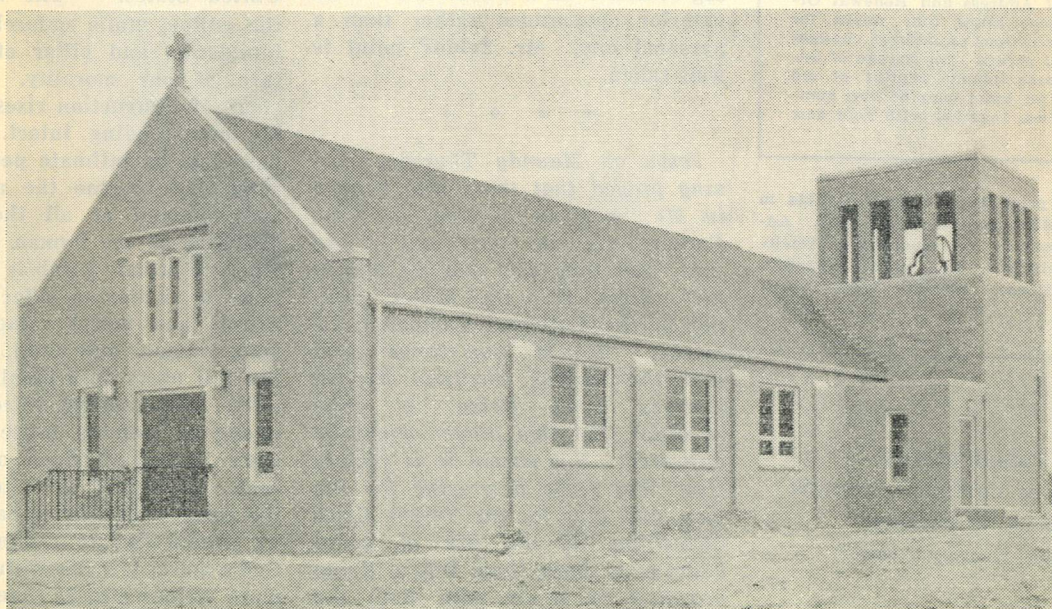


THE NORTHWESTERN LUTHERAN

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

I KINGS 8:57



The Northwestern Lutheran Siftings

BY THE EDITOR

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COVER DESIGN

CHRIST EV. LUTHERAN CHURCH
Denmark, Wisconsin
Arthur Wadzinski, pastor

According to press reports the long-awaited concordat between Spain and the Vatican may be concluded early in September. In recent years relations between the Roman Catholic Church and the Franco regime have been regulated by a temporary agreement signed in 1941. The last concordat, drawn up in 1851, was denounced by the Spanish republican government in 1931. For more than six years there have been reports of new discussions between Spain and the Vatican with a view to negotiating a new treaty. Little has been revealed about these discussions. But earlier reports indicated that one important provision of the 1851 document, the privilege accorded Spanish rulers of nominating bishops, would be modified, if not abrogated. This privilege, previously exercised by Spanish kings, was extended by the Vatican to Generalissimo Franco. However, controversy frequently has arisen over the Franco appointments.

Gilbert Seldes spoke at a recent religious radio-TV workshop. Among other things he warned of a possible danger in too much televised religion. He said he feared religion might come to be regarded as "seeing someone on a TV screen" — an exterior appearance rather than a personal one. Mr. Seldes' point is well taken.

Jesus on Maundy Thursday evening prayed that those who believe in Me "may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17. Dr. Miller, writing in the Lutheran Campaign, remarks: "It is sometimes said that the various Christian denominations must strive to unite in order that this prayer might be answered. But surely it is plainly clear that Jesus is praying for His own, and thus for the Triune God's indwelling in the life of every believer to form them into a living organism in union with God; the Church thus becoming the body of which Jesus is the Head." It is re-

freshing to read that when even in some circles of the Synodical Conference that "plainly clear" fact is not so "plainly clear," but plainly unclear.

* * * *

Mixed marriages are steadily increasing and have become so great a concern to the Christian Reformed Church (a very strict Calvinistic church) that they appointed a committee to look into the matter. After two years the committee reports in part: "Ministers' files, court records, and doctors' experiences offer incontrovertible evidence of the domestic difficulties arising from mixed marriages. Arguments and unhappiness must be expected, and are avoided usually only by evading the religious issue. Grief to Christian parents is inevitable, while tension with other relatives is not infrequent."

* * * *

The Jersey Journal and Observer, Jersey City newspaper, published an editorial entitled "The Kinsey Report is Arrogant Bunk," in which it described Dr. Kinsey's book as "an atomic bomb designed to destroy what is left of sex morality in the United States." "The bomb," said the editor, "falls squarely on every foundation and pillar of the structure of our morality. When the cloud of destruction rises, little may be left standing intact. Sex will have lost its intimate personal character and become the more casual and common of all the biological activities of the human animal . . . Kinsey's atomic bomb is expected to have a shattering effect upon the morals and moral values of every man, woman, and child. His statistics tell every individual in authoritative, commanding voice that it is wrong as well as futile to dispute one's sexual stirrings or to teach such self-control to children." For the comfort of this embattled editor we should like to remind him that God's moral law has withstood vastly more vicious attacks than the "scientific" buckshot of Kinsey's war-barreled shotgun.

Address

Delivered at the Closing Exercises Conducted at Summer School Sessions, Dr. Martin Luther College, New Ulm, Minnesota

BY PASTOR EGBERT SCHALLER

GRACE be unto you, and peace, from God our Father and the Lord Jesus Christ. Amen.

"This is most certainly true!"

When those who are unacquainted with our Christian faith, and especially they who are not familiar with Luther's "Small Catechism," read the words of Luther's explanation of the Three Articles in which we confess our most holy faith, the closing sentence, like a large exclamation mark, reiterated deliberately and solemnly three times, must strike them forcefully. Our own familiarity with our Confession may tend to make us unaware of the profound significance of that assertion and of the effect it has upon others. You will not find anything like it elsewhere in comparable literature in our day.

Consider for a moment the subject matter contained in the Three Articles. They deal with the uttermost mysteries with which the mind and heart of man can occupy themselves. Here is no analysis of such "piddling" affairs as geopolitics and nuclear hypotheses. Here are statements relating to the origin of the universe, the ultimate nature of matter, the inner being and nature of men; to destiny and providence; to sin, hell, the essence of God, divine redemption, eternal salvation, angels, and the resurrection of the body.

The mind of man, dealing with these matters in its own unsupported strength, has succeeded only in belaboring them with words that rumble vainly away into silence. Our Creed, however, affirms the how, the where, and the when of them and concludes: "THIS IS MOST CERTAINLY TRUE!"

It is by all odds the most unscientific and generally unacceptable sentence in the Catechism. It violates in the crassest manner the popular, commonly cherished spirit of research. Every word in that sentence

closes, locks, and bolts the door to further investigation. Science says, "We do not know. We are exploring these matters. Our knowledge is experimental and subject to revision, to reversal of former concepts." And the bulk of modern religion contents itself with the same agnosticism, looking with infinite contempt upon our cheerful insistence, "THIS IS MOST CERTAINLY TRUE!" For many people the heroes of the visible church of today are largely those who drain the true meaning out of the words of the Apostle Paul: "Now we see through a glass, darkly . . . now I know in part," and make them the proof passage for their theology of rationalistic empiricism, of experimentalism in religion. Our Confession contradicts and rebukes that spirit by affirming an absolute. We say, "The subject is closed. THIS IS MOST CERTAINLY TRUE!"

This has been the background of your work here this summer, and it makes of you a rather unique group. Please consider: You are teachers, members of that honorable profession which is dedicated to the task of imparting knowledge, of supplying leadership along the recognized lines of our social order. The world is full of professional teachers. Most of them, we suppose, conform fully to the conception of the world as to what a teacher ought to be. We may perhaps describe such a one by appropriating the definition of the Apostle who are "ever learning, and never able to come to the knowledge of the truth." In the most basic questions of our life, such a teacher is expected to take a neutral attitude and never make a final observation. He must operate constantly upon ground which constitutes a quagmire, a swampy and ever shifting foundation.

To this practice you do not conform. Oh, yes, you believe in learning. Your attendance at this summer session confirms this. You have sought here growth in apprehension and knowledge of facts, and in the skills of your profession. But all your studies and discussions have taken place behind the barrier of that expression of faith: "THIS IS MOST CERTAINLY TRUE!" Some things, the greatest things, were settled long

before you came here. They will always be settled.

As you go out now to your several fields of labor, will you remember your unique position? That which makes you valuable in the service of the Lord is not primarily the skill you have acquired, the methods you have been taught, although we do not underestimate their importance. You are valuable because you can speak with authority to our children concerning the ultimate issues of life and death.

This ability is conferred upon you by our Savior. In His discussion with Nicodemus He spoke these memorable words: "Verily, verily, I say unto thee, We speak that We do know and testify that We have seen" (John 3, 11).

Our Lord never spoke of Himself alone as "We." He did not use the majestic plural. In addressing Nicodemus, who acknowledged Him as a Teacher come from God, Jesus included in His sentence both Himself and John the Baptist. These two, at the time, were teachers of the New Testament era. And what He said of Himself He affirmed of John, "We speak that We do know."

Nicodemus, the earnest and intelligent man, himself a teacher of sorts, was hard put to find his place in such a classroom of absolutes. He could not accept what lay beyond the scope of his personal experience. Like all men by nature, he felt at home in the fuzzy state of mind where nothing is eternally definite and everything is as impermanent as "the wind that bloweth whither it listeth." The children you are to teach were by nature also thus and still retain the old flesh that causes them to resist the glorious Truths which have been confirmed eternally by God's revelation.

