot present a *non-denominational* or *non-sectarian* program of any sort, whether it be in its local churches or via radio or TV. Can we Lutherans proclaim salvation through Christ without proclaiming salvation by the grace of God alone without man's assistance? Can we preach the Gospel without proclaiming God's means of Grace, His Word and Sacraments, without immediately contradicting the doctrines of every other religion in the world? Yet to be what the words *non-sectarian* and *non-denominational* implies we would be forced to keep our peace on all these vital doctrines. In the face of this, how could you, your church, your pastor, your Synod claim to be true servants of Christ while presenting a *non-denominational* or *non-sectarian* program? It would constitute a virtual denial of our blessed Savior and His truth.

JOHN F. BRENNER.

* * * *

Backbiting According to the dictionary to backbite means to slander or to speak evil of in absence to censure or detract absent persons. That is a vice which is quite prevalent among people, including church members. We do not have to be trained or educated for it. It flows naturally out of our sinful heart. Assassinating character is one of the most common pastimes whenever two or three come together. Before they know it they are off on their favorite subject of picking flaws in others, usually the same persons.

It is characteristic of backbiting that it is done behind the back of the person being criticized or denounced. It is seldom that they will tell him to his face, and then

usually only when they find themselves cornered and are called to account for their gossiping and slandering.

The term "backbiting" calls to mind the actions of a cowardly dog or cur. It is a well-known fact, confirmed by experience, that dogs will seldom bite as long as you keep your eyes on them, but when you take your eyes off them and turn your back, they dash up to bite. If you turn around suddenly and catch them rushing upon you, they take their tails between their legs and cowardly run off. Curs like to run in packs, too. That bolsters their ebbing courage.

How akin to the cowardly action of curs is the behavior of slanderers and gossips. They take a morbid delight in running down people, in turning others against one who is their pet peeve. Since it is done behind the back, it doesn't require any courage. They figure that the victim of their tongues will never know about it, but sooner or later it gets back to him, for it is characteristic of those who listen to backbiting that they like to see backbiters get a dose of their own medicine.

"The tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity." So writes St. James. Backbiting, no matter how much entertainment it provides the clan on an evening of get-together, is cowardly, vicious, and entirely un-Christian. "My brethren, these things ought not so to be!" If one is overtaken in a fault (and who is not?), the Christian way is to tell him his fault between thee and him alone, not to talk about him in his absence or behind his back. Here, too, the Golden Rule is in order: Do unto others as you would have them do unto you. Where backbiting is going on there certainly is no loving one's neighbor as oneself.

How many hearts are grieved and how many reputations are ruined by our inclination to indulge in backbiting! How it disrupts congregations and thwarts the cause of Christ! We have all committed to memory Luther's explanation of the Eighth Commandment. Let us not be satisfied with that but also put it into practice: "We should fear and love God that we may not deceitfully belie, betray, slander or defame our neighbor, but defend him, speak well of him, and put the best construction on everything."

I. P. F.

A REFORMATION ISSUE

The Meaning of Marburg

WERE we to dramatize Luther's life, it would center in the well-known Marburg Colloquy. And why this particular event in the whole period of the Reformation, which is more or less drama from beginning to end? Because the Marburg Colloquy, perhaps more than any other of those historic events, gives

us the truest picture of the great Reformer, Martin Luther. Here we see him adhering to that divine dictum "buy the truth, and sell it not" when it might appear that advantage would have been gained by being less adamant, when even his admirers were counselling him to take a middle course.

What was the Marburg Colloquy, and what was its significance? It was a meeting of the various evangelical forces in the city of Marburg in the year 1529 for the purpose of settling the doctrinal differences which had separated the south German and the Swiss theologians from the so-called Saxon reformers. The one man who had insisted on this meeting was the influential landgrave, Philip of Hess, who was a follower of Luther, but who felt that if he could but get the various religious leaders to meet face to face

for a threshing out of their differences, he would, as a political prince, be able to effect a strong military alliance with which to meet the threatened attack of the Catholics, now that the emperor Charles V and Francis I of France had apparently settled their differences in the treaty of Barcelona, and the emperor had a free hand to carry out the Edict of Worms of 1521, which meant that Luther and his followers should be crushed.

Philip had summoned the meeting at his Marburg palace, October 1-3, 1529. The Wittenbergers were represented by the following: Luther, Melancton, Justus Jonas, besides Mycomius of Gotha, Justus Menius of Eisenach, Caspar Greuziger, John Brenz, Andreas Osiander and Stephan Agricola. The south Germans and Swiss were represented by: Zwingli, Oecolampadius, Bucer and Caspar Hedio, besides a number of non-theologians.

The discussions centered about the various doctrines in which especially Zwingli had seriously differed with the Wittenbergers: The Person of Christ, Original Sin, The Word of God, Baptism, etc., It appeared that they were making progress. In fact, so hopeful was Melancton that he wrote his Saxon Elector John in glowing terms about how Zwingli was making concessions on practically all points. But then came the final day, when Luther and Zwingli met face to face on the doctrine of the Lord's Supper. Here it was that, when

Zwingli stated that "God does not demand of us to believe that which is unreasonable," Luther replied: "What God has spoken is always for our salvation, even if it were to the effect that we should eat a wild apple or pick up a straw." Luther maintained that when the Lord says regarding the bread and wine in the Lord's Supper: "This is my body, this is my blood," we take Him at His word, whether it be reasonable or no. When the colloquy was ended with Luther's well-known statement to the Zwinglians: "*Ihr habt ein andern Geist.*" i.e., "Ye are of a different spirit," it was not meant merely with regard to their attitude toward the Lord's Supper, but rather with regard to their whole attitude toward Scripture itself. They sought to *reason* it out, while Luther steadfastly maintained: "He who would remain a Christian had better poke out the eyes of his reason, and listen alone to what God has said."

It was not *stubbornness* on the part of Luther which caused him to reject the proposals of the Zwinglians, who were ready to make peace without doctrinal agreement. It was his holy respect for what the word of God teaches. It did look dark indeed after the failure at Marburg, and dire consequences were predicted for the Lutherans. But Luther was willing to leave it in the merciful hands of God, rather than put his trust in princes. He was not put to shame. Though Melancton especially, to begin with, had entertained high hopes of winning Zwingli and

his followers over to the Lutheran cause, it became apparent that the Zwinglians (who were unionists at heart) had deceived them. While Luther at Marburg had agreed that he would for the time being refrain from openly attacking the Zwinglians, in view of the fact that they had made many concessions at Marburg, he was compelled to take up his pen again to refute the many errors which Zwingli began publishing on his return to Zurich. When, after Zwingli's death, his book, "*An Exposition of the Christian Faith,*" appeared it was made evident that he had not changed in the least his false doctrinal position, so that Luther had to write: "It shows that all his dealings with us at Marburg were done with a false heart and mouth." Leave out of the picture the Marburg Colloquy, and you will not learn to know the real Luther. And you may be certain that the widely advertised televised "Life of Luther" will have a total blackout of this portion of his life.

Having been sent a preview of the script for this contemplated television picture, and having been asked by those sponsoring it for my frank criticism, I answered them that it would not be a faithful picture of the great Reformer, and that it would but serve as another bit of propaganda for the unionist, who doesn't like to be told the honest truth. *Ihr habt andern Geist.*"

N. A. M.

IN LUTHERAN SENTINEL.



News from our Mission Fields

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

MATTHEW 28. 20

FOOD FOR MISSION THOUGHT

TWICE each year, in October and May, the General Synodical Committee meets in our publishing house in Milwaukee. This committee is the advisory group which carries on the work of the Synod between con-

ventions. Present at these meetings are the eight district presidents, the General Mission Board, the presidents of our institutions, the chairman of the standing committees, together with the secretary and the presidents of the Synod.

There is much food for mission thought in these meetings, and information, if properly digested, that is bound to produce in every member a keener interest in every phase of our synod's mission work.



BOARD OF HOME, FOREIGN AND INNER MISSIONS

Rev. W. Meier, Secretary — left.
Rev. K. Gurgel, Chairman — right.