Your task, then, is to establish in them the convictions that speak in our Creed. That is your principal assignment and your blessed calling. Finally, nothing matters but that and the faithfulness with which you discharge it. Never be ashamed to testify that the great questions of life are settled; never be ashamed to say boldly: "THIS IS MOST CERTAINLY TRUE!" In Jesus' name, Amen.

Editorials

Masonry "Just why do our pastors criticize Masonry as they do? There seem to be some very fine people in that lodge." "Did you ever note that the criticism is levelled at their false teachings and not at the people?" "I hadn't taken notice of this." "Well, let me call your attention to a few things in Masonry then you will see for yourself, why we may not only, but why we must condemn Masonry. Just listen to this, I am quoting from a Masonic book entitled 'A Liberal Masonic Education,' on page 57, 108 we read: 'Whatever book expresses to any people God's will may be used in a Masonic lodge as a substitute for the Bible. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar. And Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Musselman, or the Vedas to the Brahman, the Book of the Law everywhere conveys the same Masonic idea — that of the symbolism of the Divine Will revealed to man.'" "Why, such remarks are shocking! They place other so-called sacred books on the same level with the Bible!" "That's exactly what Masonry does. But hear what Jesus has to say, 'The Word that I have spoken, the same shall judge him in the last day!' Jesus rules all other so-called sacred books out; but Masonry says they have the same value as the Bible." "It would seem to me that everybody could see that such arguments are wrong." "If only Masons would read their own books carefully and make comparisons with the words of Jesus they would soon find: either Jesus or Masonry; but the two will not go together; it is either-or."

THEOPHIL HOFFMANN.

* * * *

Lodges "Pastor, to my way of thinking that was a rather bold remark you made in your sermon today, when you spoke of a certain lodge, as though you had the facts on hand." "Just what do you refer to?" "Why, I was always under the impression that, e.g., the Masons guard their secrets very carefully, but you spoke in your sermon as though you knew all about their secrets?" "Yes, we hear that right along: how do you know? you never were a member, neither did you ever attend any of their meetings, aren't you just running a big bluff?" "That's exactly what I wanted to say. Have you proof for your bold statements?" "Mr. X, I would hardly make such a bold statement in my sermon, if I would not have the facts to back this up. Look here! This is a book entitled 'Masonry Defined' — 'A Liberal Masonic Education,' compiled from the writings of Dr. Albert G. Mackey, 33 degree, and many other eminent authorities. Revised and enlarged by C. S. Lippincott, 33 degree, E. R. Johnston, 32 degree. Masonic Supply Co., 332 Randolph Building, Memphis, Tenn." "Do you mean to say that even a non-Mason can own this book?" "My friend, if you have the price, you can buy any of these so-called secret books. And if you do not have the price, if you will take the trouble to go to

any larger public library you will find an encyclopedia by Dr. Albert G. Mackey on the shelves, where everybody can read and study all he wishes to about Masonry. Don't let anyone tell you that the so-called secrets of Masonry may not be known! But — now let us turn the thing around: if Masonry is such a good thing as we are made to believe, is it not a crime that the Masons try to hide their good thing? You can rest assured when we criticize Masonry, we do this only because we have the facts at hand to prove our statements."

THEOPHIL HOFFMANN.

* * * *

A Detached Life At one time or another there have come into your hands coupons, checks, or other papers with the notation: "Void if detached." That has its application to the spiritual sphere.

We Americans spend a lot of effort and money to educate our children for this life. And yet it confers no lasting benefit on them if their Christian training does not keep pace with it. Jesus laid His finger on that when He asked: "What shall a man give in exchange for his soul?" The holy writer puts it this way: "The fear of the Lord is the beginning of wisdom." There can be no real wisdom and no worthwhile learning apart from instruction in the ways of the Lord.

"Void if detached." The education of your child is void in the sight of the Lord if it is detached from Jesus and the Bible. The life which is detached from Jesus lacks the most important ingredient. Jesus said: "Without me ye can do nothing." Again: "I am the way, the truth, and the life; no man cometh unto the Father but by me." Scripture says: "Whatsoever is not of faith is sin." How much those parents will have to answer for on Judgment Day who left out this all-important element in the training of their children!

"Void if detached." That applies as well to the adult. What if you are a decent citizen, a good parent or faithful spouse, a good provider for your family, — if you are detached from Christ your Savior and from His Word? That is neglecting what Jesus calls, the one thing needful, the thing that is most vital of all. You need Christ and His blood-brought salvation and the sanctifying influence of His Word. "Void if detached."

Some are outwardly attached to the church but maintain a detached attitude. It is only a form with them. They take no real interest. Their hearts are not in it. They do not respond to the message and exhortations of God's Word. They do not pitch in. They find all sorts of plausible pretexts for holding themselves aloof and standing on the sidelines. They call themselves Lutherans but, as someone has drastically put it, they do not work at it anymore. How different from the injunction of the Lord: "Work while it is day before the night cometh when no man can work."

Yes, "Void if detached." That is something worth thinking about.

I. P. F.

The Church As Jesus Spoke Of It

(Fifth continuation)

LAST time we took a look at the material which Jesus uses in building His Church. They are the believers, who accept Jesus as their Savior from sin, death, and damnation. This faith is not their own achievement, it is a gift from God, who by a creative act transformed their unbelieving hearts into believing ones.

We have to take another look at these believers, else we might have a wrong impression of them, an impression which would imperil our own faith.

Peter certainly made a fine confession when he called Jesus "the Christ, the Son of the living God." This confession might mislead us to conclude that Peter's faith was perfect. Was it?

Weakness of Peter's Faith

Jesus' Announcement. — When Peter in the name of all the apostles had without reservation pronounced Jesus to be the promised Messiah, Jesus continued His instruction by explaining what His messiahship involved. He began to speak about His suffering and death, showing that through suffering and death He would achieve salvation. St. Matthew records: "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (v. 21).

Jesus knew that in order to remove sin and guilt and to restore righteousness for fallen mankind He would have to undergo unspeakable agony. The wages of sin is death, and guilt cannot be removed except through the blood of a sacrifice. He foresaw His death struggle of Gethsemane. Particularly did He foresee that the God-appointed leaders of the Jews would stir up the people against Him, they would condemn Him in their courts as a blasphemer, Him who was sent by the Father to do His will, to carry out His plan of salvation, Him who delighted to do the will of His Father. This grieved Him in His heart. He foresaw that He would die the accursed death on the cross.

What Jesus Might Expect. — Now, since the apostles had expressed it as their firm conviction that Jesus is the Christ, the Son of the living God, what could Jesus expect of them when He spoke to them of these things? The least they should have done was to accept His word. If He is the Son of the living God then He is truth in person. God cannot lie. God does not make mistakes. Whatever God says must stand. Hence, whether they grasped the full meaning of Jesus' words, whether the things that Jesus said appealed to them or not, they should have accepted His word, since He as the Son of the living God cannot be wrong.

Jesus could expect more of them. God is wise. And if Jesus is the Son of the living God then His words are words of wisdom. Whether the disciples grasped the wisdom of Christ's program, or whether it seemed foolish to them, was not the point. The point was that the Son of the living God, who is wisdom in person, had spoken the words — and then it behooves every creature to keep silence and to receive the words in full confidence without raising objections.

Jesus could expect still more of His disciples. They confessed Him to be the Christ, the promised Messiah. When He spoke about His prospective suffering and death they should have remembered that the very first announcement of the future Messiah spoke about a life-and-death struggle between Him and the Serpent, a struggle in which the Serpent would bruise His heel, that is, inflict a deadly wound. They should have remembered the many prophecies in the Psalms and in the prophets, particularly Is. 53, which paint a vivid picture of the suffering and dying Savior.

Peter's Objection. — Yet while the disciples were sincere in their confession that Jesus is the Christ, the Son of the living God, their faith still was very weak in many respects. The reaction of Peter shows this clearly. St. Matthew records Peter's answer in these words: "Then Peter took him, and began to rebuke him, saying: Be it far from thee, Lord, this shall not be unto thee" (v. 22).

Those were words of human wisdom. If Jesus had come to found an earthly kingdom, then everything would depend on the safety of His person. If He was removed from the scene by death, or incapacitated by suffering, then His cause would collapse. Since Peter argued the way he did he thereby clearly showed that he did not grasp the situation. He did not realize what was implied in the fact that Jesus is the Christ. And he showed that he was not overjoyed, nor overawed, by the wisdom of God and was not ready to bow before it.

Peter was convinced that he was right. He used strong language in speaking to Jesus. St. Matthew uses the expression *rebuke*. Think of it: a pupil chiding and reprimanding his teacher, whom he himself called the Son of the living God! So weak was Peter's faith at the moment. He was far from ready then to confess, as he wrote years later: *Christ "his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed"* (I Peter 2, 24). — Yet in spite of his weakness Jesus did not reject him as building material for His Church.

Comfort for Us. — We believe with Peter that Jesus is the Christ, the Son of the living God. But what about our understanding in spiritual matters? We must admit that it, like Peter's, is far from perfect. We are striving every day to grow in knowledge and understanding. And every day we find new cause to deplore our spiritual ignorance. How hopeless would our case be if Jesus could use only such people in building His Church who showed a clear and perfect understanding in all spiritual matters? if he rejected those that showed any signs of weakness?

For comfort regarding our own person and regarding our fellow believers we note that Jesus did not reject Peter on account of his weakness. He set out to correct it. Peter submitted to Jesus' correction. Let us learn from him. Jesus is always willing to have patience with our weaknesses and to correct them. But if any one refuses to be corrected, if he continues to uphold and defend his error, if he becomes set in his wrong ways, then Jesus cannot use him in building His Church.

J. P. M.

(To be continued)

As We See It A Little Strength

BY PROFESSOR E. REIM

WHEN this reaches our readers, it will be almost time for the special convention of our Joint Synod, October 8 and 9. Our delegates will be getting ready to travel. The rest of us will, I hope, accompany them with our prayers. For this will indeed be an important session, with the question of our future relations with a sister synod hanging in the balance.

Many will, perhaps, be filled with misgivings and apprehension as they size up the situation. It is not a pleasant prospect to lose a strong partner, and in the process to acquire a formidable competitor. Some may remember an incident that happened not many years ago, when one of the controversial issues was being debated in a panel discussion. On that occasion the chairman of the one group, a prominent member of the Missouri Synod, delivered himself of a very strange pronouncement. Referring to the difference in size between the two synods, he rather condescendingly pointed out that in his opinion this was due to the fact that while Wisconsin was chiefly concerned about *conserving* the Gospel, Missouri was busy *spreading* the Gospel. Was this fair criticism, or was it an unbrotherly jibe?

It must be granted that compared with the impressive numbers of Missouri, of which we are constantly being reminded, we are a small body. It must be granted that even proportionately our growth is not as strong. It must be granted that we are spending disproportionately much time and effort on keeping and defending our doctrinal heritage, perhaps at the expense of our mission effort. Let it be remem-

bered, however, that this is not by our choice, but by a stern necessity that has been forced upon us, by a confusion in doctrine and practice which is not of our making.

Nevertheless, it is not pleasant to think that this is how we must look to others, and when we measure ourselves by these human standards, there is little of which we can boast. But all this is utterly unimportant compared with the one great question: What does our Lord say of such a state of affairs?

Fortunately, we are not left without an answer. The book of Revelation brings us, among many other things, a record of the Letters to the Seven Churches, words of warning as well as comfort also for the Church of our day. We may disregard none of the warnings. We should heed all of the wholesome counsel which is there given. We are to take comfort as it is so richly offered there. Read all of the letters as you find them in chapters two and three of this book.

Among them was one church that had great problems, far greater than ours. It faced opposition, far worse than ours (chapter 3, verse 9). And it had only a *little* strength (verse 8). But the Lord had great things in mind for this church. *"Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."* He makes a wonderful promise to this little flock: *"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."*

The Northwestern Lutheran

And He adds an earnest word of warning: *"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."*

Let us read this Letter to the Church in Philadelphia (verses 7-13), not once but many times. Let us ask whether we may apply it to ourselves. May we say that we have kept His Word, and not denied His Name? — Pray God that we say it without pride and boasting. For wherever His Word has been kept, it has been kept only by His grace. But pray God that we *say* it, without doubting, with confident faith and courage; that we say it on the basis of what He tells us in His un-failing Word.

For then we know that there is set before us an open door, one that no man can shut. We may not see it at the moment. We may not see it for a long time to come. But we know it is there. Particularly as we go to our convention where we must make our momentous decision, let our one concern be that we keep His Word, that we deny not His Name. If the door that He has set before us will lead to the heart of our sister synod, bringing about a restoration of our old relationship, thank God! If not, then let us go in whatever other direction He may lead us, trusting in the promise that, though there will be an hour of temptation that shall come upon all the world, to try them that dwell upon the earth, He will keep us safe in that hour.

Only let us hold fast what we have, that no one take our crown. Let no considerations of flesh and blood, no reasons of expediency nor fear of consequences, no appeals to the emotions influence our decision. Let us seek only to do His will and to heed His Word alone. So shall we be kept from harm. And our *little* strength shall be sufficient for His great purpose!

Why are ye fearful, O ye of little faith?

DEDICATION

Christ Ev. Lutheran Church
Denmark, Wisconsin

On June 7, 1953, at 9:30 a.m. Christ Ev. Lutheran Congregation at Denmark, Wisconsin, plus an unexpectedly large group of friends,

gathered before the entrance of their new church to begin this long-awaited day with the traditional Key Ceremony. Immediately thereafter the first of three dedication services began.

The first was the dedication of the church building. The Rev. Wm.

Wadzinski, pastor of St. Paul's Church at Manchester, Wis., selected Psalm 118, 22-24 as his text. The subject of his sermon was, "The Holiness of the Rejected Cornerstone." In the afternoon service the chancel furniture was dedicated. The Rev. E. H. Kionka, pastor of



INTERIOR, CHRIST EV. LUTHERAN CHURCH

Grace Church at Wausau, Wis., and a former pastor of Christ Church, delivered the sermon. The text he chose was Rev. 21, 1-5, and the theme of his address was, "Behold, the Tabernacle of God is with Man." The evening service marked the dedication of the altar vessels and appointments. The Rev. Arden Stuebs, pastor of St. Paul's Church of Bangor, Wis., and the predecessor of the present pastor, was the guest speaker. His sermon entitled "The House

of God," was based on Psalm 26, 8.

Christ Congregation was formally organized in 1917 in the Town of New Denmark, although it had been in existence for quite some time before that. From then until now it rented a church building about three miles northeast of Denmark, in a locality known as Fontenoy. The congregation's decision to build its first house of worship in Denmark was very wise, for it offers greater opportunity to fulfill Christ's commission to bring His Gospel of

salvation to as many people as possible.

The new church is situated at the southeastern boundary of Denmark on a very choice site that overlooks both the village and the surrounding rural area. It was designed by Architect Harry Williams of Green Bay, along modern Gothic lines. Its overall dimensions are 30'x83', with the exception of the chancel and tower end, which is wider. It is of mason construction throughout, the exterior being Indiana brick and Bedford stone. The first floor includes, in addition to the chancel, nave and narthex, a sacristy, vestry-room, and mother's room. An organ and choir loft is above the narthex. The basement has a spacious hall for educational and social purposes, kitchen, furnace room, lavatories and storage rooms. Heat is provided by an hot-air oil furnace. Everything in the church is new, from the blonde furniture to the twin-manual Hammond organ.

The cost of church and furnishings to date is approximately \$70,000.00, which does not include the price of the property or the many uncounted hours of donated labor. We would like to mention, for the sake of encouraging other Christians to build for Christ, that Christ Lutheran Congregation numbers 124 communicant members.

We are convinced that our Lord blessed our building project beyond measure, and we are very thankful that He has made it possible for us to worship Him in a church building befitting His glorious name.

ARTHUR WADZINSKI.

News from our Mission Fields

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

MATTHEW 28, 20

A FEW CENTS FROM EVERY MISSION DOLLAR

Department of General Support
THERE are 21 categories in our Synod's budget. If the wheel of the Synod is to run smoothly the

need of every budget item must be met. Every Synod convention carefully weighs every phase of these budgetary requirements. There is

one item that is never questioned as being too high. Rather it is always asked, are our aged and retired pastors and teachers, the widows

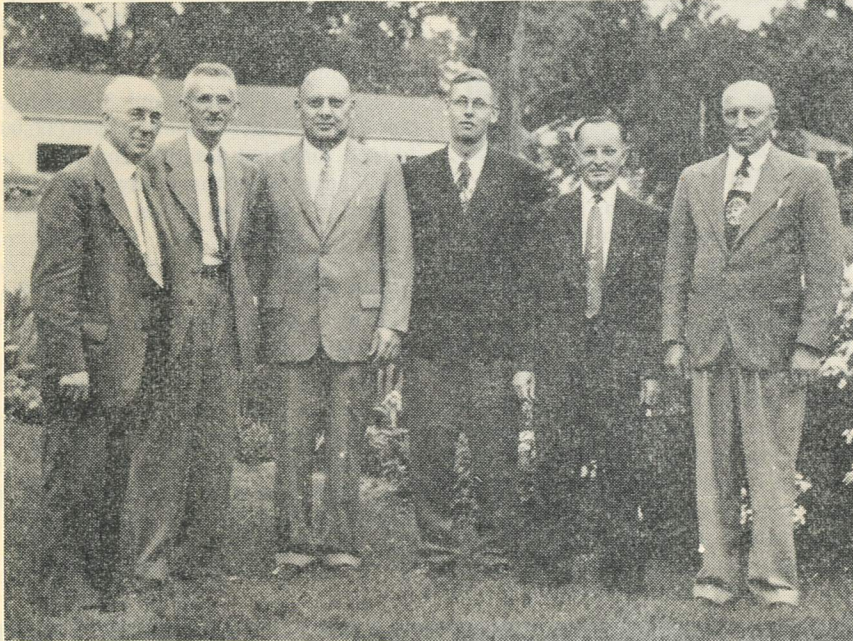
and orphans of our church workers, are they being provided for. Last year 4 and 44/100% of your mission dollar was used for their general support. We have asked Pastor Harry Spaude, chairman of our Board of Support to give you an account of those few cents of every mission dollar and to describe their blessed use.

Pastor H. Spaude Reports

"The Board of Support is that department of the Synod which concerns itself with the needy, incapacitated servants of the church and their dependents. This work of the church is considered a work of Christian love — bestowing upon those who have sown spiritual things — various kindnesses (I Cor.

"Not to support our disabled veterans of the cross at all, or only sparingly, or to refer them for support to civil charities, is to place a low value upon their labors as God's ambassadors, yes, even the Gospel they have preached. Rather ought we who are taught the Word share all good things with him who teaches and certainly who has taught as the Apostle Paul teaches and admonishes us in his word to the Galatians, chapter 6.