Reports from our Mission Fields



SOUTHEASTERN WISCONSIN DISTRICT

President Halboth, left.
Pastor Jon. Mahnke, Chairman of Mission Board, right.



MICHIGAN DISTRICT

Chairman of Mission Board — Pastor A. Baer, left.
Vice-President G. Press, right.



GENERAL SYNODICAL COMMITTEE SESSIONS — Official Delegates and Visitors

GOD GIVES THE INCREASE

To this end we take you to a synodical committee meeting. You will pardon us if we begin our trip at Grand Island, Nebraska. We leave here at 6:30 A.M. so that we can get to Milwaukee by evening. At Shelby, Nebraska we pick up Mr. O. F. Neujahr, a lay-member of the General Mission Board. Along the way we see the farmers busy harvesting Nebraska's sixth largest corn crop. Because they didn't sow sparingly last Spring, they are now, as God gave the increase, reaping bountifully. Not a bad object lesson for mission work. As we drive through Iowa we notice that the corn is taller. Their yield will hit 70 bushels to the acre to Nebraskas 35 per acre. In mission work, too, the yield differs, but that responsibility is not ours. It is the Lord's, who giveth the increase.

Wisconsin greets us with its finest Fall foliage after we cross the Mississippi. We see the smaller farms, the green meadows and the large dairy herds. May we never forget what Abraham remembered that God has made us rich.

FACTS AND FIGURES

We can be justly proud of our Synod's headquarters, our new publishing house. Various committees were in session there for seven days in early October. Let us listen in on these sessions and hear the discussions and resolutions of those days.

BLECKMAR MISSION in Africa will get \$10,000 from our Relief Fund.

NORTHERN RHODESIA — no Lutheran missionaries in this vast virgin mission field — two men will soon be called to begin this work.

JAPAN — Missionary F. Tiefel will continue his work there for our Spiritual Welfare Commission and also his mission survey. The Synod in August will act upon his report.

The question of possible **JOINT ACADAMIES** in outlying districts of the Synod was discussed and referred back to committee.

A plan for **FINANCING MISSION PARSONAGES** will be presented to the Synod in August — we spend \$40,000 annually in parsonage rent — new plan suggests loan of \$500,000 to buy these parsonages and use the normal annual rent to repay the loan.

BELLE PLAINE OLD FOLKS HOME — \$168,000 new plant paid for 150 residents — more such homes needed.

SEMINARY — 82 students — 2 new professors — 2 students from Refugee Mission in Germany attending — 34 Wisconsin Synod students enrolled in Springfield Seminary.

DR. MARTIN LUTHER COLLEGE — new music professor — three new piano studios supplied with donated grand pianos — campus road resurfaced — 90 new students can be enrolled next year — 75 applications now on file — 100 applicants turned away last year — four-year course students will be graduated in 1955.

MICHIGAN LUTHERAN SEMINARY — 212 record enrollment — all Wisconsin Synod applicants admitted — others turned away — enlarged kitchen and dining hall sorely needed — another professor needed.

BOARD OF EDUCATION reports a new school at Yakima, Washington and Toledo, Ohio — 939 enrollment increase in our Parochial schools — 26 new teachers — 507 total number of teachers — 5 new schools dedicated — only 8 graduates at New Ulm next year because of four-year course — V. B. School material on the Creed ready for next summer — new Primary Bible History ready by next fall — initial work on Catechism revision finished by January 1953 — testing program shows our schools have high achievement rating.

NORTHWESTERN LUTHERAN ACADEMY, Mobridge, South Dakota — new administration building to be dedicated November 23 — 81 enrolled — boy's dormitory filled — 42 capacity — another professor needed — kitchen and dining room inadequate.

NORTHWESTERN COLLEGE — 302 enrolled — 235 in dormitory — all students who wish to prepare for ministry were accepted — 33 graduates next Spring — 29 will enter seminary — needs for new buildings here will come up at August Synod convention.

BOARD OF SUPPORT — 108 recipients — total monthly cost \$6,175.00.

BOARD OF TRUSTEES — 25% more raised this quarter than last year at this time — Mobridge project will take \$100,000.00 from this year's

The Northwestern Lutheran

budget— urgent need for every congregation to raise \$8.00 per communicant.

WAR RELIEF — men's clothing urgently needed for men returning from Russian prison camps.

APACHE MISSIONS — 464 pupils in our Apache Mission Schools — new chapel erected at Fort Apache — 7 missionaries serve 14 stations — 7,500 Apaches within reach of our missionaries on the reservation.

REFUGEE MISSION-GERMANY — Director A. Maas, Prof. Reim and Pastor A. Voss bring reports of their trip to Germany this summer — 10 of our pastors in Western Zone form a Synod — pastors in Eastern Zone report Berlin the last hole in iron curtain will soon be sealed — of German Nationals in cities, only 20% attend church — less in rural areas — energetic work among Nationals urged — pastors in need of cars — refugees still scattered — our pastors in need of books for their libraries.

BE NOT WEARY IN WELL-DOING

In a few moments you have heard the results of many hours of patient deliberation on the part of your Synodical Committees — pledged to continue in His Word. As we returned home late Saturday night weary from a long drive our reflections emphasized that without a resolve on the part of every member of the Synod many of our resolutions will have been in vain. May you who support this great work never grow weary in your well-doing. For even if you must wait until the last atom of this world has been exploded — the glorious wisdom — which eyes have not seen or ears heard — shall gloriously reveal that your labor has not been in vain in the Lord.

W. H. HOYER.

GOLDEN WEDDING ANNIVERSARY

On Sunday, July 13, 1952, Mr. and Mrs. Otto Arndt, members of Trinity Ev. Lutheran Congregation of Brillion, Wisconsin, observed the 50th anniversary of their wedding at their home in the midst of their children, relatives and friends.

The undersigned addressed the gathering, basing his words on Luke 24, 29.

May the Lord continue to bless them in the eventide of life as He has done in the past.

V. J. SIEGLER.

A State of Confession

A Study of Its Implications on the basis of II Thess. 3:14-15

by Professor Frederic E. Blume

THE report made by the Wisconsin Synod Standing Committee on Church Union to the members of our Synod at the request of the voting and advisory delegates to the convention of the Synodical Conference last August and published in the September 7 issue of the *Northwestern Lutheran*, pp. 281f. contained the statement: "Hence we find ourselves in a STATE OF CONFESION (theologically expressed, In Statu Confessionis)." A number of guests at the convention, all members of our Synod, at that time asked to be included in this statement of the Standing Committee on Church Union, and now that the statement has been made, the way lies open for every other member of our Synod, of his own free will and on the basis of his own convictions, to declare his attitude toward this statement. In its statement the Committee on Church Union was speaking only for itself and for those delegates and guests at St. Paul who had declared themselves as being in agreement with the sentiments of the Committee. Here the matter must rest until our Joint Synod, in convention assembled, has made a decision. In the meantime any member of our Synod should feel free to take his own stand on the matter, just as the Committee on Church Union and the delegates and guests at the St. Paul convention took their stand in their "report" published last September 7. So far, a number of members of our Synod have made their attitude known by means of communications addressed to our General President, the Rev. John Brenner.

Scriptural Basis

During the present time of uncertainty all of us are naturally asking "What is the Scriptural basis for *A State of Confession*, and what are the implications of this state?"

In his Second Epistle to the Thessalonians, chapter 3, the Apostle Paul has occasion to instruct the Christians of the congregation at Thessalonica on their attitude and conduct toward a brother who has *fallen out of line* (v. 11) (King James Version: "walks disorderly"). To be

specific, a number of members of that congregation were refusing to earn their own living and were eating the hard-earned bread of others. They were not following either the word (v. 10) or the example (v. 7-8) of the Apostle. Paul gives the general instruction to the Thessalonian Christians to "withdraw" themselves (v. 6) from every brother who has *fallen out of line* and refuses to heed the Apostolic word and example. Then beginning with verse 14, Paul outlines with more attention to detail the course of conduct the Thessalonians are to follow in the future. We may paraphrase the words of the Apostle as follows (3:14-15):

If anyone refuses to listen to the Word of God that Silvanus, Timothy, and are preaching to him by means of this epistle, point to such a one as that which he is, so as not to continue to be commingled with him, in order that as a result of your action he may come to see himself as you see him. And while this is going on, do not think of him as an enemy, but continue to "admonish him" (i. e. guide him in his thinking) as a brother.