"However the church's support of such needy servants does not exclude the willing service and help of Christian-minded children toward their parents. Children, too, in fulfillment of the Fourth Commandment should do all they can to help in the support of their parents."



THE SYNOD'S BOARD OF SUPPORT

L. to R. Pastor R. Huth, Teacher Wm. Hellerman, Pastor R. Kettenacker, Mr. Carl Pingel, Pastor G. Krause, secretary, and Pastor H. Spaude, chairman

9, 11). Since this is a work of love for the needy servants of the church, it is not to be considered a pension plan. This work of love *differs* from the support of other needy persons on the part of the church in this, that it not only wishes to alleviate need, but especially wishes to pay a debt of thanks to those needy servants of the Word for their past and faithful labors in the Lord's vineyard.

Who Shall Receive Support?

"Such as come into consideration for support are pastors, professors, teachers within the Synod who by reason of advanced age or sickness or other valid reasons were compelled to resign their office. Then, too, widows, as well as orphans of pastors, professors, and teachers within the Synod, who are unable to provide for themselves, are given support."

How Does the Board of Support Function?

"At present there are six members on the Synod's Board of Support. These six members represent the eight districts of the Synod elected by it for a term of six years.

"This board meets at least once a year. Each district elects its own Board of Support. It serves as an advisory body to its representative on the Joint Synod's Board.

"At the beginning of each year the chairman of each district sends out an 'information blank' to the various beneficiaries, in order that the District Board can get an adequate insight as to the possible changing NEEDS of the various applicants. The amount of support is determined with due consideration for the personal need and circumstances in the individual cases. All beneficiaries are to feel free at all times to submit their problems of support to their district representatives."

\$90,870.00 Needed This Year

"Every month the district chairman forwards the names and the amounts each applicant is to receive to the treasurer of the Synod. At present the treasurer issues 113 checks amounting to \$6,160.00 per month. This is an average of \$57.28 for each recipient. Of course not everyone receives this amount. Some receive much more than the average because their need is greater. The Board strives to meet the need of the individual applicant. The present budget is \$90,870.00 per year. In addition the Department of General Support gives its recipients the various church periodicals without cost."

In this kingdom-building work of our Synod every category of the budget is important. But when you and I see what blessed work is done by one item in the budget with a few cents from every mission dollar, our love will provide the mission dollars for the whole budget. May our annual Mission Festivals again afford us the opportunity to prove our love to our Lord and to our fellow men, especially to those who are of the household of faith.

W. R. H.

Religion in Scouting

IS there any religion in the Boy Scout movement? Or is it true that "Scouting has no spiritual program," that "the Boy Scout program as such is a secular program of a secular organization"?

For an answer, please read the following press accounts covering the third National Jamboree of the Boy Scouts of America held July 17-23, 1953, at Newport Beach, California, several miles south of Los Angeles. The boys swam in the Pacific, took excursions, demonstrated scouting skills, watched Navy and Marine sea and air shows, and were entertained by Hollywood stars. All events were followed by the newspapers, but none more closely than those of Sunday, July 19, a day dedicated to a most important part of Scouting.

The *Los Angeles Herald and Express* (July 20) had the headline, "Boy Scouts Worship God at Jamboree According to Faith." It noted that the "convocation climaxed a day that saw everyone worshipping according to his faith . . . Fifty thousand Boy Scouts participated last night in a beautiful candlelight service at Jamboree City. The vast assemblage then repeated the Scouting oath in unison."

The *Mirror* (July 20) began, "Scouts Reaffirm Faith." It referred to "the solemnity of a day of prayer and thanksgiving, which ended last night with a gigantic mass religious convocation . . . The religious convocation last night — attended by the Scouts and some 30,000 visitors — was a breath-taking climax to a day filled with services for those of Protestant, Catholic, Jewish, and Buddhist faiths.

"The purpose of the non-sectarian convocation was to remind each Scout of the American heritage of religious liberty, and of Scouting's religious principals. It opened with a spectacular reaffirmation of the boys' faith in God as they lit almost 50,000 candles and held them aloft as they recited the Scout oath. It brought a burst of applause from the audience."

The *Daily News* (July 20) stated that "the evening ceremony closed with the entire audience of Scouts lighting individual candles to show how the Scout oath can flame and

burn when a boy lights his own or catches the flame from another."

A *Los Angeles Examiner* (July 20) headline read, "Scouts of All Faiths Pay Humble Homage." A front page article said that the Scouts comprised "an army of many divisions — Catholic, Protestant, Jew, and Buddhist — but all united toward the mighty objective of peace rooted in freedom and brotherhood."

It reported that the Rt. Rev. Stephen F. Bayne, Jr., exhorted the Protestant group, "You will win liberty and keep it only if you fight for it . . . the 'good turn' of Scouting is a great spiritual weapon."

The Jewish boys were told, "Because a Scout is reverent, he strives to be true to God, study the Torah and live according to its commandments."

Lutheran lads and visitors numbering 3,000 were informed, "In recent months, Communism tried to crush the Christian youth of Germany's East Zone and failed miserably. Then came the change of policy, but it was too late. The riots broke out as the Lutheran young people put God first."

The leading *Los Angeles Times* (July 20) front page had the caption, "50,000 Scouts Light Worship Candles," and gave a most detailed account of the occasion. "Tiny candle flames — almost 50,000 of them and each a Boy Scout's reaffirmation of his faith in God — challenged the darkness here tonight in a glorious climax to the third National Jamboree's religious convocation.

"The Scouts holding the candles and the throng of an estimated 30,000 visitors, including Vice-President Nixon, stood enraptured by the spectacle, hushed in its reverent symbolism.

"Then, holding their sparkling beacons high, the 50,000 boys recited the Scout oath in unison — a sight and sound for the ages:

"On my honor I will do my best — to do my duty to God and my country and to obey the Scout Law, to help other people at all times; to keep myself physically strong, mentally awake and morally straight."

"This was the great moment of a convocation that from beginning to

end was a moving, unforgettable experience.

"Reminder to All

"For the Scouts themselves, not mention the visitors, the emotional impact was stunning. It could be seen in their resolute young faces and felt in their thoughtful silence.

"The Vice-President, who earlier had reminded the Scouts of the importance of their right 'to worship God in your own way,' could not help, along with everybody there, but depart with the conviction that the nation's youth is sound in heart and spirit.

"The purpose of the nonsectarian convocation was to remind each Scout of the American heritage of religious liberty, and of Scouting's religious principles; to make duty to God and the ideals of Scouting a flame in each Scout's heart.

"And this purpose was magnificently accomplished in tableau, in hymns, and in talks that inspired.

"Scout Sign Displayed

"High above the rear of the stage, just below the colors, was the focal point, the symbol of the convocation. It was a large replica of the Scout Sign, the Scouting symbol of brotherhood — a hand with the little finger and thumb bent and touching, the three middle fingers extended.

"It was framed vividly by spotlights throughout the convocation.

"The Vice-President spoke . . . 'The Boy Scouts of America are the largest organization of young people in any land dedicated to the cause of peace in this world, and not war. . .

"You have been taught and have learned yourselves what it is to be free — free to speak your own minds, to live your own lives and to worship God in your own way . . .

"The Nazi youth organizations . . . entire training has been geared to the vicious doctrine that the only good was to kill and to impose the will of conquerors on all subject people . . .

"That is why it is far more important than perhaps you realize that this extraordinary organization of yours has dedicated itself to the spiritual side of your growth as well as the physical and that the establishment of peace is the concern of every one of you . . .

"Let us work toward the day when Boy Scout leaders from all the nations of the world may be able

to gather together with you at such an annual jamboree.

"The cause of brotherhood and peace on this earth could receive no greater testimonial. . . .

"The convocation proper then began with a fanfare of trumpets, followed by the San Marino Scout Chorus of 100 voices, under direction of Robert Greenwell, singing the hymn, 'God of Our Fathers.'

"Then J. Harold Williams of Providence, R. I., director and master of ceremonies for the convocation, made his first appearance.

"In the morning,' he said, 'worship was made by separate faiths, but now we are all meeting together.'

"His voice faded away and the spotlight picked up a Boy Scout costumed as Benjamin Franklin, and the voice of Joseph A. Brunton, national director of Scouting relationships, began to read the American patriot's historic appeal for prayer before the Constitutional Convention in Philadelphia.

"We have been assured, sir, in the sacred writings that "except the Lord build the house, they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel.' . . .

"Here a Scout clad as a Colonial minister appeared beside Franklin as Brunton gave the concluding words:

"I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven and its blessings on our deliberations be held every morning before we proceed to business, that one or more of the clergy of this city be requested to officiate in that service.' . . .

"A speaking chorus of 1,000 Scouts, seated on each side of the singing chorus, was heard in its tremendous power:

"Our forefathers said this?' the 1,000 asked.

"Well, what of that?' Narrator Williams challenged.

"The 1,000-boy reply reverberated like the surf.

"We believe, it, too,' they roared.

"Just believe; is that all?' Williams prodded.

"And back came the answer:

"We will practice it, also.'

"Again the convocation mood changed. And the voice of Dr. Arthur A. Schuck, chief Scout executive, recited a portion of the Scout

constitution relating to the necessity for a Scout to be reverent but reminding that the movement is absolutely nonsectarian.

"As he spoke, one spotlight bore on a Protestant Scout kneeling upon a dais on one side of the stage, and a second spotlight illuminated a Jewish Scout with prayer shawl on an identical dais on the other side of the stage.

"And, as Dr. Schuck elaborated on his theme of freedom of religion, Scouts appeared on the two platforms in poses symbolic of the fulfilling of Scout Oath promises — a boy kneeling in prayer, a boy with an American Flag, a boy with shovel, representing a good turn done; a boy in a swim suit, pointing up physical fitness; a boy reading a book, illustrating his mental awokeness, and a boy giving the Scout Sign, attesting to his moral straightness.

"As the tableau ended, from center stage rose the voices of the singing choir in 'Faith of Our Fathers.'

"Boys Addressed

"At this point representatives of four faiths spoke to the boys — the Rt. Rev. Stephen F. Bayne Jr., Bishop of the Episcopal Diocese of Olympia, Wash., for the Protestants; the Very Rev. Msgr. George M. Dowd, national director of the Catholic Committee on Scouting; Elder Elbert P. Curtis, Superintendent of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints, and Rabbi Norman Salit, president of the Synagogue Council of America.

"Then Narrator Williams and the 1,000-voice choir had a second exchange.

"This "duty to God," Scouts. How can you show it?"

"We can show it in our lives.'

"How can you be sure?"

"We have taken an oath.'

"Will you try to keep it?"

"And the resounding power of 1,000 voices gave the answer.

"On our sacred honor!' they vowed.

"Chorus Sings Oath

"And, even as the words of avowal were still ringing in the darkness, the singing chorus struck up and held the mood with, 'On My Honor,' a lyrical version of the Scout Oath itself.

"But Narrator Williams seemingly was not yet satisfied.

"Does this oath mean something to you?' he asked. 'Is it more than just a string of words? Is it inside you? Would you like it to be in your heart? No one can make it alive but you. No one can make it burn like a flame but you. But we can now, here on this California hillside, make a symbol which will help us put the Scout Oath in our hearts to remember all our lives.'

"It was the preface to the candle-lighting ceremony.

"Today each of you was given a candle which you have brought with you,' Williams explained. 'In a moment I shall ask you to stand, and, if you wish, to light your candle to show how the Scout Oath can flame and burn when a boy lights his own or catches the flame from another.'

"He asked them to rise and to light their candles.

"Pinch Out Flames

"There was a great rustling noise as the boys rose in the stillness. Then a scattering of tiny spears of light suddenly winked like fireflies on the hill.

"And still more. By the thousands. Until within a matter of seconds the candles all were lighted and the hill glittered with individual flames in a 50,000-candle power brilliance.

"Narrator Williams, quietly, told the boys finally to remain standing and pinch out their candles.

"And then as the 50,000 boys stood there, they joined the singing chorus in the last verse from 'America.' That concluded the convocation.

"No events were scheduled excepting the church service of the various faiths in the morning and the convocation at night."

"All Faiths Joined in Scouts' Worship 50,000 Boys Fulfill Pledge in Brown Hills at Jamboree Site

"By Dan Thrapp,
Times Religion Editor

"Newport Beach, July 19 — In every fold and vale of the seared brown hills, but under the same blue vault of heaven, 50,000 Boy Scouts attending their third National Jamboree today fulfilled their pledge to worship, each in the faith of his father.

"Episcopal Scouts, some 2,500 of them, knelt on rough hewn logs to receive Communion from four Bishops of their church.

"Lutherans lifted their voices in the songs of the founder of their movement.

"James Francis Cardinal McIntyre presided and Vice-President Nixon attended a solemn Pontifical Field Mass for the thousands of Catholic Scouts here from all over the nation and abroad.

"It was the first of several worship services the Vice-President, himself a Quaker, attended during the morning.

"Protestants joined in what Episcopal Bishop Stephen F. Bayne, Jr. described as the 'greatest service of its kind ever held in America,' while Christian Scientists listened to their readers, Jewish Scouts to their rabbis, Mormons to national youth leaders of their faith, and Buddhists to their priests.

"The Rev. Norman Hammer of Hollywood and the Rev. Ross Hidy of Berkeley conducted Lutheran services at 7 a.m. in a barren fold in the hills near Jamboree headquarters.

"Msgr. Dowd opened his sermon by reading a telegram from the Apostolic delegate to the United States, conveying a special apostolic benediction as a 'token of paternal affection and divine favor' from Pope Pius XII for the Scouts assembled.

"The day's religious theme was carried on with the convocation led by Vice-President Nixon in the Jamboree's vast hillside arena at nightfall.

"Bishop Bayne also stressed the spiritual aspects of Scouting.

"It was a thrilling moment to hear thousands of young voices at the outset of the service chanting in unison:

"Color Displayed

"I pledge allegiance to the Cross and to the Church for which it stands for I am not ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and to continue Christ's faithful soldier and servant unto my life's end. Amen."

"It was a colorful scene. More than 1,000 national colors, one for each troop represented, were aligned on the sides of the throng. Behind the altar was a backdrop of dark evergreens and above them flags of

the 48 States snapped smartly in a breeze in from the sea.

"Bishop Bayne, himself a former Scout with three of his four sons also enrolled, spoke of the familiar hymn, 'Onward Christian Soldiers,' and what it meant to the faithful everywhere.

"'Nineteen hundred years ago,' he said, 'Paul had been puzzled, as many are today, by the parallel between the soldiers and Christians.

"Sword of the Spirit"

"'But he came to realize, as our text reveals, that the Christian, too, is garbed in armor — the mail of truth — and that he carries a sword — the sword of the spirit.

"'You can do a lot of things with law and power, but you can't change people with them. You can make them do right, but you cannot make them love and serve with all their hearts.

"'One of the finest things Scouting stands for is not the accomplishment of spectacular things, but that the Scout owes something to his neighbor, that he has a good turn to do.

"'You, as a Scout, have a duty to carry that thought into the world and around the world until it is secure in every heart. Then, finally, the victory will be won.'"

Conclusion

Is there any religion in the Boy Scout movement? After reading the reports of the five leading daily newspapers of Los Angeles on this year's National Scout Jamboree, who can deny that an essential part of Scouting is RELIGION?

Because such a religious spirit pervades Scouting, the Christian feels compelled, is even commanded by God, to investigate. He is obliged to "try the spirits whether they are of God" (1 John 4:1). How can he do this? By going directly to the Bible to see "if they speak . . . according to this Word" (Isaiah 8:20).

Comparing Scouting's religious principles with Scripture, we find that the "god" of the Boy Scouts is not the true Triune God (Matthew 28:19). The "oath" of Scouting is not a proper oath before God (Deut. 6:13). The "good turn" of Scouting is far from true duty to God (Acts 20:21). The "brotherhood" of Scouting is not the true brotherhood of the Bible (Galatians 3:26). And, the "moral straightness" of Scouting is not the high morality of Scripture (Philippians 1:11).

Scouting thus speaks and demonstrates that it is more than a recreation and civic program for boys. It is definitely religious. And its religious features and entire spirit are not in accord with God's Word. They are, rather, diametrically at odds with God's Word. This takes Scouting out of the purely secular field and makes it a sinful movement from which our Christian youth must stay away. "From such withdraw thyself," advises St. Paul, 1 Timothy 6:4. "Be ye separate, saith the Lord," 2 Corinthians 6:17. For clear vision to avoid sinful associations in the world and for grace to remain in the holy Church of the Lord, every believer is charged to "continue . . . in the things which thou hast learned!" 2 Timothy 3:14.

A. KEIBEL.

August 24, 1953.

ANNIVERSARY

St. John's Ev. Lutheran Congregation of Rib Falls, Marathon County, Wisconsin, observed the seventy-fifth anniversary of its founding, and the thirty-fifth of the building of the present church structure, September 13, 1953. Pastor H. C. Nitz, president of the Western Wisconsin District, preached the sermons during the two morning services on the basis of I Cor. 3, 9, and Matt. 6, 9. Professor E. A. Wendland, a former pastor at Rib Falls, preached on the text Ps. 103, 1-2, in the afternoon services. Pastor Fred Bergfeld, a son of a former pastor, was guest speaker in the evening services, when Rev. 7, 10-12 provided the thoughts for the sermon. Pastors of the Wisconsin Synod have served St. John's Congregation for about forty-five years, although work was originally begun in this area about ninety years ago.

O. A. LEMKE.

FIFTIETH ANNIVERSARY

Pastor O. Heidtke

On Sunday afternoon, August 30, 1953, members, friends, and fellow-pastors gathered in Jerusalem Ev. Lutheran Church, Morton Grove, Ill., to commemorate the Golden Anniversary in the Holy Ministry of its pastor, the Rev. O. Heidtke, in a special vesper service. The Rev. W. H. Lehmann of Libertyville, Ill., served as liturgist and read Psalm 34 and Jeremiah 1:4-10. Miss E. Heidtke, a daughter of the jubilarian, was at the console of the organ and also ushered

in the festive service with a short sacred concert and accompanied the Mixed Choir in its anthems of praise and thanksgiving. The Rev. A. Halboth, President of the Southeast Wisconsin District, preached the anniversary sermon. He showed what a privilege it was to preach the living Gospel to dying souls and referred to the blessings which had followed upon the jubilarian's humble and faithful labors in church and school.

After the service all were invited to a delicious supper served by members of the Ladies' Aid in the church parish hall. The president of the congregation, Mr. Thos. Madden, served as toastmaster and called upon the brethren present, who responded with words of heartfelt felicitation, commending Pastor Heidtke for his work in the Lord and expressing appreciation for his friendship. Members of the church societies and the Joint School Board remembered him with words of appreciation and generous gifts. From the congregation itself he received a handsome wrist watch and a sizable check. Pastor Heidtke responded by disclaiming any credit for himself, giving all glory to God, whose humble servant he was privileged to be. It was the Lord who called him, who saw him through good and evil days, sustaining and blessing so he could observe this occasion.