"Not A STATE OF CONFESION! Rather a *state of confusion!*" we hear. Correct. It could not be otherwise. For where a *State of Confession* exists, there is always, because of the very nature of the situation that led to the *State of Confession*, "a state of confusion." In it we suddenly find ourselves confronted with a situation wherein nothing is as it formerly was. The brother with whom we have walked in peace, shoulder to shoulder, has broken rank, has *fallen out of line*. Him we are to "note" (v. 14), *point* to him in such a way as to call attention to the serious consequences of *his breaking rank*. Till now we have, so far as those on the outside were concerned, been "completely commingled" with that brother, have been virtually identified with him. Now our act of pointing to him in the light of his defection from rank is to serve the purpose of declaring to all men that we have reason, for the future, to refuse to accept such

an identification, since the brother no longer stands shoulder to shoulder with us. In practical life, all these matters take time. And while we are thus in this "State of Confession," we are to continue our efforts to make that brother see himself as we see him, not of course by considering him as an enemy, and certainly not by treating him like one, but by continuing to "admonish" him as that which he still is, our brother.

We Were Constrained

The Wisconsin Synod delegates and guests at the St. Paul convention last August felt constrained to declare that they found themselves in such a State of Confession. That there should be some confusion among us, it is easy to understand. For three quarters of a century we have been virtually identified with what is now known as "The Lutheran Church — Missouri Synod." To those on the outside we of the Synodical Conference have all been "Missourians," since we shared Missouri's convictions in her conservative, orthodox, Lutheran stand. The towering strength of Missouri was a comforting back-log for us, whenever we thought of the encroachments of modernism on the Lutheran Church. Missouri's leaders were outspoken and firm in their positive statements on such doctrines as those concerning Scripture, Justification, and Election; their spoken and printed criticism of all un-Scriptural teaching and practice was just as frank and clear. We of Wisconsin rejoiced in their "Brief Statement;" we read, and identified ourselves in our own thinking with, their views on unionism, scoutism, lodgism, and a score of other wrong-thinking and wrong-headed trends and movements that have troubled the Lutheran Church. Yes, even at those times when we of Wisconsin were reminded that we had come out of a liberal, unionistic background, we gloried in the grace of God that had led us through Dr. Adolf Hoenecke to the Truth as confessed by the Synodical Conference; and in this fellowship we rejoiced in the strength that was Missouri. We have indeed been identified with Missouri, not only by means of *our* common confession with her but also in many of the details of our own lives: many of us have been trained in her schools, have preached in her pulpits, taught in her schools, communed at her altars.

The Meaning

But now those who joined in the report that appeared last September 7 declare that for the future they can not and will not continue to accept this identification of themselves with Missouri by those who are on the outside. They have taken this stand NOT because they find themselves in disagreement with anything that Missouri has taught in the past, but *because in their estimation at least the spokesmen for Missouri at St. Paul last August have taken a position which deviates from the historic position of the*

Missouri Synod. It is because of *this change* in the position of Missouri as defined by her spokesmen at St. Paul that those who joined in the report of September 7 have declared against future identification of themselves with Missouri. Precisely what form this declaration will take in any particular case is a matter of casuistry, which we cannot begin to consider here. However, this declaration is likewise a part of that "admonition" of our brother which we are still continuing to carry on.

May God in His mercy lend His strength to the word that is thus being preached!

Seminary Notes

THE new school year was opened close to two months ago, as our readers will recall from the announcements in this paper. By this time the excitement, which usually accompanies the beginning of a new school year, is practically over, things have adjusted themselves and are beginning to run in a quiet daily routine.

The Faculty

The vacancies which occurred in the faculty have been filled. Last year our Lord in His inscrutable ways took Prof. Schaller out of our midst in a sad accident. We had hoped that Prof. Schaller, who was only 65 years old at the time of his death, would serve the Seminary for a number of years to come. The Lord determined otherwise. — At the end of the school year Prof. Lehninger retired because of advancing age.

Both vacancies have now been filled. With earnest prayers to the Lord of the Church the Seminary Board extended calls to Pastors F. E. Blume of Columbus and G. Hoenecke of Sleepy Eye, and the Lord moved the hearts of these men to ask their congregations for a release, and made the congregations willing to grant it. On the Sunday before our school opening both men were installed in a special evening service held in St. John's Lutheran Church of Milwaukee. The Rev. E. Behm, the acting chairman of the Board, delivered the sermon and performed the installation. — in the

service held in the Seminary Chapel on opening day both of the new professors delivered short addresses to the assembled student body and friends and patrons of the Seminary.

The Enrollment

Our present enrollment is the largest in the history of the Seminary. Mere figures, however, are not sufficient to tell the story and to give an adequate picture of the situation.

We are living in turbulent times. Our readers will recall the report which our Synod's Church Union Committee published on these pages a few weeks ago about the St. Paul convention of the Synodical Conference, which strained the relations between our sister synod of Missouri and us almost to the breaking point.

A number of young men from our circles are preparing for the ministry in the Missouri Synod seminary at Springfield, Illinois. Since these men plan to serve in the Wisconsin Synod, our Conference of Presidents deemed it advisable to invite them to spend their last year in Thiensville, in order to become a little better acquainted personally with the men with whom they would work together in later years. The turn of events in St. Paul only served to give added impetus to the matter.

Six men transferred from Springfield to Thiensville, four of whom will be graduated next May, and two who are in lower classes, but who preferred to make the change now.

A few years ago two students of our "Refugee Mission" in Germany, who were studying theology in Oberursel, Germany, spent a year at our Seminary. This year again two students of our Refugee Mission are with us. In addition there is one student from Germany who is a member of the Saxon Free Church.

Our Synod is suffering from a shortage of man power both in the preaching and in the teaching profession. Of our present enrollment of 83 there are nine men out in the field for the year, either assisting some pastors in their work or teaching in one of our institutions and in parochial schools.

Change in Program

Of the nine men mentioned above three are members of our Senior class. Up till the present time it was practically impossible for a Senior to drop out for one year. In certain subjects we had alternating courses for the combined Middle and Senior classes. If then a man returned after a year's absence he would in those subjects get the same course which he had before he left. Now we have divided all classes, so that after a year's absence a student can continue just where he left off. Of course, this meant an extra number of periods for the faculty members, but they were willing to shoulder the burden in the interest of the work.

By Classes

In the class that will be graduated at the end of next May are 20 members in attendance: 14 are our regular students, 4 are men who came over from Springfield, 2 are from Germany, who will go back at the end of the year.

In our Middle class we have 21 regulars, and one special student. — In the Junior class there are 29 regulars, and three special students.

Necessary Repairs

It was 23 years ago that the Seminary was dedicated. After a period of such length repairs will have to be expected. The early part of this year was very wet, the weather being exceptionally rainy. This served to emphasize the need of repair work on some of our basement walls, both in the Seminary proper and in the professors' homes, before the harm done by the water becomes too serious.

Our septic tank does not function quite efficiently any longer, so the

State Board of Health informed us, and ordered us to remedy the defect. It will mean either to construct our own disposal plant for sewage or to connect with the village of Thiensville system. The Board has the matter under advisement.

Since our enrollment, on the basis of the number of students in the graduating class at Watertown, is expected to be considerably larger next year than it is now, the Synod has decided to vacate the apartment in the Seminary building now occupied by a member of the faculty and to adapt it for dormitory purposes. This means that a new professor's house will have to be built.

The Board certainly has its hands full in taking care of the physical needs of the Seminary.

We pray the Lord of the Church to be with us with His Holy Spirit, so that we all faithfully abide by His Word, and that many men go forth from our Seminary ready to preach the Gospel of salvation in all its purity to a sin-lost world.

JOH. P. MEYER.