A special feature of the social evening was a verbal portrayal "This is Your Life" of Pastor Heidtke's past. From it we learn that he was born at Juneau, Wis., entered Northwestern College at Watertown, Wis., in 1893, was graduated in 1900, and entered the Seminary at Wauwatosa, Wis. Graduated there in 1903 he served a congregation in Albany, Wis., for two and one-half years. For over 47 years he has been the faithful pastor of Jerusalem congregation at Morton Grove. With the aid of his sainted wife, who departed this life after many years of serious illness in 1951, he established a Christian Day School. A disastrous fire and the depression closed the school for a period. It was reopened as a consolidated school in 1946 and now operates under the name of Niles Township Lutheran School. Associate members are St. Paul's of Skokie, Ill., Otto Arndt, pastor, and St. John's of Niles, Martin Behling pastor, both of our sister Synod of Missouri. The school has flourished since its inception and is constantly in need of additional classroom space.

May the Lord grant our jubilarian a happy and peaceful evening of life. May Jerusalem Congregation ever be a "habitation of peace" and the Synodical Conference school on its premises a blessed nursery for the feeding of Jesus' lambs.

W. H. LEHMANN.

FIFTIETH ANNIVERSARY

Pastor H. R. Zimmermann
Beaver Dam, Wisconsin

The fiftieth anniversary of the Rev. H. R. Zimmermann's ordination was celebrated at St. Stephen's Lutheran Church, Beaver Dam, Wisconsin, on Sunday evening, August 9, 1953. Prof. G. A. Westerhaus preached the sermon on the text: "By the grace of God I am what I am," 1 Cor. 15, 10. Congratulatory messages and gifts were presented to the jubilarian, and a brief social hour concluded the evening.

Pastor Zimmermann was graduated from Northwestern College in 1900 and from the Seminary at Wauwatosa in 1903. He was ordained and installed in his first charge at Shickley, Nebraska, on July 12, 1903. Later he served in the following parishes: South Ridge, Wis.; West Salem, Wis.; Cochrane and Buffalo City, Wis.; and Randolph, Wis. He retired from the active ministry on October 1, 1946, and since then has made his home in Beaver Dam.

R. JUNGKUNTZ.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Wm. Weber
Elkton, South Dakota

On Sunday, July 12, Mr. and Mrs. Wm. Weber of Trinity Ev. Lutheran Church, Elkton, South Dakota, were, by the grace of God, privileged to observe their golden wedding anniversary. In an afternoon service the undersigned spoke on the basis of Isaiah 46, 4. The congregation and choir sang appropriate hymns. After the service a reception was held for the jubilarians in the church parlors. May the Lord carry and deliver them.

WM. LINDLOFF.

FIFTIETH WEDDING ANNIVERSARY

Rev. and Mrs. Martin Schuetze

The Rev. Martin Schuetze and his wife, the former Wilhelmina Albrecht, were privileged to celebrate

the 50th anniversary of their wedding on July 28. A private thanksgiving service, attended by the immediate family and by relatives and friends from considerable distances, was held in the auditorium of St. Paul's School in New Ulm. The undersigned based his address on the words: "And God blessed them," Gen. 1, 28. All arrangements for the celebration had been made by the children without the knowledge of their parents.

The Schuetzes have been blessed by the Lord with three sons and three daughters. The oldest son, Gerhard, lives in New Ulm. The second son, Waldemar, is pastor of Our Savior's Lutheran Church, Jamestown, North Dakota. The youngest son, Armin, is professor of languages and history at our Northwestern Lutheran Academy at Mobridge, South Dakota. Two daughters, the Misses Margot and Victoria, are teachers in the Christian Day Schools at Lewiston, Minn., and Burlington, Wis., respectively. Hildgard is the wife of Pastor Arthur Kell of St. Clair, Minn.

Having received his ministerial training in Germany, Rev. Schuetze was active as pastor in our Wisconsin Synod for a period of 43 years. He served the congregations in the Linton, N. D., area during 1902, St. John's of Renville, Minn., and St. Luke's of Winfield Township, Minn., from 1903 to 1913, St. Peter's of Ellsworth Township, Minn., until 1945, when he retired from the active ministry and moved to New Ulm. Rev. Schuetze is well-known to the readers of the "Gemeindeblatt," having contributed many edifying articles for that paper, particularly since his retirement from the ministry.

May the gracious Lord bless Rev. and Mrs. Schuetze with continued good health and much happiness until the time He has chosen to gather them into the eternal bliss which He has prepared for His children!

W. J. SCHMIDT.

TWENTY-FIFTH ANNIVERSARY

Pastor R. W. Mueller
Jefferson, Wisconsin

The prayer of Jacob: "Lord, I am not worthy of the least of all the mercies and of all the truth which Thou has showed unto Thy servant," Gen. 32, 10, was the text on which the Rev. H. C. Schnitker preached the sermon for the twenty-fifth anniversary of Pastor R. W. Mueller's ordina-

tion. The jubilee service was held in St. John's Lutheran Church, Jefferson, Wisconsin, where Pastor Mueller has served for the past five years.

Letters of congratulation from his former congregations were read, and gifts from the pastoral conference and societies of St. John's Congregation were presented at the reception which followed the service.

R. JUNGKUNTZ.

† LOUIS OTTO KEUP †

Louis Otto Keup was born in Town Theresa, Dodge County, Wisconsin, on April 27, 1901. He was baptized and confirmed at Hochheim Church, near Mayville, Wisconsin. Before graduating from Concordia Teachers College, River Forest, Illinois, in 1922, he spent one year as teacher of St. Paul's School, Birnamwood, Wisconsin. From 1922 to 1931 he was a member of the faculty of Zion School, Wausau, Wisconsin.

When Zion of Rhinelander opened a Christian day school in September, 1931, Mr. Keup accepted the call to become its first teacher and principal. For 22 years, until the time of his death, he continued in the faithful fulfillment of that call. It was his privilege to see Zion grow to a six-room school and erect a new building, dedicated in December, 1951.

On June 30, 1927, he married Anna Schultz of Wausau, Wisconsin. This union was blessed with three children, one of whom, a son, died in infancy.

Aside from serving Zion as teacher and principal, he also served as director of music and choirmaster, superintendent of the Sunday School and Vacation Bible School, secretary of the Board of Parish Education, and secretary of the School Building Fund.

He gave generously of his time and efforts to the Church at large, serving as chairman of the Winnebago Teachers' Conference, as school visitor of one of the circuits of the Northern Wisconsin District, and as secretary of the Rhinelander Delegate Conference. All who knew Mr. Keup will agree that in his passing the Church has lost an esteemed and consecrated servant.

About four weeks before his death, Mr. Keup began to suffer a gradual paralysis of the left side, accompanied by increasing weakness. An examination at Wisconsin General Hospital gave evidence of the need of brain surgery, from which he never regained consciousness.

He departed this life on August 21, having reached the age of 52 years, 3 months, and 25 days. He leaves to mourn his death his widow, Anna; his two daughters, Priscilla, Mrs. David Schumann, Pittsburgh, Pennsylvania, and Marie, a student at Winnebago Lutheran Academy, Fond du Lac, Wisconsin; his mother, two brothers, and five sisters.

Funeral services were held at Rhinelander on August 25, and at the Hochheim Church near Mayville on the following day. Burial took place in the Hochheim cemetery. His pastor, the undersigned, officiated at all of these services.

ERWIN SCHARF.

† PASTOR THEODORE ENGEL †

Born May 23, 1875, he was sent from Europe by his parents to Dr. Martin Luther College in New Ulm, Minnesota, in order to prepare for the holy ministry. Upon the union of the Minnesota and Wisconsin Synods, he entered Northwestern College, at Watertown, and later completed his theological training at Wauwatosa, Wisconsin, in the year 1899. He was ordained and installed in St. Peter's Lutheran Church, McMillan, Wisconsin. During his pastorate he served congregations of the Wisconsin Synod at Montrose, Lake Benton, and Austin, Minnesota. He was active in mission work and helped found the congregation in Mason City, Iowa. In the year 1920 he accepted a call to Chicago to do mission work among those who used foreign languages. Here he celebrated his 50th year in the ministry and after 52 years in the active ministry, he retired.

In the year 1900 he entered the estate of holy matrimony with Helen Klatt, who died in 1951. This union was blessed with four children.

While in Saline, Michigan, Pastor Engel was summoned to his eternal home by the gracious and loving Savior on Sunday evening, August 9, 1953. Funeral services were conducted in Trinity Lutheran Church of Saline, the Rev. A. G. Wacker preaching the sermon, and the Rev. Edgar Hoenecke serving as liturgist.

The undersigned conducted further services in Milwaukee, Wisconsin. The committal service at Graceland Cemetery was read by the Rev. C. A. Otto.

Pastor Engel leaves to mourn of his immediate family, one daughter, Mrs. Robt. Metzger of Wyandotte,

Michigan; and two sons, the Rev. H. L. Engel of Saline, Michigan, and the Rev. Norman Engel of Hampton Heights Lutheran Church, Milwaukee, Wisconsin.

ARTHUR F. HALBOTH.

ORGAN DEDICATION

In the morning service on May 17, 1953, St. Paul's Ev. Lutheran Church of Marquette, Wisconsin, had the privilege of dedicating a new two manual and pedal Consonata Electronic organ to the glory of God. On the evening of the same day an organ concert was given by Mr. Allan G. Peacock of Madison, Wisconsin.

WM. WADZINSKI.

CALENDAR OF CONFERENCES

WATERTOWN AND VICINITY
TEACHERS' CONFERENCE

October 2, 1953, Ixonia, Wisconsin. St. Paul's Congregation — 3 miles northwest of Ixonia.

9:00-9:10 Devotion.
9:10-10:10 Christ, Christmas, and Santa Claus, Rev. H. W. Schwertfeger.
10:15-11:15 Sectional Meetings
Principals, Frederick A. Meyer.
Intermediate, A. Voigt.
Primary, Marie Kappelmann.

Principals' section of the sectional meeting will discuss: (1) School and Personal Reports to Parents, (2) School Assemblies. Bring along any new material you might have on the above topics. Members of the primary and intermediate groups are asked to bring problems for discussion to the group leaders prior to the sectional meetings.

11:15-11:45 Business Meeting.
1:30-2:15 Book Review, Frederick A. Meyer.

2:15-3:30 Panel Discussion.
When Is a Child to be Expelled From a Christian Day School? Included will be discipline problems of teachers as well as of parents. O. W. Jungkuntz, moderator, L. W. Mueller, Hertha Stevert, Richard F. Nordbrock, Lois Blase.
E. M. BUCHHOLZ, Secretary.

SPECIAL NORTHERN WISCONSIN
DISTRICT CONVENTION

A special one day meeting of the Northern Wisconsin District of the Joint Synod of Wisconsin and Other States will be held October 5, 1953, beginning at 10 a. m. at St. John and St. James Church, Reedsville, Wisconsin, Elwood Habermann, host pastor. All pastors, teachers, professors, and lay delegates are urged to attend. Topic: Union Matters.

Lay delegates must send their credentials to the District Secretary before September 28, signed by the president and secretary of their congregation. Notify the host pastor before September 28, if you want meals.

Because of this convention no District Pastoral Convention will be held.
F. A. REIER, Secretary.

MICHIGAN DISTRICT TEACHERS'
CONFERENCE

Trinity Lutheran School, Jenera, Ohio
October 7, 8, and 9, 1953

Program:

Wednesday —
9:00-9:45 Story of Joseph (with flannel-graph) Gr. 1-2, Shirley Schroeder; Sub. The Second Petition (Gr. 6-8) Rev. Scheele.
9:50-11:45 Science Panel, D. Zimmermann, E. Schmidt, M. Schroeder.
Teaching Science from a Biblical Viewpoint, Review of Several Science Textbooks, Equipment Desirable for a

- Science Course, Demonstration Lesson in Science.
- 1:30- 3:15 Chairman's Report and a Business Meeting.
- 3:30- 5:00 Proper Use and Value of Intelligence Testing in Christian Day Schools, A. Jantz; Sub. Place and Value of Parent Organizations in Our Schools, Rev. K. Vertz.
- Thursday —
- A. M. The Proper Approach to the Teaching of Religion in Our Christian Day Schools, Prof. R. Hoenecke.
- 1:30- 2:45 Group Meetings
Teachers of Primary Grades (Leader, Miss Wassmann).
Teachers of Intermediate Gr. (Leader, Mr. Woltmann).
Teachers of Upper Grades (Leader, Mr. Roehler).
- 2:45- 3:15 Reports by Committees.
- 3:30- 5:00 School Libraries and Their Practical Use, Mr. E. Trettin.

- Friday —
- A. M. Report by Chairman of the District Board of Education, Rev. E. Wendland.
And/or: Advantages and Disadvantages of Introducing Combined Social Studies in Our Schools, W. Mueller.
Reports and Unfinished Business.
- Conference Service Speaker, Rev. F. Schroeder (Rev. E. Wendland).
Choir Director, E. Backer (W. Luehring).
W. Mueller, Secretary pro tem.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet on Wednesday, October 14, 1953, at 9:00 a. m. at the Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee, Wisconsin.

Preliminary meetings in the Publishing House:

Board of Education, Wisconsin Synod, Monday, October 12, 9:00 a. m.

General Mission Board, Monday, 9:00 a. m.

Board of Trustees, Monday at 9:00 a. m.

Representatives of Institutions, Tuesday at 2:00 p. m.

Lutheran Spiritual Welfare Commission, Tuesday at 9:00 a. m.

Conference of Presidents, Monday at 9:00 a. m.

Committee on Church Union, Monday at 2:00 p. m.

OSCAR J. NAUMANN, PRESIDENT.

SOUTHERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

This conference will meet on October 20 and 21 at Zion, South Milwaukee, O. B. Nommensen, pastor. First session at 10:00 a. m.

Papers: Philipians 1, A. Fischer; Augustine, H. Wackerfuss; Brotherly Love, H. Lau; Book Review, W. Lehmann; The Adult Membership Class, E. Jaster; A Study of Fundamental Doctrines in the R.S.V., R. Pope.

Preacher: O. Heidtke; substitute: A. Koelplin.

H. E. RUSSOW, Secretary.

RED WING PASTORAL CONFERENCE

Date: October 27, 1953.

Place: Lincoln Lutheran Church, Dr. E. Scharlemann, host pastor.

Time: 9:00 a. m. Holy Communion.

Speaker: Pastor Geo. Barthels (Pastor W. Geiger, alternate).

Papers: Exegesis of Revelation 2ff, The seven letters to the seven churches, Pastor Geo. Barthels; "What should be the accepted practice among us regarding sponsors for baptism?" Pastor R. Kettenacker.

Kindly announce to the host pastor.

NORMAN E. SAUER, Secretary.

WISCONSIN STATE TEACHERS' CONFERENCE

The Wisconsin State Teachers' Conference will meet on November 5 and 6 at Friedens Ev. Lutheran Church, corner of 20th Avenue and 51st Street, Kenosha, Wisconsin. Requests for lodging and meals should be sent to Mr. Ihlenfeldt, 5020 21st Avenue, Kenosha, Wisconsin. All requests for lodging must be made before October 20, 1953.

The program of the convention will be:

- Thursday
- 9:00- 9:45 Opening Service, Rev. R. L. Wichmann.
- 9:45-10:45 Christian Educator's Standard of values, Rev. K. Timmel.
- 10:45-10:50 Election.
- 10:50-11:05 Recess.
- 11:05-11:55 Developing the Whole Child, Prof. E. E. Kowalke.
- 1:45- 1:55 Devotion.
- 1:55- 3:55 Current Trends in the Teaching of Geography, Prof. H. Gross.
- 3:55- 4:10 Business Meeting.
- 4:10- 5:15 Choir Rehearsal, Mr. R. Muenkel.
- 7:30- Church Service, in the local church.
- Friday
- 9:00- 9:10 Devotion.
- 9:10- 10:25 Physical Education in Our Elementary Christian Day School, Prof. J. Oldfield.
- 10:25-10:35 Recess.
- 10:35-11:10 Comments, Executive Secretary, Mr. E. Trettin.
- 11:10-11:55 Business Meeting.
- 1:45- 1:55 Devotion.
- 1:55- 3:30 An Evaluation of the Revised Standard Version of the Bible, Prof. E. Blume.
- 3:30- 4:00 Closing Address, Rev. N. Paustian.
- ARNOLD C. MEYER, Secretary.

NEBRASKA DISTRICT TEACHERS' CONFERENCE

St. John's Lutheran School
Stanton, Nebraska

- Tuesday, October 27, 1953
- 9:00- 9:45 Opening Service, L. F. Groth.
- 9:45-10:30 Initial Business and Elections.
- 10:30-10:45 Recess.
- 10:45-11:45 An Art Course for Lutheran Schools, Prof. H. Sitz.
- 11:45- 1:30 Noon Recess.
- 1:30- 1:45 Devotion, Mr. W. Neujahr.
- 1:45- 2:30 Demonstration of an Art Technique led by Prof. Sitz.
- 2:30- 3:00 Discussion of Prof. Sitz's paper and demonstration.
- 3:00- 3:15 Recess.
- 3:15- 3:30 Official Written Report of the Executive Secretary, Mr. E. Trettin.
- 3:30- 4:00 Report of the School Visitors, Teachers Neujahr and Brei.
- Wednesday, October 28, 1953
- 9:00- 9:15 Devotion, Mr. W. Neujahr.
- 9:15-10:15 A Practical Lesson in Bible History for Upper Grades, Mr. R. Pape.
- 10:15-10:30 Recess.
- 10:30-11:00 Report of the District School Board, Pastor D. Grummert.
- 11:00-11:45 Report of Synod Delegate, Mr. R. Brei.
- 11:45- 1:30 Noon Recess.
- 1:30- 1:45 Devotion, Mr. W. Neujahr.
- 1:45- 3:00 A Practical Demonstration in the Use of Visual Aids in School with Emphasis on Religious Films, Mr. R. Kurth.
- 3:00- 3:15 Recess.
- 3:15- 3:30 Report on the Alumni Association, Miss M. Brei.
- 3:30- 3:45 Closing Devotion.
- If lodging is desired, kindly notify Harold Fuhrmann, Stanton, Nebraska.
- MELDA A. BREI, Secretary.

NOTICE

of Reconvened Session of the 32nd Biennial Convention of the Joint Synod of Wisconsin and Other States

The 32nd Biennial Convention of the Ev. Lutheran Joint Synod of Wisconsin and Other States, recessed at 1:30 p. m. August 13, 1953, will reconvene October 8, 1953, at 9:00 a. m. at Bethesda Lutheran Church, 2975 North 11th Street, Milwaukee, Wisconsin. The sessions will continue at least through October 9. Dinner and supper will be provided on Thursday and Friday at the school auditorium for all voting and advisory delegates.