TWENTY-FIFTH ANNIVERSARY The Rev. Rudolph C. Horlamus

The twenty-fifth anniversary of Pastor Rudolph C. Horlamus's ordination was celebrated in Madison, Wisconsin, on June 29, 1952.

Although Pastor Horlamus is gratefully remembered by members of many congregations in the Synodical Conference, especially in Wisconsin, because of his work as our Synod's institutional missionary, yet he has no particular parish of his own. It was, therefore, due to the thoughtful generosity of Eastside Lutheran Church in Madison, of which he is a member, that this occasion did not pass by unobserved.

A divine service was held in the evening at Eastside Church, in which the local pastor, the Rev. R. A. Siegler, served as liturgist, and a college classmate, the Rev. Waldemar Weissgerber preached the sermon.

On the basis of Luke 15, 1-10, the Gospel for the third Sunday after Trinity, Pastor Weissgerber spoke on the theme: *Christ, the Savior Who Seeks Lost Sinners*. Pointing to the Savior Himself as the best pattern and guide for all true ministers of His to follow in their work, the preacher showed from his text which sinners the Lord Jesus seeks (all sinners without exception, but

especially such as realize their sinfulness and despair of themselves), and how He seeks them (by means of His Gospel).

After the service congratulations were offered to Pastor Horlamus by representatives of various groups who have special reason to know and appreciate his work. The evening was concluded with an informal lunch in the social rooms of the host congregation.

RICHARD P. JUNGKUNTZ.

GOLDEN WEDDING ANNIVERSARY

On Tuesday, September 9, Mr. and Mrs. Charles Cords, members of St. John's Ev. Lutheran Church of St. Clair, Minnesota, were privileged to observe their 50th wedding anniversary in their home in the midst of their children and a large gathering of relatives and friends. Their pastor addressed the jubilarians briefly on the basis of 1 Samuel 7: 12b, "Hitherto hath the Lord helped us." Mr. and Mrs. Cords were married in St. John's church in St. Clair by the late Pastor Jul. Dysterheft, on September 9, 1902. They have been faithful members of the congregation ever since. May the good Lord be with them in the future as He has in the past.

ARTHUR P. C. KELL.

PARSONAGE DEDICATION

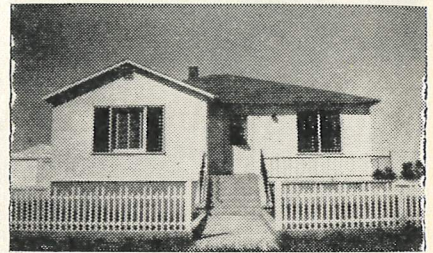
St. John's Ev. Lutheran Church Brewster, Nebraska

On Sunday afternoon, August 3, 1952, the members of St. John's Lutheran Church at Brewster, Nebraska, were privileged to assemble in their house of worship for the purpose of dedicating their new parsonage. In a spirit of humility the members of the congregation gratefully rejoiced over the fact that their God and Savior has filled their hearts with love and zeal for His Gospel and has graciously led them to build a new home for those who are called to proclaim the glad tidings of great joy in their midst.

The sermon for this joyful occasion was delivered by the Rev. E. C. Birkholz of North Platte, Nebraska. His inspiring message was based on the following words of Holy Writ: "Remembering without ceasing your work of faith, and labor of love, and patience of hope

in our Lord Jesus Christ, in the sight of God and our Father." (1 Thess. 1:3). The local pastor served as liturgist for the dedicatory service. Many visitors also were present, including members from our sister congregations at Merna, Broken Bow, Ainsworth, and Valentine, Nebraska. In the evening the members of St. John's were invited to the new parsonage for an open-house celebration.

The new parsonage is a one-story, white-stucco, structure. It is completely equipped with modern conveniences. It has a combination dining and living room, a study with



spacious built-in bookcases, a kitchen, two bedrooms with sliding-door closets, and a bathroom. All floors are of oak with the exception of the kitchen, which has rubber tile, and the bathroom, which has asphalt tile. The full basement is equipped with a built-in fruit cellar. A propane-gas floor furnace provides ample heat for the well-insulated home.

Although the value is considerably greater, the cost of the parsonage is approximately \$5,000. This figure, however, does not tell the true story, because all the labor was donated by the members of this mission congregation, who are able carpenters and contractors as well as ranchers, also having built a new white-stucco church five years ago. What is more, no outside financial help was needed to complete this project.

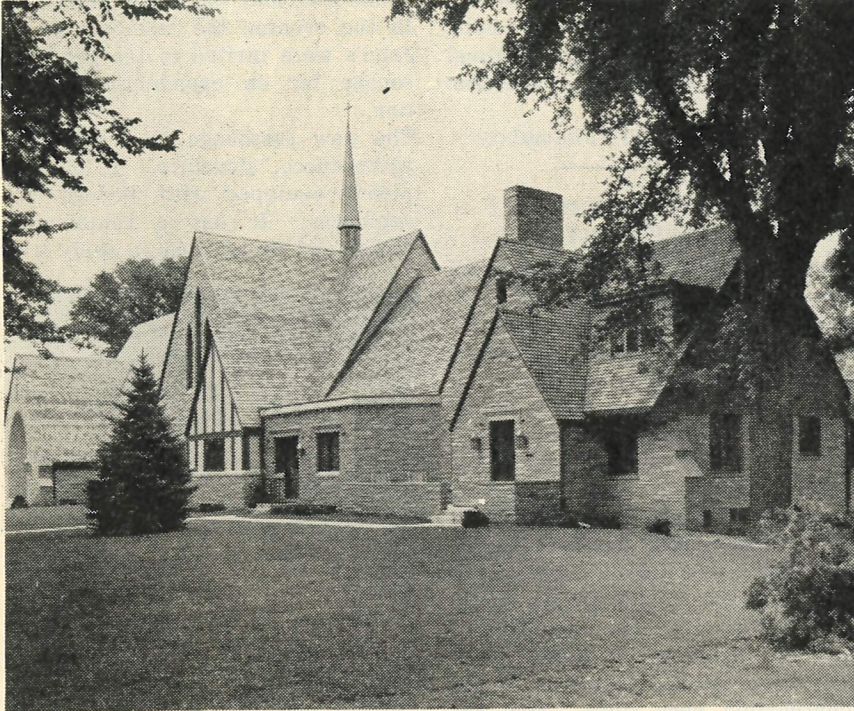
May the members of this congregation always keep in mind the many blessings which the Lord has showered upon them and strive to continue and increase their service in His Kingdom. And may God grant the present and future occupants of this new parsonage the love and courage to preach the good news of salvation in all its truth and purity to the glory of His name and to the salvation of many souls.

M. T. BRADTKE.

CHURCH DEDICATION

St. Matthew's Ev. Lutheran Church Oconomowoc, Wisconsin

May 25, 1952, has gone down in the history of St. Matthew's Ev. Lutheran Congregation at Oconomowoc, Wis-



consin, as the memorable occasion of the dedication of its new house of worship to the service of the Lord. More than 3,000 friends and guests, from near and far, gathered on that unforgettable day to join the people of St. Matthew's in three festive services. As guest speakers, the Rev. Henry Paustian of Barre Mills, Wisconsin, the Rev. Henry Nitz of Waterloo, Wisconsin, and the Rev. Arnold Mennicke of Winona, Minnesota, delivered festive addresses.

The new Allen organ was played by guest organists, Mr. Edward Aldrich of Milwaukee, Wisconsin, Mr. Milton Marten of Valparaiso, Indiana, and Mr. Bruce Backer of New Ulm, Minnesota. The double-octet of Northwestern College at Watertown, Wisconsin, joined the choirs of St. Matthew's and also its day-school children in singing hymns of praise and thanksgiving to the Triune God.

The architects were Steffen and Kemp of Wauwatosa, Wisconsin, who gave generously of their time and ability in creating a building of outstanding beauty and practical usefulness. The new structure cost approximately \$165,000.00 complete, includ-

ing organ, pews, furnishings, landscaping, and the remodeling of the parsonage, to which the new church is attached.