The delegates which were present for the August 5-13 sessions are to constitute the body continuing the convention sessions, even if the delegate was an alternate in August. Should such delegates be unable to attend, the regular delegates are next in

line. Notify your District President if neither delegate is able to attend.

Because of the housing difficulties in private homes, delegates will receive a post card with return card attached to indicate whether they require housing or not. Please return these cards by return mail. Committees No. 2, Church Union, and Committee No. 8, Excuses, will function in the same capacity at this convention.

PROF. WINFRED SCHALLER, Sec'y.

Since I was elected president of the Joint Synod, I have resigned as president of the Minnesota District of our Synod. All district matters should now be addressed to the first vice-president, the Rev. Mr. George A. Barthels, 417 East Avenue, Red Wing, Minnesota, who is the new acting president of the Minnesota District.

OSCAR J. NAUMANN.

Anyone knowing of Synodical Conference Lutherans or of mission prospects residing in or near the city of Shakopee, Minnesota kindly inform your undersigned missionary there.

Pastor Kenneth H. Roever
326 Shakopee Ave.
Shakopee, Minnesota.

Delegates to the Special Session of Synod are asked to travel by train unless it is more economical to Synod to travel by car. Wherever several delegates find it possible to save Synod money by traveling in one car they are urged to do so.

HAROLD H. ECKERT,
Executive Chairman.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Teachers

Willhite, Robert, in St. Paul's Ev. Lutheran Church, Algoma, Wisconsin, as teacher of the intermediate grades in St. Paul's School, by Pastors A. A. Schabow and K. F. Toepel; Fourteenth Sunday after Trinity, September 6, 1953.

Gresens, Alfred, as instructor and principal of Garden Homes Lutheran School, by Erhard C. Pankow; Fifteenth Sunday after Trinity, September 13, 1953.

CALL FOR CANDIDATES

The members of the Synod are herewith called upon to make nominations for the seventh professor granted to our Theological Seminary at Thiensville, Wisconsin, by the Joint Synod at its convention in Watertown, Wisconsin, August 5-13, 1953. Candidates nominated for this professorship should be qualified to teach courses chiefly in the fields of historical and systematic theology.

All nominations must be in the hands of the secretary of the Board of Control no later than October 26, 1953.

(Note: After this position on the faculty is filled, the members of the Synod will be called upon in accordance with the constitution of the Synod to nominate candidates for the presidency of the Seminary, which has become vacant through the resignation of Prof. John P. Meyer from this office. Prof. Meyer is not retiring from the faculty at this time, but will continue to teach his classes as before. He merely wishes to be relieved of the responsibility of the office of the presidency of the Seminary. His administrative duties will be assumed temporarily meanwhile by Prof. Reim, Dean of the Seminary.)

HEINRICH J. VOGEL, Secretary
3767 E. Cudahy Avenue
Cudahy, Wisconsin.

MISSION FESTIVALS

Second Sunday after Trinity

Zion Church, Essig, Minnesota.
Offering: \$165.00. Dr. Paul W. Spaude, pastor.

Sixth Sunday after Trinity

St. John's Church, Ridgely Twp., Nicollet Co., Minnesota.

Offering: \$134.27. Dr. Paul W. Spaude, pastor.

Twelfth Sunday after Trinity

St. John's Church, Eagleton, Wisconsin. Offering: \$385.00. H. Schaller, pastor.

Thirteenth Sunday after Trinity

St. John's Church, St. Clair, Minnesota. Offering: \$393.12. A. P. C. Kell, pastor.
Trinity Church, (Huilsburg) Hartford, Wisconsin. Offering: \$355.50. W. Reinemann, pastor.
St. Paul's Church, Remus, Michigan. Offering: \$257.07. Markus Koepsell, pastor.

Fourteenth Sunday after Trinity

St. Paul's Church, Algoma, Wisconsin. Offering: \$1,026.00. K. F. Toepel and A. A. Schabow, pastors.
St. John's Church, Tappen, North Dakota. Offering: \$747.37. E. J. Otterstatter, pastor.
Emmanuel, Twp. of Mecan, Marq. Co., Wisconsin. Offering: \$334.85. W. J. Oelhafen, pastor.
Trinity Church, Johnson, Minnesota. Offering: \$654.18. P. R. Kuske, pastor.

Fifteenth Sunday after Trinity

Zion Church, Zeeland, North Dakota. Offering: \$449.70. P. Janke, pastor.
Trinity Church, Terry, Montana.

Offering: \$494.28. L. Wurster, pastor.
Zion Church, Lynn Twp., Minnesota. Offering: \$647.75. M. Lemke, pastor.

Sixteenth Sunday after Trinity

St. Paul's Church, Naper, Nebraska. Offering: \$634.50. A. K. Hertler, pastor.

CHANGE OF ADDRESS

Pastor
Wietzke, William H. 105 S. 53rd Street, Omaha 5, Nebraska.
Teacher
Gresens, Alfred, 4352 N. 26th Street, Milwaukee 9, Wisconsin.

TREASURER'S STATEMENT
July 1, 1953 to August 31, 1953

Receipts	
Cash Balance July 1, 1953.....	\$141,940.16
Budgetary Collections	\$120,545.91
Revenues	15,010.96
Total Collections and Revenues...	\$135,556.87
Non-Budgetary Receipts:	
Luth. S. W. C.—Prayer Book	14.40
Total Receipts	\$135,571.27
	<u>\$277,511.43</u>

Disbursements

Budgetary Disbursements:	
General Administration	\$ 19,602.95
Theological Seminary	15,852.78
Northwestern College	22,454.15
Dr. Martin Luther College.....	29,889.16
Michigan Lutheran Seminary....	28,181.22
Northwestern Luth. Academy....	8,238.06
Home for the Aged	4,756.95
Missions—Gen. Administration ..	33.19
Indian Mission	19,652.30
Colored Missions	5,020.13

Home Missions	82,656.25
Refugee Mission	10,403.45
Madison Student Mission	551.82
Rhodesia Mission	5,165.74
Lutheran S. W. C.	1,911.20
Japan Mission	3,313.79
Winnebago Luth. Academy	500.00
General Support	13,171.50
Board of Education	2,054.76

Total Budgetary Disbursements..	\$273,409.40
Cash Balance August 31, 1953....	\$ 4,102.03
C. J. NIEDFELDT, Treasurer.	

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

	For period of July 1 to August 31		
	1952-1953	1953-1954	Increase
Collections	\$100,040.81	\$120,545.91	\$ 20,505.10
Disbursements	223,796.24	273,409.40	49,613.16
Operating Deficit..	\$123,755.43	\$152,863.49	\$ 29,108.06
C. J. NIEDFELDT, Treasurer.			

ALLOTMENT STATEMENT
July 1, 1953 to August 31, 1953

District	Comm.	Receipts	Allotment	Deficit	Per cent
Pacific Northwest	1,340	\$ 616.18	\$ 2,233.34	\$ 1,617.16	27.59
Nebraska	6,622	2,381.02	11,036.66	8,655.64	21.57
Michigan	22,062	13,724.26	36,770.00	23,045.74	37.32
Dakota-Montana	7,080	2,972.44	11,800.00	8,827.56	25.19
Minnesota	37,806	23,741.03	63,010.00	39,268.97	37.67
North Wisconsin	45,462	26,623.97	75,770.00	49,146.03	35.13
West Wisconsin	48,534	20,452.17	80,890.00	60,437.83	25.28
Southeast Wisconsin	49,614	28,354.61	82,690.00	54,335.39	34.29
	218,520	\$118,865.68	\$364,200.00	\$245,334.32	32.63
C. J. NIEDFELDT, Treasurer.					

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE
for August

For Lutheran Spiritual Welfare Commission	
L. Schulze	\$ 1.00
Mr. and Mrs. John Dreier, Green Bay, Wis.	45.00
	\$ 46.00
For Mission	
Geo. Hernig, Chicago, Ill.	\$ 2.00
Memorial wreath in memory of Mrs. Clarence Kortbein by Mrs. Paul Hoppe	1.00
Memorial wreath in memory of Rev. A. Lossner given by Ladies Aid of Trinity congregation	5.00
N. N. Thiensville, Wis.	5.00
Mr. Louis Ott	8.50
	\$ 21.50
For Refugee Mission	
Peter Midolla, Wauwatosa, Wis.	\$ 10.00
	\$ 10.00
For Rhodesia Mission	
L. Schulze	\$ 1.00
	\$ 1.00

For Apache Mission	
Orville Fruechte, Fairbault, Minn.	\$ 100.00
	\$ 100.00
For Japan Mission	
Youth camp in Marinette County, Rev. Theo. Hartwig..	\$ 148.13
	\$ 148.13
For Repair on Buildings at Watertown and New Ulm	
N. N. South Dakota	\$ 1,000.00
	\$ 1,000.00
For Church Extension Fund	
Memorial Wreath in memory of the infant son of Mr. and Mrs. Myron Brusky, given by Mr. Mrs. H. Schneider	\$ 2.00
Memorial wreath in memory of Rev. Louis B. Mielke, given by Mrs. Louis Mielke	5.00
	\$ 7.00
C. J. NIEDFELDT, Treasurer.	

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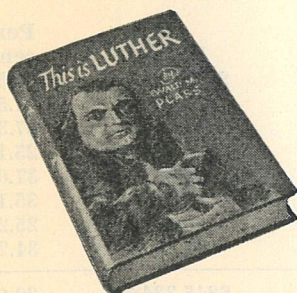
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