The architecture follows rural English styling with its massive masonry walls and steep pitched roofs. The

The Northwestern Lutheran

worshippers, with seating for an additional 100 people in the balcony. A fellowship hall, in the basement, is of adequate size to house 500 parishioners for special occasions. The exterior walls of the church and the remodeled parsonage are mainly of tan Tennessee stone with the judicious use of timber and plaster to add to the rural English effect. The roofs are of cedar shingles, and the windows are treated in amber-hued glass set in hand-leaded divisions, also using brightly colored glass inserts to simulate European glazing practices. The doors are of oak, very massive, with large, ornamental strap hinges, and the exterior light fixtures, of copper, are purely of period design. A Porte Cochere of stone and timber construction spans the driveway and offers shelter to those who seek entrance during inclement weather. The vestry gate is of similar construction as the church proper. A vestibule, with wardrobe rooms off either side, leads into the narthex proper. From this room one can use the stairs to the balcony and the stairs to the basement, also enter the sound-proof women's room or use either of the two doorways to the nave.

The thirty-five foot high ceiling of the nave is supported by massive, wood-framed, steel trusses. Exposed roof boards are carried on heavy wood purlins. The side walls are of

church is 33 feet wide — 52 feet wide at the transepts — and 137 feet long, exclusive of the attached parsonage. The nave comfortably seats over 400



plaster, hand finished; the rear wall is of vertical birch boards and the front wall is of Tennessee stone, forming a sturdy and impressive chancel facade. The baptistry is in the south transept and the choir occupies the entire north transept. Each transept has three tall, narrow, lancet windows, typifying the Father, the Son, and the Holy Ghost. Two steps lead into the chancel. The floor of the chancel and the altar are again of Tennessee stone. Exposed rafters form the ceiling, and a 30 foot high, green, dossal curtain forms as background for the 11 foot high wood cross suspended over the altar retable. A large trustee room is to the left of the chancel and on its right are the green carpeted vestry and the pastor's study. A door from the study connects directly with the parsonage living room. Pews are of oak and all aisles and the entire front of the nave are carpeted in green which ties in perfectly with the suspended dossal curtain. The nave lighting fixtures are lantern type and are dimmer-controlled. The building is fully equipped with a modern public address system, including a loud-speaker concealed in the fleche on the roof for the broadcasting of seasonal church music.

St. Matthew's Congregation presently numbers 550 souls, of which 400 are communicant members. It is truly grateful for the financial assistance which it received during its early years, from 1932 to 1938, from Synod's mission treasury. The congregation became self-supporting in the year 1938 and built its present parsonage in the year 1939-1940. A Christian Day School is maintained, employing two teachers.

To God alone be all glory and gratitude for having so visibly blessed St. Matthew's Congregation at Oconomowoc, Wisconsin.

N. E. PAUSTIAN.

GOLDEN WEDDING ANNIVERSARY

With the actual date of their Golden Wedding falling on October 21, Mr. and Mrs. Herman Raduenz of St. John's Lutheran Church at Vesta, Minnesota chose to observe the occasion on Sunday, August 24. That afternoon a brief service was held in the church, the pastor addressing the jubilarians and the congregation on the basis of Zech. 8, 4-8.

One of the sons, Pastor Alvin Raduenz of Stony Plain, Alberta, Canada, gave the German address on Ps. 118, 1. A group of grandchildren sang "What a Friend We Have in Jesus." As a thankoffering to the Lord for fifty years of grace Mr. and Mrs. Raduenz and their children gave a sizeable gift for missions.

God grant them many more golden years!

R. E. BREZTMANN.

GOLDEN WEDDING ANNIVERSARY

September 9 marked the occasion of a golden wedding for Mr. and Mrs. Julius Marotzke of St. John's Lutheran Church at Vesta, Minnesota. A short program was arranged by the children on the afternoon of Sunday, September 7, the pastor also addressing words of encouragement to the couple.

May their Savior-God continue to preserve them in the faith!

R. E. BREZTMANN.

DEDICATION OF PEWS Circle, Montana

June 29, 1952, was a happy date in the yet short life of Good Shepherd mission congregation. Members and friends of the mission gathered to dedicate their newly purchased pews to the service of our God. Pastor Leland Wurster of Terry, Montana, drew our attention in his sermon to the thoughts expressed by David when preparing for the building of the Temple. The message reminded us of the "the true reason for rejoicing."

The twelve pews are of elm wood in a natural finish thus harmonizing with the natural finish of the rest of the interior. The total cost paid upon receipt by the congregation was somewhat over \$600.

It is our fervent hope and prayer that these pews may render their service to many more who have come to know and to hear ever and again "the true reason for rejoicing."

H. WIEDMANN.

FIFTY-FIFTH ANNIVERSARY

On September 23 Casper Weber and his wife, long time members of Zion Ev. Lutheran Church, Sanborn, Minnesota, celebrated their 55th wedding anniversary. More than 150 guests attended the open house in the afternoon and evening of the

anniversary day to pay their respects to the honored couple. In the evening the undersigned conducted a short service of thanksgiving in the German language, with an address based on Psalm 23.

WALTER P. SCHEITEL.

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 Schmedling. Reviewed by Pastors Wm. Lange of La Crosse, and Pastor Gerhard Horn, Chaseburg, Wisconsin. "Film," How to Teach With Films, "Buzz Sessions," Five topics to be discussed.

MR. A. SCHUPPENHAUER,
Vice President.
MRS. A. HAEFNER, Secretary.

WESTERN PASTORAL CONFERENCE DAKOTA-MONTANA DISTRICT

Place: St. Paul's Lutheran Church, Rapid City, South Dakota, G. Fuerstenau, pastor.
Time: November 4 and 5. Opening session at 9:00 a.m.

Preacher: D. Kolander. Alternate: P. Kuehl. Please inform the host pastor in due time regarding your intended presence or absence.

G. S. BAER, Secretary.

FOX RIVER VALLEY

PASTORAL CONFERENCE

Place: St. Paul's Lutheran Church, Dale, Wisconsin, Harold Warnke, pastor.

Time: Tuesday and Wednesday, November 11 and 12, 1952. On Tuesday at 9:30 a.m. with Holy Communion service; on Wednesday at 9:00 a.m.

Program: Exegetical Homiletical, 1 Sam. 20, 27-42, Warnke; Church at Sardis, Pankow; Doctrine of Ministry: euaggelo, kyrosso, homologeoo, defined, distinguished, applied, Bergholz; Galatians 4, Voigt; Isagogics on Zephaniah, Johnson; Divorce acc. to Matthew, Thierfelder; Introits of Church, Sippert; Jehovah's Witness, Thierfelder; Doctrine of Church, Minority Report Examined, Baganz; Engagement in Light of Scriptures, Boettcher; History of N. T. Canon, Voigt; Translation of Obadiah, Stern; Study of Names of God used in Old Testament, Zink; Character Study of Abraham, Brandt; Liturgy, Reler.

Speaker: K. Toepel; alternate, A. Voigt.

Please announce to the host pastor, Harold Warnke, Dale, Wisconsin.

DELMAR C. BRICK, Secretary.

WISCONSIN STATE TEACHERS' CONFERENCE

On November 6 and 7, 1952, the Wisconsin State Teachers' Conference will convene at Winona, Minnesota. The host congregation is St. Martin's Church, Alfred W. Sauer and W. Hoffmann, pastors. All members of the conference are encouraged to send requests for quarters to the principal, Mr. Emanuel Arndt, 5th and Liberty, Winona, Minnesota. No requests for quarters will be considered after October 20. When arriving in Winona, all members are encouraged to go directly to the school where they will register and receive instructions for finding their quarters.

Program

Thursday Morning

9:00 Opening Service (In Church) Pastor W. O. Pless, Fond du Lac, Wisconsin, preacher

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

10:50 Recess

11:05 The Practical Application of The Fourth Commandment, Pastor W. Krueger, Eau Claire, Michigan.

Thursday Afternoon

1:45 Devotion

- 1:55 Reaching for Improved Reading in Wisconsin Synod Lutheran Schools, Mr. L. Stellwagen, West Allis, Wisconsin
 2:45 Visual Aids — Chalk and Bulletin Board, Mr. R. Swantz, La Crosse Wisconsin
 3:30 Business Meeting
 4:00 Choir Rehearsal, Mr. Carl Wacker, Kenosha, Wisconsin

Friday Morning

- 9:00 Devotion
 9:10 The Proper Approach to Teaching Religion In Our Christian Day Schools Prof. R. Hoenecke, New Ulm, Minnesota
 10:25 Recess
 10:35 Comments on Matters of Interest, Mr. E. Trettin, Milwaukee, Wisconsin, Executive Secretary of the Board of Education, Wisconsin Synod
 11:10 Business Meeting
 1:10 Christian Education in Nigeria, Mr. Edmund Baer, Nigeria, Africa
 Sectional Meetings (Science)
 1:55 Upper Grades, Mr. W. A. Pape, Medford, Wisconsin
 Grades 5 and 6, Mr. G. Gilbert, Milwaukee, Wisconsin
 Grades 3 and 4, Miss Gertrude Limpert, La Crosse, Wisconsin
 Grades 1 and 2 and Kindergarten, Miss Catherine Gunn, La Crosse, Wisconsin
 3:30 Closing Address, Pastor H. Backer, La Crosse, Wisconsin
 All are encouraged to arrange their schedules so that they may attend the Conference Service on Thursday evening at 8:00.
 ARNOLD C. MEYER, Secretary.

NEW ULM PASTORAL CONFERENCE

- Time: November 5, 9:30 a. m.
 Place: St. John's Ev. Lutheran Church, New Ulm, Minnesota.
 Papers: Exegesis of 2 Thessalonians 3, 14, 15, C. Schweppe. Church Life in Apostolic Times According to Acts, A. H. Birner. When is the Rebaptism of an Individual Necessary? R. Schroeder.
 Preacher: E. Hallauer, W. Frank, alternate.
 E. SCHMELZER, Secretary.

CENTRAL PASTORAL CONFERENCE NEBRASKA DISTRICT

- Time: November 5 and 6, 10:00 a. m.
 Place: Christ Lutheran Church, Grand Island, Nebraska, Pastor W. R. Hoyer.
 Topics: Exegesis of Jude, continued, E. Birkholz; Vision Dream, Revelation, John Martin; the Messianic Significance of the Dietary Regulations Given to the Children of Israel, R. Reim.
 Speaker: E. Birkholz (F. Werner).
 W. F. SPRENGELER, Secretary.

MANITOWOC PASTORAL CONFERENCE

- Date: Tuesday, November 18, 1952, 9:00 a. m.
 Place: Reedsville, Wisconsin; St. John and St. James Church, Elwood Habermann, pastor.
 Preacher: E. G. Behm (E. M. Bode, substitute).
 If unable to attend, kindly notify the host pastor.
 VICTOR WEYLAND, Secretary.

ARIZONA TEACHERS' CONFERENCE

- The Arizona Lutheran Teachers' Conference will convene for its conference at Grace Ev. Lutheran Church, Tucson, Arizona, November 6-7.

Thursday A. M.

- 9:30-10:00 Opening Service, Pastor E. A. Sitz.
 10:00-10:30 Business.
 10:30-10:40 Intermission.
 10:40-12:00 Principle of Separation of Church and State as to be Applied to our School Programs, Pastor E. A. Sitz.

Thursday P. M.

- 1:30-1:50 First Grade Reading Lessons, Mrs. Emde; substitute, Miss Reck.
 1:50-2:10 Language Lesson: F. Radtke.
 2:10-2:30 Spelling Lesson: A. Wehausen; substitute, K. Petermann.
 2:20-2:50 Discussion of above lessons.
 2:50-3:00 Intermission.
 3:00-3:30 Discussion of lessons continued.
 3:30-4:00 Constitution Committee Report.
 4:00-4:15 Business.

Friday A. M.

- 9:15-10:15 Profitable use of Visual Aids, Robert Wolf.

- 10:15-10:25 Intermission.
 10:25-11:15 Teaching Secular Subjects from a Christian Viewpoint, Pastor E. Sprengler.
 11:15-12:00 Election of Conference Officers.
Friday P. M.
 1:30-2:00 Art in Elementary Grades, R. Stock.
 2:00-2:30 Round Table Discussion, Miss Reck, E. Rasmussen, R. Rosin (Moderators).
 2:40- Unfinished Business and Discussions.
 Kindly announce your need for lodging to the host pastor.
 KURT R. PETERMANN, Secretary.

CORRECTION

In the financial report of the North Wisconsin District for the first quarter, \$150 credited to St. Bartholomew, Kasson, is to be credited to Trinity Congregation, Kaukauna. The figure for Trinity, Kaukauna, should read, \$311.37, with no contribution from St. Bartholomew, Kasson, for the first quarter.
 G. HERZFELDT, District Treasurer.

ORDINATIONS AND INSTALLATION

(Authorized by the Proper Officials Installed)

Teacher

Eberhardt, Robert, as principal of Peace Lutheran School, Green Lake, Wisconsin, on the eighth Sunday after Trinity, August 3, 1952, by C. E. Krug.

CHANGE OF ADDRESS**Pastors**

Tessmer, L. A., 3712 S. 17th St., Milwaukee 15, Wisconsin

ACKNOWLEDGMENT AND THANKS

In behalf of our Synod the Board of Trustees gratefully acknowledges three gifts, each in the amount of \$2,500, from a member of Immanuel Congregation, Mankato, Minnesota. These gifts were designated for the Church Extension Fund, the Theological Seminary, and the Building Fund of Northwestern Lutheran Academy. May the Lord bless the grateful donor.
 HAROLD ECKERT, Executive Secretary.

Since our last report (March 1952) we have received the following memorial wreaths for Doctor Martin Luther College Library, New Ulm, Minnesota.

In memory of Mrs. Walter Trettin, Jr., New Ulm, from relatives and friends for children's literature books, \$52.00; in memory of Mrs. Carl Henning, through Ernst R. Koerke, treasurer, New Salem Ev. Lutheran Church, Sebawaing, Michigan, from Mr. and Mrs. Fuhrman, \$5.00; Wisconsin State Teachers' Conference in memory of departed colleagues, \$25.00; in memory of Mr. Harry A. Schultz, Bethesda Church, Milwaukee, Wisconsin (Pastor Irwin Habeck), through G. W. Sampe, treasurer of Southeastern Wisconsin District from the following: Mr. and Mrs. Richard Fischer, \$5.00, Mr. and Mrs. George Battermann, \$10.00, Mrs. Ruth Hummel, Mr. Roland Klatt, Mr. Harold Klatt, Prof. H. August Grunze, \$5.00; in memory of Miss R. and Mrs. Klatt, \$10.00; Mr. and Mrs. Ruth Borgschatz, Zumbrota, Minnesota, from friends, \$3.00.

Our hearty thanks to the givers of these useful gifts.

RICHARD J. JANKE.

MISSION FESTIVALS**Eleventh Sunday after Trinity**

St. Mark's Church, Sutton, Nebraska. Offering: \$143.75. M. F. Weishan, pastor.

Twelfth Sunday after Trinity

St. Paul's Church, Manchester, Wisconsin. Offering: \$630.00. Wm. Wadzinski, pastor.
 Redeemer Church, Rock Creek, Wisconsin. Offering: \$119.61. F. Kempfert, pastor.
 St. John's Church, Centuria, Wisconsin. Offering: \$106.90. F. Kempfert, pastor.
 St. Paul's Churches, Prairie Farm and Dallas Tp., Wisconsin. Offering: \$407.28. J. Schaadt, pastor.
 Grace Church, Sugar Bush, Wisconsin. Offering: \$759.82. W. B. Nommensen, pastor.

Emanuel Church, Tp. Maple Creek, Wisconsin. Offering: \$131.00. W. B. Nommensen, pastor.

Thirteenth Sunday after Trinity

St. John's Lutheran Church, Barre Mills, Wisconsin. Offering: \$1,054.05. H. E. Paustian, pastor.
 Grace Church, Newton, Iowa. Offering: \$100.79. L. R. Schmidt, pastor.

Fourteenth Sunday after Trinity

First Lutheran, Aurora, Nebraska. Offering: \$396.90. M. F. Weishan, pastor.
 Trinity Church, Wilson, Minnesota. Offering: \$454.57. G. H. Geiger, pastor.
 St. Paul's Church, Broken Bow, Nebraska. Offering: \$148.95. Ralph Baur, pastor.
 Trinity Church, Johnson, Minnesota. Offering: \$479.51. P. R. Kuske, pastor.
 St. Paul's Church, Colome, South Dakota. Offering: \$191.62. M. Volkmann, pastor.

Fifteenth Sunday after Trinity

St. Peter's, Haven, Wisconsin. Offering: \$200.45. Wm. F. Pankow, pastor.
 Zion, Crete Illinois. Offering: \$1,073.22. A. Nicolaus, pastor.
 Peace Church, Hartford, Wisconsin. Offering: \$1,222.00. Ad. von Rohr, pastor.
 Trinity Church, Grafton, Nebraska. Offering: \$730.62. A. W. Fuerstenau, pastor.
 Zion Church, Columbus, Wisconsin. Offering: \$3,181.36. W. Wegner, pastor.
 Zion Lutheran, Reeder, North Dakota. Offering: \$200.91. R. W. Steffenhagen, pastor.
 Zion Church, Stetsonville, Wisconsin. Offering: \$746.50. Wm. P. Holzhausen, pastor.
 St. Paul's Church, Marquette, Wisconsin. Offering: \$124.36. Wm. Wadzinski, pastor.
 Zion Church, Chesaning, Michigan. Offering: \$781.26. H. A. Schultz, pastor.
 Grace Church, Fort Madison, Iowa. Offering: \$34.70. C. F. U. Wirsing, pastor.
 St. Peter's Church, Heleville, Wisconsin. Offering: \$1,200.00. G. Fischer, pastor.
 Grace Church, Pueblo, Colorado. Offering: \$311.00. E. C. Kuehl, pastor.

Sixteenth Sunday after Trinity

Trinity Church, Saline, Michigan. Offering: \$2,559.39. H. L. Engel, pastor.
 Good Shepherd Church, Fond du Lac, Wisconsin. Offering: \$360.00. W. O. Pless, pastor.
 St. Matthew's Church, Loveland, Colorado. Offering: \$125.10. P. Lehmann, pastor.
 Friedens Church, Randolph, Wisconsin. Offering: \$544.79. E. A. Breiling, pastor.
 St. Paul's Church, Hurley, Wisconsin. Offering: \$103.65. A. Geiger, pastor.
 St. Matthew's Church, Iron Ridge, Wisconsin. Offering: \$569.50. F. Zarleng, pastor.
 St. John's Church, Maribel, Wisconsin. Offering: \$415.25. R. G. Koch, pastor.
 Immanuel Church, Merna, Nebraska. Offering: \$301.53. R. Baur, pastor.
 St. John's Church, Lake City, Minnesota. Offering: \$1,041.02. T. H. Albrecht, pastor.
 Immanuel Church, Gibbon, Minnesota. Offering: \$2,901.00. H. H. Kesting, pastor.
 Zion Church, Rainier, Washington. Offering: \$192.00. E. F. Kirst, pastor.
 St. Michael's Church, Fountain City, Wisconsin. Offering: \$1,012.40. H. Nommensen, pastor.
 St. John's Church, Waterloo, Wisconsin. Offering: \$1,671.30. H. C. Nitz, pastor.

Seventeenth Sunday after Trinity

St. John's Church, Montello, Wisconsin. Offering: \$975.55. W. J. Oelhafen, pastor.
 Christ Church, Liberty Grove, Wisconsin. Offering: \$135.26. W. G. Fuhlbrigge, pastor.
 Salem Church, Circle, Montana. Offering: \$250.05. H. Wiedmann, pastor.
 Christ Church, Beady Tp., Wisconsin. Offering: \$685.78. H. A. Schultz, pastor.
 Redeemer Church, Cheyenne, Wyoming. Offering: \$80.60. W. Schaller, Jr., pastor.
 Emanuel Church, Kolberg, Wisconsin. Offering: \$1,008.00. Wm. G. Zell, pastor.
 Zion Church, Kingston, Wisconsin. Offering: \$174.93. O. Sommer, pastor.
 St. John's Church, Salemville, Wisconsin. Offering: \$80.20. O. Sommer, pastor.

Eighteenth Sunday after Trinity

St. John's Ev. Lutheran Church, Town Trenton, Beaver Dam, Wisconsin. Offering: \$350.53. A. T. Degner, pastor.
 Peace Church, Tp. Hague, North Dakota. Offering: \$423.80. P. R. Janke, pastor.

Nineteenth Sunday after Trinity

St. Paul's Church, North Fond du Lac, Wisconsin. Offering: \$528.80. B. Kuschel, pastor.

LET ME FORSAKE THEE NEVER

Let me forsake Thee never,
Thou God of love and grace,
Since Thou art mine forever
And since Thy loving face
Is bent on me in kindness,
In sweetest tenderness,
And since Thy hand is ever
Extended for to bless.

How could I ever leave Thee
Or go astray from Thee?
My heart would fain receive Thee,
For Jesus, my Redeemer,
Has bought me with a price,
When His own life was given
A glorious sacrifice.

O Lord, do not forsake me
When my last hour draws nigh;
Into Thy bosom take me
That death I may defy,
That I may walk in safety
Through shadows of distress
And in the heavenly mansions
Thy name forever bless.

P. E. K.

PACIFIC NORTHWEST DISTRICT
April, May, June 1952 Quarterly Report
and
1951-1952 Annual Report

Congregation	Quarterly		Annual	Totals	
	Budgetary	Special			
Clarkston, Bernthal	\$ 81.35	\$	\$ 459.50	\$ 5.00	\$ 464.50
Ellensburg, G. Sydow	110.10		509.05		509.05
Omak, Zimmermann	125.00		567.50		567.50
Opportunity, Dommer	113.40		182.83		182.83
Orofino, Bernthal	59.00		114.20		114.20
Palouse, Witt					
Portland, Sabrowski			381.75	27.25	409.00
Rainier, Kirst	41.00		333.21		341.21
Seattle, Grace, Vacant	18.30		222.85		222.85
Seattle, Salem, Schulz	64.50	3.00	134.50	3.00	137.50
Snoqualmie, Lueckel	50.00		344.29		344.29
So. Cle Elum, G. Sydow	13.75		78.87		78.87
Spokane, St. James, Grams			59.77		59.77
Spokane, Sh. Park, Vacant	65.17		215.00		215.00
Spokane, Trinity, Witt	513.37		820.77		820.77
Tacoma, Faith, Zell	38.25		263.42		263.42
Tacoma, St. Paul, Amacher	511.11		951.49	3.00	954.49
Withrow, Greve	53.00		231.50		231.50
Yakima, Grace, Adascheck	629.58	5.00	1,570.03	130.96	1,700.99
Yakima, Red., Frey	123.58		453.18	9.00	462.18
Zillah, A. Sydow	67.40	3.00	264.90	77.50	342.40
	\$ 2,257.86	\$ 11.00	\$ 8,158.61	\$ 263.71	\$ 8,422.32

Memorial Wreaths
April, May, June, 1952

In Memory of — Sent in by	Amount
Henry Boehler — T. R. Adascheck, Grace, Yakima.....	\$ 9.00
John Herold — A. Sydow, Zillah	3.00
Mrs. Ella Reinhardt — W. Amacher, St. Paul, Tacoma	10.50
Prof. A. Schaller — T. R. Adascheck, Grace, Yakima	1.00
Prof. A. and Mrs. D. Schaller — E. Schulz, Salem, Seattle	3.00
Rev. B. Schlueter, — T. R. Adascheck, Grace, Yakima	1.00
Total (included in figures above)	\$ 27.50

F. E. PETERSON, District Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths
August 1952

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Rev. Wm. Weber—W. O. Nommensen	\$	61.00	\$
Louis Hafeneister—P. J. Gieschen			10.00
John Groth, Sr.—P. J. Gieschen			8.00
Helmuth Bartelt—P. J. Gieschen	2.00		15.00
Mrs. Katherine Grede—H. Cares			18.00
William Schultz—H. Cares.....			2.00
Mrs. George Hintz—H. Cares.....			5.00
Carl Peters—J. G. Jeske.....			3.00
F. H. Kuehnert—E. H. Huebner			10.00
Robert Degner—P. J. Burkholz			8.00
	\$ 2.00	\$ 61.00	\$ 79.00

G. W. SAMPE, District Cashier.

Darwood Holmseth—W. A. Geiger	10.00		
Darwood Holmseth—W. A. Geiger	12.00		
Alfred Beiersdorf—Theo. Haar..		11.00	10.00
Hugo Geishner—N. A. Reinke..			4.00
Mrs. William Koenig—N. A. Reinke			21.00
Mrs. Minnie Siewert—G. A. Barthels.....	4.50	4.00	5.00
Mrs. H. C. Meyer—G. A. Barthels			2.00
Arthur Mehrkens—C. Albrecht	48.00	2.00	25.00
John Steffens—C. Albrecht....	11.50		4.00
Mrs. John Mehrmens—C. H. Mischke	19.00	1.00	34.00
John Hinricks—C. H. Mischke	7.00	1.99	
Mrs. Margarete Peters—W. G. Voigt.....			6.00
Mrs. Leo Hansch—H. A. Scherf			3.00
Theodore Stegner—H. A. Scherf	6.00	1.00	2.00
Martin Kunde—H. F. Muenkel	12.00	29.00	7.00
Loius Hillemann—J. G. Bradtke			2.00
Richard Olson—J. G. Bradtke..	6.00		5.00
Christ M. Schwartz—H. Hackbarth	10.00		33.00
Mrs. Christ Buerkle—H. H. Kesting			2.00
Mrs. John Glaeser—H. H. Kesting	3.00	35.50	75.00
Hery V. Ruschmeyer—H. H. Kesting	18.00	18.00	63.00
Lee Halett—S. Baer.....			5.00
Mrs. Fred J. Wolters—K. J. Plocher.....		62.75	62.75
Mrs. Victor Fritz—G. F. Zimmermann	215.00		
Aug. Melius—C. Wm. A. Kuehner			15.00
Justine Sylvester—C. Wm. A. Kuehner	4.00		7.00
Randal Lloy Borchert—C. Wm. A. Kuehner.....			10.00
Mrs. Henry Molbradt—J. W. Stehr.....		27.50	88.00
Mrs. Harley Wilford—C. F. Bolle	5.00		
Clemens Krueger—O. J. Naumann.....			2.00
Emily J. Mueller—A. H. Haase			3.00
Wayne Krueger—E. W. Penk..			7.00
Ernest Hannoek—K. A. Nolting			20.00
Mrs. Martha Riemensneider—G. J. Ehlert	1.00		8.00
	\$ 579.75	\$ 177.00	\$ 582.75

MINNESOTA DISTRICT

Memorial Wreaths
April, May, June, 1952

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Miss Olga Braun—F. E. Stern..	\$ 2.00	\$	\$
Prof. A. Schaller—F. E. Stern..	3.00		
Alice Vollrath—W. P. Haar....	2.00		12.00
Rev. Christian F. Kock—T. E. Kock.....	14.00	35.00	23.00
Mrs. Martha Schroeder—O. Engel			3.00
Otto Somnitz—G. W. Fischer..	3.00	1.00	
Mrs. D. F. Meyer—G. W. Fischer	13.00		5.00
Roy Busse—G. W. Fischer.....	5.00		
Mrs. Eddie Cords—G. W. Fischer	35.00	5.00	5.00
Peter Spenger—G. W. Fischer..	2.00		
Mrs. Emma Oehler—G. W. Fischer	4.50		5.00
August Griepentrog—G. W. Fischer	2.00		6.00
James A. Malott—E. F. Peterson	11.50		
Henry F. Hoeper—E. F. Peterson	1.00		
August Niemeier—E. F. Peterson			1.00
Albert Struss—G. Albrecht.....	15.00		
Mrs. Emil Schroeder—W. Frank	12.00		
Mrs. Otto Zielke—M. Albrecht..		6.00	

Oct #52

38-N
Mr. Henry Henning, Jr.
Route 2 Box 329 A
33 Burlington Wisconsin



Luther Biographies

MARTIN LUTHER

By Elsie Singmaster

138 pages. Attractive blue cloth cover

"Though this is a brief biographical sketch on Martin Luther, it omits no essential facts. It is a refreshing, readable narrative which every member of the average family in our circles will enjoy. Suitable as an inexpensive gift book."

Price: \$1.25

THE BOY WHO FOUGHT WITH KINGS

By Edna and Howard Hong

A Biography of Martin Luther for boys and girls
38 pages, 8½×12. Cloth, illustrated cover

In this volume the young reader is introduced to Luther as a living personality, with the purpose of arousing the child's interest in him as an important figure in church history. In a charming style that will hold the interest of the child from page to page, the authors present a flowing narrative of Luther's life from grammar school days to those days when Luther wrote hymns and stories for his own children.

The splendid, colorful illustration and the large, clear type make this an excellent gift book for children of all ages.

Price: \$2.00

LUTHER AND HIS TIMES

By E. G. Schwiebert

LUTHER AND HIS TIMES is not just another biography of Luther. It is, in fact, three books in one. First it draws the broad historical outlines of the period in which Luther lived. Next, it fills in the development of the Reformer against this background. Finally, it shows his reaction to this environment and the impact of his New Theology on his contemporaries.

989 pages, including unusual 64-page album of 90 illustrations (many of rare origin). 63 line drawings highlight the text proper. Detailed map of Wittenberg.

6½×9½. Bound in handsome buckram cloth. Comprehensive index. 126 pages of footnotes.

Price \$10.00

MARTIN LUTHER

By William Dallmann

Cloth. 262 pages

This revised edition on Luther's life is not written for the pupil in the school nor for the student in the study, but for the plain people in their homes, though it is based on the findings of historical experts. Here is a revealing, unbiased account of Luther's life, written in the lively characteristic style of Dr. William Dallmann. 62 pictures, many of which are new to this edition, make the text come to life.

Price: \$3.50

THE STORY OF LUTHER

By Prof. W. G. Polack

With study helps by H. A. Mertz

150 pages. Cloth

Written for pupils of the upper grades, profusely illustrated, with study outlines and test questions appended.

Price: \$1.00

THIS IS LUTHER

By Ewald M. Plass

Here is a completely new insight into the life of that God-inspired hero of the Reformation — Martin Luther.

This is not the oft-told story of his life and times, not just another biography of Luther, but rather a warmly human, intimate study of his character, ways and habits — an interesting character study of the great Reformer. 395 pages, cloth.

Price: \$5.00

LUTHER'S LIFE

By Ingeborg Stolee

A revision based on Luther's Life by O. Nilsen

157 pages. Size, 8×12

A simple, pleasing story of Luther's life for the young people. The book includes Luther's explanation of his seal, the text of the 95 theses, the Three General Creeds and the Augsburg Confession. An excellent reproduction of Rietschel's head of the Luther statue in Worms illuminates the cover, and the numerous illustrations and manuscript facsimiles make this a handsome gift book.

Price: Paper \$1.50

Price: Cloth \$2.50

ROAD TO REFORMATION

By Heinrich Boehmer

Translated from the German by John W. Doberstein and Theodore G. Tappert

449 pages, cloth

The most important and authentic biography of Luther, telling the story of the Reformer from monkhood to the Diet of Worms. Because of the simplicity of style, but even more so because of its reliability, this book should be read by every Lutheran pastor and recommended to every Lutheran layman.

Price: \$4.00

NORTHWESTERN PUBLISHING HOUSE

3616-32 West North Avenue

Milwaukee 8, Wisconsin